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Enlisting the Men for Service.

THOSE who attended the splendid men's service held at Lygon-st., Carlton, last week were impressed by the interest and fervor displayed. The meeting was a great one, whether judged by numbers or interest. In these days, when we hear so much of the indifference of men to Christianity, the gathering was most cheering. Even if it were to stand by itself, the inspirational service was of value; but much more is anticipated. An organisation has been formed, and definite signed statements of willingness to serve in different ways were made by many men.

The titles of the speeches were arresting, almost bizarre. "Does Paying the Preacher Take Us to Heaven?" was one subject, and the question is very easily answered. Our first reaction to it was the thought that if any of our congregations get to heaven because of the amount of remuneration given to the preacher, then the transit rates are very low; and if the average member has his passage paid by what he contributes, then there must be special concession fares. Nobody believes he pays his way to heaven, and nobody believes he can render proxy service. But there is a danger lest we fail to give that personal service to the Master which in theory we allow to be essential. Another title was, "Apart from Money, What Does my Religion Cost Me?" The substance of this address as given by Mr. A. G. Saunders will be found in this issue.

The need of personal consecration to Christ and definite service for God and humanity was well emphasised and reiterated. The speakers' earnest appeals found a ready response in many hearts. The will to serve—that was the key-note of a very important and heartening meeting.

A sane position.

We liked the men's service because of its sanity. There was no endeavor to belittle the preacher. There was from the outset a

recognition of our need of men who would devote their lives to the ministry of the word. No extreme positions were taken or half-laked suggestions made. The call to men to use their talents—whether in the sphere of public speech, teaching in State Schools, music, visitation, canvassing, or other avenues—in the service of the Master was strongly made. The appeal was not a one-sided one. There was no urging volunteering for one form of service, but simply to a use of such talents and opportunities as are given to us.

It may be that that for which we can most easily get the greatest number of recruits is a platform position. There are a few who seem to think that "mutual ministry" implies the turning of every male into a speaker—as if the body of Christ could be all mouth! If a man teaches a class, if he act as janitor or usher, if he visit the sick or help the needy, that is a ministry of which any one might be proud. The desirable thing is that each one spend himself in service for the Master.

The unused talent.

It is true that, to our loss, we are not making to-day the same effective use of brethren in public speech as we once did. In most churches of a generation ago there were men who could carry on the work in the absence of a regular preacher. There are some large congregations to-day which would have great difficulty in filling the platform effectively from their own membership. Such a condition of things should not be allowed to continue. We never wish to see the past reinstated in its entirety. Men who had no excuse whatever for occupying a platform were allowed to perform to the injury of the cause. But because some people went to one extreme is no valid reason for our going to another. A one-man ministry in public speech is not good for the church. There is a great amount of talent lying idle or comparatively so. Expansion in the work is easily possible if we can utilise this talent. The Methodist Church owes its strength largely to the services of its local preachers. Once we talked of our convictions and our practice in this regard. We may still have the convictions, but we have not nearly as much of the practice as we should have. It is idle to seek to blame the preacher as if he were responsible for the change. Doubtless there have been, and possibly still are, some preachers who think they should monopolise the platform (we have one in mind who was wont to call the church platform "my platform"); but the men of the church have the remedy in their own hands, if they will exercise their power.

Prerequisites to success.

If the aims of the newly-formed "Christian Men's Association" are to be realised, then, it seems to us, two things will have to be carefully noted.

First, men who seek to serve in public ways must pay the price of careful attention and diligent preparation. We do not

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want sloppy service. The manner of carrying out our platform duties is much better to-day than once it was; but we are sadly below the standard which should be reached. We have presidents who come late or walk on to the platform unprepared, or who never plan the service. There are readers who think that naming words (sometimes misnaming them) is sufficient for edification. There are addresses given which cost nothing or next to nothing. For men willing to qualify for public position, there ought to be abundance of opportunity given. There should be opportunities for training for service. But no one who is not prepared to do his best, who will not seek to use such opportunities and carefully prepare, should be allowed to inflict an off-putting congregation. But let us encourage ever the willing worker.

