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A Prayer for Wisdom.

EVEN the saints of God are diverse in their characters. The silver is oft mixed with dross. It is one of the charms of the Bible that its writers delineate men as they are; there are no exaggerations and no concealments.

Solomon, David's famous son, had one of those mixed characters which cause us to wonder and at times to be repelled. But Solomon had his great moments, and aspects of his character are worthy of admiration and emulation. One of the high points of his life was his time of decision when, as a young man about to enter upon his kingly work, he was invited to proffer a request to the Lord. "God said, Ask what I shall give thee." In response Solomon made a beautiful prayer, expressive of his humility, his sense of dependence on God and his need of assistance to know and do the right. "Give me now wisdom and knowledge."

The true spirit of prayer.

A conceited man, it has been said, cannot be wise. Solomon in his humility has set an example even to Christian people who have learnt that humility is an indispensable condition of entering the kingdom of heaven. His prayer for "an understanding heart" is one we might well adopt. The marginal reading is "a hearing heart"—"a heart ready to listen to all the voices of God and of nature, to the counsel of wise men, experts and experienced, to the facts from every point of view, so that he might be able to make his decisions as correctly as possible."

If, as Henry Cope says, "Life is a process of finding character through choices," then we shall consider with increasing sympathy the character of Solomon; for he made the wisest of choices and one which was approved of God.

Every man in his life comes face to face with conflicting aims. The young man of Solomon's age is sure to be called on to make a great decision which will influence

all the current of his days. May he have the grace to choose as did the young king. Had Solomon chosen the life of power, ambition, wealth or fame, he would have done so with more excuse than do the best of moderns who make these things the aim of their lives.

Solomon gives to us a lesson as to the manner of our petitions and the spirit which should prompt them, and also in the putting of first things first. We regret that he failed to keep up to the ideal.

How God answers prayer.

The greatness of the divine answer to Solomon's humble request is recorded in Kings and Chronicles. "God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

We are told that "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; And he spake three thousand proverbs; and

his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

It will be noted that, because Solomon asked not for riches and honor, but for wisdom, God not only gave him the understanding heart for which he prayed but added the riches and honor which were not requested. Surely this gives us a second lesson of prayer. God constantly rewards beyond our petitions. He is able to do, and does, abundantly above all that we ask or think.

In familiar lines Wordsworth has expressed this lesson:

"I knelt before thy gracious throne,
And asked for peace with suppliant knee;
And peace was given: not peace alone,
But love, and joy, and ecstasy."

The cost of prayer.

In a third respect this familiar Old Testament incident furnishes the Christian with a needed lesson. How did God give the answer to Solomon? Not apart from his own effort. He who as a gift received wisdom and knowledge yet could out of his own experience say, "Much study is a weariness of the flesh."

As is frequently said, there is a sense in which we can answer our own prayers. Even the disciples who work hardest will pray to the Father, "Give us this day our daily bread." The human effort does not nullify the divine gift. The birds of the heaven are fed by God, as Jesus said. But heaven-sent sustenance does not come to a bird perched on a tree with lazy open beak directed to the skies.

Henry Drummond somewhere gives a lesson to Christians to the effect that they might well cease to pray merely for effects, and ask instead that they be enabled to fill

FEAR AND HOPE.

Said one:

I carry weary, endless care,
My heart is full of dark despair,
My life is burdened, full of fear,
For me the days won't lighten.

Said another:

I carry hope within my breast,
It brings me calm and peaceful rest,
I know my Father's love sees best
The time my cross to lighten.

—M. Tulloch.

On Giving God a Chance.

causes. The thought is stimulating and scriptural. If we pray that the sick be visited, or the hungry fed, what is that but to ask that we be blessed in our efforts to comfort and help the needy ones? James shows the futility of his prayer who professes to have faith without works. It profits nobody merely to say, "Be ye warmed and filled."

We pray for the success of the Lord's work. Are we seeking to forward its interests as we ought? We pray for laborers to be sent into the harvest field. Are we withholding the reaper's help which God means us to render? Those disciples who were first told to pray for reapers were themselves speedily sent to gather the harvest. A member prays for a good school, for the upholding of the preacher's hands, for the local church work to be well done—what avails the prayer unless he gives himself to the work for which he supplicates? The Son of God prayed that the uttermost part of the earth might be his possession; and that prayer involved the stooping to earth, the living as a servant, the suffering of Gethsemane and the agony of the cross. What do our prayers cost us?

During this month we are thinking of the world for which Christ died. We are praying for the missionaries, and for those in sad need of the Saviour. May it not be with us a matter of saying words, but of really praying. True prayer is followed up; it costs something.

The Shield of Prayer.

A Word of Counsel to Young Converts.

To keep the Fair Deposit, to bring the precious treasure to Jerusalem, means hard fighting, constant watching. The power of evil is always eminent in the midst of us. Against it, religion finds that all her efforts have to be kept in perpetual strain. There is the tyranny of the visible, and there is the slowness of our hearts to believe in the unseen.

Though it is true that the world passeth away, and the lust thereof, while they that do the will of God abide for ever, yet it is the world that seems often real and stable, and the saints before the throne invisible or dim.

We hope we are wrong, but it seems to us that many Christians imagine that they can keep the faith of childhood while neglecting those opportunities of converse with God that must be used, if the spiritual life is not to wither away.

No really great theologian, no really great believer, has ever lived, to whom prayer was not infinitely more important than any mere exercise of the intellect.—Sir W. Robertson Nicoll.

"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us most all his love fulfil,
"Not as we will!"

—Helen Hunt Jackson.

"Prove me now, saith the Lord of hosts."—Mal. 3: 10.

Occasionally we light on somebody who tells us that he never had a chance. Everything has been adverse since his birth. He may have been born of a degenerate stock, and cradled amid vice—then afterwards, when he has wrecked his life, he cries "God knows, I never had a chance." But there is someone else who never had a chance, in the lives of innumerable men and women—and that someone else is God. I should like my readers to ask themselves this question, "Have I ever really given God a chance?"

Of course, it may be argued that there is no need of giving God a chance. He has a power that is irresistible, and he can make his chances. But that is the one thing God never does. Recall that mystical saying of our Lord, "Behold I stand at the door and knock." If he yearns to enter why does he stand there knocking? Why does he not shatter down the door? The strange thing is he never will do that, though he be clothed in the panoply of heaven: we must give him the opportunity to enter. When he made free beings to have converse with the Almighty self-limited his power. He and man could never have loving fellowship if freedom were over-borne by his omnipotence. That is why we have to open the door if the blessed Saviour is to enter. That is why we must give God a chance.

We must give God a chance, for instance, if we want to discover what he is. We never can find that out by speculation. In one of the most beautiful of the books of Dickens we have the story of little Florence Dombey. Her heart was big with love towards her father. But Mr. Dombey never knew the wealth of affection that was hidden there, because he never gave his little girl a chance. One brings to me a hyacinth bulb, and tells me it is a fine variety. And I may be an expert botanist, and be able to lecture learnedly on bulbs. But it will never reveal its hidden glory, nor ring for me its carillon of bells, till I give that hyacinth bulb its chance. The farmer must give the seed its chance if he is to find the harvest in the seed. The mother must give her child a chance, to know the powers slumbering in her child. And if we are ever to know all there is in God, it is not enough to be learned in his attributes. We must give God a chance.

It is equally necessary to do this if we want to know what he can do for us. One might illustrate that from Simon Peter. When we first meet Peter by the Lake of Galilee he is an untutored and provincial fisherman. When we last meet him everything is different; he is one of the greatest characters of history. Peter found what Christ could do for him, not by discussing his claims to be Messiah, but by following and giving him his chance. There were

many prodigals doubtless in the far country; but they had not the courage to go home. They, too, had fathers who were yearning for them, but they gave them no opportunity of showing it. But one went homeward, taking all the risks, and gave his father the chance that he was longing for—and for him there was music and dancing in the house.

If you ask how we give God a chance, I answer we do it first by trusting him. Trusting is just giving God a chance. When one suffers excruciating pain very often the surgeon is brought in. He diagnoses the nature of the malady, and immediately suggests an operation. It is a big venture to take chloroform and surrender oneself entirely to another—but the surgeon gets his chance by being trusted. A traveller wants to get to London by a certain hour in the evening. The railway company bids him take a certain train, and he will arrive at the appointed hour. The traveller knows nothing of the engine-driver, nor of the permanent way, nor of the couplings—but the company gets its chance by being trusted. Trust the surgeon and he gets his chance. Trust the railway and it gets its chance. And much in the same way when we trust God we are giving him the chance that he is longing for—to heal us, to carry us in safety to a city more beautiful than London, for there is no night there.

But not only do we give God a chance by trusting him: we do it also by obeying him. One thinks of the ten lepers in the story. When our Lord said, "Go, show yourselves to the priest," it must have seemed to them a strange command. They were lepers—they could look for nothing save the rejection they were too familiar with. Then follows that very beautiful word, so rich in meaning for us all—it came to pass that as they went they were healed. Had they refused obedience to a plain command they would have been lepers to their dying day. Had they stood where they were, arguing the matter, they never had known cleansing. But they obeyed, though it was difficult, and though they failed to see the reason of the order—and obeying, they gave the Lord his chance.—Dr. Geo. H. Morrison in "The British Weekly."

OF AN IDEA.

Whence was the wistful infant I did find
Left on the eastward threshold of my mind,
Unelad and dreaming as it slept, alone;
The mite I carried to my own hearth-stone.
Who knows? I tended it with utmost care,
I weaved a flowing dress for it to wear
Before, in lovely reticence, it went
Into the world, on unknown venture bent.
At once men loved its gentle little whims,
Set its curved lilt to music as of hymns,
And chanted the dear foundling up to God,
Was it by homeward paths it lonely trod?

—Selected

The Kinsman-Redeemer.

A. M. Ludbrook.

There is a little Hebrew word, *gael* or *gaal*, that occurs somewhat frequently in the original of the Old Testament. It is variously translated "kinsman," "redeemer" and "avenger of blood." The term stands for a certain office that occupied a prominent place in the social life of God's ancient people. It implied a sort of guardianship or trusteeship, persons binding themselves to the performance of certain duties towards those to whom they stood in this relationship. In this article we propose to consider what were the qualifications for this office, what its duties, and then see how, on a higher plane, they were wonderfully realised in the person and work of the Lord Jesus Christ.

First, then, what were the qualifications for this office? For one thing the *gael* must

A Near Relation

of the person for whom he was to act in this capacity. This is strikingly illustrated in the Book of Ruth—in fact, the whole beautiful story of Ruth turns upon this law of the kinsman-redeemer. When Naomi returned to Bethlehem harvesting was in progress, and wishful to provide for her little household, she sent her daughter-in-law into the fields to glean. Now it so happened, or perhaps we should say it was in the good providence of God, that she gleaned in the fields of Boaz, and the latter, after enquiry concerning her, showed kindness to the maiden, and ordered his reapers to purposely let fall handfuls of the golden grain so that Ruth might gather the more abundantly after them. Consequently she went home so well laden that Naomi wonderingly exclaimed, "My daughter, where hast thou gleaned to-day?" Then in response to Ruth's story she said, "The man is near of kin unto us, one of our next kinsman," or as we read in the margin (R.V.), "One that has the right to redeem for us." But not only must the *gael* be a near relation, he must of course be

Able and Willing

to undertake the duties pertaining to the office. When Ruth the next day claimed Boaz as their "redeemer," he said to her, "Now it is true that I am thy near kinsman, but there is a kinsman nearer than I. . . . If he will perform unto thee the part of a kinsman, well. . . . But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth." The upshot was that nearest of kin refused the office and its obligations, and so they fell to Boaz; and right well did he perform his "part," also marrying Ruth, and thus they became the ancestors not only of Israel's greatest king, but of David's far greater Son, the Lord Christ.

