

For all  *the World*

The Australian Christian

Vol. XXX., No. 24.

THURSDAY, JUNE 16, 1927

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.



MISS MARY THOMPSON,

*OUR FIRST AUSTRALIAN
MISSIONARY.*



Foreign Mission Number

Our Missionaries
train the
Native Christians
for
Active Service



Tseng Hsioh An.
Chief Evangelist, Hueilichow, China,
Uncle of Pearl Anderson.

Annual
Offering:
Sunday,
JULY 3

AN INTERESTING COMPARISON.

1891—1927.

In the year 1891 the first missionary supported by our Australian churches went to the foreign field. In the "Christian Pioneer" of 9th July, 1891, the names and addresses of Australian Evangelists were given. The number of preachers was as follows:—

| | |
|-----------------------|----|
| Victoria | 23 |
| South Australia | 8 |
| New South Wales | 3 |
| Queensland | 3 |
| West Australia | 1 |
| Tasmania | — |
| Total | 38 |

In May, 1927, the Federal F.M. Secretary sent letters to the preachers in Australia:—

| | |
|-----------------------|-----|
| Victoria | 93 |
| South Australia | 39 |
| New South Wales | 22 |
| Queensland | 12 |
| West Australia | 14 |
| Tasmania | 5 |
| Total | 185 |

During these 36 years the number of supported preachers in Australia has increased as follows:—

| | |
|------------------------------|-----------|
| Victoria | 300 p.c. |
| South Australia | 400 p.c. |
| New South Wales | 600 p.c. |
| Queensland | 300 p.c. |
| West Australia | 1300 p.c. |
| Tasmania has now 5 preachers | |

Or for the whole of Australia an increase of 400 per cent.

THEY GROW TOGETHER.

During these thirty-six years we have raised about
£80,000 FOR FOREIGN MISSIONS.

As evidence that this has not adversely affected our home work, an

INCREASE OF 400 PER CENT.

of preachers for the work at home is fairly conclusive. It is proof of the familiar statement that carrying out our Lord's command to preach the Gospel to the uttermost parts of the earth helps our work in the Home Land. It is also gloriously true that progress in the Home Land helps our work in the Foreign Field.

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXX., No. 24.

THURSDAY, JUNE 16, 1927.

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

A Call to Adventure and Stedfast Faith.

SINCE our last special Foreign Mission Number was issued the missionary situation has been both challenged and changed. In making an appeal for continued, and even increased, support for the work we may well have the issue before us.

Should we give up?

Some months ago Lord Incheape, a shipping magnate, made an extraordinary attack on Christian missions in India and China. He thought that there might be some good purpose in sending missionaries to degraded and uncivilised peoples; but he said that "the attempt to break down China's ancient faiths, as sacred to the Chinese as Christianity is to ourselves, is, I think, to be deplored. Such efforts, in my judgment, do far more harm than good. I would not support them with a penny. The money spent on these efforts could be far better utilised in our own country. My opinion is that the sooner some of our well-meaning people give up their crusade in India and China the better it will be for us all."

Immediately there were issued numerous and cogent replies to the criticism. Some of the great English newspapers rebuked the slanderer of the missionaries. For instance, the "Observer," after remarking that Lord Incheape's depreciation had "an ancient and fish-like smell," went on to say that "the statement that the unrest is due to missionaries has fallen decidedly flat. There is nothing to indicate that the Western missionary is a more provocative figure in the Far East than the Western trader."

Do You Know?

One of the finest replies was furnished by an American business man, Mr. F. W. Stevens, whose headquarters were in Peking, where he represented international banking interests for the Consortium loan authorised at the Paris Peace Conference. He asked a long series of questions, including the following:

"Do you know that the Chinese modern system of education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries?"

"Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort; and that now there are over 300 mission hospitals in China, nearly 100 of which are conducted on approximately modern standards, with up-to-date equipment and nursing; and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?"

"Do you know that although leprosy has existed in China from time immemorial, and there are now estimated to be 400,000 lepers in China, the first leper hospital or asylum was established by a missionary society?"

"Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries?"

"Do you know the missionary type? Do you know with what respect and confidence the people within the range of the missions have come to regard the missionaries; and that they are advisers and friends to the whole community in all kinds of trouble?"

"Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China?"

In the May issue of "The Missionary Review of the World" President Wilbur of Leland-Stanford University, who was recently in China, is reported as saying: "A prominent Chinese when

asked by me the source of the new social activities evident in Chinese life, told me that he could think of no recent social advance in China which had not its inception either from a mission or missionary, or from some Chinese who had come in contact with Christian influence."

The Voice of Centuries Ago.

The evacuation of our missionaries from Huellichow gives us occasion for thought and makes us consider our own attitude to the work. How will the changed situation affect our interest, our prayers, and our gifts?

Let us beware of doing the Chinese people a measure of injustice. It is not proven that the people as a whole are anti-missionary or anti-Christian. Some of course are both, and some Christians have suffered. But even if China's people were now roused to antipathy to Christian missions, that would not settle the matter for us. The London "Daily Express" in a fine paragraph set forth the position exactly. "Lord Incheape has said that our Foreign Missionaries should be recalled, but there is a voice which spoke centuries ago, a voice which the missionary has heard in every age since then, and these were his words: 'Go ye into all the world and preach the Gospel to every creature.'"

The church has faced opposition in the centuries gone by. Missionaries of the cross endured persecution in every age. There were confessors and martyrs in primitive days, in the mediæval age, and in the modern era. Serious set-backs were given to the progress of the work. But Christian folk, obedient to the call of Christ, went on with their work. "The Christian movement in history has thriven on opposition from its enemies." The great Commander never called a halt; why should his soldiers hesitate? The cross still stands. The Commission has never been abrogated.

Again, for the sake of the souls in China, as elsewhere, for whom Christ died, we cannot withhold the message. Dr. Garfield Williams has well written of the present situation, "Who shall lead this turbulent mass of developing humanity into the paths of righteousness and peace? Is there any hope apart from the leadership of Jesus of Nazareth? Can we drag the whole world into the paths of righteousness and peace? We might perchance drag a tribe or a nation into a group of more or less law-abiding citizens, living a listless, apathetic life; but we cannot, if we would, drag a world. The only way to the attainment of this righteousness and peace is the way of love, and that Way and the Truth and the Life is Christ."

There sounds in our ears a call to adventure and stedfast faith.



An Indian Baptism.
A. A. Hughes Baptising Marybai Sakharan in the River at Baramati, India,
Sept. 8, 1926.

Balanced Burdens.

"Bear ye one another's burdens."—Gal. 6: 2.

(In the finest book of addresses to children I have ever read, under the above title, Stuart Robertson, M.A., tells the following story.)

"There is in India a tribe called Santals, I know a missionary who works among them, and he was lately telling me something about them.

"They are a brave and very interesting people and have many curious ways. One of these is their way of carrying burdens. The women always carry their burdens on their head; the men carry them on the shoulder, suspended from the two ends of a long pole. When the word



Mrs. G. H. Oldfield.

goes around that a baby is born in one of the houses, they ask, 'Does he carry on the head or on the shoulder?' which is their way of saying, 'Is it a girl or a boy?'

"One day my friend was expecting a visitor, a brother missionary, and he sent a Santal to meet him and bring on his luggage. So the Santal took his carrying pole and set off.

"At the station he found the luggage consisted of one heavy bag. Now he couldn't divide that burden into two, as was his custom, and plainly he couldn't carry the bag from one end of his carrying pole.

"This is how he solved the problem. He looked about till he found a stone about the same weight as the bag, hung that from one end of the pole and the bag from the other, and walked proudly home with his double burden! His easy way was to carry twice as much. He balanced the one burden with another, and carried the two when he only need have carried one.

"It seems funny, even stupid, doesn't it? Well it may be funny, but it isn't stupid.

"It is easier to carry two bags than one, because they balance. A one-sided load is a bigger strain than a balanced burden, even if it be twice as much as the other.

"A milk-maid with a yoke will walk more easily and more straightly carrying two full milk pails than under the more awkward burden of one.

"Double the burden, and though you double it you make it easier because you balance it.

"And this is a good thing to remember for the burdens of life.

"We have all got our own burdens, and it seems often as if that is enough to carry, but the Bible says, 'Bear one another's burdens'—take another and balance your own. That is the yoke of Christ.

"There was a day when good men in the church at home began to think about the heathen nations abroad, and they called on the church to take up this new burden. People said: 'We have enough to do at home. We can hardly carry the home burden. How can we add the burden of Foreign Missions?'

"It wasn't brave, but it sounded sensible. In the end the church took up the new burden, and found it could carry the two better than it had

been carrying the one, and now we can't think a church is a church unless it is carrying the balanced burden of Home and Foreign Missions. The one helps the other."

In Australia we have proved Mr. Robertson's words true. When we began our F.M. work we were giving 3/5 per member each year for Home Missions. For thirty-six years we have been carrying the double burden, and now give 15/- per member for Home Missions, and 7/0 per member for Foreign Missions. Thirty-six years ago we supported thirty-five preachers in Australia; to-day we support 185 a gain of over 400 per cent., and during these thirty-six years we have contributed over £80,000 for Foreign Missions. There is a fable or myth that when the birds were told to carry their wings they rebelled at the burden, but soon found the burdens were their greatest blessing. So Foreign Missions have been to us wings with which we have flown to the uttermost parts of the earth, but have not neglected the home lands.—G.T.W.

First Impressions of Medical Work in India.

Recently I had an opportunity of visiting the mission hospital at Wai. My first view of the place was at night when I visited the wards together with the doctors. And what a sight it was! Here in one of the wards are eight beds in which are patients with various diseases, but on the floor, even under the beds, are what appear to be bundles of old clothes. When we enter the ward with our lantern, however, we find the "bundles" are relations and friends of the patients! They come in great numbers and stay until the patient is cured. When they see the sabhis many of them try to salaam low, and even kiss their feet to show their gratitude for what is being done. They are prevented, however, and told that they should thank Jesus Christ for the help they receive.

As I saw this place I realised as never before what a great boon to India's almost hopeless millions the mission hospital, with its atmosphere of friendliness, is. I wish that all of you could see the sights I saw that night. You would then feel compelled to give so that this wonderful work may be established and carried on at Dhond.—J. M. Oldfield.

Active Idealism.

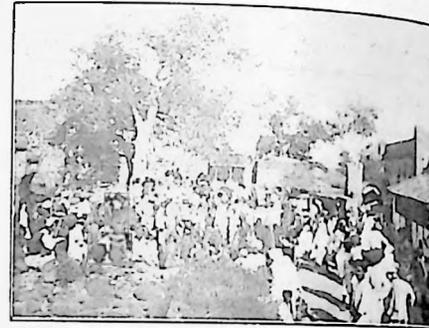
A little while ago I spent a few days at the American Mission Hospital at Wai. This has been established about fifteen years, and is very popular with the Indians. Its eighty beds are always full, and people travel great distances to it. Although they can get treatment for their ailments from many government hospitals, they come here in preference because they get brotherliness too. All kinds of operations are performed here—the blind (from cataract) are made to see; the lame are made to walk; torn



Boys' School at Baramati, India.

and diseased bodies are healed, and best of all, life through Jesus is given to the spiritually dead. Self-support is not the aim of the hospital, but helpfulness to India's crushed and needy millions.

It is such a place as this which we want to establish at Dhond; a place where helpfulness to India's helpless hosts shall be the primary objective. Our ideal is helpfulness to soul and body. Let the ideal be an active one. Give so that our evangelistic work in all its forms may be carried on efficiently.—G. H. Oldfield. M.B., B.S.



Bori, India.

Our newest outstation. This is Home Mission work of Baramati church. They bought a house at Bori and loaned their native pastor.

Reaching the Women of India.

Poor health prevented us from doing much work in the villages last year, but the last two or three months we have been able to visit several, and sometimes have felt it difficult to leave the people.

Lately a Hindu festival was celebrated during which the high-caste women met in gardens every morning for nine days, during which time they dance and have a good time together. A young girl saw one of my young Bible-women and me passing the garden, and ran after the tonga, telling us the women wanted to hear us.

We found the girl who had called us had learned to read in a mission school. She helped us to sing four hymns. We talked until we were tired, and then had difficulty getting away.

Two days later, as we were passing the garden, again some one came and called us, and asked us to sing about Jesus Christ. We talked and sang until we were exhausted, as we had already been in another village. We felt encouraged by what had been remembered since our last visit to the village three years before.

In another village we found a young woman who had been in our girls' school at one time. She sent off at once for her husband who had been at our high school some years ago. Other relatives came too, and we had a nice time with them and a hearty invitation to come again.—M. Thompson, Harda, India.

The Hope of Mankind.

Missions are incumbent upon us because of Christ's teachings, commands and example. We as a people would still be in pagan darkness had not missionaries gone to our ancestors with the Gospel message of salvation. The history of civilisation shows the only hope of mankind is Jesus Christ. When all men know Christ, there will be brotherhood, a family of nations and one common Father.—John L. Brandt.

Through Indian Eyes.

Our pandits teach us more than Marathi, and the hardest and most important lessons are not in the language of the people, important as that is. For the present we feel content to do our work and say little, take notice and strive to enter the life of the people and understand their point of view.

Talking one day of the Hindu viewpoint, my pandit made the following statement: "We see



Wedding of Mr. A. A. Hughes and Miss Nellie Morris at Baramati, India.

Bridesmaid, Miss E. Vawser, Best Man, Dr. G. H. Oldfield. Flower Girls, two of Lyall Children's Home Girls.

missionaries from three aspects, and this is why we honor their work. Wherever they go they take a box in hand to heal the people, a book in hand to teach the people, and a Bible in hand to build character." This statement from an orthodox Brahmin is worthy of deep thought.

That the healing of the body is the best introduction to the soul is readily admitted by all. We have been a little afraid that education is not the way to introduce Christ. But investigation proves the contrary. In India to-day the man who is interested in Jesus is the educated man. Dr. Stanley Jones, in "Christ of the Indian Road," shows the change of attitude in the Hindu of to-day as compared with ten years ago. Missionaries who have experimented thoroughly in various methods of work state that the greatest and most lasting results come from boarding schools and orphanages where Christ is taught and exemplified every day.