The second point is, that the fundamental thing is service in the local church. Men who wish to render what is called brotherhood service should qualify for that by faithful and diligent work at home. Whatever needs to be done there should be regarded as a prized opportunity and a means of self-help as well as of helpfulness to others. What is done for the home church in the humblest sphere should be well done, carefully prepared, and never performed in a slipshod manner. Then, when the more spectacular platform work, in the local church or a wider sphere, presents itself, that may be undertaken with a certain degree of hopefulness. In service for Christ as in all earthly service it holds good that "he that is faithful in a little is faithful also in much." Let us not repute that great opportunities are not ours, if we are neglecting such opportunities as we have. It should be added that, in our judgment, there should be much more care to prepare our young men for service in the local church than generally appears to be taken. Not all young men may be able to take advantage of classes or assistance proffered, but a number will do so. We have in all or nearly all of our churches a group of consecrated young people, men and women, who would be glad to improve themselves and to serve Christ and the church. We cannot neglect them or dispense with their talents and prosper as we might.

UNITY.

Forgive, O Lord, our crying wails,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffice it now, in time to be,
Shall one great temple rise to thee,
Thy church our besad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

Thy hymn, long sought, shall then be heard
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
The faith, one love, one hope restore
The seamless garb that Jesus wore!

—John Greenleaf Whittier.

What Makes a Church Great?

A Great Programme.

H. G. Harvard.

A great programme is the third test of greatness in the church. Its mission is world-wide. It operates among all classes and under varying conditions. It is the biggest co-operative society in existence. In its service it has a place for one and two talented people, as well as for the gifted five talented folk. It is engaged in big business. To be a member of the church, a partner in this great and wonderful society, probably means far more than we have yet realised. The Master has left us to carry on his work. The extent to which we are doing so will depend upon the programme of activities on the part of the local congregation or group of congregations.

Political parties present their platforms for the consideration of citizens. This is their programme of proposed legislation. Business organisations plan their work well ahead, preparing for the need and demand of new seasons or changing conditions. How rarely is the work of the church definitely planned, and how indefinite the programme of its activities.

In a Queensland town the writer saw a young man riding a bicycle. He was in a shop window, and supposed to be under the influence of hypnotism. He pedalled for hours but he got nowhere. There was movement but no progress. He finished where he began. What wasted energy! The same amount of effort, rightly directed, would have taken him many miles through that great State.

The church aims at nothing and hits it. We fail to arrive because we are not really going anywhere. Even if there is some sort of a programme, it is so limited that it is unworthy of so big a community of interests. It is saddening to see a man of strong physique, not really destitute, engaged in selling peanuts or shoe laces. He should be doing something more worthy of his manhood. And it is even more heart-breaking to see a church concerned only with the trivial things, when it should be putting resolute hands and warm hearts to the bigger tasks.

What a programme Jesus had! His eyes must have filled and his voice thrilled as he announced it to the folks in his own home town of Nazareth. "The Spirit of the Lord is upon me, because he has anointed me to preach . . . heal . . . deliver . . . to proclaim the acceptable year of the Lord." And he kept to his programme. Neither the opposition of enemies nor the unfaithfulness of friends could keep him from that.

And the church needs the same spirit to-day. A clearly-defined programme, adapted to present-day conditions and needs, and

the consecrated co-operation of all in working it out.

I would suggest that evangelistic activity should have first place in the work of the church. This in the local congregations, or in the co-operation of churches. This is placed first because the church is pre-eminently a great missionary society. It is the executor of the Lord's will, in presenting salvation to a needy sinful world. It *groans only at it goes*. The movement with which churches of Christ are identified has grown but slowly where there has been failure in aggressive evangelism. The history of the cause in other lands abundantly illustrates this.

In our work there is still room for and need of more men whose lives are wholly devoted to preaching the gospel. There is ever the divine challenge to this sacrificial service. Men with hearts aflame with love for the Lord and filled with a passion for the salvation of others are the urgent need of to-day.

And our programme should include the ministry of men who are not wholly engaged in evangelistic service. In our early days many business men were efficient preachers of the word. They often pioneered the movement which is represented by churches of Christ to-day. And we still need these brethren with their gifts. It is no sign of strength to be wholly dependent upon the full-time preacher. The Methodist body depends very largely upon the service of the men of their communion to maintain the preaching of the gospel. This example is worthy of imitation.