Now what were the duties of the office?

We can only mention three of them. First, the *gael* was to

Purchase the Freedom

of his kinsman when through stress of poverty, or on any other account, he had become enslaved (see Lev. 25). Of course, failing such redemption the man would go free at the year of jubilee; but that was not to be made an excuse for the neglect of this duty. An Israelite was not to suffer his kinsman to continue in bondage if he were at all able to ransom him. Oh, if only the moral principle underlying this law, that we are "our brother's keeper," were inwoven with the social life of the world to-day, how much of human misery would be avoided! Another duty was to

Buy Back Alienated Land.

When Canaan was divided up, each tribal portion was subdivided among the families of that tribe, and it was God's appointment that such inheritances were to remain for ever in possession of the families to whom they fell at the dividing of the land. But again, if through poverty or otherwise an inheritance did pass to others, it was to be bought back by the kinsman-redeemer (Lev. 25). 'Tis an interesting question, Why this law? Evidently to prevent anything like selfish land monopoly, to the impoverishment of the community at large. Hence Isaiah's denunciation, "Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land." "Idle hands to idle lands" should be the cry, and the soil used for its intended purpose. A third duty was to

Avenge the Slaying of the Kinsman.

Upon the tribe of Levi, instead of one separate portion, 48 cities scattered over the land were bestowed, and six of those were appointed as cities of refuge, so that the accidental slayer of his fellow fleeing thither might be safe from the avenger of blood. Of course, in the case of one who killed another "with malice aforethought," the city of refuge only afforded him temporary shelter, for after fair trial, and being adjudged guilty of murder, he was delivered over to the avenger.

We have what seems to be a corrupt imitation of this law in the blood-feuds which still obtain in some countries; and I have wondered whether the Irish organisation of a past generation that sought its ends by violence owed its name in any way to this ancient Jewish office—the *Clan-na-gael*, the last syllable the very Hebrew word translated "avenger of blood"! However we know that these modern blood-feuds are carried on without regard to law and justice, and so are to be reprobated. Even the Sinaitic rule appears to us to operate harshly

against the accidental slayer, for if overtaken by the avenger his life might be forfeited. Presumably it was as far as the law could go in those early times, and was doubtless intended to impress the sanctity of human life, and that men must not be careless in the handling of dangerous weapons. We may be thankful that the Mosaic code, a prominent principle in which was retribution—an eye for an eye, life for life—has given place to the more merciful morality of the Sermon on the Mount.

Now, in the Old Testament, Jehovah himself is often referred to as the Redeemer of his people. His promise to Moses in Egypt was, "Wherefore say unto the Children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm and with great judgments." Hundreds of years later, speaking of the fulfilment of that promise, the prophet says, "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Yes, verily he had well performed towards them the part of a redeemer! Had he not delivered them from Egyptian bondage? Had he not brought them into the inheritance he had promised to their forefathers for an everlasting possession? And had he not again and again avenged them of their enemies?

But in the Lord Jesus, who was "God manifest in the flesh," we have a striking fulfilment of this divinely-appointed office. Christ was the great antitypical *gael*. He fully qualified as our Redeemer. He

Took our Nature

upon him, becoming Son of man as well as Son of God—"bone of our bone, flesh of our flesh," verily nigh of kin unto us, "one that had the right to redeem." Then, too, he was both able and willing to perform the duties pertaining to this office. "Able" did I say? It was impossible for a fellow-sinner to atone for other's sin, for he himself needed atonement, needed a Saviour. But in Jesus there was sinlessness that could atone for sin; in him was righteousness that satisfied the law. "Willing," did I say? Ability to help without the will to do so brings no relief to the distressed. But Jesus was not only "abundantly able," he was willing to redeem. Some cynic has said, "My leave was not asked when I came into the world, for if it had been, I should certainly have refused to come." But our Lord didn't say that. Though he knew that his course would be one of suffering, yea even with the cross before him, he could say, "Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O God."

Then also, Jesus has fulfilled, and is fulfilling, the duties of the *gael*. He has redeemed his people from a servitude worse than any mere physical slavery. He has delivered them

From the Bondage of Sin,

from the condemnation of inexorable law. The law said, "Do and live," perfectly fulfil the moral law, and you shall win heaven by your own righteousness. But we all came short of such perfection, and so came under the condemnation of a broken law. But the Gospel comes along and says, "Live and do," accept pardon and life as a gift through the merits of Christ and by the obedience of faith, and then "work out your own salvation with fear and trembling, God working in you to will and to do of his good pleasure." Jesus paid the price of our redemption. "On the cruel cross he suffered, from the curse to set us free." We were sold as servants of sin unto death. He has freed us that we should become the servants of God, having our fruit unto holiness, and the end everlasting life. Again, he has brought back to us

Our Lost Inheritance,

which is God and all that is contained in him, heaven with all its blessedness. Man before the Fall enjoyed a fulness of the divine favor which he lost by his transgression. But all this, yea, and far greater privilege and glory, Christ has won for his people. "In him the tribes of Adam boast more blessings than their father lost."

"Ye who have sold for nought
Your heritage above,
Shall have it back, unbought,
The gift of Jesus' love;
The year of jubilee is come!
Return, ye ransomed sinners, home."

That other duty of the *gael* which we have referred to might seem at first thought to fail of a place in the functions of our divine Kinsman. Well, type and parable alike cannot in their very nature find counterpart or fulfilment in every detail. Yet we may affirm that just as the "Lamb" is also the "Lion," so our Redeemer is also an

Avenger of Blood.

In that wonderful vision vouchsafed to the beloved apostle on the Isle of Patmos, John says: "When he had opened the fifth seal I saw underneath the altar the souls of them that had been slain for the word of God and for the testimony which they held; and they cried with a great voice saying, How long, O Master, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe, and it was said unto them that they should rest yet for a little time, until their fellow-servants also and their brethren which should be filled even as they were, should be fulfilled." We know how that "fulfilling" has been going on. We have read of the fires of Smithfield, of the massacre of St. Bartholomew's Day; the persecution of the Abigenses and the Vaudois, too, immortalised by Milton in the pathetic sonnet beginning, "Avenge, O Lord, thy slaughtered saints." Yes, he does, as Israel's greatest poet said, "Put the tears of his people in

his bottle"; he does, as England's greatest poet says, "Record their groans in his book"; and in the day in which he makes inquisition for blood, he will in righteousness require it of the slayers of his people.

Further, not only does our Kinsman redeem our souls from destruction, he will one day "ransom us from the power of the grave." Not then these bodies of our humiliation in which we have sinned and suffered; but they shall be changed, and be raised spiritual, glorified bodies like unto his own.

In these various particulars, then, we see

The Ordeal of Nanking.

Thursday, March 24, dawned bright and relatively quiet after the three days of heavy firing just outside the city to the west and south. Such northern troops as had retreated through the city were in good order; and the dread of destruction at their hands was miraculously changing into the joy of deliverance. During the night the victorious nationalists had begun to enter from the South Gate, and by six o'clock they reached the Drum Tower in regular ranks. But the flames of old resentments would not be denied, and fanned by new stories of the wrong acts of foreigners in China, they burst forth in violence. Bands of soldiers, with the permissive connivance of some of their officers, and with the aid of confederates from the rabble and ultraradical groups of the city, started out to sack and to burn. The Japanese Consulate, next the university, was among the first to suffer. The building was plundered, several Japanese were wounded, and the Consul was saved only by the slightest margin from shots fired directly at him.

Soon the soldiers were scattered all over the city, following their eager guides to foreign buildings and to the homes of some Chinese, usually men connected with mission enterprises. It is impossible to tell the full story of the savagery, the suffering and the heroism of the next few hours; it would comprise a hundred minor epics, each of eternal import to the little group of characters who lived it through in concentrated distress and joy. Some public mission buildings were wrecked, though many were preserved with little or no damage. Practically every residence of missionaries was utterly looted, in some cases even to the staircases. Ten mission buildings were burned. This general injury to property gives some idea of the extensiveness of the violence of that morning, and of the numbers of brutal men who were acting against the foreign mission centres. Similar damage was done to foreign business places near the river. The British and the American Consulates were completely pillaged, and a restricted number of Chinese houses also suffered. Even hospital equipment was plundered and patients were looted.

What of Lives?

The unrestrained soldiery were mainly Hunanese, noted for their turbulence and impetuosity, and notorious for their anti-foreign vehemence. They had concluded a hard campaign with forty-eight hours of continuous attack against an army which was making extensive use of white Russians. Some few appeared to be drunken, and all were mad with fatigue; while there was provocation for any sort of action against foreigners. Obviously there was no organised programme to kill foreigners, or not one could have escaped; but there was a readiness to resort to reckless firing whenever it would help the process of plundering, and a thousandfold threatening of death throughout

how the qualifications and duties pertaining to the office of the *gael* find a marvelous fulfilment in the glorious person and work of the Lord Jesus Christ. Let us continually sing the high praises of him who "loveth us and hath loosed us from our sins." He is "not ashamed to call us brethren; let us ever exult in our divine Kinsman, and seek increasingly to "walk worthy of him."

"My gracious Redeemer I love,
His praises aloud I'll proclaim,
And join with the armies above
To shout his adorable Name."

the affair. Dr. J. E. Williams, vice-president of the University of Nanking, was half-carelessly shot through the head when he dallied in giving his watch to soldiers whom he was trying to dissuade from injuring university homes. Two French fathers were killed and two Englishmen who were officers of the port. Miss Anna Moffet, secretary of the Presbyterian mission, was twice wounded by wanton firing at a range of a few feet. The British Consul was wounded, and a number of others suffered minor physical injuries.

Scores of missionaries faced guns again and again, had shots fired over their shoulders or in their rooms, and were pressed about with bayonets and rifle muzzles. Death was very near on every hand, so that lesser things than life itself and integrity of spirit fell quickly from mind. If the soldiers had worked their will without intervention, it seems that few could have survived. For although robbery was a primary motive men of this type, when disappointed, would stop at little; and when the same foreigners were visited by successive bands of soldiers, the later ones were desperately resentful at finding nothing worth while. Some were held for ransom for varying periods and under varying conditions; others were delivered by some accident or new opportunity which called their persecutors on; and there were many instances of escape for which no human explanation is evident.

Means of Deliverance.

Of the active agents for deliverance, three were of special importance. Chinese friends appeared from every side to render all possible help at great peril to themselves; they were of every sort and class, from the humblest to the greatest. They hid foreigners in their own houses, they guided them to places of concealment, they provided information and food for those completely cut off, they paid scores of ransoms from petty sums to hundreds of dollars, they pleaded with soldiers who were in the act of shooting, they stepped between missionaries and their attackers. These actions endangered them for the moment; and as they well knew marked them for later persecution. There were no distinctions in this heroism, but perhaps the largest and most conspicuous group was from among the students and Chinese faculty of the university, who gave abundant individual aid, and painfully through twenty-four hours gathered all foreigners from the interior of the city into a university building for such protection as they could provide. The number of Chinese who helped at great risk went into many hundreds and is an impressive evidence of what Christian work meant in Nanking. There was equal joy over those who acted in gratitude to men who had especially befriended them, and over those less close who met need with equally courageous humanity.