Our desire is to invest where the dividends are paid. And could you see for yourselves the changes that are made in the lives that Christ has touched, you would agree that our pandit's viewpoint was excellent. Our aim is to show India that back of all this work is a living, saving Christ. If we succeed in this, and they meet him, he will do all else.—Andrew A. Hughes, Baramati, India.

Foreign Missions a Good Investment.

The forerunner of clean international trade is the Christian missionary. The result of international trade is prosperity in our own country. The messenger responsible for carrying the good news of a free salvation to a benighted people is the Christian missionary. The result is a happier life for these people in this present state, and the hope of eternal life with Jesus Christ, the Saviour of the whole world. Surely missionary activity is a worthy cause in which to invest. Let us give freely.—A. J. Gard.

Home.

To us the word home has wonderful suggestions. It tells of all the associations so dear since childhood.

In trying to reproduce in India what we have experienced in Australia, we are supplying one of India's greatest needs. India knows very little of a home where Christ is the Head; where peace and purity abide.

We are glad that our work is with our family of boys. The stories that are behind some of them would touch the hardest heart, and our privilege is to lift them and give them a home. Some, of course, have parents but yet are quite as needy as the real orphans. Here is an extract from the letter of a friend of the parents of two of the boys:—

"The family is literally starving. The father, mother and three young children feed and clothe generally, and pay for a wretched room out of Rs 6 per month (that is 9/-), and any odd day's work he can pick up. They are decent folks, and I am very sorry for them. The mother says that if the lads go home for the holidays there will be no food for them. The distress all around is dreadful. Some of it is entirely the fault of lazy incompetent folks, but these are not like that."

No work is so interesting, and with all its worries, no work is so gratifying in its results. Given to us when they are little, there are very few who do not become Christians.

Of course, their abilities vary considerably, and most we have to deal with are not brilliant. However, there are some gems amongst them. To lead them to establish Indian Christian homes and to go and to live and to preach Christ is our ideal.—E. W. Morris Hughes, Baramati, India.

A Broken Wheel.

In January last our preachers and doctor set out in the bullock tonga to visit Bori, the Home Mission field of our Baramati church. Just as they neared their destination one of the wheels broke to pieces in a bullock cart rut! After their visit to Bori they walked three miles back

to Sandar, which is on the main road, and tried to arrange for a vehicle to take them home.

While there they met the village officers and others who asked them why a preacher was not living in their village. The villagers found an empty house and arranged with the owner to sell the house to the church as a mission if they would buy it. We had wanted to get a house in that village for many years, but hitherto no one would sell. As the mission could not buy it, the matter was placed before the church, and it was decided to buy the house for Rs. 250, out of church funds; later on if the mission wanted it to sell it to the mission. That broken wheel was an annoyance to man, but it seemed part of the divine plan to enlarge the work. Our church now owns property in Bori and Sansar, both of which would be useful later on for the erection of places of worship.

This is true Home Mission expansion on the part of the Baramati church. While the second house cannot be occupied by a church-supported preacher, the mission may have the benefit of it and place one of its evangelists there. Thus the church helps the mission. Is it not worth while to plant more churches which will in turn plant others? Your offering will be the answer.—H. R. Coventry, Baramati, India.

Remember the Babies.

At the "baby welfare" room in our settlement "prevention" is our aim. Many of the mothers are mere girls, ignorant and irresponsible. Mother-in-laws are steeped in superstition and sin. Medicine for all is always obtainable at the mission dispensary, but we found that often the medicine was just taken home and put on the shelf or even thrown away. So we felt it necessary to endeavor to help care for the babe.

All the babies are inspected, sick ones treated, the mothers instructed and advised. Superstitions are being broken down and the women's confidence gained. Neglected and ill-nourished children are cared for and milk supplied where necessary.

We have almost one hundred babies under two years in our Industrial Settlement. What is the future of these little ones?

Help us to care for their bodies and to train them in the love and nurture of Christ, and gain them for his kingdom.—E. E. Coventry, Baramati, India.



Wedding Group, Dr. G. H. and Mrs. Oldfield.

Bridesmaid, Miss Edna Vawser; Best man, Mr. A. A. Hughes. The little girls are Margaret and Vera Coventry. The photo, was taken in Baramati Chapel, and some of the beautiful decorations can be seen.

Obey the Command.

Go ye into all the world and preach the Gospel to every nation—a command given to us by the Saviour of the world, Jesus Christ. The need of obedience to this command is greater to-day than ever it was before. We should be up and doing, and if we cannot go ourselves, we should provide the means of sending others. Give, yea, give until it hurts.—T. E. Rofe.

Luxuries of an Inland Missionary's Life.

H. A. G. Clark, M.A.

To many minds my title may sound incongruous. It is certainly more arresting than it would have been had the word hardships been substituted for luxuries. So much is written and spoken of the hardships—chiefly by non-missionaries—that there is a danger of our thinking the missionary life is one of unending hardship and devoid of all luxuries. The term



Chinese Christian Woman.

luxury is a little ambiguous. As defined in Chambers' dictionary luxury is "a free indulgence in rich diet, or costly dress, or equipage"; or "anything delightful." A missionary's salary as a rule prohibits the first type of luxury, but a missionary's life has much about it that is delightful. Life's truest luxuries cannot be purchased with money. The luxury of a mother's love, the fellowship of friendship, the calm of a clear conscience, the sense of affinity with the Infinite, the satisfaction of sympathetic service—what are sumptuously laden dishes, gorgeous garments or costly possessions when compared with these?

In passing we may note that whilst from our viewpoint the missionary enjoys luxuries of the higher type from the Chinese viewpoint, he enjoys both. This is one of the real problems of this land. The scale of living of the vast majority of the people is so different from ours that the standard of living which we call rigidly plain, is as they see it, extremely luxurious.

We have glass in our windows, carpets on our floors, we sleep neither on the ground nor on wooden benches, and these and similar facts spell luxury to them. When it is remembered that poverty is associated with goodness in their thinking, the extent of the problem is apparent. "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head"—this is for them a criterion of genuine goodness. Our Western civilisation is far removed from this as was evident by the outcry made against an article entitled "Poverty as an Ideal" which appeared in an Australian religious journal.

However from the Westerner's viewpoint the missionary doesn't live a luxurious life in the ordinary sense of the word. As a rule he lives a reasonably comfortable life, especially in the coastal or capital cities, where such modern conveniences as the telephone, electric light, and other electrical appliances may be had.

The very isolation of the inland missionary offers an opportunity for the fullest enjoyment of some of life's higher luxuries.

For instance, the meaning and value of intensive friendship can only be fully understood

when one daily shares experiences with but two or three of the same nationality. There is a daily contact of a more intimate nature than is possible at home or in places where there are several other foreigners. To find that this intensive exploration of all the hidden recesses of another's personality can result in a deeper appreciation and a closer bond of affinity is one of the delightful experiences of an inland missionary's life. This is a luxury.

Long ago Ruth and Naomi proved that friendship transcends nationality, and the missionary finds that despite differences in tradition, language and customs there are those whom he delights to call friends amongst the peoples with whom he labors. Such friendships have an expansive influence upon the missionary's personality. His life is enriched thereby.

Again there is the opportunity to spend the time that in places where there are many foreigners is spent in social life and amusement, in fellowship with those great minds who, by the medium of their books, enable us to enjoy this luxury. It may be that three or four nights



Fu Ch'eng Chang.

Perhaps it might be guessed from his troubled, somewhat startled expression that he is the man who teaches our missionaries Chinese. He has belonged to the Lord for only a little over two years, but is a good, solid Christian gentleman.

are booked regularly for church meetings, but one can rest assured that the other four or three are his to be spent as he chooses. This freedom from the rush, roar and rattle of our speedy life at home is a rare delicacy.

Another delightful experience which owes part of its pleasure-giving capacity to the isolation of the inland missionary is the arrival of the postman. I deeply sympathise with that missionary in the heart of Africa who had on his wall a map indicating the route by which letters came all the way from his home town to the mission station, and who daily shifted a pointer indicating the whereabouts of the next mail.

Steps quicken and eyes brighten at the call of the postman. No wonder F. W. Borcham wrote one of his charming essays on the postman. He would have waxed even more eloquent had he known the luxury of the mailbag as it comes to the one who hopes for a fortnightly mail, and has at times to wait a month.

One becomes increasingly conscious that there is no such thing as isolation from God on account of space. He transcends both time and space. The quiet of the evening and the stillness of the morning often leads one to realise the divine

Presence. This Presence is promised to all who seek to live in obedient fellowship with God, but the fulfilment of the promise is better understood as one finds oneself isolated from the many human supports upon which we are so prone to lean. In quiet isolation one can grasp the significance of the injunction, "Be still and know that I am God."

In conclusion, a word concerning the luxury of doing good. This is life's greatest luxury. For the enjoyment of this luxury Christ endured the cross, despising the shame.

He saved others, himself he could not save. He came not to be ministered unto—the luxury of the lower self; but to minister and to give his life a ransom for many—the luxury of the higher self. Now all may enjoy in some degree this luxury in any place whatsoever, but especially as one faces the myriads who need to be ministered unto in a land like this.

Recently Dr. Killmier, laden with his medicines, set out for some of the neighboring villages. As soon as he arrived the sick and the maimed sought his attention, and they continued to come throughout his stay, sometimes as early as six o'clock in the morning. The trail that we followed is marked by groups of people who know more of the thrill of health as a result of his work. It was a costly piece of service—some at home had sacrificed to provide the medicine and send the doctor, and he gave of his best though tired and weary, at the close of a day spent in climbing rugged mountains, or enduring the intense heat of the plain, but the thought of those brightened lives should be for you, as the memory of them is for us, a luxurious compensation.

Our One Task.

One thing is before us, a task the doing of which brings everlasting joy to many souls. We must preach the Gospel to every creature. Jesus laid this upon us, and has not seen fit to lift the task. Until he does, whatever may be our opinions or feelings, we must work at it. Not only has he placed this task upon us, but he has encouraged us by giving results. Souls have been won in India, China and the New Hebrides. This is the hour of prayer. We carry too much burden in our work because we spend too little time in prayer. We depend too much on self and not enough on God. Let our prayers be very definite these days, that God will "thrust forth." When we pour in, the Lord pours out. "Give as the Lord has prospered."
—Ira A. Paternoster.



Chu Hen Chang.
One of the teachers of our Girls' School, Huellikhow, China;
Sister of the Principal.

Messages from India.

Nancy Watson's Letter.

Lupin Villa,
Ootacamund, India.

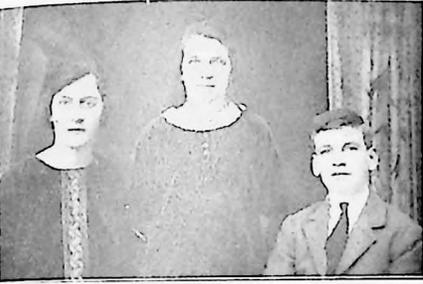
The people down here, in South India, speak about three or four different languages, not taking into account the various languages spoken by the hill tribes.

The women are dressed in saris, like most of the Indian women, but they have their hair done up on one side of their heads, and are usually

then in September we have more holidays. For the Christmas holidays we go home to the plains; we then have our holidays from the middle of December till the middle of February.

There are many castes of people in India; the very lowest are called out-castes, and the Brahmins are the highest class. If a shadow goes over their food while they are cooking, they break the cooking-pot if it is earthenware, and won't eat the food. If they are touched before they go to worship, they must go immediately and have a bath or else they think they are defiled.

We will soon be coming to Australia.—Florence Watson.



Nancy, Florence and Henry Watson,
Shrigonda, India.

chewing beetle nut; while the men wear a white or colored cloth put on like a skirt, with a shirt or coat on top.

Most of the men have long hair, which is tied in a neat knot behind, thus being quite different from the dwellers of Northern India.

On our way home for the holidays we always like noticing the gradual change in the people on the different stations as we get nearer home.

There are also a number of Hill-tribes on these hills, the one best known to us being the "Todas." The men and women of this tribe dress almost alike: a large, coarse sort of blanket thrown around them forms their dress, while their head and feet remain bare. Both sexes have long, black, curly hair, which gives them a beauty all their own.

They are scattered about the hills, and often when out for a walk we come across one of their little dwelling patches. They live in round-shaped houses made of bamboo, mud and thatching, with the tiniest opening for a door, and no windows whatsoever. Even they themselves have to bend right down when they want to go in.

The temple, which is generally situated about twenty or thirty yards from their own houses, is made the same way, only much larger than the ones they live in, and it is surrounded by a low stone wall. Whenever they see anyone coming, they all get together outside their houses and start singing, expecting to get some "bak-shush" from the visitors, but not many give it to them. Please will you thank all those who sent me presents at Christmas.—Nancy Watson.

Letter from Florence Watson.

Lupin Villa,
Ootacamund, India.

Please thank all those people who sent me presents last Christmas. We go to the Nilgiri Hills for our schooling. Our school is called Brooks Memorial School. All the girls and boys are divided into three houses: Pentland, Stevenson and Stanes. These houses play matches between each other. The games are basketball, rounders, hockey and badminton. Nancy is in Stanes House, and I am in Stevenson House. There is a boarding-home, but I do not live there. We have May holidays in the middle of the year, and before that we have Easter,

A Small Bundle of Old Linen.

Just a working man's wife. Linen and clothing are very expensive. Sheets, tablecloths were darned and redarned. There is that old tablecloth too good to make dusters of, yet not fit for use. Yes, I know our lady president said they wanted old linen for the missionary box. I can't do much; a bundle of old linen might be useful.

The missionary, knowing its usefulness, said thank you in her heart, as she picked up the little bundle marked "old linen" from the box on its arrival on the field. Being busy she placed it on the top shelf of her cupboard.

It was evening. Dispensary hours were over. Dr. Kolhatker met me. "Miss Sahib, Shantibai is very sick with pneumonia." "Oh, I am so sorry. Shall I go at once and apply antiphlog. plasters?" "Yes, please, do." A long strip of old linen for a binder is needed. Oh, yes! that bundle in my cupboard is handy. I'll take that.