Our programme should include door-to-door evangelism. How many of our congregations regularly canvass the community from door to door? Canvassers of every description call regularly. How often does the representative of Jesus Christ introduce himself to the householder? Not for personal profit but for the glory of the Lord and the salvation of the people! This personal evangelism is not easy. But it is necessary—and it is the Master's plan.

Many other activities should have a place on the programme of the church. These the officers should carefully plan.

To be griped by an iron-handed necessity from without is slavery; to be borne along the path of duty by an inward force, which we would not resist if we could, is freedom, peace, triumph. When obligation and illumination coincide, we "walk at liberty." We must be either a slave's complaint or a son's glad utterance. If we know our Father, it will be the latter, and our lives will be blessed.—Alexander MacLaren.

Money Not Enough.

What besides money does my Christianity cost me?

A. G. Saunders, B.A.

We all know that there are plenty of things besides money that are costly. Life has in it many things that are more costly than cash. We all have possessions that no money could buy, whose value cannot be stated in pounds, shillings and pence. From amongst these more precious assets of our being we give our best service to our Lord.

Back in 1913, at the College of Missions, Indianapolis, I met a young man named Sterling Gould Rothermel. His name was an index to his character: he was "sterling gold." In due season, with his wife, who is a doctor of medicine, he went to India as a missionary. The day came when these two stood side by side above a small grave and saw laid away in its keeping the form of their four-and-a-half-years-old little son. Together they turned their wet faces back to their great task of winning India to the Redeemer.

The years came and went. A time came when, for conscience sake, old ties ceased to hold them. They separated from the land which had supported them, believing it to be disloyal to the home constituency and the principles calling our movement into existence. As independent workers, therefore, depending upon no society or Lord for salary, they again sallied forth. They trusted in God and the brethren at large.

Last September that wife and her boy and girl joined in a short procession marching up a mountain road and then dropping into a calm dale. At the head of that procession was borne by half a dozen sober Indians the prone form of husband and father. The strain of toil and opposition and the load the man had carried had wrecked his body in spite of his invincible soul. And presently they laid the stiff form away, singing ere they turned back.

"Safe in the arms of Jesus,

Safe on his gentle breast,

There by his love overshadowed,

Sweetly my soul shall rest."

And he was still in the prime of life. He might have been alive to-day. He need not have died, any more than you. But he gave all he had to give. He gave far, far more than money.

I have another missionary friend. He is sitting lonely to-night in the beautiful city of Manila. He has not seen a member of his family—he has four children, the eldest recently married—since his wife and the two youngest children left him early last year for furlough in America. While she went for rest that was long overdue, he had to stay on. They have no home. Their family is broken and scattered. But this man, Leslie Wolfe, writes to me saying, "I did indeed miss them all on Christmas Day. But I have been able to say

with the apostle Paul, 'I have learned in whatsoever state I am, therewith to be content.'"

These are not isolated cases. All over the world to-night are men and women who are giving far, far more than money to bring the light of life to those who sit in darkness and in the shadow of death, and to lead their fellow creatures to Jesus as their Lord and Saviour.

Christianity is costly. It always has been costly—costly beyond any thing money means. It cost Calvary—that was more than money. It still must cost. A Christianity that does not cost is a Christianity that cannot continue.

For example, take time. Time is money. That is true to-day, if it ever was. How much time are you giving to Christ? Time has the virtue of being a gift at the disposal of the poor man as much as the rich. Over at Semaphore, S.A., I once met a brother who worked in the goods sheds at Port Adelaide—just a humble, working man. Semaphore is ten miles from the city. But every Sunday afternoon this working man made that trip to the city, and walked along North Terrace to turn in at the hospital gates. Then he would go in and out of the wards, passing from bed to bed, speaking to one and all, giving a smile and a word of hearty good cheer to every sick person he passed. It was his gift of time—and more. It was a ministry that demanded grace also. It was the altogether lovely gift of a simple, noble-hearted working man. There is no need to say that that man is popular. He is more than popular—he is loved by all who know him.

None of us is too busy. We must not be too busy. One of the shickest ideas Satan has is to get a man to think that he is too busy to be a Christian, and all that that means in the way of service. Nobody has any business to be all that busy. It is too busy to be righteous. Any man who is too busy to give some of his time to Christ and the church of Christ is too busy to be a Christian in any real sense of the name. It is a sin to be as busy as all that. It is a poor excuse to offer to a crucified Saviour.