The other groups of helpers were official in character, both Chinese and foreign. Several of the southern officers did the best they could to save foreigners from the roving hands of troops, often at considerable risk to themselves, and finally took the responsibility for protecting the large group gathered in the university building. The pity is that they were too few and usually too late to cope with the forces of destruction; nevertheless their services were beyond value. During the early afternoon the American Consul and some forty others were surrounded on a hill within the wall but near the river. The British and American warships were most eager to deliver them with skilled gunnery; but for the sake of the larger group of missionaries in the centre of the city, the Consul continually refused such help, even when southern bullets were whizzing at his party from every side. Only when hostile soldiers entered the house which was serving as refuge did he signal for shells. The troops were quickly driven off by a well-placed barrage and the fugitives were lowered over the wall in baskets and improvised slings to a landing party of sailors who got them to the ships. A few shells were sent to other points of military importance in the city. After the beginning of this naval firing bugles sounded and the bands of looting soldiers stopped their evil work to join their units. From five o'clock the city was relatively quiet. American official help was completed next day when whatever good intentions the southern generals had were encouraged and quickened by ultimatums insisting upon prompt deliverance of all foreigners to the river. So at sunset on Friday, the 25th, with a small escort of southern troops in carriages provided by the earnest Red Swastika Society, 120 persons from the missionary families reached the Yangtze and were made as comfortable as could be on board destroyers and other British and American warships, which as soon as possible provided them with transportation to Shanghai. Given the conditions, naval aid was the least of evils, and perhaps averted an international catastrophe; but its connection with missionaries must always be dubious and many Chinese have heard only that foreign guns were fired upon their countrymen.

Inminence of Death.

In telling of help from so many eager and able protectors we have gone ahead of the story. From ten o'clock on the morning of the fateful Thursday, foreigners were slowly escorted from places of danger and of hiding to a university building. Students took the lead in the dangerous work, aided by faithful servants and Chinese friends, and in some cases assisted by army officers. Fortunately a considerable number of missionaries, especially of women and children, had previously gone to Shanghai, upon warnings from the Consul issued in fear of what the defeated northern troops might do. The remainder were carefully checked up and inquiries and searching groups of Chinese were set in action. By noon perhaps fifty had been gathered. Unhappily in making other efforts to meet the situation, the most friendly officer felt it necessary to leave the university for a time. Covering in third floor closets underneath the rafters, the foreigners sought cover from bullets fired through the windows and into the roof. Students pleaded nobly for relief, but the doors were crashed in, and with shouts of "Kill the foreigners!" the soldiers rushed up the stairs, firing as they came. Death loomed near. But amid much impatience and disputing and with further intervention by the students, the soldiers were content with threats and removing what few articles could still be taken from the persons of their victims, such as clothing and glasses, even from the children. In quick succession two other bands of soldiers went through a similar process, making free use of guns and bayonets. Thus the promised safety seemed an illusion, and the future a gloomy question.

But higher officers were brought in by university Chinese, and student members of the re-

volutionary party (Nationalist) were most active in securing relief. It is impossible to know to what extent safety was due to them, and how much to the effects of the shells from the river. The university staff provided food, and while parties worked till eleven at night bringing in other foreigners from straw-piles, coal-bins and rafters, committees pressed negotiations with political and military officials. Each new arrival in the building was greeted in the third-story refuge with hearty rejoicing, for some had been reported killed or entirely missing. Certain of the faithful Chinese were sought as "foreign dogs." That night over a hundred missionaries were spread out in two rooms, "practising communism," as they cheerfully reminded themselves. Anxious hearts and strained nerves battled against fatigue, and won the victory of sleeplessness, aided by concrete floors, the occasional cry of a child and the steps of nurses and doctors. The next day was quiet, so that a few could venture from the building escorted by students, in the hope of regaining a few personal papers from the refuse which was the physical remains of a home, or in order to have some last words with Chinese friends and leaders in the Christian enterprises. In the afternoon all were ordered to the river. Negotiations between the admirals, consuls and Chinese

UNITY.

Forgive, O Lord, our erring ways,
The separate altars that we raise,
The varying tongues that speak thy praise!
Suffice it now. In time to be
Shall one great temple rise to thee,
Thy church our broad humanity.
White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.
Thy hymn, long sought, shall then be heard
The music of the world's accord,
Confessing Christ, the inward word!
That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

—John Greenleaf Whittier.

officials were still in progress; while both the Nationalist and the foreign authorities desired testimony from individuals as to what they suffered. Within thirty-six hours all the refugees were started for Shanghai by one craft or another, and by the morning of Monday, the 28th, all had reached the unhealthy armed peace of the metropolis. All the ships were fired upon at various points along the journey. The one real mishap was poisoning (probably ptomaine), which incapacitated a number of sailors and converted more than thirty refugees into hospital cases, besides giving the others some unhappy hours.

The Things that Abide.

Everyone who passed through these days has a new assurance of the things that abide, of faith, and hope, and love. Each has seen the inability of death to conquer spirit, and has lived peace in the face of those who took up the sword. Little or no personal property, whether the irreplaceable pictures and keepsakes, or the furniture, books and clothing, slowly gathered through years of economy, remains for scores of homes. But for most, the pain and the losses can be forgotten in the devotion of Chinese, and in the fellowship of suffering which united them with the thousands of Chinese who are victims in each campaign of brutal soldiery. If only the love and helpfulness can continue between the Christians of the West, and the Christians as well as all who need help in the crisis of China, the wounds can be healed and the temporary breaks restored. Each man and woman who shared in this experience is proud to be one of the group in which he saw so much fortitude

and good cheer, such forgetfulness of self, such complete restraint in the midst of utter provocation, so little bitterness or complaint. Not one woman became hysterical; not one man let slip the timely blow which would have been natural but would have increased the danger to all; none, even the youngest, caused others to be unhappy because of his own sufferings or discomforts. Each can testify of his fellow-workers that there are still missionaries ready to bear all things and to carry one another's burdens without fainting. Chinese and Westerners revealed to each other and to themselves depths of character too seldom realised in daily duties; and when the common life can be restored, there will be yet richer fruits of Christian effort.

Such crowded days of course had their lighter sides. One soldier consumed bath salts as foreign candy; another discovered the powers of a telephone in a school building, and promptly tore out the receiver in order to carry in his pocket the new invention which he had mastered. One looter was seen preserving the symmetry of a mantel he had stripped, with a candlestick in either hand and a French clock dangling from his mouth; another took the top off one beehive; a third was impatient at the slowness with which its victim wrote a cheque, and seized the entire book of cheques unsigned. On the second day, one man's servant proudly brought him some property that had been rescued; a mortar-board from academic dress, three shoestrings, and a motto to the effect that "The Beauty of the Home is Order."

And the Future?

Just now one thing matters above all else, namely, that conditions in Nanking and its region shall permit the Christians leaders to continue with reorganised effort to work at their tasks. They are imperiled by the aid given to foreign colleagues, by the general anti-Christian and anti-foreign agitations (which up to April 1 have not been serious in that part of China) however, by the possibility of open war with foreign countries over the problems of the unequal treaties and the pressure of the Nationalist programme, and the possibility that American Christians might lose their nerve and withdraw helpful good will at the time of greatest need. Most of the mission groups have able Chinese who will do something worth while if given half a chance. Much depends upon the struggle between violent and moderate factions in the Nationalist Party, and upon international attitudes. It seems that the work of missionaries in the Yangtze Valley will be impossible for some months at least. Therefore, all who are discouraged or who have personal reasons for doing so, are practically free to return immediately to America, whatever may be their hopes for the ultimate future. A considerable number will stand by in Japan or the Philippines for several weeks or months, to assure themselves of the possibility or impossibility of again taking up their work within a reasonable interval. A few, especially such as have administrative responsibility, will remain in Shanghai for the time being, in order to be in close touch with the Christian Chinese in leading positions. When missionaries are able to return, whether in a few months or a few years, it will be in smaller numbers, and as helpers to Chinese Christian organisations, only as fully acceptable to them and to the Chinese government. The old order is gone, and the new one for which we have prayed and builded is now come with violence. The foreign warships and the superfluous Chinese armies alike are temporary.

The need of China for character, for knowledge, for health, for the inspiring power of Christ, is as great as ever. There are noble Chinese who are striving to meet that need, and no day of crazed violence shall keep us from aiding them to the limit of our faith and power. These troubles of the present are formed in the complicated evils of the past; but men can and will transcend them. Searle lates in "The World Call."

The Home Circle.

Conducted by J. C. F. PITTMAN

COURAGE.

Courage conquers all things.—Ovid.

To love God,
Is to love his character,
His substance,
God is purity,
To abhor the moments
We have not been pure
Is to love God.
God is love.
When we love all men,
Even evil men,
And our enemies,
Is to love God.
God is truth,
To hate falsehood,
To be courageous enough
To be true to all men,
Is to be like God.
God is infinite,
Reaching out to the stars above,
And to the earth beneath
Our feet.
When we can see him,
In all that he has made,
Then we get a glimpse
Of his infinitude.
When all these attributes
Come into our soul and dwell there,
We are perfect.
When we are reaching out for them
We are loving God,
And sometime
We will have them,
And be like him.

—Nina Welles Tibbot.

ONLY GIRLS.

Loretta burst in upon the girls. They were meeting at Ethel's to-day for the missionary meeting.

"Do you know," she began, "that there's a missionary from Africa in the Mount View Hospital?"

At this information each girl stopped her work. Loretta, with her bright eyes and rosy cheeks nodded.

"It's true," she added.

"Tell us all about it," said Lucy, interestedly.

"I will. On my way here I met Dr. Foster. We stopped to talk, and he told me. He says she's been there two weeks now, and nobody comes to see her. Only think of having a missionary from Africa so near us. 'Where Africa's sunny fountains roll down their golden sands'—I always did love that hymn. Girls, let's take some of our flowers and go out there to-morrow. It's not often that we can visit a real missionary, but we have the opportunity of not only seeing her, but of doing something for her."

"I think that would be splendid," spoke up Jessie, who was the treasurer, and so it was arranged.

In her room in the great hospital the little missionary lay on her little narrow white bed, very thin, very white. The operation had been successful, but it would be several weeks yet before she could leave the hospital. In the meantime, how long the hours, how dreary the days! If only some one would come to see her; but she couldn't expect that, she didn't know any one. Who would ever think that in passing through this city on her way to her mission field, she would suddenly be taken ill and carried off to the hospital. It seemed incredible that such a thing could happen, and yet it had.

She closed her eyes and lay very still.

How sorry her people would be in Africa if they knew! They loved her; that was where

her friends were, and that was where her heart was. Missionaries who labored in Africa could not expect to have many friends. It was not to be wondered at that they were forgotten. They could have acquaintances, perhaps, but not friends. Missionaries were only birds of passage, after all.

Steps came down the corridor, but no one ever came into Room 109. And she did not even look up. Tears forced their way through her closed lids and rolled down her white cheeks. There was no loneliness like that of an unknown missionary in a great hospital.

All she saw was girls. There seemed to be a number of them. Girls with blue eyes, grey eyes, black eyes. Girls with rosy cheeks and warm smiles. She couldn't be dying. She couldn't be seeing things, and yet how could it be possible that these lovely girls were coming to see her? And they had roses too—beautiful, long-stemmed, dewy roses.

Then they all came in and crowded round her.

"We're so sorry you are ill," began Loretta. She went to the bed and took the thin little hand in hers.

"We just heard about it. Dr. Foster told us."

And then the girls came nearer yet. The roses were put in water and placed just where she could see them. Instead of the plain white walls there were girls at which to look.