Poor Shantibai, only ill nine or ten days, the young wife of a school teacher and two very young children. There were no pieces of old clothing in that home to be used for flannel, towel, etc., to sponge and clean her. That bundle of old linen was resorted to again and again. Poor little woman, she succumbed, but how thankful we were for strips of old linen in preparing her body for its last resting place. Oh, the blessings brought to others by a few thoughtful actions for Jesus' sake.—E. Caldicoott, Baranati, India.



Mr. and Mrs. Percy Pittman.
Their House at Pachmarhi, C.P., India.

A Hindu Couple.

Preaching in one of the by-streets of Pachmarhi, I was approached by a man who asked me to go to his house for religious conversation. I followed him down another narrow lane to his cottage, which was spotlessly clean. All round the small front room were highly-colored prints of Hindu gods and goddesses. I sat with him on his bed and talked and sang for a long while. His only child, a boy of five, had died, and I spoke to him of heaven. Hinduism, with its doctrine of transmigration, has no hope of reunion. A movement overhead showed that someone was listening in a room reached by a ladder. Soon a hand reached down a piece for a copy of the Gospel. It was his young wife, who had attended the Friends' school at Hoshangabad. Her husband unfortunately cannot read. I have since sold other books to her. Once a relative was lying seriously ill in a back room. I suggested that we should pray for him. They were quite willing, and the man repeated every word after me. Later the wife fell ill, and we prayed for her similarly. Mrs. Pittman visits her, and I see him often. Pray that the Lord will win them to himself by his love.—G. Percy Pittman, Pachmarhi, India.

Only a Sweeper.

A few months ago a woman of the sweeper caste came to me and asked if I would teach her to read. I gladly consented, though I knew from past experience it would not be an easy task. But she has made rapid progress, and is now able to read in the second primer and also simple verses in the Testament. Her husband was servant for some years to Dr. and Mrs. Brown, of the Disciples' Mission, Jubulpore, and he knows much of Christianity through Mrs. Brown teaching him to read and talking to him. He has asked for several books on our religion, and to my great joy he helps his wife at night, after their work is done, to prepare her lesson for me. She comes every afternoon, and when her lesson is over, she will sit as long as I have time to spare, and listen to me reading from the Testament. She loves the story of Christ's birth and the miracles, and one day she said she thinks about these things in the night lying on her bed. Though of the lowest caste her manners and behaviour might well be copied by many in our own land. She is most likeable, and has a girl about ten years old and a little boy about five years, both attending our little Sunday School. Please pray that this family may come right into the kingdom.—N. Pittman, Pachmarhi, India.



On the Way Home from Borl (India),
Oct. 1, 1925.

It was Margaret Coventry's eighth birthday. Miss Caldicoott and Miss Blake are in the Car with Mrs. Coventry and Vera.

Idolatry in India.

It was midnight. The whole city was astir with bustle and excitement. The streets were thronged with the crowds of devout worshippers, all expectant and eager to pay homage and worship to the idol that has been carried over a hundred miles, occupying many days on the



Thos. Escott.

journey. This is the great day of its entry into the city. After a strenuous day's work amongst the pilgrims, we took up a position on a balcony of a house to view the great procession.

Below was a seething mass of humanity, the whole scene being lit up with lamps, torches and various colored lights. In the distance we catch the sound of the beating of drums, the clanging of cymbals, the singing of the worshippers, and the shouts of the mighty throng, which heralds the approach of the idol.

A huge elephant leads the van proceeded by worshippers, singing and dancing to the accompaniment of the beating of drums and the clanging of cymbals. Other palanquins follow, attended by bands of worshippers.

Finally at the rear of this long procession comes the idol borne in a decorated palanquin preceded by a white horse. The people wildly crowd in to throw in their offerings, while some fall at the feet of the white horse in act of worship. The roar and noise of the worshippers' singing and dancing to the accompaniment of musical instruments is deafening, and is intensified as the procession enters the city.

It is truly a pathetic sight to gaze on that long procession, with the tired pilgrims carrying bundles on their shoulders, footsore after the long weary journey.

May we as God's redeemed people highly resolve that by his grace we shall do what we can to bring to these needy souls the living water, that, in the joy of a new life and experience, these weary journeys shall cease. Let our July offering be the answer.—T. Escott.

"The Devil Snatcheth Away the Seed."

In the town of Shrigonda live some high-caste women who have heard the Gospel story and to whom the message is "sweet." In the home about which I write, the women have always been friendly. Even if they were busy when we called, the elder woman would say, "Never mind, come in for a while. We can do our work afterwards." So she would spread a mat for us to sit on, while she herself sat a little distance away and listened interestedly to the story of a Saviour's love, so strange and yet so sweet. Before we left she would give us the usual "pau," and bid us "continue to come and

go." Lately we called; she came and welcomed us, but there was a queer, strained look on her face. However this passed away as we sang of Christ's love and goodness, and told the same old story. On our way to another home we met some women who asked where we had been. When we told them they expressed surprise, and told us "that woman has gone wrong in her mind." For some days we did not call. When we again visited the home, the daughter-in-law came to the door, and without asking us in, said, "My mother-in-law has gone out." She made it clear by her manner that we were not welcome. We can guess the reason. The older woman had been showing too much interest in the story to please the rest of the family, especially the men folk. In all probability they had given her some herb to cloud her mind. This is done so often when they begin to show interest in eternal things. We feel so helpless, but it drives us to more earnest prayer. One above knows, and he will undertake. Prayer alters things, so pray on.—H. M. Watson, Shrigonda, India.



In Front of the House at Bori, India. Mr. N. K. Panchal and Wife, Malambai. Our pastor, who has gone to live at Bori for a time.

Our Expression of Gratitude.

At this particular time of the year all the thoughts of the brotherhood are focussed on the one point, and that point is the response we can expect to the appeal which has gone out for a liberal offering for Foreign Missionary work to enable us to carry on the great work to which we have set our hand and heart. The words of our Great Commission are very emphatic, and leave no possibility of doubt. Our duty is plain and unmistakable. We are to use our every endeavor to spread the knowledge of the divine word to the uttermost parts of the earth so that all may know, and knowing, may be led to believe. We cannot all go, but we can all help to send. In presenting our gifts for this great work we show a tangible expression of our gratitude for the privileges we enjoy in Christian fellowship, and at the same time make it up and advanced on the fields. Let us then work, prepare and pray for an overflowing treasury on July 3.—H. G. Burdon.



In Front of Headman's House, Bori, India.

Mr. Thos. Escott and Edgar are at the table. Mr. Escott was able to render great service to the Headman, who is interested in our Bori mission.

Lyall Children's Home Provides Nurses, Bible-women and Teachers for Future Work.

The year has been a fairly satisfactory one, and there has not been much sickness amongst the girls.

The three girls who were sent to train as Bible-women are to continue there another year. Miss Parsons writes of them, "You will be glad to hear that your girls are doing very nicely. Kamala will especially be most valuable to you; she is daily improving in speaking. Praise God for the three of them. Karuna has been taken off the regular children's work for her last year, and has to be ready to go to any branch of the work as the need may be. This is good for her character; she will also learn not to hold any particular branch of the work too dearly. They are all three wonderful. I think, considering they are so young, you should have three valuable workers in them."

Early this year we sent three girls to Poona for training. We hope they will become our school teachers in the future. They had only been away a few months when I left, but the lady in whose charge they are spoke very favorably of their work and conduct.

Concerning the two girls who are in training as hospital nurses, I shall give you an extract from a letter that Miss Vawser sent. "We wish we could keep these girls for at least another year. Both are fine girls and so trustworthy. Please ask if we could keep these girls longer than was planned. Chindrilbai we feel would be our best helper for touring work part of the week. They could spend the rest of the time doing special work either in the dispensary, hospital, or operating theatre."

The missions to which we have sent these three different lots of girls are such that offer fine spiritual training too. We have had several marriages during the year. Our girls are of course married only to Christian men. One of our girls, Malan, formerly of a criminal tribe, and Baramati, who was also of a criminal tribe, and Malan has since been ably assisting Mrs. Coventry in her work amongst the sick babies and children of the Baramati Settlement. We have had a number of additions to the babies' home, but are sorry to report the deaths of two of the more delicate ones.

The school work was evidently fairly satisfactory to the government inspector, as a good amount was again received this year as grant-in-aid.

We thank all who, in any way, have for Christ's sake helped us in our work.—Florence Cameron.

The Appeal of the Lord's Work.

FOREIGN MISSION SUNDAY, JULY 3.

Fed with Scraps.

In India one of the lowest of the many castes is the Mahar caste. To be exact, the Mahars are not any caste at all. They, like certain other classes, are regarded as so low in the social scale as to be outside the pale of Hinduism altogether. They are among the outcastes. As such, they are not permitted to live within the village boundaries, but are compelled to live outside, and quite apart from everyone else. The Mahars are the hereditary watchmen of the village. It



Three of our Native Christians, Oba, New Hebrides.

is their duty to patrol the city at night in order to protect the shops and houses of the rich from being molested by thieves. When at daybreak this duty ceases, they return to their own huts outside the village. Several hours later, after the rich have breakfasted, the Mahars file off again into the village to receive their pay, which consists of the scraps of food left over after the dwellers in the village have eaten. Such treatment is humiliating, but living as they do in the extreme of poverty, the Mahars seldom have an opportunity to make themselves independent of the patronising rich.

We pity them and feel contempt for those who have virtually enslaved them; but are we ourselves any less niggardly in our treatment of the heathen? Do we not look to ourselves first, and provide ourselves with a veritable banquet of spiritual things, and think we have done well if we offer the heathen the scraps?—J. R. Leach.

How We May Serve Our Missionaries.

The names of Henry Martyn, Carey, Morrison, Williams of Eromanga, Livingstone, Moffat and Selwyn are mentioned as witnesses. And we might add many of our own brethren in these later years.

These all died in faith, . . . therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us.

Dear friends, those happy witnesses are beyond our help. But they have left behind their suc-

cessors, every whit as noble and heroic as they. Let us remember them. The faith that mountains obey, and the prayers that bring it into action; with these you can hold up the hands that sometimes grow weary, and renew the courage that sometimes, even in the bravest, flags.

And if your faith is weak and you mistrust your power in prayer, you still have the alabaster box, which you can break for them, and let the rich fragrance of your loving remembrance and warm sympathy comfort and refresh them. There is One who sees and hears, One who in days of old knew, himself, the joy of such refreshment, and who, to-day, repeats his gracious words, "Inasmuch as ye have done it unto these, ye have done it unto me."—R. L. Tonkin.

The Price of a Stamp.

How expectantly we await the arrival of the postman. What does he carry? Good news, sad news; but more than this, on each letter the price of a day's food for the average Indian boy or girl. The cost of sending two letters enables us to keep a child under the very best conditions, in food, clothing, schooling, and all the necessities for the growth and development of our boys and girls in the "Children's Homes." What are the results? Yesterday a letter came to Miss Roop, an American missionary, from her colleague at Dahamu, where two of our Shrigonda girls are taking a course in nurse's training. While she was reading it Miss Roop looked up and said to me, "This may be of interest to you," and then she read the following extract about our girls. First of all let me explain that it was not written for our benefit.

"We wish we could keep Chundriela and Prema longer than planned; both are such fine girls; they are so trustworthy. We took them off general hospital work this week and started them on dispensary work; they are a wonderful help there, but we miss them in the hospital. Now that the senior nurse has gone north, Chundri is taking charge of the nurses' home for the present. Oh! if only we could have these girls for another year, for touring work at least two days each week, and when here they could do special work either in the dispensary, hospital, or operating theatre. They tell Bible stories so well that we think they would be our best helpers."

This will give our brothers and sisters in Australia an idea of the encouraging letters being received continually from those in charge of our young people receiving special training.

Allow me to congratulate our workers who have worked so faithfully in developing such fine types of Christian character.—E. Vawser.

Medical Work at Baramati, India.

During April we had several out-village people for the treatment, and had a good opportunity to preach the Gospel to every one.

Two young men who could read the Marathi language willingly asked for the New Testament. They were poor and could not give its price. But we have copies of the New Testament to be given freely for such people, therefore I gave them one copy each, and they are reading it carefully. One of them came twice to our dispensary and asked a few questions from the Gospel. A very few people good in this way, yet we feel that God is gracious to make their hearts ready to read the Bible, and gradually they will understand that Jesus is the only Saviour for their salvation. We pray for these people, and we wish God will show us some fruit after a few years.



Dr. Kolhatker.

A burned girl was treated for a fortnight who was hopeless, but God was merciful to help us in this case, and now the child is well. Four pneumonia cases had to be treated at their own houses. Three recovered with success. One old man died. We had great hope of his recovery. We wanted to tell him the story of the Saviour. When he was rather conscious I used to tell him not to take his god's name, Rama, Krishna, Hari, Vittnel; these names he used to repeat. I told his relatives about the true Saviour.

One man lost his two fingers in the sugar cane crushing machine, and he came to our dispensary. While dressing him every day I gave him message of our Lord Jesus Christ. He says he never heard about Jesus Christ and therefore he is more eager to know about him.

We pray for all these and we request you to remember these souls in your prayers.—Dr. K. L. Kolhatker.

WANTED.

A Worthy Offering from Every Member on July 3.

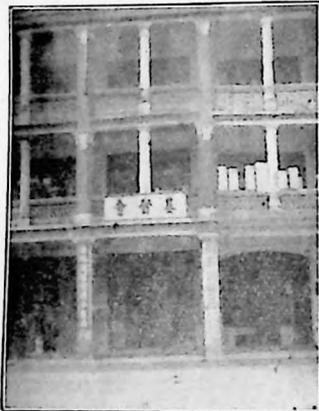


Group of Christians, Oba, New Hebrides. Note the Bibles held by some.

An Interesting History.