Few men in the whole world are busier, or are called upon to shoulder heavier responsibilities, than the President of the United States of America. Nearly fifty years ago one of our own great men among churches of Christ was president—James A. Garfield. And even then Garfield was not too busy or important to live out his life in consistent Christian service. He even had time to go each week to the mid-week prayer meeting in the lowly meeting-house before which, at the Lord's day meetings, his colored coachman was obviously humiliated to be compelled to wait with the presi-

dent's carriage. If a man in the president's position could find in this way time to give to Jesus, surely we of so much lowlier station and such vastly less responsibility can do so too. It is chiefly a matter of goodwill on our part.

I want to close with a question, asking it in the name of him of whom it was said that "though he was rich, yet for our sakes he became poor, that we through his poverty might become rich." It is not a question of money. We take it for granted that you are giving your money; that your Christianity is costing you that much. But—here is the question: Apart from money, is your Christianity costing you anything?

Trustworthiness of the New Testament.

The longer I study the New Testament, the more convinced I become of its absolute trustworthiness, and also of the care and the faithful study which ought to be given to the reading of it. The books of which it is composed are so wonderfully true to the surroundings and the life and spirit of the time. We who live far away, in a different age, accustomed to a different spirit and different way of looking at life, thinking and speaking of the world differently, find it hard to realise the full meaning of the words.

The disciples who had been with Jesus often perceived in later life that they had not rightly understood what he said to them; yet they learned from those words their way of life. Even Peter says that in the Epistles of Paul there are some things which are hard to be understood. So the Ethiopian, reading the prophet Isaiah, said: "How can I understand except some one shall guide me?" The true and best guide is belief that the truth is in the words. The worst and most deceptive of guides is the Modernist critic, who is everywhere and always trying to find proofs of the late date and untrustworthiness of the words.

The Christian religion is not founded on a falsehood, nor on a misapprehension of facts, nor on legend, nor on half-forgotten and exaggerated tales. Even the words which the disciples afterwards, in the course of their lives, saw that they had not understood at the time when Jesus spoke, those very words are reported exactly as they were uttered. Christianity is the religion of truth; it is founded on truth, absolute and perfect truth. We cannot understand all; but we can understand part; we can see in a glass darkly; and we can, like the disciples, get life from the words.—Sir William Ramsay.

The spiritual mind sees God in everything, even in natural things, in looking on the heavens and the earth and all the creatures—*they heavens*, sees all in that notion in their relation to God as his work and in them his glory appearing; stands in awe, fearing to abuse his creatures and his favours to dishonour. *The day is thine, and the night also is thine.* Therefore ought not I to forget thee through the day, nor in the night.—Robert Leighton.

Present Problems—Fundamentalism.

A discriminating estimate.

Fundamentalism started on its course with a good idea. The term also expresses a sound and wholesome purpose. But, as has been the case with many other good movements, it has proved to be difficult to hold to the lines marked out by those who advanced the original programme. It would be going too far to suggest that the name has been emptied entirely of its original content; and, until another term bearing a similar connotation is supplied, it may be well for the devout at least to retain this one in their vocabulary. It must be frankly admitted, however, that a tendency has grown up of late to link this honorable name with precisely the kind of dogmatism and intolerance which it was designed to exclude.

Extreme Positions.

The term Fundamentalism is a product of the era of theological confusion. On the one hand there were narrow sectarians, seeking to give their varied theological tenets and speculations the status of essential Christian doctrine, while the growing school of ultra-modernists, who have practically rejected the Scriptures as the source of doctrinal authority, persistently confused the issue by putting to the reactionary group and their intellectual and doctrinal inconsistencies. Of course, this was merely throwing dust in the air to confuse the issue, but the rise was nevertheless effective. Those who held a sane and intelligent view of the Scriptures as the inspired Word of God were continually made to hear the odium of the fanciful speculations and interjections of extremists, and those whose radicalism would have little or no foothold for faith were enabled to pose as measurably orthodox, because the issue was proclaimed to be merely one of differing interpretations.