"Oh," cried the little missionary from Africa, "it seems too good to be true! I've been so sick and so lonely and I felt no one cared. And then to have such lovely flowers—and you!"

Her lips quivered and there was a silence.

"We're only girls," spoke up Loretta, softly; "but, oh, we do love you for your work and sacrifices, and we're going to help you get well, so that you can go back."

The little missionary from Africa nodded feebly.

"Where Africa's sunny fountains roll down their golden sands." Oh, I want to go back."

And then she looked at the girls with loving, affectionate eyes.

"Get well?" she added tremulously; "now that you have come, of course I will."—S.H.M.

HARDLY FAIR.

Paet—"I propose to publish my poems under the name of John Smith."

Candid Friend—"Well, I don't think that's playing the game. Just think of the thousands of innocent men who will be suspected."

QUITS.

The foreman was going from one man to another with a sheet of paper in his hand. When he came to Sandy McKie he said, "Sandy, this is a subscription to get a wreath for Jock Stuart, who died last week, and all your mates have given a shilling towards it." "Och, man," said Sandy, "that'll make me an' Jock square, noo. He owed me a bob."

BABY TOO!

"My dear, the doctor says a brisk walk before going to bed will cure my insomnia." "Well," returned the wife, "I'll clear the room so that you can walk, and you may as well take the baby with you!"

A LONG WAY ROUND!

City man on Thames Embankment, London (to rustic looking at Cleopatra's Needle)—"You know, it is very old—so old that Moses probably saw it when he led the Israelites out of Egypt." Rustic—"Law, now to think that 'e should come all this way round."

The Family Altar.

— J.C.F.F. —

Monday.

Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.—Ezra 7: 10.

"Here is a fine character of a minister of God. He prepares, fixes, purposes and determines, with his heart—with all his powers and affections, to seek the law of God, and to do it himself, that he may be properly qualified to teach its statutes and judgments to Israel."

Reading—Ezra 7: 11-28.

Tuesday.

And I said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens.—Ezra 9: 6.

"If in our affliction we would pour forth to God such acceptable prayers as may obtain comfort in our crosses and deliverance from our calamities, we must confess our sins, and humbly acknowledge that we have not deserved God's smallest benefits, but are worthy to be overwhelmed with much more heavy plagues and punishments. And so the Lord will excuse us, when we accuse ourselves; and absolve us from punishments, when in all humility we acknowledge that we have justly deserved the fearfullest of his plagues."

Reading—Ezra 9.

Wednesday.

I prayed to the God of heaven.—Neh. 2: 4. "So soon was this holy man at heaven, and back again, without any breach of manners in making the king wait for his answer. 'Pray always.'"

Reading—Neh. 2.

Thursday.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.—Neh. 4: 15.

"God's care of our safety should engage and encourage us to go on with vigor in our duty. As soon as ever a danger is over, let us return to our work, and trust God another time."

Reading—Neh. 4.

Friday.

Then he (Nehemiah) said unto them, Go your way . . . for the joy of Jehovah is your strength.—Neh. 8: 10.

"Joy in God is the strength of work for God, but work for God is the perpetuation of joy in God."

Reading—Neh. 8.

Saturday.

In a pillar of cloud thou leddest them by day; and in a pillar of fire by night, to give them light in the way wherein they should go.—Neh. 9: 12.

"Open thou the crystal fountain,
Whence the healing stream shall flow;
Let the fiery, cloudy pillar
Lead me all my journey through;
Strong Deliverer!
Be thou still my help and shield."

Reading—Neh. 9: 20-32.

Sunday.

Wipe not out my good deeds that I have done for the house of my God, and for the observances thereof.—Neh. 13: 14.

"There is both righteousness and godliness in them (good deeds) and God will certainly remember them, and not wipe them out: they shall in nowise lose their reward."

Reading—Neh. 13: 15-31.

Prayer Meeting Topic.

June 15.

THE CONSIDERATENESS OF JESUS.

(John 19: 26, 27.)

F. J. SIVYER, B.A.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

The title for our topic is borrowed from a sermon by Dr. W. M. Glow in his book, "The Day of the Cross."

It was a sublime thing for Jesus, dying on the Cross, to think of his mother and to make provision for her safety and sustenance. But, after all, it should not surprise us; for it was characteristic of him to think and act unselfishly.

This Grace.

All through his earthly life Jesus was greatly considerate of others. Take up the story of his ministry where you will, it abounds in illustrations of this grace. One of his first miracles of healing was the cleansing of the leper who knelt before him and beseechingly said, "Lord, if thou wilt, thou canst make me clean." Jesus might have taken the man at his word and cured him simply by the power of his will. But, with sublime considerateness, Jesus put forth his hand and touched him and spoke the liberating word.

We think of the last meeting Jesus had with his disciples at the Sea of Galilee. Seven of them had been fishing all night and had caught nothing. After hailing them in the dim morning light and instructing them where to try for a successful haul, Jesus set to work to prepare breakfast. By the time the disciples came to land, the morning meal was ready for them. Homely considerateness—but filled with a message for us all.

Its Practice and Power.

One of the things which made the Duke and Duchess so very popular during their recent visit to our country was that they seemed "to have an eye for everybody"—especially for little children and for the afflicted. Long after the speeches and receptions are forgotten, the royal couple will remain in the hearts of the people by reason of their genuine considerateness.

In his devotional war book, "The Day of Battle," the Bishop of Stepney tells the following delightful story. "A little girl in East London has been in the habit of bringing a bunch of flowers each Saturday night to a German lady whom she loves. She has done so all through the war. Her brother went down with one of our sunk cruisers, and the lady hardly expected the flowers that week. But the girl came all the same next Saturday, and in mourning, bringing the flowers as before." There is a power and a charm about the grace of considerateness. Every sphere of society needs it. Men and women everywhere appreciate it and respond to it.

How to Possess It.

The practical question is, How can we possess this grace? How learn to exercise it? We said at the start that it was characteristic of Christ to be considerate. But with us it is not natural. It is only as we company with Christ, linger at his cross, learn to see humanity through his kindly, sympathetic eyes, imbibe his spirit, that we learn the secret of thinking first of the welfare of others. And then having learned the secret, we should prize every opportunity of practising it; for, as in many other things, we learn by doing.

TOPIC FOR JUNE 22.—THE GRACIOUS "COME."—Matt. 11: 28-30.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

NEWS AND NOTES.

ASCOT VALE.

The Bible Class at Ascot Vale has done very good work during the year in that both church and school have been materially helped. At the conclusion of the Bible School year, they were able to hand over the sum of two pounds to the school funds and also to make a much appreciated gift to the church. A beautiful new hymn-board in solid blackwood, together with a set of numbers was presented, Miss Myrtle Higginbotham making the gift on behalf of the class on the second Sunday of the school anniversary. They have also had a text written in the chapel, "The free gift of God is eternal life in Christ Jesus our Lord." This has added considerably to the attractiveness of the interior of the building. The class also had a part during the year in a concert given for the raising of funds for the new school building, and contributed money toward a Christmas treat for the children of the kindergarten department.

The K.S.P. club connected with the same church has been doing excellent service during the past few months. On Sunday evening, May 22, the young men took charge of the evening service and the result was one of the most helpful and encouraging meetings the church has had for a long time. As a choir the club sang, "Fight the Good Fight." Members read very acceptably the lesson portions, and conducted the meeting in fine style. The Chaplain, Bro.

H. J. Patterson, spoke on "The Young Man's Hero," and the meeting was brought to a happy conclusion by two of the young men taking their stand for Christ. One of these is the Scribe and the other holds the office of Tent-maker in the club. On a previous Sunday evening the Chancellor made the good confession before many witnesses. The club celebrated its 14th anniversary on Saturday evening, May 21, and is the oldest living club in the K.S.P. in Australia. On Wednesday evening, May 25, the syllabus item was "Carpenters' Night," or "Just a Bit of Glue," when some twenty to thirty broken kindergarten chairs were recommended for service.

BOX HILL.

Bible School work at Box Hill makes steady progress under the capable leadership of Mr. P. Reece, the superintendent, and his staff of officers and teachers. The workers are looking forward eagerly to the erection of the new chapel which is to be begun almost immediately. The new building will provide more accommodation for school use, and should greatly help to make the school more useful and efficient. The superintendent believes in looking after his scholars between Sundays, and almost every Saturday he is to be seen in his motor car taking some class with their teacher for an outing. Needless to say, the boys and girls appreciate what is being done for them, and are very loyal to their superintendent and their school.

SCRIPTURE EXAMINATION.

The time for the holding of the Scripture Examination is rapidly drawing near. For the first time in the history of our Federal Bible School work every State is taking part in this annual event. It is hoped that every school in the different States will enter for the contest this year.

Many who intend to sit for the examination are wondering how best to prepare for the event. Our answer is in every case, concentrate upon the text. The text was brought into being with the aim of encouraging Bible study, and the questions asked will be centred on the portions of Scripture that have been set for this year's examination. Of course, students in the higher grades and in the teachers' divisions will try and secure a knowledge of any geographical details that may be involved in the lessons. For the younger scholars, however, the necessary thing is to read and reread the text; keep at it until you know it almost by heart. Then when you have done this, draw up a list of questions on each lesson. You can either do this for yourself, or ask your Sunday School teacher to do it for you, or secure the help of father or mother. With your list of questions before you, sit down and write out the answers as fully as you can. If you work along these lines, by the time the examination comes you should be well prepared, and incidentally have a very intimate knowledge of some of the chapters of the book of Genesis.

IT ISN'T EASY.

To apologise. To begin again. To admit error. To be unselfish. To face a sneer. To be considerate. To endure success. To keep on trying. To profit by mistakes. To forgive and forget. To think and then act. To keep out of the rut. To make the best of little. To shoulder deserved blame. To subdue an ugly temper. To maintain a high standard. To recognise the silver lining—but it always pays in the end.—Selected.



OUR PICTURE.

The Bible School at South Kensington, N.S. Wales, is making splendid headway. In a recent rally a hundred and forty new scholars were gained. Our photos are of the Executive of the school, and Miss Olive Forbes the gold medallist of the school.

Foreign Missions.

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

HOW MUCH SHALL I GIVE?

This question is often difficult to answer. We want to do our duty, but what is our duty? Other questions may help us answer this: "How much owest thou my Lord?" "Am I my brother's keeper?" Have I any responsibility in seeking that the Gospel be preached to every creature? Jesus says, "Give, and it shall be given you"; the devil says, "Get all you can, keep all you can, lay up for yourselves treasure on earth." Whose words will influence us? Let July 3 supply the answer.



Foot, Chair and Pony
Travel in China.

SOME EXAMPLES OF GIVING.

A few young people of the Park-st., Unley, Endeavor Society decided to practise self-denial and give the results to the Dhond Hospital. Two of them visited my office three evenings ago with two packets of absorbent wool, five parcels of old linen washed for bandages, three yards of towelling, five pillow slips, and £2/11/- in cash.

When the Indian Field Council had to economise on account of the shortage of funds, Miss Cameron had an interview with the Indian brother who does all the man's jobs of repairs, carpentering, etc., in connection with the Lyall Children's Home, Shrigonda, and said, "We are very short of money, and I want you to do all you can to help us by being very economical in all the material you use." This poor Christian man, who draws 10/- a week to keep himself and family, and who is a faithful, hard-working servant of our mission, replied, "Mem-sahib, you keep one month of my salary to help the work." Miss Cameron did not accept this generous offer of one-twelfth of this babe in Christ's yearly wages, but said, "I cannot do this, but only ask you to do all you can to help us save."