Our Hong Kong mission has as its missionary Au Kwong Hon, well known and highly esteemed by the Australian Chinese brotherhood. His right-hand helper is Dr. Jeu Hawk, who assists him by running a dispensary in connection with the mission. Our information is that this dispensary is very successful, and is proving a great help to the mission.

C. S. Blackwell, preacher of St. Louis, gives the following interesting particulars of Jeu Hawk.



Entrance to Church of Christ Chapel, Hong Kong.

Mr. Au Kwong Hon lives on the first floor, just above the chapel.

Dr. Jeu Hawk was born on January 13, 1867, in the province of Kwang-Tung, Canton District. His father was a linen weaver. He went to the United States in 1882, taking Jeu Hawk with him, leaving a wife and three young children at home. They are of the working class, yet his father, Yuo Sing, is regarded as the most intelligent man of his class in this city. His fine face is almost Caucasian in its cast. Immediately on coming to St. Louis, U.S.A., Jeu Hawk entered the Chinese Sunday School conducted by the Y.M.C.A. Miss Sue A. Robinson, a member of the Central Church of Christ, became his teacher, and he her only pupil. He had attended the primary schools of China six years, but at the time he entered the Sunday School he was unable to speak or understand a word in English. With Christ in her heart and paganism in his, they sat down together.

Every Sunday for two and a half years she went through storm and sunshine with prayer and patience to work at what others thought an impossibility—the conversion of that pagan heart to Christ.

Each week she found him in possession of a few more English words, for he was apt, intuitive and anxious to learn. His youth was in his favor in learning our language, and not having to unlearn all the errors of his people.

He attended night schools and learned to write as well as the average public school boy of fifteen. Miss Robinson taught him something of music, of which he was very fond. He soon learned to sing and translate Gospel hymns.

From the first the story of Jesus had a charm for him. The simplicity of it took hold upon his heart, as he is endowed with a cheerful disposition and a devout mould of mind. Through his teacher I formed his acquaintance, and strove to direct his mind to the simple fundamentals of the Gospel.

Carefully and deliberately he made up his mind to confess his faith in Christ and put him on in baptism, which he did in July, 1885. Thus "the

patience of hope and labor of love" of a consecrated young lady bore fruit according to God's unfailing promise.

Shortly after his baptism Jeu Hawk expressed a desire to secure an English education and return to his country, China, to assist in mission work.

To secure this end ten of our American brethren joined together in paying £5 each for three years to pay his expenses at Drake University.

Jeu Hawk was detained in St. Louis until March 4, 1886, when he began his college work at Drake University, Des Moines, Iowa, U.S.A.

Jeu Hawk finished his work at Drake and subsequently took a medical course, and after various experiences in America and China, he is located in Canton, China, and Hong Kong, and helping our mission in that city.

The Miss Sue A. Robinson spoken of went to India as a missionary, and was associated with our Mary Thompson, and died in Harda, a victim to her zeal for Christ.

"Cast thy bread upon the waters, for thou shalt find it after many days," finds verification in this brief history of Dr. Jeu Hawk.

Good News from Hong Kong.

Since the opening of the Church of Christ work in Hong Kong, we have been able to push forward steadily. While the work is less than one year old we have a membership of sixteen persons, including three school teachers, and one of the best doctors in Hong Kong. The preaching services are well attended, and there are many other good people interested in the Gospel. We are looking forward and trusting the Lord for steady and rapid growth.

Beside Sunday School, communion, and two preaching services on Sunday, we have six religious services during the week. And Doctor Jeu Hawk gives one hour of free clinic service in the chapel each Tuesday and Friday morning.

While we are grateful for our progress, nevertheless the church in Hong Kong has needs. It is yet only a child less than one year old. It needs the diligent care, nurture and teaching of a faithful father and mother. The Church of Christ movement must be guided forward, not



Some of the Chief Men of Huellichow, China.

1. Mr. Anderson's landlord, Mr. Iang.
2. Mr. Yu, chief judge for the district.
3. Mr. Tseng Wei Ch'ing, principal of boys' school.
4. Mr. K'ang, who helped to buy the land, and in many ways has been a friend.
5. Mr. Wang, head teacher of the middle school, from whose wife Dr. Killmier excised a tumour.
6. Mr. Ma, director of education.
7. A. Anderson.
8. Mr. K'ang, a cousin of No. 4, and a very good friend of the missionaries.

only till its influence is felt throughout Hong Kong, but throughout the great interior of the Republic of China.

One of our present needs is a school to be run in connection with the mission. In addition to the aid given to schools by the Hong Kong Government, and to the tuition which would be collected, we could run a good school with two teachers for \$500 a year, Hong Kong money. Good Christian teachers are available for the work. If some good friend of the mission sees fit to finance the school we will be glad to open it next year, and to call the school by his name.

Please remember our needs to our heavenly Father, who is able to bountifully supply every need.—Au Kwong Hon, 128 Lai Chi Kok Rd., Sham Phui Po, Hong Kong.

"Does it Pay?"

"Cast thy bread upon the waters, for thou shalt find it after many days."

Plenty have written about conditions in China, many of them of the "globe-trotter" class, who visit maybe Hong Kong, Shanghai or possibly Peking, and then discourse in learned tones what obtains in China generally.

One such writer published an article in one of our dailies, giving various estimates and figures, in which he makes some remarkable and wild statements. He stated that America alone contributed £5,000,000 a year to missionary purposes in China, and has over £200,000,000 invested in buildings and lands for missionary activities in that land.

The diatribe continues, "Practically all is wasted, and the work of years undone"; and then lamely adds, "but, after all, no good effort is ever wasted." This forces the thinking person to ask the above question!

Briefly our own four years' residence in Huellichow has yielded 50 odd baptisms, 30 of these from our own mission schools. During the past 18 months, over 10,000 Scriptures and tracts have been sold and distributed in the city and outlying parts as far as 100 miles from the station. Hospital figures show over 5,000 cases in the past two years, where Dr. Killmier handles all cases. A case in point: Thrown from his horse and badly trodden on, a man was carried nearly 100 miles, occupying three days, to the dispensary. Chinese said, "He will die"; Dr. Killmier said, "He can live." After skilful treatment for several weeks, and during the whole period his inn expenses were paid for him by the hospital, a grateful patient was allowed to return home, and apparently lost to our ken.

Two years later on one of our itineraries, 100 miles from home, a man came smilingly up to us. "Don't you know me?" he said; and thereupon loaded us down with presents. For a moment we were nonplussed, and then we recollected the case of two years ago. This man soon sounded our praises, and within an hour in an unknown village, over 500 Scriptures were sold (in fact we stopped selling) as well as tracts, and the old, old story was told.—A. Anderson.

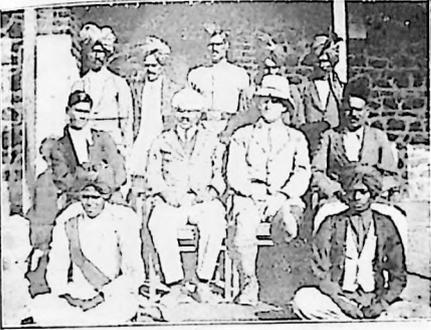
JULY 3
F.M. Sunday

Baramati: Some 1927 Achievements.

H. R. Coventry.

Church and Evangelistic Work.

The services have been maintained as hitherto with Bro. N. K. Panchal as pastor and a strong band of officers. In September last it was decided by the church that the village of Bori, 12 miles east, should be opened as an outstation, and that the pastor should go there to live. Owing to great difficulties about a dwelling for the pastor at Bori, it was finally decided that a



Settlement Staff, Baramati, India.

Those standing are the night watchmen. Seated, left to right—Administrative staff: Dasharath (clerk), Mr. Borde (inspector), H. R. Coventry (manager), Mr. Ranaware (assistant inspector). In front, messengers.

small house be purchased in the village at a cost of Rs. 300. Where was the money to come from? After much thought and discussion it was decided to use some of the church building fund money which had been gathered during the year. This was done with the hope that the members might be inspired to give more to the building fund during the coming year. We do pray that this will be the case. The opening of the new work at Bori is unique in the history of our mission churches, and is a real step forward in the matter of the spread of the Gospel. We ask your prayers for this new effort.

Baramati's Church Enlargement.

We have practically decided to build an open court yard on one side of our present chapel with cloisters down each side; this will enable a large crowd to gather within the walls of the building. We don't average one wet Sunday per annum, so there is not likely to be much trouble about the absence of a roof, for our meetings are always held in the mornings or evenings. The whole building will be planned somewhat after the style of a Hindu temple without the shrine and its adjuncts.

A number of meeting houses have been built this way in India, and have proved to be very satisfactory. It will require only about Rs. 1,500 to give us another 1,600 square feet of floor space, in addition to our present 800 square feet in the chapel.

Helping the Boys and Girls.

We have had to introduce a new system into the school in regard to those who should continue to go on with their education. When boys reach 14 years of age, and are not already through the fifth standard, we feel that ordinarily they must be pretty dull unless they had started school late in life. The operation of this principle has meant some weeding out. Four boys are now learning carpentry, one poultry farming, and three printing, and others different things instead of going on further at school. One result of this step has been to reduce the numbers in our higher classes; in fact we have

no seventh standard left at all. The numbers of children coming in from the settlement is increasing each year, so that we have bigger numbers in our lower standards. The first standard, for instance, has 35 children in it, including some as sharp as needles and others who are woodenheads. Are you not sorry for the teacher?

Trade Schools for Girls and Boys.

We have altered the ultimate aim of the school this year, from being a purely literary one to the agricultural bias course. As agriculture is the backbone of the country, and more people in proportion are engaged in it than in any other country, it is only right that we should seek to relate our education to the land and not to the clouds. Government has introduced a new course which we have adopted. This means that from the fifth to the seventh standards the boys have to study agricultural subjects, and do a lot of practical work in the fields and workshops. There will be a government vernacular final examination for them also.

The fifth class has grown quite a nice patch of cotton, and now has some good plots of different kinds of grains coming on. Each boy has to produce five different crops. Carpentry, smithy and some cottage industry also come into the course. We have a splendid agricultural teacher for this new work.

The carpentry shop has continued to serve a useful purpose. Eleven boys are under instruction, including four from the orphanage. This, of course, takes a fair amount of oversight, as we cannot afford to have a highly technical teacher. We only have an ordinary carpenter to teach and manage the boys.

The tailoring class has flourished. Only boys of third and fourth standards attend this class, and they have done good work under their teacher, Rambhaji, a convert from the settlement, and a practical tailor.

The girls in the school have sewing classes, and the older ones also learn knitting and lace-making. The knitting especially is very popular.

A New Industry.

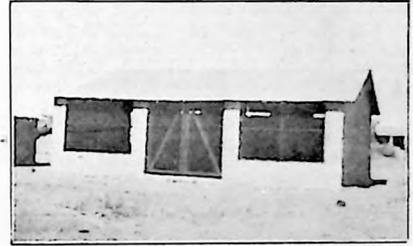
The poultry business has been pushed on a little further this year by the employment of a trained man for this and the agricultural work generally. We are breeding pure white leghorns to give out to settlers. Already we see improvement in the young birds bred by settlers from good roosters given out at the beginning of the year. We believe that poultry has a big future before it in India, the home of the domestic fowl, and we plan to develop it as a cottage industry. It would pay us to import good laying, pure bred stock from Australia, as good birds are expensive here. The recent Bombay Presidency Agricultural Show held in Poona, the first of its kind in Western India, has given the poultry industry a big impetus even as it has brought agriculture again to the fore.



Some Boys of Night School, Baramati, India.

This has been a fairly good year for work, and most of the time the settlers have been busy. A goodly number work as tailors. 26 sewing machines are owned by them, and over 20 persons are regularly employed. A cotton ginning press has just opened in the town and some were employed on the building of it. The majority are of course still employed in the sugar cane fields, and at other coolie work. Weaving has been started by one man recently, and others may follow.

We have at last been able to secure the 12-acre field in front of our bungalow for a settlement and school garden. It cost us Rs. 1,350, which we consider a fairly reasonable figure. We will now repair the old well, and get ready to make a start in junior agricultural teaching to school children as well as to some bigger boys.



New Workshop at Baramati, India. Erected by money donated by Miss Ashwood. To be used for fitters and ironworkers, blacksmithing, etc.

Baramati's Village Schools.

The same village schools have been kept going. Shirsuphal is doing better work now than for some time. There has been an average on the rolls of about 37, and the attendance has been quite good. Two teachers—man and wife—are employed. Ours is the only school in the village, and we find the high caste children attending quite well along with the low caste children. Girls, too, are in good proportion.

The school at Malegaon sugar factory was given a setback when we closed the branch settlement in May last. Since then about 10 children have attended daily including several children of settlers who are on probation and living at the factory. There is no other school within a couple of miles, hence there is a need for a school in this place. In the new year the number will probably increase as the teacher will give full time to it.

What the Indian Government Inspectors Think of Our Schools.

"I visited the school on April 9 and 10, and inspected the work done by the boys in carpentry and tailoring. I am satisfied with the work done."

10/4/26.

S. C. Athavle,

Teaching Inspector of Technical Schools.

"I was shown around the school this morning by Mr. Coventry, and was very pleased with all I saw. The cleanliness of the rooms, the tidiness and alertness of the children seemed to me to show a more than ordinary high standard. An experiment is now to be made to introduce an 'agricultural bias' class to some extent and I wish it success."

10/11/26.

G. T. S. Gollins,

Registrar of Co-operative Societies, Bombay Presidency.

Mrs. Coventry's Care of the Babies.

There has been a bigger effort made this year to care for the babies of the settlement. We have opened (Mrs. Coventry has) a welfare centre and gives out milk and medicines to those who need ordinary care. All serious cases are sent up to the dispensary. Advice is given to the young mothers, of whom there are so many more girls. Stocking singlets and other clothing are given to needy cases.

Evacuation of Our Missionaries.

West China Workers Compelled to Leave Hueilichow
Under British Consul's Imperative Orders.

They are Now at Haiphong, Safe and Well.

Letters Received June 7 from Dr. Killmier and H. A. G. Clark tell
the Full Story.

Hotel de L'Europe, Haiphong,
May 9, 1927.