It was not the extremists at either end of the line who held the banner intended to identify a system of doctrine. The sole issue was that of delimiting the era within which one may be properly entitled to bear the name of disciple of Jesus Christ. Since the Scriptures contain the revealed mind of God and are the sole revelation of His saving message through our Lord Jesus Christ, it logically follows that one who rejects the record also rejects God's revelation of Himself. He is in no true sense a Christian believer, whatever may be his ecclesiastical affiliations or claims. It is equally true that men of the other theological extreme, those who are slavish in their literalism and extravagant in their interpretations, though they accept the whole Bible and acknowledge the supremacy of Jesus Christ, nevertheless hold much that is not essential to salvation and which indeed may not be essential to Christianity. Thus we have two groups: those who accept merely the ethics of Christianity—"Having a form of godliness, but denying the power thereof" and those who, while holding the essentials of Christian faith, also accept much more that is non-essential, debatable, and it may even be, untrue.

Basic Redemptive Truths.

Neither of these groups represents the main division of God's army, but they are the elements which, in the past, as in the present, have been the source of greatest theological confusion and difficulty. When it comes to a classification of these groups, spiritually, there is no difficulty as to the former; the Scripture unmistakably commands, "from such turn away." The attempt to find a common ground with what amounts to infidelity, no matter what may be the theological guise, has always been disastrous. Christianity finds its centre of gravity in a divine Person, and there can be no affiliation by true Christian believers with those who reject His authority and claims. The second group, however, is more

difficult. We are under obligation to fellowship with them—if we can—for they are likewise struggling to the heavenly land; but we must be prepared to find their narrowness, censoriousness, and intolerance a chastening influence, all along the way. It was this self-same spirit in the churches at Galatia and at Rome which sorely vexed the soul of the apostle Paul. The great conquests of Christian history have not been due to the influence of men of destructive theological views, neither have they been due to fanatical extremists. The active, vital, witnessing body of Christ's disciples in every age has been made up of men and women believing devoutly in his inspired Word; trusting solely in his redeeming grace; and depending wholly on the power of his life-giving Spirit. Such may feel impure, in their need of the additional name of Fundamentalist? It is clearly superfluous, save in so far as it may serve to direct attention to the fact that, however Christians may differ in matters of interpretation, of creed, of church government, and in respect to organised service, they may enjoy one great underlying bond, which subsists in the basic redemptive truths they hold in common. With this content, the term would have essential value.

"Our Message is Jesus Christ."

It is a striking and significant fact that those who gathered in the recent Church Council at Jerusalem, including not only representatives from the orthodox and the anti-orthodox Christian churches which seem to have largely followed their way, while divided on most of the themes under discussion, could nevertheless unite in a fairly comprehensive statement affirming belief in the central truths of Revelation. It may be true that some of the delegates accepted the delimitation with their own peculiar mental reservations, and it is far from certain that this writer to suggest that divergent groups might be brought together on any intelligent basis of co-operation on behalf of the world's evangelisation. Nevertheless, it appears that no voice was lifted in support of the tenets of modernism, and there evidently was a prevailing conviction that nothing less than a proclamation of the historic doctrines would meet the abounding spiritual need of the world today. The following extracts are taken from this remarkable document:—

"Our message is Jesus Christ. . . . In Him we come face to face with the Ultimate Reality of the Universe; He makes known to us God as our Father, perfect and infinite in love and righteousness; for in Him we find God incarnate, the final yet ever unfolding revelation of God, in whom we live and move and have our being. . . .

"Jesus Christ, in his life and more especially in his death, has disclosed to us the Father, the Supreme Reality, as Almighty Love, reconciling the world to himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith. . . . The message of the church to the world is, and must always remain, the Gospel of Jesus Christ. . . .

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ. . . .

"Jesus Christ as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the apostles and the church. Because he himself is the gospel, the gospel is the message of the church to the world. It is more than philosophy, theory, or method; than a logical system; more than a programme or material betterment. The gospel is rather the gift of a new world from God to this old world

of sin and death, still more it is the victory over sin and death."

A Unity of True Believers.