Fellow Australians, we are asked for one day's wages as our minimum offering on July 3. This is about one three-hundredth part of our yearly wages. This Indian offered one-twelfth of his year's wages.

Some American young men were at play on their College grounds. An old negro passing them lifted his old hat, and said, "Good day, young massas." One of the students lifting his hat replied, "Good day, Sambo." Some of his companions said, "You had no need to lift your hat to a nigger." His reply was, "I don't want a black man to outdo me in politeness."

Shall we Australian Christians allow the Indian and Kanaka Christians to outdo us in Christian liberality?

WORKING FOR A GREAT OFFERING.

We have three missionaries home on furlough, and all are hard at work helping us to have a record offering on July 3. Miss Florence Cameron is visiting many of the churches in South Australia. She has some beautiful pictures of the "Lyall Memorial" Children's Home work in Shrigonda, India.

Bro. and Sister T. Escott have been visiting many of the New South Wales churches, and Mr. Escott will soon be helping the Queensland brethren with their July 3 offering appeal.

The Enmore Junior Christian Endeavorers are raising money to provide Mr. Escott with some medical instruments, and the Enmore Dorcas Society intend to build a room for Mrs. Escott's Bible-women.

Bro. Ira A. Paternoster, who is so well known as one of our foremost F.M. workers, and an ex-Federal F.M. Secretary, is throwing himself with great enthusiasm into the work in New South Wales. He will visit several of the churches and give lantern views of the work and workers.

Bro. S. J. Southgate, President of the New South Wales Conference, who did a great work in South Australia as our F.M. Secretary, is also visiting the churches to help the July 3 offering.

Bro. J. Clydesdale, the F.M. Secretary, is arranging to have every church visited during June, and prospects are bright in New South Wales for a great offering on July 3.

Bro. A. Anderson has been visiting the Tasmanian churches, and Bro. J. C. D. Green, our splendid Tasmanian F.M. Secretary, writes: "Bro. Anderson has come, seen and conquered." Bro. Anderson's visit to Tasmania has greatly stirred their interest in the work in the "regions beyond." The secretary says Tasmania will be the first State to reach her quota. Well done, Tassie! But Tasmania has two other China missionaries in Will and Grace Waterman, whose able witness for China's needs will be reflected in the offering on July 3.

Bro. Anderson is now in Victoria, and will spend the month of June visiting the churches there. He has a great message for us. He is the pioneer missionary of our China missionary band.

Len. Gole is sending his inspirational messages to the Victorian preachers. A. G. Saunders is President this year of the F.M. Committee, and his able leadership will help in the great Victorian victory of July 3.

R. Lyall, a veteran with nearly forty years of F.M. service in Victoria, is the "Barnabas the Encourager" of his brethren in planting and advancing the flag in the foreign fields.

JULY 3

Annual Appeal for Foreign Missions

Australian Churches of Christ

LET ALL UNITE IN A
GREAT OFFERING

Watch for the Foreign Missionary
number of the "Australian Christian"
which will be published next week.

J. E. Allan, one of the greatest F.M. organisers in Australia, is putting every ounce of his wonderful store of energy into this F.M. campaign.

All these workers, and many others, are helping to give Victoria a big place on the map on July 3.

CHRISTIAN SELF-DENIAL IN INDIA.

We take the following from an annual report of the Bombay Auxiliary of the Bible Society.—As usual, we have obtained many interesting gifts involving in some cases real self-denial. Five rupees were received from a Sunday School at Miraj. Mr. Richardson writes about the gift: "It was their weekly collection for a year. They send all their money to you. They are very poor. Collections are marbles and shills and pice." Rs. 20 were received from Miss Hamling, Manmad, whose girls gave up eating meat once a week for three months so that they could contribute something to our work. Another missionary writes: "Our girls asked if they might go without part of a meal every day for a week and by so doing give their bit to help to spread the Gospel. By thus sacrificing, their part in the offering is Rs. 20." Several donations were received anonymously by post from a lady in Bombay, "a widow's mite towards spreading the Gospel." A friend sent us Rs. 200 as a "thank-offering for passing a certain examination," and many are the expressions of goodwill forwarded to us with letters received in connection with the receipt of contributions from different parts.

VICTORIAN SOCIAL SERVICE DEPARTMENT.

Unemployment.—Motor-body builder, trimmer, mechanic, drivers, cabinet-maker, turner, handy man, laborers, casuals, office cleaner, etc.

Wanted laundress.

Benevolent Depot.

Parcels have been received from Elsternwick, Doncaster, Collingwood, General Dorcas Class, Hawthorn, Carnegie, Clyde, Preston (2), Prahran, Kensington, Warracknabeal (3), East Richmond, Mentone, Surrey Hills, Alphington, Hampton and Hartwell.

Church representatives are urged to write or call at Depot, Church of Christ, 309 Burnley-st., Burnley, Wednesdays, 2 till 4, or by special appointment.

Applications for relief of any description will have sympathetic consideration. Urgent cases attended to.—Will H. Clay, 49 Elizabeth-st., Melb.

COMING EVENTS.

JUNE 12 and 14.—North Melbourne School Anniversary Services. 11 a.m., Every-member-present; 3 p.m., Mr. H. Noble; 7 p.m., Mr. H. A. Hunt. Tuesday, 14th, Anniversary Concert at 8 p.m. Special singing by scholars, under Mr. W. Easton. All welcome.

JUNE 12, 15.—Northcote Bible School Anniversary. Sunday, 12th, 3 p.m., Bro. V. Griffin; 7 p.m., Bro. J. C. F. Pittman. Bright singing under Mr. Ross Pearl. Wednesday, 15th, Children's Demonstration. Distribution of prizes.

JUNE 26.—Dunolly Church Anniversary. Make June 26 your reunion day. Back to Dunolly Sunday. A golden offering will be taken. Special speaker morning and evening. Come back to Dunolly on June 26.

SHOULD AULD ACQUAINTANCE BE FORGOT?

COME BACK TO MIDDLE PARK

ON

SEPTEMBER 4.

Notify H. A. Annetts, 109 Graham-st.,
Albert Park.

Here and There.

Dr. and Mrs. A. McKenzie Meldrum, from U.S.A., are now on a visit to Australia.

Our next issue will be a special Foreign Mission Number in preparation for the annual offering on July 3.

The monthly meeting of the Victorian Sisters' General Dorcas will be held on Wednesday next, June 15, in the Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters welcome.

Bro. Alcorn has tendered his resignation as preacher of Ann-st. church, Brisbane, having accepted an engagement with the church at Rockdale, N.S.W. His resignation takes effect from the middle of August.

The following news from Bro. A. J. Fisher reached us on Monday from Warrnambool, Vic.:—"Despite cold weather and ten very wet nights, the Hinrichsen-Brooker mission closed with fifty-five confessions and a thankoffering of £160."

Gympie church, Q., is founding a "preachers' library" to assist young men. If any brethren would care to donate books, they would be thankfully received by the acting secretary, C. H. Barrett, "Weerona," Horseshoe Bend, Gympie, Qld.

Churches in Victoria are requested to make provision in their expenditure for a small donation to the Preachers' Provident Fund. Help this fund to help our preachers. A fine work is being done with the fund. Send contributions to A. R. Lyall, 212 The Avenue, Royal Park, Vic.

Amongst the speakers at the fifty-second Annual Conference of the Southern Division Co-operation of Churches of Christ held at Fulham, London, on April 23 were Messrs. H. G. Harward (Australia) and S. S. Lappin (U.S.A.). The former spoke on "The Challenge of Evangelism."

The biennial convention of the Victorian Christian Endeavor Union was held at Geelong during last week end. According to the newspaper reports about 400 delegates were present; and a happy and profitable time was spent. Amongst those who extended a welcome to delegates was Bro. Stuart Stevens, president of Geelong Council of Churches, who also delivered an address on Monday morning. Bro. L. C. McCallum, M.A., spoke on "The Missionary Appeal at Home" at the missionary meeting on Saturday night.

In this issue will be found a striking article on "The Ordeal of Nanking." The writer, Professor Searle Bates, is one of the representatives of the Disciples of Christ in the University of Nanking. He is a son of President Miner Lee Bates, of Hiram College, Ohio, U.S.A. On graduating from Hiram he was awarded a Rhodes Scholarship in Oxford University, England. After completing his work in Oxford he accepted appointment to Nanking under the United Christian Missionary Society in 1920. This illuminating article was written on shipboard between Shanghai and Kobe, April 1 to 3.

Bro. Ethelbert Davis, of New South Wales, has been honored by our Federal Acting Secretary with an invitation to become our preacher at Canberra. Bro. Davis, whose appointment has been endorsed by the State Committees, hopes to begin his work in the Federal Capital early in July. If there are any who know of members residing in the Federal Territory, will they please communicate with our brother at their earliest convenience? A site of two acres (approximately) has been accepted as a lease from the Federal Capital Commission, and plans for the erection for the first section of our building are under consideration.

An inquirer asks whether it is scriptural and in accordance with the teaching of the Church of Christ for a person "who has become a member of the church by faith, repentance and baptism by immersion" to come forward in a Gos-

pel meeting, make the good confession, and then for the second time be baptised. The answer of course is that no religious body believes in re-baptism. Often people who believed in infant baptism are baptised on a confession of faith; but this is not rebaptism. Sometimes those who as believers had water sprinkled or poured on them learn later of the scriptural action of baptism and are immersed; but again there is no rebaptism. We have heard of a few who, doubting that they had fulfilled the scriptural conditions of faith and repentance prior to their immersion, were baptised as penitent believers. But where a person has been baptised as a penitent believer, there should be no question of rebaptism.

News has reached us of the evacuation of our missionaries from Huellichow, China. Letters dated a month ago, together with later epistles from Yunnanfu and Hong Kong, report that acting under consular orders our missionaries—Dr. and Mrs. Killmier, Mr. and Mrs. Clark and Miss P. W. Ludbrook—left the station. They are all

OF INTEREST TO YOUNG MEN.

It is proposed to begin a training class for men who desire to equip themselves for church service.

Provided a sufficient number enrol, arrangements have been made to conduct the class every Tuesday evening at Swanston-st. Lecture Hall, Melbourne.

The teachers will be Messrs. R. T. Pittman, B.A., Dip.Ed.; A. G. Saunders, B.A., and F. J. Siver, B.A.

Those who would hope to be able to join the class are asked to attend a preliminary meeting in Swanston-st. Lecture Hall on Tuesday evening, July 5, at 8 o'clock.

safe in Hong Kong, where the four first named await instructions from Australia. Miss Gilla Ludbrook hopes to leave Hong Kong on June 18 for Melbourne, travelling by the "Clangtse." The evacuation was somewhat hurried. A fortnight before the missionaries received news that they might have to go, and then a two-days' final notice was given. Some few belongings were taken with them, as they hurried over the mountains; but the most of their goods—furniture, books, etc.—had to be left behind. Thus the work is temporarily hindered and the school closed. Sad as we are at the interference with our work for the Master, we all thank God for the safety of the workers. Let the news be a stimulus to our efforts and our prayers. Remember the little bands of faithful Chinese Christians throughout the land, some shepherdless and all in need of our petitions. A temporary setback must not be regarded as a defeat.

Professor James Moffatt has accepted the Washburn Professorship of Church History at Union Theological Seminary, New York. This is the most notable capture for "the largest and best-equipped theological college in the world" since Dr. Johnston Ross was enveigled from Cambridge by Dr. McGiffert. Dr. Moffatt's departure will be widely regretted by innumerable friends in England as well as Scotland. He was for some years Professor of New Testament Exegesis at Mansfield College, and since 1915 has held the Chair of Church History at the United Free Church College in Glasgow. His Modern English translation of the New Testament set a worldwide seal upon his reputation.