Dear Bro. Walden.—

We have changed our abode. It was not of our own free will but at the bidding of the British Consul in Yunnanfu. Moreover, to us, it was quite unexpected. We had known that several weeks earlier the majority of missionaries in the province of Szechuan had been ordered out. But as far as our information went there seemed no necessity for people to go out whose outgoing path led through Yunnanfu. We considered it unlikely that there would be outright war between China and Britain, because several very critical incidents had been satisfactorily talked out to a conclusion by representatives of both sides. So when we received the order to retire from the field we were entirely unprepared for it. There was no accompanying explanation of the reasons for this note. Seeing that our information at Hueili is so scanty, there was no choice in the matter for us. Anything might have happened at the coast and we not have known of it. So we were obliged to pack a few things, and had only two days to do it in. By the same mail came a letter from Mr. Mylne, our agent in Yunnanfu, saying people were being allowed to stay in Yunnanfu. So we did not expect to go further than that. But before we arrived the orders had been changed and all foreigners were being sent over the Yunnan border.

We had some silver on hand which I left with a trustworthy man to pay the salaries of one evangelist, our personal teacher whom we left to take charge of our property and goods, the students whom we were assisting and caretakers for our houses.

Some of our small belongings which were valuable we packed up and brought out with us, for there is always the possibility of our places being looted before we return. But the majority of all our goods is still left there. We were unable to bring those things if we had thought it advisable, and as a fact, we had not enough information to know what was best to be done. If we were only going to stay at Yunnanfu (as we thought most likely then) it would have been foolish to have brought down a large and costly caravan, only to return with it in a few months' time. Just here also came in an additional factor. We had heard that following the change of government in Yunnanfu, there was likely to be fighting between two of the generals, and in this case it was quite likely the soldiers would rob us of what goods we had with us.

The Hueili people were most surprised at our going. They said we were quite safe there, and that no one had any hostility towards us. In their picturesque way they said that no one in the whole five worlds had a word to say against us, i.e., (1) In the world of gentry; (2) The official world; (3) The scholastic world; (4) The business world; and (5) The military world. The local mandarin himself came to my place to tell us this. But as we pointed out, we had no choice in the matter. He sent an escort of ten of his own men and the military official sent ten of his. This latter is a pure act of courtesy. It is not usual at all for this man to send soldiers with travellers. By the way, in connection with the Consul calling us out, there is one important point to be noted from a Chinese view-

point. It is said by many that the missionaries are the advance agents of Imperialism. We of course reply that our business is not connected with any government. But then, when trouble breaks out, the Consul has the power over us to call us out. So the Chinese are liable to consider that if the British Government has power over us to call us out, it was by their power and influence that we were sent into China. This is only one of the many connections of missions with Government policies. And if this trouble



Dr. E. R. Killmier.

come through so well. As we came down on the train we met Mrs. Slichter, who had just been released and just got to the railway line. Tomorrow she is expected here in Haiphong. Mr. Clark and I have arranged for their hotel accommodation and reserved berths on the ship for them to sail to Hong Kong on the following day. We were glad of the opportunity to be of a little assistance in this sad case.

On our arrival in Yunnanfu we were told we would have to go straight through. We only had a couple of days to pack our things for the train, etc. We took a pony and two dogs out and shot them rather than risk their falling into Chinese hands. We had a rather uncomfortable three days on the train, and so arrived at Haiphong. And now the question is, What are we going to do further? I don't want to leave the field and go home. What I would like to do is to wait here until able to return to Yunnanfu, then go back and stay there until we are able to return inland. But there are other factors that enter in. One is that we find since arriving here that we are in the midst of a bad epidemic of cholera, which is very dangerous of course.

Our latest news as to the time when we may



Mrs. Killmier.

in China helps to break up those connections altogether, it will mean much for the spread of pure Christianity in China in the future. These associations with what the Chinese call Imperialism have hindered much in the past.

We came to Yunnan by the small road (10 days), almost direct south, and had a most delightful journey. It was probably just as well for us that we did take this road, for a large band of robbers (the ones who had taken Mr. Metcalf) were in the vicinity of the big road. And while we were journeying they were busy burning and looting villages in the neighborhood of Mr. Metcalf's work. That was to the west of us as we travelled. On the next road to the east the Methodist missionaries were travelling down. Although they themselves being a big party were not interfered with, they came at one point upon a number of men busy tying up a postman and several coolies. When the escort appeared the robbers fled. On the next road, over to the east, a party of C.I.M. missionaries were attacked by a large band of robbers within four days of Yunnanfu. One man, Mr. Slichter, was thrust through with a bayonet and killed, his little child was shot through the head while in its mother's arms, and the mother and another boy 6 years old, with a single lady missionary, were taken captive. So on the whole we consider ourselves fortunate to have

return to Yunnanfu is not hopeful. The latest arrivals say that the British Consul is at present packing up and expects soon to be with us here in Haiphong. There are all kinds of estimates as to the duration of this trouble, none of which are reliable, for there are men of good judgment and large experience at both extremes. I think we can only wait and see what happens, and in the meantime not do anything rashly at the instigation of either pessimist or optimist.

Leaving our field at Hueili has affected all of us very keenly. It was our home there, and we have loved it and loved our friends the Chinese there. I only hope we may very soon be allowed to return to the assistance of those needy and grateful folk. Speaking for myself, I feel I was just about at the point where I could be very useful and find more happiness in my work, because I have just reached the stage where I am able to speak the language comfortably and without undue strain, and able to understand practically all that was said in reply. Up till now every spare moment has been put into the study of the language.

I hope you are well. May the Lord richly bless you and all the members of the Committee in your deliberations.

We all send our kindest regards,

Yours very sincerely,

Ray Killmier.

Haiphong,
May 3, 1927.

Dear Bro. Walden,—

The headline will indicate our whereabouts. After a ten days' trip from Hueili to Yunnanfu we were met a few miles out from the city by a messenger who said we would have to go on as quickly as possible. We had two days in the city spent in repacking our goods. We managed to get them all in order in time for us to leave on the Saturday morning, when in company with thirty other missionaries we left Yunnanfu. The first company left two days earlier, and consisted of those women with little children or babies; the second group was made of those who had come in from the interior, and who had no specific work in the city.

The third group was expected to leave this morning. The Sunday and Monday trains were taken up with the French people. We had to sleep on the train as there was not sufficient accommodation at the hotels. Needless to say when we arrived here yesterday we were all about exhausted as we had been just a fortnight from Hueili to Haiphong. Such a fortnight it was, too, of haste, of hurry, with rumor contradicting rumor all the time.

We had a really good trip from Hueili. Made the stages in good time, and had fairly good inns as inns go; despite the fact that Mrs. Killmer and Neville had a bad handling by the bugs on the first night.

We had two terrifically busy days in Hueili trying to get things in order before leaving. We were able to make fairly satisfactory arrangements re the payment of our evangelists and other employees whom we deemed it wise to retain. Owing to certain difficulties with the teachers, we closed the schools.

It was rather difficult to explain matters to the Chinese. The official said he would see we were protected, and assured us of the high esteem in which all the official classes held us. He sent part of his own bodyguard in addition to the regular soldiers to escort us to the Yangtse. The local situation certainly had nothing in it to cause one to fear.

Occasionally derogatory statements were written outside our houses libelling either us or our employees, but these are to be attributed to irresponsible school boys, and are no index to the general attitude.

The gentry of Hueili were certainly sorry to see us go, and the gifts of hams and the like expressed their regret.

I trust no unruly mob will get into our houses to destroy our goods and those belonging to the mission. We could only bring a few things with us—those that were small and valuable; we sold a few things, and the rest are still in Hueili. I had to fairly wrench myself away

from my library in which at least half of the value of my personal belongings consists. I even had to leave my Encyclopedia Britannica behind as although it is the smaller portable edition I could not bring it owing to the weight. However there is a reasonable chance that these things will be secure as they are in Chinese houses. The trip down was effected in much cooler weather than we expected; in fact we had rain nearly every day. We got wet on the first day, but apart from this, the rain didn't interfere much.

One of our most unpleasant experiences was at Yunnanfu where we shot two of our dogs and one of our horses. We feared the horse might get into the hands of those who run horse caravans, and one cannot but feel that it is a kindness to shoot an animal to avoid that. It used to make me fairly sick to see the terrible sores on some of these poor beasts. Sores six inches in diameter from which the blood flowed and the pus oozed. Stephen, the horse, had done good service in the missionary cause. He carried some of our Batang missionaries to Batang from Yunnanfu and back, and then carried me to and from Hueili. I think I know more of the Arab's love for his steed since this experience. We were loathe to part with our dogs, but again by the fear that their lot might be that of millions of other dogs in China, we were constrained to shoot them. When one has a dog that sleeps at the side of your bed in the Chinese inns and shares your experiences on the road, you become attached to it in no ordinary way. I think the phrase "A dog's life" must have originated in China. The sight of some of those mangy, diseased mongrels fairly haunts one. A professor who came out with us wrote me saying if ever there was anything in the way of a society for the prevention of cruelty to animals to let her know, as she would like to support it financially. There are conditions where death is preferable to life.

The train trip provided a rest in part after the strenuous rush, though sleeping on wooden seats is not the most luxurious of experiences. We travelled all night the second night, and were glad to arrive at our destination. We have booked third-class rooms and try and keep expenses down to a minimum. After Chinese inns they appear palatial. All this rush has been so sudden that one finds it hard to readjust oneself to it all. We get no English papers here, and hence are without regular news.

The changes that are taking place are certainly full of significance, and are going to revolutionise the missionary situation as well as the whole political fabric. In some of the aspects my sympathies are all with the Chinese; there are features, however, that are regrettable.

though most revolutions in history have had similar corollaries.

We art travelling on an uncharted sea, and China is not sure of her destination, and hence one cannot specify times.

We cannot decide what to do under the present circumstances until we know a little more of the circumstances up north, and until we know the position the Board takes up.

Many are of the opinion that it will be twelve months before effective work will be possible in China. I hardly feel in a position to affirm or deny the truth of this being the case. If it is to be so, I don't wish to stay here for twelve months where living is costly, and apart from language study there will be nothing specific to do.

It is really too bad that just as we got everything into decent shape and were feeling encouraged by the fact that about thirty high school boys were attending our services this should come about. But it is here, and we have to do our best to meet the facts as they are. The Board will probably be as perplexed as we are.

I hope you are all well. We are that way. If this present temperature keeps on I think I will lose a stone in a very short time. This is truly a hot place, and we have hit it at a bad time.

Yours fraternally,

H. G. Clark.

"Shall They Die?"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Christ made his preaching a matter of the regular affairs of life. He translated spiritual truths into everyday language and experience. He went about doing good. He not only healed the spirit, he healed the body.

In our work we try to follow Christ's example. Let me take you into a Chinese home broken with sorrow. The youngest girl, just a bride of a year, lies dying on the eve of her entrance into motherhood! For three days she has suffered agony, and as a last resort the "foreign" doctor is called. After several unsuccessful attempts to relieve the suffering, the doctor pronounces that only a severe operation can save the life. There is no place to take the patient for such an operation. She must be left to die for nothing further can be done.

Think of it! A young girl just entering the door of womanhood, passing into a Christless grave, for die she did.

Had there been a hospital at Hueili she might have lived to praise Christ's name as Saviour. Others, too, could be treated and perhaps saved.

Will you help to save these souls by making it possible to heal their bodies, remembering Christ's "Inasmuch"?—E. Anderson.

The New East and the New Birth.

In view of the birth of a new spirit of Nationalism in the rapidly-changing Orient, the church is challenged to be more insistent in its presentation of the never-changing message of Christ, "Ye must be born again." Without the new birth in Jesus, the Saviour, the new East will be a menace to the world. Victoria is asked to answer the challenge by giving "Unto the uttermost," on Lord's day, July 3. What will the answer be?—J. E. Allan.

F.M. Work Pays.

The latest report from Bro. Au Kwong Hon, of the Hong Kong mission, is that since its inauguration in last July there have been sixteen decisions for Christ; Sunday School attendances average 50; Gospel meetings, usually packed house; medical missionary work by Dr. Jau Hawk with good results. The above mission work is supported by the Chinese members of the Churches of Christ in Australia, and it is a proof that the Foreign Missionary enterprise is paying handsomely to the brotherhood.—H. L. Pang.



H. A. G. Clark, M.A.



Mrs. Clark.

My Testimony of Christ.

I was one of those who intensely disliked Jesus Christ, grounded upon the fact that the teaching of Confucius was the best—superior over all others. Fortunately, twenty years ago, Kwaan Mou, my uncle, an enthusiastic Christian,



Kwaan Young Man.

awakened in me an impulse to study the Bible, which at once became a great source of joy and interest to me. One day, all of a sudden, I realised that, unless believing in Jesus, I could not be saved, so in 1909 I was baptised. From then on I work for the cross day after day, preaching the Gospel from place to place. By the grace of God I now came to Australia, and the result of my labor in this "sunburnt country" is that eight of my countrymen have come to confess Jesus as their Saviour.

When I was headmaster of a school, there were six anti-Christian scholars who were perpetually annoyed whenever I spoke of the Gospel. Knowing that "more things are wrought by prayer than this world dreams of," I determined to pray for them. After a year's time they were all baptised simultaneously. Eventually my prayer was answered.—Kwaan Young Man.

Story of an Idol.

I am going to write you the "strange story of an idol," which was told by a senior missionary whom we met in Yunnanfu.

The important cities in China are protected by high walls, each having four main entrance gates. Over each is a tower, and in many Yunnan cities within the north gate tower there is an idol known as Tu-Tien-Tai-Tsi (the image of the Son of God over all). This idol was introduced into Yunnanfu only a few years before the missionaries went there.

Legend says that at the time plague was raging and that one person in every ten died of it. The people called it the "sheep sickness," and the memory of it frightens men to this day.



Shikruphal School, India.
Children of all castes—Christians, Hindus, Mohammedans—meet together.



Mr. Dongre (Housemaster, Blake Children's Home, Baramati, India), with his wife and baby boys.