A recent service of thanksgiving held at Christ Church, Lambeth, London, to mark the completion of Dr. F. B. Meyer's eightieth year, was a happy and memorable occasion. A great audience assembled, and thoroughly enjoyed every moment of the proceedings. Dr. William C. Poole, presiding, read a graciously worded letter from the Archbishop of Canterbury. Tributes to the life and work of the hero of the evening were paid by Dr. John Wilson, Dr. Dinsdale T. Young, H. Tydeman Chilvers, W. Y. Fullerton, J. Alfred Kaye, and E. L. Langston (the last named an Anglican). The gifts included an eighty-pound birthday cake, a portable wireless set, and two cheques (one for £800 and the other for £50). An overwhelming welcome was accorded to Dr. Meyer as he rose towards the close of the proceedings. "I love this church," he said, "and as I go out and about in the world I fall back with gratitude upon the fact that I am still your minister. Last night I felt as though the climax of my life had come, and that my period of service in this world was almost over. But to-day I have put away my pessimism. I'm girding on my armor afresh, and I'm going to have another go-in."

Some time ago it was announced that Bro. Jesse Bader, who is Secretary of Evangelism of the United Christian Missionary Society, U.S.A., had accepted the invitation extended by our Federal Conference, and hoped to visit Australia in July and August next. Bro. W. G. Graham, our Federal Conference secretary, announces the following itinerary, of which fuller particulars will later be given.—Bro. Bader will arrive in Sydney (D.V.) on July 26, remain in Sydney for a meeting that night, and leave for Brisbane on July 27; conduct conference at Brisbane, July 28-31 inclusive; thence proceed to Melbourne for conference extending over August 6-12 inclusive; leave for Launceston on Aug. 13 for two days' conference, returning on Aug. 15 to mainland; thence proceed to Adelaide for a conference covering Aug. 17-22, inclusive; thence proceed to W.A., breaking journey at Kalgoorlie for a meeting on the evening of Aug. 25; then move on for Perth Conference, Aug. 27-31, inclusive. On August 31 Bro. Bader will be joined by Mrs. Bader, who is travelling to Australia via Europe, and return with him to the eastern States, conduct grand final meeting in Melbourne on Monday evening, Sept. 5, and his last meeting in Sydney on the evening of Sept. 7. He will finally leave for America from Sydney by the "Tahiti" on Sept. 8.

A complimentary social to Bro. and Sister Goldsworthy and Bro. R. M. Williams was held in the chapel at Kaniva, Vic., on May 31. The social was occasioned by Bro. Goldsworthy's resignation of the office of treasurer after having held it for 27 years. Bro. Williams had resigned the secretaryship of the church after many years of service in that capacity. Bro. E. Rowe, who presided, spoke in highest terms of the Christian character and self-denying services which the guests of the evening had rendered to the cause of Christ. Bro. Goldsworthy had not only been treasurer for many years, but he had been superintendent of the Sunday School for 31 years, and for a number of years had held the high office of elder. Sister Goldsworthy's work for the church during all the years of her membership had been beyond estimate; especially had her valued services been in evidence at the annual district conferences. Bro. Williams had rendered invaluable help not only as secretary but as Sunday School teacher and as a speaker at the meetings. The following spoke in similar strain:—Bren. Benn, Brown, Sherriff, Arthur Williams, and Sisters Prescott, Ross and Rowe. A presentation of an illuminated address was made to Bro. and Sister Goldsworthy, and a gold watch, suitably inscribed, to Bro. Williams. Bren. Goldsworthy and Williams feclingly responded. The Sunday School presented Sister Goldsworthy with a bouquet. During the meeting several musical and elocutionary items were submitted, and supper concluded a very happy function.

College of the Bible.

HONORS LIST: FIRST TERM, 1927.

The following students, having secured at least 80 per cent. of marks, passed with honor the examinations of the first term. For a pass, a grade of 60 per cent. is necessary.

New Testament.—Miss E. M. Drysdale, 88; E. L. Williams, 87; C. Fortune, 85; F. G. T. Turner, 83; J. O. Methven, 80. 19 others passed.

Old Testament.—C. Fortune, 90; Miss E. M. Drysdale, 87; R. J. Manning and E. L. Williams (equal), 86; R. L. Arnold, L. R. H. Beaumont, J. J. English and G. M. Mathieson (equal), 84; I. J. Chivell, 81; J. O. Methven, 80. 18 others passed.

Church History I.—E. L. Williams, 88; V. C. Stafford, 86; J. O. Methven, 84; R. L. Arnold and F. G. T. Turner (equal), 82; L. R. H. Beaumont and G. M. Mathieson (equal), 80. 4 others passed.

Christian Doctrine.—E. L. Williams, 84; J. O. Methven, 80. 9 others passed.

Church History II.—A. N. Hinrichsen, 94; A. W. Ladbroke, 88; R. J. H. Greenhalgh, 83. 2 others passed.

Homiletics and Practical Church Work.—L. A. Trezise, 92; C. Fortune, 91; A. R. Lloyd and R. J. Manning (equal), 89; R. L. Williams, 86; I. J. Chivell, 85; W. T. Atkin, 80. 10 others passed.

Homiletics II.—E. L. Williams, 85; R. L. Arnold, 82; L. R. H. Beaumont and G. M. Mathieson (equal), 80. 6 others passed.

Homiletics III.—A. W. Ladbroke, 95; A. N. Hinrichsen, 93; R. J. H. Greenhalgh, 86. 4 others passed.

Missions.—E. L. Williams, 98; R. L. Arnold, 96; C. Fortune, 91; J. J. English, 90; I. J. Chivell, 88; Miss E. M. Drysdale and L. H. R. Beaumont (equal), 83; J. O. Methven, 80. 14 others passed.

Hermeneutics.—A. N. Hinrichsen, 90; A. W. Ladbroke, 88; R. J. H. Greenhalgh, 84. 3 others passed.

Apologetics.—A. N. Hinrichsen, 95; A. W. Ladbroke, 93; R. J. H. Greenhalgh, 81. 2 others passed.

Logic.—A. W. Ladbroke, 91; A. N. Hinrichsen, 87; R. J. H. Greenhalgh, 84. 3 others passed.

Psychology.—A. N. Hinrichsen, 88; A. W. Ladbroke, 86; Miss E. M. Drysdale, 82. 4 others passed.

N.T. Greek.—R. J. Manning, 96; C. Fortune, 94; W. T. Atkin, 92; A. R. Lloyd, 90; I. J. Chivell, 86; J. J. English, 83. 5 others passed.

Ancient Civil History.—C. Fortune, 95; A. R. Lloyd, 89; R. J. Manning, 85; J. J. English, 84; I. J. Chivell, 83. 13 others passed.

Elocution I.—R. L. Williams, 85; L. A. Trezise, 81; R. J. Manning, 82; W. T. Atkin, A. R. Lloyd, G. H. Newell and A. H. Stanford (equal), 80. 10 others passed.

Elocution II.—R. L. Arnold and V. C. Stafford (equal), 85; E. L. Williams, 82; L. R. H. Beaumont, 80. 6 others passed.

English (Intermediate).—T. W. Sisterson, 92; W. Saunders, 86. 7 others passed.

English (Leaving).—R. J. Manning, 84. 7 others passed.

Geography (Intermediate).—T. W. Sisterson, 93; A. W. Grundy, W. Saunders and L. C. Viney (equal), 83; S. Neighbour, 80. 4 others passed.

British History and Civics (Intermediate).—T. W. Sisterson, 91; W. Saunders, 81. 11 others passed.

Economics (Leaving).—R. J. Manning, 90; W. Saunders, 88; F. G. T. Turner, 87; W. Jackel and T. W. Sisterson (equal), 86. 12 others passed.

Algebra (Intermediate).—L. C. Viney, 95; C. J. Robinson, 90; T. W. Sisterson, 89; S. Neighbour, 81; J. O. Methven and W. Saunders (equal), 80. 4 others passed.

French (Intermediate).—K. A. Jones, 92; I. A. Paternoster, 91; A. W. Thompson, 86; T. W. Sisterson, 82. 5 others passed.

Latin.—C. Fortune, 87.

A. R. Main.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during May:—

Churches—

W.A.: Kalgoorlie, £7/10/-; Cottesloe, £3/14/2; York, £1. N.S.W.: Canley Vale, £1/11/0.

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New South Wales: H. Cook, 10/-; R. Dorf-mund, 10/-; Mrs. Allen, £1; Miss A. Fletcher, 2/-; Mrs. A. Fowles, 2/-; Mrs. A. J. Green, 5/-; Mrs. E. L. Frost, 10/-; W. R. Frost, £1; Mrs. Edwards, 5/-; Miss E. Harman, 10/-; Miss S. Snow, £1/5/-; H. E. Tewksbury, £1/1/-; Mrs. E. E. Ashwood, £10; H. W. S. Winter, £5; Mrs. Morrison, £1/3/-; Mrs. M. A. Barfoot, 5/-; C. E. Hinrichsen, 3/-; Mrs. A. J. Hunt, 10/-; Miss D. Bull, £1; Mrs. M. A. Coltee, £5/0/6; Mr. and Mrs. M. L. Tidswell, 10/-; Mrs. Kinney, 2/6; S. Wong, £1/2/-; Mr. and Mrs. F. A. Horsey, 10/-; Mr. and Mrs. F. R. Furlonger, £1; A. J. Livingstone, 10/-; Mrs. E. A. Green, 5/-; P. E. Gray, 5/-.

South Australia: Mr. and Mrs. G. D. Wright, £2/2/-; Mrs. E. W. Milne, £2/2/-; W. R. James, £1/1/-; A. J. Gard, £5; B. Nichols, 10/-; Mrs. P. Finlayson, 5/-; J. H. Probert, 5/-; D. Patterson, £1; G. G. Brooks, 4/-; W. H. Whisson, £1/1/-; Mrs. A. Edis, 10/-; Mrs. R. Richards, £1; Miss A. McMartin, £1; R. B. Hopgood, £3; Mrs. W. Hall, 10/-; Miss A. Pearce, 5/-; Miss E. J. Pearce, 5/-; F. E. Grundy, 5/-; Albt. Lawrie, £1/0/3; Miss E. L. Mann, £1/1/6; S. Price Weir, £1/1/-.

Queensland: T. Geraghty, 2/6; Mrs. A. M. Cutler, £1/1/-; Mrs. A. L. Skaines, 10/-; Mr. and Mrs. T. G. Baills, 10/-; P. R. Cane, 5/-; Miss

G. J. Dick, 5/-; Mrs. K. Deoheritz, 2/6; W. G. Docheritz, 5/-; T. A. Simpson, £1/1/-; Mrs. F. A. Pitman, Sr., 10/-; Mrs. M. Feuerriegel, 5/-; A. A. Chappell, £1; Mrs. L. Payne, £1; Mrs. M. L. Williams, 2/6; Miss V. Williams, 2/6; Miss J. Mills, £1/1/-.

Western Australia: A. M. H. Larsen, £1/1/6; Miss M. C. Gorrie, 5/-; Mrs. B. A. B. Gemmell, 5/-; Mr. and Mrs. A. Galloway, 10/-; Mrs. R. E. Mott, 10/-; R. Hutchison, 4/-; A. Brooke, £1; F. B. Eaton, 10/-; Mrs. E. C. Price, £1; H. J. Price, £1/10/-; W. Price, £1; Miss N. J. Hoskins, 10/-; F. J. Blee, 10/-; Mr. and Mrs. L. Shurman, £1; Mrs. E. Mues, £1; Miss M. Wishart, 10/-; C. H. Cutt, 5/-; A. C. Olds, £1/1/-; J. Skuse, £1; G. Martin, 5/-; F. T. Whelan and family, £3.

Tasmania: Miss M. Bradley, 5/-; Mrs. S. M. Mooney, £1/1/-; E. Carlsen, £1/10/-.

New Zealand: A. A. Creamer, £1/1/-; Miss V. Powell, £1; J. C. Bolton, £10/1/-.

SPECIAL FUNDS—

Radiator Fund—Lygon-st. Y.P.S.C.E., £15/5/-; Glenferrie Y.P.S.C.E., £15/5/-; Balaklava Young Men's Club, 15/-; Balaklava Y.P.S.C.E., 10/-; Comforts Fund—Wynnum South, Qld., £1. Renovations Fund—C. Hardie, £6/10/-; W. C. Craigie, £6/10/-. Scholarship Funds—Mr. and Mrs. T. E. Rofe Settlement, £27/19/10.

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JESSE R. KELLEMS IN SOUTH AFRICA.

Dr. Jesse R. Kellems writes as follows, under date April 22:—

One of the most memorable services ever held in South Africa was enjoyed last Sunday night (Easter Sunday) when the Church of Christ in Benoni was formally organised. The great Workers' Hall was filled with an eager audience of listeners. All who desired to become members of the new church were asked to come forward during the singing of the invitational hymn. When this hymn was sung, more than a hundred walked down the aisles. Another invitation was then extended for those who desired to confess the Lord and be baptised that they also might be members of the Church of Christ, wearing only the name of Christ and subscribing to him alone as their creed. Thirty-three others responded to this invitation, and among those who came were some of the leading people of the city. All who had responded then formed a great circle around the hall, joined hands and repeated together the covenant. A prayer was offered, and the circle of brethren sang "Blest be the Tie that Binds." It was a wonderful service and one which will never be forgotten in Benoni. It is glorious to think that, whereas a few weeks ago the plea for the restoration of New Testament Christianity was absolutely unknown to this city, now there is a strong church on the New Testament platform. Surely the

(Continued on page 366.)

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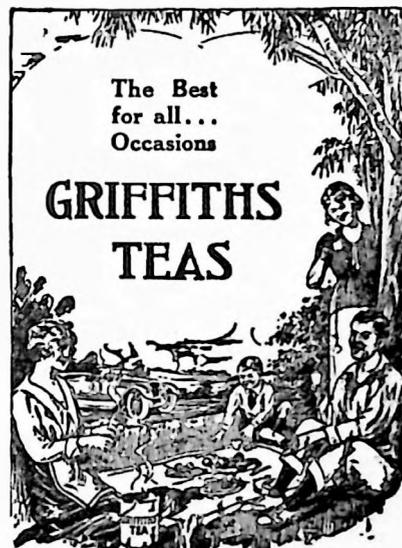
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News of the Churches.

New Zealand.

During May South Wellington church had splendid attendances at all meetings. At morning service 112 were present out of total enrolment of 128. At mid-week prayer meeting 70 were present. Four young people were baptised. On May 8 the young ladies' club invited a number of elderly mothers to a motor drive, and entertained them at tea. The young men's club held a mock banquet to a visiting notable author. There were 50 guests present. At a social tendered by the officers on a get-together movement, 80 young people were present. A new tennis court is being laid down, and the howling green extended. A series of pleasant Saturday evening meetings commenced on May 28. Musical items were given; also an illustrated lantern lecture by Mr. Vossler, chief of Tararua tramping club, on forest, rivers, mountains, flora and fauna of N.Z. 250 were present.

Western Australia.

At the meeting of Bassendean Y.P.S.C.E. on Monday, May 23, a helpful address was given by Bro. Jacques. On Wednesday evening the Bible study was continued, when the book of Luke came under discussion. The meetings were good throughout Sunday, May 29. Bro. Peacock delivered the Gospel address, and as it was "Family Day" he dealt with the subject of "Home." On May 27 the Kappa club invited the Phi Beta Pi girls to a banquet, which was much appreciated.

Kalgoorlie reports another busy week. 100 present at mid-week prayer meeting. The Y.P.S.C.E. have decided to take a series of lessons from Moninger's book to fit them for more efficient service. One of the deacons, Bro. J. H. Pascoe, and Sister Edith Stone were united in marriage on May 28. Bro. C. H. Hunt officiating. Lord's day, May 29, was an inspiration. 227 broke bread for the day; four were received into fellowship. 18 young men belonging to the K.S.P. formed a choir, and rendered special singing and otherwise assisted in the Gospel service. Bro. Hunt gave a message to men, "kicking the Wrong Way." Three young men and one married woman confessed Christ. Three of these persons were baptised immediately.

Queensland.

On May 15 Bro. Trudgian addressed the Brisbane church in the morning. Bro. Alcorn spoke at night. At the close two made the good confession. On May 22 Bro. Alcorn spoke at both services. Prior to the Gospel service a young lady who came forward the previous Lord's day was baptised. On May 29 Bro. Wendert spoke at the morning service. Bro. Alcorn was the speaker at night.

New Veteran Bible School had increased attendance on May 29. The Gospel meeting was very well attended. Bro. C. S. Trudgian preached on "The Doubts of Thomas" and "The Certainty of Resurrection." Sister A. Trudgian, of Gympie, was received into fellowship. Bro. Ernest Blake is recovering from a serious accident to his right foot, inflicted by a falling tree.

The work at Gympie is progressing, attendances being well maintained. Five recent confessions and two baptisms are reported. On April 19 Bro. A. Vanham was present at a fellowship tea. About 100 attended, and a good programme was arranged. The Bible School treat was held on May 3, and was a great success. The Christian Endeavor is growing. On May 21 a missionary concert in aid of the church building fund was a decided success.

Victoria.

At the close of a good meeting on Sunday night at Cheltenham, a fine young man made the good confession.

The work at Hampton is being well sustained. Last Sunday morning Bro. Arnold spoke. There was a good school attendance, and at night Bro. R. Pittman was the preacher.

At Kaniva on June 5 Sister D. Goldsworthy was baptised and received into fellowship. Bro. Eastwood was a welcomed visitor. Bro. Benn's message was much appreciated.

The meeting at St. Kilda on the morning of June 5 was well attended; several visitors were present. The Bible School was also well attended. Both K.S.P. and P.B.P. clubs are having good meetings.

East Kew church had good meetings all day on June 5. Bro. Saunders exhorted in the morning, and Bro. Youens gave a very fine address at the Gospel service. Several visitors present during the day. Bible Class is growing and is much enjoyed by those who attend.

At Malvern-Caulfield on Sunday Bro. W. Clay delivered a fine exhortation at the morning service, and gave information regarding the Social Service Department. In the evening there was a special prohibition service. Mr. J. R. McCue gave a splendid address. An official visit was paid by the members of the local branch of the W.C.T.U.

South Melbourne enjoyed splendid services last Sunday. Bro. Waterman presiding. At the Gospel service five responded to the invitation. The Bible School had an attendance of 220 scholars. The mid-week prayer meeting continues with good attendance and interest. The K.S.P. and P.B.P. clubs enjoyed a picnic at South Morang on Monday.

Attendances at Echuca are improving, each week. There were 47 at worship service on June 5. Bro. Gale visited the church on 29th, and spoke at both services. Bro. Anderson was present on 31st, and delivered an inspiring address on Foreign Mission work. Over 50 people listened to him. Thursday night cottage prayer meetings for the coming tent mission are being largely attended.

There were excellent meetings at Lygon-st. on Sunday, June 5. In the morning A. G. Saunders, B.A., spoke on "An Apostle's Ambition." One was added to the church by baptism. The evening subject was "Beauty that is Righteousness and Salvation." To assist Bro. Saunders, arrangements have been made with J. Howlett Ross to read the Scriptures on Sunday evenings, beginning on June 5.

Enjoyable and well-attended meetings were held at Carnegie last Sunday. Bro. Shipway speaking at both services. Four, who were recently baptised, were received into fellowship. In the evening after a splendid address, two young ladies confessed Christ. The singing by a male quartette was a feature of this service. A successful social evening was held on June 4, a large number, representative of all the auxiliaries, attending.

Meetings at Merbein were good all day on June 5. Bro. Orford took for his subject at and in the evening "A Practical Resolution." B.S. had 82 per cent. present. The accepted the offer of Bro. Passmore to place a new organ in the building free of cost for at least four years. The brethren have decided to increase their contribution to the U.M. Comm. School will help Bro. Hagger in his appeal for funds to plant a cause at Canberra.

Bro. Clipstone addressed the church at Castle-maine on June 5. In the evening he commenced a series of addresses. His topic was "What we think of God." On July 2, in the chapel, Bro. A. Anderson, missionary from China, gave an address on "The Work in China." On May 29 the Bible School commenced a street competition in connection with the classes. Much interest is being created.

A number of visitors were present at Yarrowonga last Lord's day. Meetings all day were well attended. At the Gospel service, after a his stand for Christ. The Mulwala Bible School anniversary was concluded on Monday last, when a children's tea was held, followed by a few items and the distribution of prizes. There was a large attendance of members and visitors and a happy time was spent. Two new scholars enrolled at Yarrowonga Bible School.

Meetings at Collingwood are keeping about the same. On May 15 a young man made the good confession. Bro. Hughes preaching. The J.C.E. anniversary was held on May 29. Special singing under the leadership of Bro. Musgrove was much enjoyed by those present. The children received prizes won during the year. On May 31 the Endeavorers rendered a splendid concert. On morning of June 5 Bro. Whelan, from Burnley church, addressed the meeting. Bro. Hughes preached at the evening service.

The work at Dawson-st., Ballarat, is in a sound condition. Attendances at Gospel and morning services are good. The Bible School is flourishing, and Bro. Fitzgerald's Bible Class is well attended. The prayer service keeps near high-water mark. The Young People's Literary is a remarkable success. Fifty or sixty attend each week, and so generally a hundred folk attend either prayer service or Y.P.'s each week, apart from Sunday. During the last three weeks Bro. Wilkie has given appreciated addresses in the absence of Bro. Fitzgerald, who has conducted a successful mission at York-st. Morning addresses by Bro. L. Williams, Benson and Ladbroke were also appreciated.

Bro. E. Clarke, presiding at Brunswick on May 22, referred to the death of Sister Mrs. W. J. Way. The hymn, "Asleep in Jesus," was sung, and C. Lovell and D. Gibbs engaged in prayer for the mourners. Our late sister had been an esteemed vice-president of the Women's Mission Band. Bro. Cecil Watson, of Moreland, gave the exhortation. Bro. S. Northeast, of Fairfield, preached. On Saturday night, May 28, the Women's Mission Band held an American tea. At worship on May 29, Bro. W. Fairweather exhorted. Bro. H. Selby, from Geelong, was a visitor. At night Bro. J. Roberts preached. Senior scholars were on the platform, and Bro. F. Lydiard and Sister Miss Alice Adams sang duets. Collection for B.S. and Y.P. Duets was £1/1/10.