The people called on all the idols they knew for deliverance, but in vain. Then when they were in despair, some business men who had come from Canton went into the streets and proclaimed that the Son of the Most High God over all was able to relieve all suffering, and that he had died for the sheep who had sinned, and that all who believed in him could be saved. The use of the name of Jesus was at that time prohibited, but he who was preached was Jesus, and he was referred to as the Son of the Most High God. Prayers for healing were offered, and happily the plague passed away. A search was then made for the business men to enquire more fully about their teaching, but they had gone, and so the people concluded that the message had come from heaven. It was then decided that an image should be made of Tu-Tien-Tai-Tsi, with carvings of sheep around it. At the present day this idol is to be seen in the North gate towers, and festivals are held in its honor. In drought time it is taken into the streets, when prayers are offered to it.

It is sad to think that not one in a thousand knows the origin of the idol or of the festival, yet it really is an image built in honor of the Good Shepherd, who gave his life for the sheep.—A Hueilichow Missionary.



The Morning Clinic.
Mrs. Coventry and her assistant, Malambai, at the Baramati (India) Baby Welfare Centre, where sick babies and children are given simple treatment. "Preventive medicine" is the objective aimed at, although serious cases are sometimes healed. Only ill-nourished children are given milk.

ADDRESSES.

W. R. Hibbert (preacher South Wellington church, N.Z.).—71 Waripori-st., Wellington South.
Chas. Schwab (preacher Perth church, W.A.).—119 Aberdeen-st., Perth.

FOREIGN MISSIONARY GROUP RALLIES.

Speaker—A. ANDERSON, from Hueili, W. China.
Monday, June 27—Glenferrie Chapel.
Tuesday, June 28—Brighton Chapel.
Wednesday, June 29—Malvern-Caulfield Chapel.
At above meetings A. G. Saunders, Vic. F.M. Pres., will preside.
Thursday, June 30—Collingwood Chapel.
Chairman, L. Gole, Asst. Sec. Vic. F.M. Com.
Tuesday, June 28—Lygon-st. Chapel.
Speaker—A. G. NICHOLS (C.I.M.), from Sapushan en route to Hueili, W. China.
Chairman, J. E. Allan, Sec. Vic. F.M. Com.
Members are Urged to Attend the Rally nearest their Home-church.

FOR SALE.

Fruit trees, best sorts, 13/- doz.; Passions, Grape Vines, Gooseberry, Current, Logans, 4/- doz.; Strawberry 9d. doz., 2/6 100; Raspberry, 1/3 doz.; Chestnut Walnuts, Almonds, 1/3 each; Orange, Lemon, 3/- each; Rhubarb, 5/- doz.; Asparagus, 1/3 doz.; Cabbage, Cauli, Lettuce, 1/- 100 on rail, 2/- posted; Assorted Bulbs, 2/- doz., 2/6 posted; Choice Roses, bush, climbing, 1/- each, standards, 3/-; Gums, Cypress, 8/6 doz., 55/- 100; Oaks, Elms, Planes, Poplars, 1/6 each; Hedges, Golden Privet, 2/- doz., green, 1/6; Veronica, 4/-; Boobyalla, 6/- doz.; Climbing Plants 1/6 each. Price list posted.

A. G. NIGHTINGALE,
NURSERYMAN, EMERALD, VIC.

SHOULD AULD ACQUAINTANCE BE FORGOTT?

COME BACK TO MIDDLE PARK ON SEPTEMBER 4.

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

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Here and There.

Annual offering for Foreign Missions, July 3. The following telegram reached us on Tuesday:—"Glorious day at Bundaberg, 164 breaking bread; £23 given for new building fund; full house at night, one confession.—Combridge, Bundaberg, Qld."

Boronia, Vic., reports increased attendances at meetings. Last Lord's day evening two made the good confession, a young man from the R.S.P. and a young girl from the C.E. Bro. E. L. Williams gave a good address.

By permission of Malvern City Council, students of the College of the Bible have arranged to hold open-air services on Friday evenings, beginning at 7.45, at the corner of Llancaust and Glenferrie-rd., Malvern. The presence of church members would be very helpful, and is requested.

The members of the church at Bankstown, N.S.W., tendered a very pleasant surprise social evening to Bro. and Sister Saunders on the occasion of their golden wedding. Musical items were enjoyed. Sister Saunders was presented with a bouquet of white flowers, and Bro. Saunders received a handsome Bible.

We learn that Bro. G. J. Andrews has resigned his work at Swan Hill. We understand that he still is open for engagement. Prior to going to Swan Hill, Bro. Andrews did a good work at Collingwood. Any church desiring an evangelist may be recommended to communicate with him; address, Swan Hill, Vic.

We regret that there was not room in this issue for nearly all the post-card messages sent to the Austral Co. The letters from our missionaries at Haiphong, which appear on pages 378 and 379, reached us late, and yet had, of course, to be inserted. Thus we were compelled to hold over some other matter.

Will members having parcels for the New Hebrides to be taken by the Federal F.M. Secretary, please send same to c/o J. Clydesdale, 9 Grand Parade, Brighton-le-Sands, New South Wales? The secretary is going by the steamer "Makambo," leaving Sydney July 9. Parcels should arrive in Sydney not later than July 6.

Henley Beach, S.A. meetings, particularly worship services, have been well attended. Bro. Manning's sermons are bright and helpful. On June 12 a young man and his sister made decision for Christ. At the church business meeting on June 8, all officers were re-elected. It was decided to receive a golden offering with an aim of £50 at the church anniversary, Sept. 4.

A brother inquires as to the accuracy of a statement appearing on page 40, top of column 1, of the "Austral Graded Lessons" (Division II.) for April-June, 1927. It is there stated that the sacks of Joseph's brethren were "opened in the order of the ages of their owners beginning with Simeon's." By a slip "Simeon's" has appeared instead of "Reuben's." Genesis 46: 3 shows that Reuben was Jacob's firstborn. In view of the approaching Bible School Examination, the correction is here made.

Mill End church, S.A., celebrated its 19th anniversary on June 5. Bro. W. C. Brooker, of Queensland, gave an encouraging address. An offering towards reduction of the debt on the chapel realised about £100. In the afternoon Bro. Ross Graham, from Croydon, gave an interesting address. Bro. Ewers' evening subject was "The Church of the First Century." Special musical items were enjoyed. On June 8 the anniversary was concluded by a public meeting. Bro. H. Gray, of North Adelaide, and Bro. Roy Raymond, of Nailsworth, gave inspiring addresses. The choir and male quartette again assisted. A social gathering at the end was enjoyed.

On June 5 the church at Swan Hill, Vic., was favored with the presence of Bro. A. Anderson, of China, and Bro. and Sister Robert Lyall. The meetings were good and the addresses of Bro. Lyall and Anderson were greatly enjoyed. On 11th inst. Bro. Thos. Hagger delivered an interesting lantern lecture entitled "A City in the Making." He addressed the church on 12th. As the result of their past year's work, the ladies raised £100, which was paid to the land fund.

A few faithful brethren meet for breaking of bread at Taillem Bend, S.A. On June 12 nine members met at the home of Bro. and Sister Parker. They are trying to arrange for a class for the children. A fine block of land, well situated, has been secured. Recent visits of Bro. E. Arnold, of Murray Bridge, and W. Wakefield, of Bordertown, were helpful. Members about to visit or to reside in the town are requested to write either to Sister A. Parker or to Bro. Beard (address in each case to Box 36, Taillem Bend).



Carpentry at Baramati Settlement, India.
Teacher and boys, and articles made. Taken in front of carpenters' shop.

Port Fairy is a small Victorian country town in which our people have had a cause for about forty years. It is now weak—about a dozen members. For some time the sisters have kept the doors open on a Sunday morning. They do the presiding, praying, and read the Scripture and articles. The Hinrichsen-Brooker mission party opened a short mission there on Sunday, June 5. Since there are a few members and a small building free of debt, many prayers should be offered for a revival of the cause in this centre. If circumstances justify it this town could be worked with Warrnambool.

There were splendid meetings at Wallaroo, S.A., on June 5 and 6, when special services were held for the deepening of the spiritual life. There were twenty present at sunrise prayer meeting, and large attendances all day. Bro. A. C. Killmier, L. A. Bowes and J. Willshire conducted the meetings. On Monday the theme considered "The Pre-eminent Christ," and many stayed all day. The services culminated in a wonderfully spiritual evening session. The various ministers of the town and visiting brethren were the speakers. There were good meetings and a record school on June 12. Bro. Paddick exhorted.

Wonderful gatherings marked the re-opening celebrations of Woornen church building, Vic., on June 5. Bro. Anderson, of China, gave a morning message on "The Other Sheep." In the afternoon Bro. G. Andrews, preacher of Swan Hill, addressed the Bible School, and an offering was taken up for the Canberra Fund. In the evening a crowded audience assembled,

and Bro. Hargreaves preached on "The Church of Christ." One young man made the good confession. Celebrations continued on the following day when friends from Swan Hill, Tresco, Piangil, Ultima and Melbourne were present. In the afternoon Bro. D. A. Coekroft gave a very interesting account of the early history of the Woornen church, and Bro. R. Lyall brought greetings from the Church Extension and Home Missionary Committees, and gave a fine practical exhortation. A sumptuous tea was provided by the sisters, and a note offering taken up realised £22. At the public meeting at night, addresses were given by Bro. Andrews, of Swan Hill, and Bro. Hargreaves, and musical items were rendered by several friends. As a result of the enthusiastic efforts of the brethren in this district, the church is in possession of a beautiful church home. Great praise is due to the sisters who, by untiring effort, obtained sufficient funds to defray the cost of building material, and to the men of the church who undertook the work by voluntary labor.

A TRIBUTE OF APPRECIATION.

I feel the occasion is fitting when, as president of the Federal Foreign Mission Board, I should pay a tribute of appreciation to our churches for the generous way in which they have responded to the Board's appeals on behalf of the work in the regions beyond. The work of the Board has been an extremely difficult task, particularly from the financial standpoint, causing feelings of great anxiety to its members, yet I know of nothing that has so helped and heartened them in facing and solving their difficulties as the knowledge of the self-sacrificing services of our missionaries and the loyal large-hearted brotherhood standing behind them in their efforts to maintain and extend our missionary activities. While we fully recognise that the future demands of our work in the foreign fields will impose upon our churches a greater test of love, loyalty and liberality, yet it is with the utmost confidence that the Board faces the future feeling sure that the brotherhood will prove equal to the test and provide the means to carry on this great work to which we are committed by the terms of our divine commission.—W. Morrow, President of Federal Conference and of Federal F.M. Board.

BOARD AND RESIDENCE.

Board and Residence offered to elderly Christian lady. Apply "Sunny Corner," c/o Canterbury P.O., Vic.

WANTED.

Bedroom and use of kitchen and sitting-room, in seaside suburb, offered business woman, church member preferred. Apply first instance 890, c/o Elwood Post Office.

BIRTH.

THOMSEN (nee Greenwood).—On May 29, at Nurse Goe's Private Hospital, Whitehorse-rd., Box Hill, to Mr. and Mrs. Chris. Thomsen—a son.

IN MEMORIAM.

TURNER.—In loving memory of our dear mother, who passed away on June 13, 1920. Ever remembered.

—Inserted by her loving children, 207 Forest-st., Bendigo, Vic.

THANKS.

Mrs. J. Burge and family desire to sincerely thank the Home Mission Committee, the officers, members and all auxiliaries of the Ormond church, for visits, and all expressions of sympathy in their recent sad bereavement, particularly Mr. R. Baker, evangelist, for his great kindness. 280 Grange-rd., Ormond.

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The Family Altar.

J.C.F.P.

Monday.

And the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins.—Esther 2: 17.

"There is none that dare venture into his presence without faith; she is that Esther to which God holds out his golden sceptre. Adorn thy soul with this grace; 'so shall the king greatly desire thy beauty' (Ps. 45: 11)."

Reading—Esther 2: 5-23.

Friday.

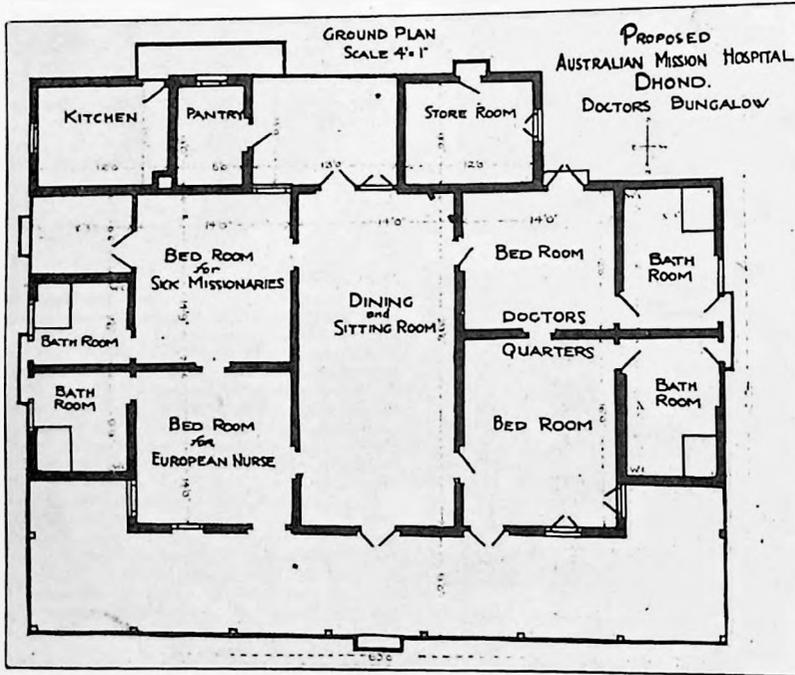
Naked came I out of my mother's womb, and naked shall I return thither; Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah.—Job 1: 21.

"Naked we came here—naked of natural things—and naked we shall return; but while clothed with the divine mercy, we are richly clothed in spiritual, and suffer all the rest gladly."

Reading—Job 1: 6-2: 10.

Saturday.

Fear came upon me, and trembling.—Job. 5: 14. Charles Lamb wrote: "There is a human fear, and a divine fear. The one is disturbed, rest-



Tuesday.

I have not been called to come in unto the king these thirty days.—Esther 4: 11.

"Comfort, ye ministers of grace,
Comfort my people! saith your God;
Ye soon shall see his smiling face,
His golden sceptre, not his rod,
And own, when he the cloud removes,
He only chastens whom he loves."

Reading—Esther 3.

Wednesday.

And Mordecai came again to the king's gate. But Haman hasted to his house, mourning, and having his head covered.—Esther 6: 12.

"He (Mordecai) resumed his former humble state; while Haman, ashamed to look up, covered his face, and ran home to hide himself in his own house. . . . We plainly see that there is neither counsel nor wisdom against the Lord; and that he who digs a pit for his neighbor is sure to fall into it himself."

Reading—Esther 6 and 7.

Thursday.

Mordecai the Jew was next unto King Ahasuerus, and great among the Jews.—Esther 10: 3.

"The Targum is extravagant in its encomiums upon Mordecai. 'All the kings of the earth feared and trembled before him: he was resplendent as the evening star among the stars; and was as bright as Aurora beaming forth in the morning; and he was chief of the kings.'"

This we are sure of, Mordecai became prime minister, and governor of the empire.

Reading—Esther 9: 20-32.

less, and bent upon escape; the other is bowed down, effortless, passive. When the spirit appeared before Eliphaz in the visions of the night, and the hair of his flesh stood up, was it in the thought of the Temanite to ring the bell of his chamber, or to call up the servants?"

Reading—Job 3: 20-4: 21.

Sunday.

Unto God would I commit my cause.—Job. 5: 8.

"Never will I remove
Out of thy hands my cause;
But rest in thy redeeming love,
And hang upon thy cross."

Reading—Job 5.

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Prayer Meeting Topic.

June 22.

THE GRACIOUS "COME."
(Matt. 11: 28-30.)

F. J. SIVVER, B.A.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." These are the most gracious and the most satisfying words that human lips have uttered. They fall like soft music, lightly but deeply, penetrating to the heart's core, and meeting the deep yearning that wells up from within the soul.

Augustine said that in Cicero and in Plato he found many an acute saying that kindled the emotions, but he never found anything so searching and so encouraging as these words of Jesus. Their greatest wealth lies in the fact that they are true; for down through the ages he has constantly been fulfilling them. The following are some of the features of this most gracious invitation.

Burden-Bearers.

Jesus knew the human race better than anyone else, and he addressed men and women as those "that labor and are heavy laden." In spite of all our enlightenment, our comforts, our liberty, we are a great family of burden-bearers. The daily round of common tasks is generally a great weariness to the flesh. Responsibilities in the home, in business, in church work lie heavy upon us. In our more thoughtful moments as we survey our lives—our past sins, our present failures, our fears for the future—these bring the heaviest burden of all. Yes, Jesus is certainly right when he described us as those "that labor and are heavy laden."

Rest in Toil and Burdens.

Politicians, professed reformers, quack doctors—all promise us rest from our ills by taking the ills away. Jesus promises us rest in the midst of our toils, and as we carry the burdens of life. Work is a God-ordained necessity. "In the sweat of thy face shalt thou eat bread, until thou return unto the ground"; so runs the divine decree. Responsibility, pain, fear, the smittings of conscience—these are essential to character-building. Christ did not promise to take all these away, but he did promise to give us rest in the midst of them all.

"There are two kinds of rest," says R. P. Anderson. "I have stood by the doctor's side when he chloroformed a patient, and I have seen the strained and nervous body relax, as the mind lost its grip on its surroundings. That is one kind of rest or relief—the rest of sleep and forgetfulness. I have also seen a tired workman revived, not by sleep, but by food, refreshment. That, too, is rest. And this is the rest that Christ promises—not idleness, sleep, dreams, but refreshment, new vigor and life, and eagerness to accomplish worthy tasks. Is life wearisome? Are you blue? Take Christ's yoke of service upon you, and go out to help your suffering brothers, and you will find rest unto your souls."

Come, Take, Learn, Find!

These are the clear and simple conditions on which the promise hangs. We are to come to Jesus, take his yoke of service, learn from him how to be meek and lowly in heart, and then we shall find that for which every life craves—rest for the soul.

A number of artists were once discussing how one could most quickly recover strength after a period of great exertion. Various methods were suggested, and then Hayden reverently said: "In my home I have a small chapel. When I feel wearied because of my work, I go there and pray. This remedy has never failed me."

TOPIC FOR JUNE 29—THE EMPHATIC "GO."
—Matt. 28: 18-20.

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News of the Churches.

New Zealand.

Dunedin had four additions during the past month, two by faith and obedience and two by letter. Death has taken two of the oldest and worthy members, Mrs. Henry Stokes, and Elijah Mullenger in his 94th year. A sale of work by the senior Bible Class netted £40 towards the piano fund. Four new scholars in the Bible School on May 29. The Bible School has now its own illustrated bulletin. This with the church bulletin is prepared every week by W. D. More.

Tasmania.

Launceston is having good attendances with many visitors, including Bro. Lewis Viney, on vacation from the College of the Bible, whose splendid addresses at Launceston and at Prospect were greatly appreciated. Bren. L. Viney and A. Thompson were socially welcomed by the training class. Deepest sympathy is tendered Sisters Mrs. Sulzberger and Mrs. W. Kingston in the passing of a beloved mother and a sister respectively. The members at Prospect are doing a good work, especially with the young. Best of church wishes are extended to Bro. James Gibson and Sister Ruby Nichols, whose wedding Bro. N. G. Noble conducted on June 1. An offering for Federal evangelism was taken on last Lord's day week.

Western Australia.

A lecture on the missionary work in Sunday Island was given at Claremont by Mr. Matthews at the end of last month, and was greatly appreciated.

On June 1 Bro. Charles Brown and Sister Jessie Rowe were married in Kalgoorlie chapel by C. H. Hunt. On June 3 the church extended a welcome to Bro. A. J. Ingham, Conference President, and Secretary of F.M. Committee, who gave a stirring message. Supper was provided by the Sisters' Mission Band, the Y.L.O. girls acting as waitresses. Bro. Ingham remained over the week-end, exhorting the church and preaching the Gospel, besides giving several splendid missionary addresses. At one meeting Bro. Tonkin handed a set of dental instruments to Bro. Ingham for missionary use where most needed. The church greatly appreciated Bro. Ingham's visit and messages, and has decided to double its F.M. offering on July 3. On June 8 the mother of three of the members confessed Christ.

Queensland.

Rosewood mission closed on May 22. There were wonderful meetings during the whole of the mission. Six confessed the Lord, were baptised and received into the church. The church is grateful to Miss Hackett, of Brisbane, who acted as soloist, and Bro. A. R. Pieper, of Fernvale, who capably filled the position of song-leader, and to all who have helped.

At New Veteran on May 26 Bro. C. Trudgian delivered a lantern lecture on "The King's Pilgrimage," which was followed by a social evening enjoyed by all. On June 5, Sunday School had 90 per cent. attendance. At night Bro. E. Trudgian conducted the Gospel service. Sisters C. Trudgian and B. O'Hanlon, of Gympie, were received into fellowship. On June 6 annual picnic was held, which was largely attended.

At Ma Ma Creek all meetings are keeping up well since the mission, Sunday morning services being crowded. Over 50 broke bread on May 30. Bro. Bernoth was the speaker. Good attendance at the young people's meeting at night, the topic being "Baptism." Bro. Dallinger and family (Baptists) have decided to join with the church. They should be a great help. It is hoped to have an evangelist in the field shortly.

Annerley reports excellent attendances at both meetings on May 29, Bro. Young speaking at both services. Two were baptised. On June 3 a delightful concert was held, the programme being provided by Bro. Morris's male chorus from Ipswich. Refreshments were provided by the Sisters' Guild. £8/6/- was raised for the piano fund. On June 5 Bro. Bennett spoke at both services, Bro. Young being at Sunnybank. The annual Sunday School picnic was held at Yeronga Park on June 6. 270 adults and children were present—a record attendance. During the afternoon a short service was conducted by Bro. Young.

South Australia.

Dulwich reports are encouraging. Piano fund nearly sufficient for requirements. Building fund reduction is progressing. On June 12 there was a good attendance at Bible School. In the morning three were received by letter from Port Pirie.

At Queenstown morning service on June 5, the attendance was good, when Mr. Cox exhorted. Sunday School attendance was good. The attendance in the evening was very low owing to rain, but the meeting was splendid. Bro. Brooker spoke on "Two Builders." Two young men came forward during the invitation.

At Croydon on June 12 Bro. Graham's subjects were "Tarry" and "Go." There were fairly good attendances at both meetings. There were two new scholars in the school. A special week of meetings is being held. Bro. Hewitt has resigned as choir master and church organist, after filling this office faithfully for thirteen years. The choir recognised his services at a social held on June 9.

At Prospect 102 broke bread on June 12. Two young ladies have been added by faith and baptism. Miss F. Cameron gave an illustrated F.M. lantern lecture, assisted by Bren. Walden and Burdon. A very instructive evening was spent. Much good is being done in the young men's class under joint leadership of Bren. Russell, Black and Cousins. At Sunday School 151 were present. 26 scholars have entered for the coming examinations.

Gawler C.E. meetings have been well attended. Discussions on the "Second Coming," "The Jews and Palestine," and other subjects have proved fruitful. The male quartette rendered two items at the Gospel meeting on May 29. Several visitors were present in the morning. Sister R. L. Tonkin paid the church a visit on June 1, in the interests of Foreign Missions. Her interesting address was much enjoyed. Bro. Oram has started a monthly meeting for young people on Sunday evenings. The first was on June 5. The young men assisted with the service. Record attendance at Bible School on 5th; three new scholars.

Victoria.

Hampton had good attendances on Sunday. Bro. Tinkler spoke in the morning. At night, after a powerful message by Bro. Arnold, there was one confession.

At Lygon-st. there were good meetings on Sunday, June 12. Bro. P. A. Dickson presided in the morning. A helpful message was given by Bro. Joseph Pittman. At night A. G. Saunders, B.A., spoke upon "The Symbolism of Baptism." Miss Edna Bagley sang the solo in the anthem.

Meetings at Gore-st., Fitzroy, have been fairly well attended. During absence of preacher, Bren. McCallum, Chivell, Bolduan and Hinrichsen have delivered messages. Bro. Worrall having resigned, Bro. Hastings was elected deacon. On June 3 Bro. Saville and Sister Edwards were married in the chapel, Bro. Gale officiating. Both are workers of the J.C.E.

At Glenferrie the Independent Order of Rechabites held a church parade on Sunday night, 12th inst. Bro. T. H. Scambler gave a special temperance address. There was a very fine attendance.

South Melbourne had helpful meetings on Sunday. Good attendance at Gospel service. A young lad made the good confession. Bible study circle continues with interesting topics. The K.S.P. held an auction evening to assist the church sale of gifts. The Sunshine Club is proving a boon to young girls.

There was a good attendance at St. Kilda on evening of June 12, the K.S.P. conducting the service. The subject was "Righteousness, Temperance and Judgment to Come." Bro. Goodwin and two club members spoke. The Sunday School competition, inaugurated this month, is arousing interest; one new scholar has been added.

Cheltenham had a great meeting on morning of June 12. The Conference President (Bro. A. W. Connor) gave an appreciated exhortation. There was a good school. At night the largest audience for many weeks listened to a splendid sermon by Bro. D. Wakeley. A man made the good confession, and was baptised with the young man who made the good confession on June 5.

At Bamba-rd. Bro. Mortimer is speaking to large attendances. On June 5 Bro. T. Hagger gave a splendid Gospel address, and later spoke of the work at Canberra. Senior and Junior K.S.P. clubs continue to thrive, average attendance being 40 for the last few months. The Bible School is still gaining ground, and great interest is being shown; 280 is the average attendance.

Dawson-st., Ballarat, on June 5 had several visitors, amongst them being Bro. and Sister Pittock and Bro. Roy Pittock, former members. At the Gospel service one young lady made the good confession. On Tuesday night, at the L.S.G., Bro. Wilkie gave a very interesting talk on Garfield. Sunday, June 12, immersion before breaking of bread. At Gospel meeting one young man confessed Christ.

Good meetings continue at Thornbury. On June 12 the morning service was well attended. 370 at school. After the evening service a young lady from the Bible School made the good confession. The ladies' class, which meets monthly, reports £101 towards the furnishing of the new buildings. The young ladies of the Phi Beta Pi have paid a visit to the Austin Hospital to distribute cheer to the inmates.

Last Lord's day, after the Gospel service at Yarrowonga, a young man was immersed. Meetings were well attended. A new scholar was enrolled at each Bible School. The church welcomed home Sister Mrs. W. Taylor after a serious operation. A beautiful hymn-board has been presented to the church by one of the sisters. On Saturday, June 11, Sister Miss Violet Argus was united in marriage to Mr. P. Hilet, Bro. Pratt officiating.

Anniversary services of North Melbourne Sunday School were held last Lord's day. In the day morning the roll was called, there being a good number of members present. Bro. Hunt gave the address. In the afternoon there was a very large gathering. Bro. Noble (Albert Park) gave a stirring address to the scholars. Anniversary hymns were much appreciated, and Bro. Easton's work as leader was highly spoken of. In the evening Bro. Hunt gave an earnest address on "Laddie, or Advice to a Son."

Meetings at North Richmond are keeping up to standard. The "Second Coming" convention was a success. Auxiliaries are healthy. Exhortations by Bren. Whelan (Burnley) and Northeast (Fairfield) were enjoyed. Bro. Cameron's Gospel messages are attractive and powerful. On the first Lord's day of each month the young men assist capably at the evening service. The Bible School is increasing in attendance. Entries for B.S. examination number almost 100, and special classes are being held to equip the scholars.

At York-st., Ballarat, on June 5 three were welcomed into the church. Bro. Laabraah, of Peel-st., gave an appropriate address. Bro. Wilkie delivered the Gospel message. On June 12 one was welcomed into the church, making 16 additions as a result of the recent mission. Bro. W. Feary spoke at both services. The kindergarten, lately started, has 25 scholars on the roll. The work is very healthy.