Prahran Sunday School anniversary services were commenced on Sunday, May 22. In the morning the roll of teachers and officers was called, and all were present except one who was away in Adelaide. In the afternoon Bro. Paterson gave his interesting address on "Bridging the Chasm." Bro. Connor preached in the evening. At the second Sunday morning service Bro. Gebbie gave the address, and in the afternoon the prizes and certificates were distributed. One of the kindergarten teachers, Miss G. Mathieson, has certificates for fifteen years' unbroken attendance, and this year she completed another year. Of the other teachers, Miss E. Stevens has twelve years, and Miss B. Sheehan eight years. Altogether thirty received full certificates and five others confirmation certificates. In the evening Bro. Connor preached, and one man made the good confession. All the meetings were well attended. The scholars, under the leadership of Mr. A. G. Chipperfield, and with the help of the Grindley orchestra, sang very well. On Monday, the services were concluded with a most successful concert in the town hall.

On June 5, the church at Drumcondra, North Geelong, had several visiting brethren in connection with G.E. Convention. At the morning service Bro. L. C. McCallum spoke. At night Bro. A. E. Hurren spoke on "At the Foot of the Cross."

Meetings at Dunolly have kept up to the average. The church regrets having lost Sisters N. Hyant and V. Cottle by removal from the district during May. A number of visitors have been present at the Gospel services. On June 5 a young man stepped out for Christ.

The annual business meeting of Pyramid Hill Church was held on May 9. Reports were encouraging. The meeting passed a vote of thanks to the Home Mission Committee for the splendid sedan car provided for the Boort and Pyramid preacher, Bro. Methven. Bible School attendance for the year averaged 50 pupils out of 53.

Ringwood reports good services last Lord's day. Bro. and Sister Greenness have been received into fellowship by transfer from Croyston. Young people's activities are in good heart. The sum of £15 was realised as the result of the first of a series of quarterly offerings for the reduction of debt on church home. Bro. R. Sparks continues as part-time preacher. Much regret is felt at the severe illness of Sister Mrs. L. Smith, the wife of the secretary.

Large congregations, inspiring addresses and happy fellowship characterised the sixteenth anniversary of Box Hill church on May 29. Bro. J. E. Shipway was the morning speaker, and Bro. Allan preached at night on "A Challenging Message." Many visitors were present from sister churches. A choir specially trained for the anniversary by Bro. Hammond with Sister Ward as organist, rendered fine anthems during the evening service. At the anniversary social on May 31, a happy time was spent. Bro. J. E. Thomas addressed the gathering. On May 22 an Empire Day and scouts' parade service was largely attended. An offering was taken for the deaf and dumb chapel building fund. On May 24, at the Sisters' Guild, Mrs. Ludbrook gave a most interesting description of her visit to China.

At Essendon the attendances have kept up. Bro. Sivyier is having a holiday in Queensland at home with his friends. On Sunday last Bro. T. Hagger gave a splendid exhortation, and later spoke of the Canberra work. Bro. Gardiner delivered a fine Gospel address. On Sunday, June 6, Bro. Henry presiding, 90 broke bread, and feeling reference was made to the passing of Sister Hunter, one of the foundation members. Heartfelt sympathy and prayer go out to the bereaved ones. Bro. Youens exhorted. At the Gospel service Bro. F. T. Saunders gave a stirring Gospel address. At the mid-week service on May 22, several were immersed, after which a social of members was held to show appreciation of the services of Sister Cumming, late superintendent Y.P.C.A.L., and Bro. E. A. Jackson, who had served faithfully as church secretary for 9½ years. Sister Cumming was presented with a case of cutlery, and Bro. Jackson with a gold watch and chain.

South Australia.

At Croydon on Sunday morning, May 29, Bro. Graham exhorted the church. At Bible School there was an attendance of 224 and 5 new scholars, 4 of whom entered the kindergarten department, which had an attendance of 104. Bro. Graham spoke in the evening on "The Garden of Eden." During the week the Band of Hope meeting was held. This society is progressing most favorably.

Anniversary services of Snowtown Sunday School were held on May 15. Bro. Taylor, from Mallala, was the speaker. Items were rendered by the children and teachers. Afternoon, distribution of prizes. Bro. Taylor's address to scholars was entitled "The Great Mississippi, or Keep on Going South." Evening service, splendid meeting. Subject, "In the Beginning." On Lord's days, May 22 and 29, Bro. T. Burt conducted the services. Meetings are well attended, and interest is growing.

On May 15 Bro. T. B. Verco preached at Muddalla on the subject, "Should Christians keep the Jewish Sabbath?" There was a crowded audience and many who were troubled by Seventh Day Adventist claims were reassured. On May 22 Bro. Cornelius spoke in the morning at Bordertown to a full house on "Believing in the Light." On May 29 Bro. E. P. Verco spoke in the morning, and Bro. Cornelius in the evening at Bordertown. A splendid sermon on "The One Baptism" was listened to with close attention. The church is trying the effect of tract distribution.

New South Wales.

Gilgandra had good meetings on Sunday, May 29, when Bro. T. Escott was present. There has been considerable sickness amongst members. Bro. D. Butler is out of hospital. The church sorrows with Bro. and Sister D. J. Butler in the loss of their youngest son.

South Kensington church is enjoying a season of great blessing. S. J. Southgate is preaching a series of addresses on New Testament conversion. On June 5 five made the good confession, and three were baptised. During the past four weeks eleven had confessed Christ. The church is heartened greatly by this ingathering.

At Paddington on May 25, the Aborigines Inland Mission of Australia held a very successful meeting. Short talks were given by some of the missionaries—Miss Hillyer, from Carowra Tank, N.W., N.S.W.; Miss Cantle, from Murgon, Qld.; and M. F. Barber, the native missionary of N.S.W. Mr. L. W. Long presided over a splendid attendance.

At Lismore on May 29 one young man who had put on Christ in baptism was welcomed to fellowship. At night Bro. P. J. Pond preached on "Those who have not Bowd to Baal." Sister Mrs. Olive, of Evans Head, and Sister Mrs. L. Patch, of Bungawalbyn, are in hospital. A group afternoon of the sisters was held during the week at Sister E. Somerville's.

At North Sydney, progress is manifest in every department. Since the coming of Bro. and Sister Sutton, the Junior Endeavor has doubled itself. The attendances at both Lord's day services have increased appreciably. The inauguration of the D.Y.B. (Do Your Best) club has proved most successful for the young people. The brethren are striving for a new building, and on April 27 a pleasant social was held, when 35 building fund boxes were handed in by members, containing the gratifying amount of £35. H.M. greetings were conveyed by Bro. Davis, which were reciprocated by Bro. Larcombe. During the year, 16 have been added to the membership, 9 by letter, 5 by faith and baptism (4 of whom were from the school), and 2 restored.

SOUTH AUSTRALIAN SISTERS' AUXILIARY.

The South Australian Sisters' Auxiliary met at Grote-st., Adelaide, on June 3, 1927, and was presided over by Sister R. Tonkin, Foreign Mission superintendent. The meeting was in the nature of a Foreign Mission exercise, and the opportunity was taken to hear Sister Florence Cameron, who has returned from India on her second furlough, and whose work has been so devoted and consistent at the Shrigonda girls' orphanage. Her educational and interesting remarks were very much appreciated. Songs were rendered by Mrs. Baker and Miss Corbet. The offering for F.M. amounted to £3/14/2.—Mrs. A. L. Read, Secretary.

OBITUARY.

BURGE.—James Burge, of the church at Ormond, Vic., passed away peacefully at his home in Greece-rd. on May 22, at the age of 66, after a short sickness. Bro. Burge was baptised when a boy at Wedderburn, where he met until moving to Geelong. He was later associated with the churches at Ascot Vale and Morland. Nine years ago he moved to Minyip, where he acted as secretary from the commencement of the church there. Just over twelve months ago

he came to live at Ormond, where he served as a deacon. He was loved by old and young, and leaves with those who knew him a record of faithful discipleship. An in memoriam service was held, at which Sister McClelland rendered a beautiful message in song, "Vital Spark." Bro. Burge leaves a wife and family to mourn his removal. To her and each of the family the deepest sympathy of the church members is extended.—S.R.B.

RICHARDSON.—Another of the faithful brethren at Subiaco, W.A., has been called to be with Jesus Christ. Bro. J. Richardson peacefully fell asleep on May 9, 1927. For twenty-two years Bro. Richardson was an honored worker with Subiaco church. He came into membership in May, 1905, by letter from Grote-st., Adelaide. Bro. Richardson had served in practically every office in the Subiaco church. His name appears as a Bible School teacher, Bible School superintendent, church officer, church treasurer, and more recently as an esteemed elder. With Christian reverence, on May 11, 1927, we laid aside his worn-out body. It was fitting that the funeral should start from the chapel. An impressive service was conducted by Bren. Brooke (evangelist), Nelson and Millar (elders), in the presence of a great gathering of friends. The attendance of municipal officers and other citizens testified to the community influence Bro. Richardson had maintained. At the graveside still more folks gathered to pay their tribute. Our hearts beat with sincere Christian sympathy for the daughter and other remaining loved ones, who mourn in a special way.—A.B.

DEATH.

SEARLE.—On May 26, 1927, at her residence, "Lilydale," 31 Densham-rd., Armadale, Vic., Julia Naomi, dearly beloved wife of David H. Searle, and loving mother of Dorothy (Mrs. Harris), Ruby (Mrs. Edmiston), Leslie, John (preacher at Brim), Allan and Marjorie. Sweetly she sleeps.

"But now abideth faith, hope, love, these three; and the greatest of these is love.—1 Cor. 13: 13.

IN MEMORIAM.

CAMPBELL.—In fond and loving memory of my loving husband and our dear father, Walter Hector, who passed away at Essendon on June 6, 1923.

Years roll on, shadows fall,
Love and remembrance outlast all.
—Inserted by his loving wife and family.

TURNER.—In loving memory of my dear friend, Elizabeth Turner, late of Forest-st., Bendigo, who passed from this life on June 13, 1920.

—A. H. Meredith-st., St. Kilda.

MARRIAGE.

HAWKINS—FOOTE.—On April 28, at Mile End Church of Christ, the marriage of Victoria Florence, elder daughter of Mr. and Mrs. Christopher Hawkins, with Allan William, only son of Mrs. and the late Mr. W. E. Foote, of St. Peters, was solemnised. Mr. J. Wiltshire, assisted by Mr. W. L. Ewers, officiated. Present address—16 Wellesley-ave., Evandale, St. Peter's, South Aus.

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JESSE R. KELLEMS IN SOUTH AFRICA.
(Continued from page 363.)

Lord is blessing this work in a marvellous manner.

The three other churches which have been organised during the last ten months have had more than a hundred confessions and baptisms during the pre-Easter campaign. So far therefore, there have been 1,330 additions to the work since the campaign started. It is expected that the first year will show fifteen hundred conversions. This is a great victory when one thinks that we were unknown in this country and that prejudice of all kinds must be overcome in order that the message be preached. The next campaign will be in Germiston, a great Reef town near to Johannesburg. There have been 230 confessions in the Benoni campaign.

OBITUARY.

SKIDMORE.—On April 28 Sister Mrs. M. A. Skidmore passed away at the home of her daughter, Sister Mrs. A. J. Hunt, at the age of 85 years. Our sister was baptised about 21 years ago, during a mission conducted by Bro. H. G. Harward, uniting with the church at North Adelaide, and later with Prospect church. For several years she met at Lameroo and Balaklava. For the last twelve years, she has been associated with the Baptist church, Pt. Lincoln. Her body was quietly laid to rest in the Happy Valley Cemetery, Pastor J. A. Innis conducting the service. The loving sympathy of the church goes with those loved ones who are left.—E. W. Allison.

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