Moreland had fair meetings on Sunday. Bro. H. B. Robbins spoke at both meetings. Miss Ida Bray rendered the Gospel solo sweetly. Deep sympathy goes out to the relatives of the aged Sister Mrs. Pidgeon, who passed away on June 4. The K.S.P. have reorganised. The P.B.P. have formed a physical culture class, and the Young Men's Training Class is again at work, under the able tuition of Bro. Gale. There have been three decisions recently.

Good meetings at Malvern-Gaulfield last Sunday, Bro. Griffin speaking at both services. In the morning Sister Miss Butcher was received into fellowship by transfer from Claremont, W.A. In the evening Mr. C. J. Whittle sang two fine solos. An adult Bible Class, under the leadership of Bro. G. Black, is being formed in connection with the morning Bible School. Attendances at the mid-week meetings are improving; over forty present last Wednesday night.

Oakleigh J.C.E. anniversary was celebrated on Sunday evening, June 5, when the children rendered some good hymns, and Bro. Mudge gave an appropriate message. On Wednesday, 8th, distribution of prizes was made at a well-attended entertainment. On Sunday, June 12, Bro. Mudge gave an earnest exhortation in the morning, and Bro. H. H. Ball delivered a vigorous Gospel message in the evening. Collection boxes have been issued to members for an effort to reduce the debt on the building by September, the church anniversary.

Good interest is maintained at Boort. Bro. Methven has introduced an interesting discussion at the Bible Class on "Amusements, legitimate, doubtful, harmful," and this is proving helpful to many. During May Bren. C. Fortune and J. Methven, of the College of the Bible, helped by their bright messages. On June 6 Bro. Anderson, from China, interested all with his talk on that land. Sister Mrs. G. Forster is ill, and prayers are offered by the church on her behalf. Bro. Methven has decided to commence a "Training for Service" class to assist the young men of the church.

At Brunswick Sister Miss Alice Adams was the recipient of a set comprising comb, brush and mirror. She is organist for church and Bible School. Money boxes for the building fund have been issued. On Tuesday, May 31, Bren. C. Lovell, A. Mann and G. Ward broke bread with Mrs. Peters at her home. She is in her 85th year. The Women's Mission Band held a devotional meeting at the home of Sister Mrs. David Walker on June 9. On Lord's day, June 12, Bro. Lovell spoke on "Rightly Dividing the Word." The evangelist, Bro. W. J. Way, is spending portion of his four weeks' holiday at Lancaster, S.A. The preaching has been done by two visiting speakers, and Bren. J. Roberts and D. Gibbs of the local church. The football club held a social evening on June 4.

Surrey Hills had fine meetings on Sunday. Bro. F. G. Goodwin gave a helpful exhortation. In the evening Bro. A. L. Gibson gave the third of his delightful addresses on "The Incomparable Christ," under the title of "The Christian Care for Cripples." At a special meeting on Wednesday, there was a fully representative gathering, and it was decided unanimously to extend an invitation to Bro. B. J. Combridge, of Warracknabeal, to become the preacher of the church for two years. Word was received of the death at an early hour on Sunday morning of Bro. Arthur Brooks after a long illness. Bro. Brooks was a foundation member of Surrey Hills church, and had been associated with the welfare of the district for many years. Deep sympathy is expressed for Sister Brooks and family.

At Box Hill on the morning of June 12, Bro. H. Patterson, of Ascot Vale, gave a fine Foreign Missionary address. In the evening a special young people's service took the form of a parade of K.S.P. and P.B.P. club members. Members from both clubs took part. Special musical items were rendered. Bro. L. C. McCallum (the club's Grand Chancellor) spoke on "Christ's Call to Youth," and two young men, a young woman, and a Sunday School girl confessed Christ. A collection was taken for benevolent work, and goods in kind were brought by club members to be distributed to local needy cases.

Northeote church members have been strengthened by the exhortations of Bro. J. C. F. Pittman. The children's anniversary services were a success, the singing under Mr. Ross Pearl being most inspiring. The children's talks by Bro. Patterson, Ascot Vale, and Bro. Griffin, St. Yarra, on 5th and 12th respectively, were greatly appreciated. Dr. Hinrichsen's Gospel message on Sunday, 12th, was impressive and timely. In the morning Sister and Master L. Butcher, from Colburg, were welcomed in. The K.S.P., after a few month's recess, has resumed under leadership of Bro. L. Long. The C.E. Society is progressing favorably.

Preston reports good meetings and interest. On May 29 Bro. Griffin, South Yarra, ably exhorted. Bro. Dawson's addresses are excellent and uplifting. On May 22 the J.C.E. held its anniversary. Bro. Dawson preached to a large audience, and a children's choir rendered special music. On May 21 the demonstration was held, and an excellent programme enjoyed. On May 26 the Women's Mission Band held a successful anniversary. Bright addresses were delivered by Sister Scambler and Bro. A. G. Saunders. These auxiliaries are doing a good work. K.S.P. and Girls' Sunshine Club report good meetings and work. The church deeply regrets the death of Bro. Stanlake.

Bro. A. Anderson visited Shepparton on May 30, and good interest was given to his account of the work in China. On June 5, remembrance was made at the third anniversary of the close of the Hinrichsen-Brooker mission, greetings being received from the missionaries and from Bro. D. D. Stewart, evangelist at that time. The five helpers planned for morning service were all mission converts. Bro. Larsen's messages have been of a high standard and included an excellent chart address on "Christian Union." A recent Women's Mission Band meeting welcomed Sister Mrs. Larsen, and also elected her as president for the year. Afternoon tea was served at the close of a very enjoyable meeting.

At Geelong two were received into membership on May 29. "Salvation" was Bro. Stuart Stevens' morning subject. Wayside Pulpit messages commenced their second year on 6th inst.; interest is well maintained. C.E. convention services on June 5 were a marked success. Bro. Stevens recently united in marriage Bro. Trevasik and Sister Reidhead, and on Monday last officiated at the wedding of Sister D. Barnett to Bro. S. R. Cacer. Sister Barnett at the previous Band of Hope meeting had been presented with the Long Service Medal of the United Kingdom Band of Hope Union. The church sympathises with the family of the late Mr. Beard, who passed away suddenly on 2nd inst. For many years Mr. Beard had faithfully served as caretaker.

There were great gatherings at Baiywin on June 6 (King's Birthday), at the meetings to consider the second coming of Christ. Mr. W. H. Clay led the singing for the day. At 11 a.m. Mr. J. E. Shipway presided, and Mr. W. H. Hinton, of Geelong Baptist church, spoke on "The Second Coming of Christ, the Hope of the Church." At 2.30 p.m. Mr. A. W. Connor presided, and Mr. S. Beekingham spoke on "The Second Coming of Christ, the Hope of the Jew." Second and Mr. W. H. Hinton spoke on "The Second Coming, the Hope of the World." Tea was served by the ladies. After a devotional meeting led by Mr. J. E. Thomas, Dr. J. J. Kitchen led the evening meeting. There were nearly

500 present. Mr. E. Lee Neil, C.B.E., spoke on "The Bridegroom Cometh," and Dr. D. Stewart McColl spoke on "The Revelation of Jesus Christ." These gatherings were an uplift to all. The choir gave suitable selections. On Sunday Mr. Arthur Nichols, of China, gave a most helpful address at the morning service. Jas. E. Thomas spoke at night on "The Waiting Christ." It was a most helpful service. Miss Needham, of Grote-st., Adelaide, rendered a solo.

New South Wales.

A very good day was spent at Paddington on June 5. Bro. and Sister Illingworth's presence took many back to old times, and all appreciated Bro. Illingworth's address. In the evening Bro. Chapple resumed work after his holiday. His message on "The Successful Life" was enjoyed by all.

Rockdale meetings are well attended, and appreciative addresses have been given by a number of brethren. The church is looking forward to the coming of Bro. F. E. Alcorn, from Brisbane, who expects to commence his ministry at Rockdale on Aug. 21. All auxiliaries are in a healthy condition.

At Dumbleton on May 29 Bro. Blazely faithfully delivered the message to the church on the "Parable of the Sower." At night he preached to a good congregation on "The Power of Jesus." On June 5 Bro. Acland gave a fine address to the church on "The Sons of God." At night Bro. Acland preached with power on "What is the Time?" Good meetings all day, especially at the Bible School.

At Lismore on June 5 amongst visitors were Sister Meredith, of Burwood, and Bro. and Sister F. R. Furlonger, of Brunswick Heads. At night Bro. P. J. Pond spoke on the dignity of Christian service. Mrs. J. Olive, a member of forty years, died at the Coraki Hospital this week. She was in her 70th year. Sister Mrs. L. Patch, of Bungawalbyn, has also been seriously ill in hospital, but is recovering.

At Chatswood on June 5 Sister Ferguson and Bren. Moxham and Hilleoat were received into fellowship. Bro. Whelan exhorted the church, and also gave a splendid address on "How to be Happy." Sister Mary Hammill was baptised. The Canberra Building Fund offering amounted to £13.5-. On June 12 Bro. Gilmour addressed the church on "The Way to be Happy." Visitors included T. R. Hall, Vic., and Mrs. Draper. Bro. Whelan's Gospel subject was "A Girl Guide." Mrs. Hilleoat confessed her Lord. Splendid attendance.

On June 5 Bro. Bennett, of Bankstown, gave a splendid morning address at Enmore. At night a large audience listened to Bro. Paternoster answer a number of questions. On 6th, about 30 young people spent the day at Stanwell Park. On June 12 Bro. Paternoster spoke morning and night. Sympathy is extended to Bro. F. Hawkins on account of the death of his daughter. Bro. Paternoster has commenced a Bible training class for young men at his home, on Monday nights, and a Mutual Improvement Society will meet after C.E. on Tuesday nights. The C.E. Society is very strong and doing good work.

COMING EVENTS.

JUNE 25.—A Sale of Work will be held in the chapel, Cliff-st., South Yarra, on Saturday afternoon and evening, June 25, commencing 3 o'clock. Clothing, fancy goods, produce, cakes, refreshments, flowers, hairdressing, etc. Admission, 6d., refunded first purchase. All welcome.

JUNE 26.—At Northeote, Sunday Evening, Bro. J. C. F. Pittman, ex-A.I.F. Chaplain, will conduct a special men's meeting. Come and hear him.

JUNE 30.—Lantern Lecture entitled "Birds of our Bush," by Mr. C. Lang, R.A.O.V., in Church of Christ, Gore-st., Fitzroy, at 8 p.m. Tickets, 6d.

JULY 5.—Young men in Melbourne and suburbs who are interested in the formation of a training class for speakers and church workers are asked to attend a meeting in Swanston-st. Lecture Hall on Tuesday, July 5, at 8 p.m.



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| Name. | Country. | Date of arrival on field. | Remarks. |
|---------------------------------------|-------------------------|---------------------------|-----------------------------------|
| 1. Miss Mary Thompson | India | June, 1891 | |
| 2. Mr. G. P. Pittman | India | December, 1909 | Supported independently |
| 3. Mrs. G. P. Pittman | India | December, 1909 | |
| 4. Mr. Henry Watson | India | November, 1911 | |
| 5. Mrs. Henry Watson | India | November, 1911 | |
| 6. Miss Florence Cameron | India | February, 1915 | |
| 7. Mr. H. R. Coventry | India | February, 1916 | |
| 8. Mrs. H. R. Coventry | India | October, 1916 | |
| 9. Miss Elsie Caldicott | India | October, 1916 | |
| 10. Miss Vera Blake | India | October, 1917 | |
| 11. Mr. John R. Leach, B.A. | India | March, 1919 | Now on furlough without pay |
| 12. Mr. Thomas Escott | India | September, 1919 | Now on furlough |
| 13. Mrs. Thomas Escott | India | September, 1919 | Now on furlough |
| 14. Mr. W. M. Cameron | China | January, 1920 | Honorary Missionaries |
| 15. Mrs. W. M. Cameron | China | January, 1920 | |
| 16. Miss Laurel Redman | India | March, 1920 | Now on furlough |
| 17. Mr. Albert Anderson | China | December, 1920 | Now on furlough |
| 18. Mrs. Albert Anderson | China | December, 1920 | Now on furlough |
| 19. Mrs. John R. Leach | India | October, 1921 | Now on furlough without pay |
| 20. Dr. Ray Killmier | China | October, 1923 | |
| 21. Mrs. Ray Killmier | China | October, 1923 | |
| 22. Mr. F. MacKie | New | April, 1924 | |
| 23. Mrs. F. MacKie | Hebrides | April, 1924 | |
| 24. Mr. Chin Bik Fung | Chinese in Australia | January, 1925 | |
| 25. Mr. H. A. G. Clark, M.A., Dip.Ed. | China | November, 1925 | |
| 26. Mrs. H. A. G. Clark | China | November, 1925 | |
| 27. Dr. G. H. Oldfield | India | November, 1925 | |
| 28. Mr. Andrew A. Hughes | India | March, 1926 | |
| 29. Mrs. Andrew A. Hughes | India | March, 1926 | |
| 30. Miss Edna Vawser | India | March, 1926 | Supported independently |
| 31. Mr. Kwaan Young Man | Chinese in Australia | March, 1926 | Supported by Chinese in Australia |
| 32. Mr. Au Kwong Hon | Hong Kong | April, 1926 | Supported by Chinese in Australia |
| 33. Mrs. G. H. Oldfield | India | February, 1927 | |

SOME OF
OUR
MISSIONARIES
IN INDIA.



Left to right: Miss Florence Cameron; Mrs. Coventry; the two children, Margaret Coventry, the elder, and Vera Coventry; H. R. Coventry; Mrs. A. A. Hughes; Miss Edna Vawser; Miss Jessie Gibson (now Mrs. Oldfield); Miss Vera Blake; Dr. Oldfield; Miss E. Caldicott.

Photograph taken on the Day of Arrival in India of Miss J. Gibson (now Mrs. Oldfield).