A Christian may feel that every article of his creed is of vital importance, and yet, in a spirit of true catholicity, will fellowship with other Christians who hold doctrines which differ from his; he does not subscribe, and who forms to himself some of the beliefs which he holds to be highly important. It is this spirit which has brought to some of the magnificent gains of interdenominational co-operative effort in great spiritual tasks. The bond of fellowship is in the things which are held in common, rather than in matters about which they disagree. Of course, it may well be asked whether the main consideration is that of agreement, without regard to particulars. That is just the point. The truths which are basic and essential in Christianity are so easily defined, and of such transcendental import that they readily afford a meeting place for those who are possessed by the same Spirit. Such basic truths, we believe, and such alone, are properly termed the fundamentals of Christianity. A Fundamentalism which will serve to unite such true believers in sympathy and service will be a constructive and glorious enterprise, but one which serves to divide further those who are evangelised in conviction, aim, and spirit, is a portent of disaster.

A Rallying Point.

At an early stage of the modernist movement, many discerning Christians came to realize that, instead of attempting to construct a new doctrinal formula which would embrace all that evangelical Christians believe, the sounder strategy would be to raise the deeper issues, to which constitutes the irradicable minimum of truth which must be received in order to support an intelligent Christian faith. It was a wise course. The very statement of the alternator produced a wholesome reaction. The theological extremist, who dealt so largely in metaphysical distinctions, was surprised to discover that, instead of being simply terms the substance of his faith might be doubted; while the extreme modernist was brought face to face with the inescapable logic that one who rejects such a basic truth as Christ's atoning sacrifice for sin is not a Christian but a sceptic. This was the early genius of Fundamentalism. In its true and original significance, it bore promise of affording a rallying point for earnest disciples of every name—a new spiritual revival. Alas, those hopes have fallen far short of fulfillment. The name has been eagerly seized upon, not alone by exponents of extremes in doctrine, but by those who have attached it to wild speculations of various sorts. It has also induced in some quarters a dogmatic and censorious spirit, which is paralysing to spiritual life.

Fundamentalism Not a Super-creed.

Thus we conclude that as an instrument for keeping those vital distinctions, to which we have made allusion, clearly in view, Fundamentalism should have great value. It should avoid to emphasise those verities which must always underlie the structure of an intelligent faith. As the symbol, however, of a doctrinal system of super-creed, it has dangerous possibilities, some of which, unfortunately, have been already realised. Fundamentalism does not imply a creed; neither in a true sense does it necessitate a compromise or the scaling down of individual convictions. It is rather an expression in the simplest and most comprehensive form, of the body of foundation truth which has sustained Christian faith throughout the ages in brief, the historic faith. The dictionary etymology is a sufficient guide in the case. Hugh R. Munro in "The Bible Today."

"No human life was ever more distasteful than our Saviour's, yet all the while peace was in his portion, because of his confidence in a Father's purpose and in a Father's hand in all that befell him."

The Home Circle.

Conducted by J. C. F. PITTMAN.

AN HOUR WITH THEE.

My heart is tired, so tired to-night—
How endless seems the strife!
Day after day the restlessness
Of all this weary life!
I come to lay the burden down
That so oppresseth me,
And shutting all the world without,
To spend an hour with thee,
Dear Lord,
To spend an hour with thee!
I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd my life,
The hurried hopes of years;
Forget that mortals' weary toil
My patient care must be.
A tired child I come to-night,
To spend an hour with thee,
Dear Lord,
One little hour with thee!
A foolish, wayward child, I know—
So often wandering;
A weak, complaining child—but oh!
Forgive my murmuring,
And fold me to thy breast,
Thou who hast died for me,
And let me feel thy peace to rest,
A little hour with thee,
Dear Lord,
One little hour with thee!

—“Daily Songs.”

CHILDREN AND TRAINING.

Some small children were found at their game in an alley, and it was this: One was mother, and another father, and a third the policeman. Mother was the one to be beaten, and father drunk, the one to beat her, and the third was the policeman, who was to apprehend the father. It was an out-door reproduction of their home.

On one occasion several boys were sent away from Rugby, and there was much discontent excited thereby. Dr. Arnold stood in his place before the assembled school, and said, “It is not necessary that this should be a school of three hundred, or one hundred, or fifty boys; but it is necessary that it should be a school of Christian gentlemen.”

Never were slim children more carefully studied than by Dr. Guthrie. “I have seen,” he wrote, “children blanch like plants, growing in a cellar. Four weeks they never breathed a mouthful of fresh air, for the want of rags to cover their nakedness. I do not recollect ever seeing a mother in these wretched dwellings dandling her infant, or of hearing the little creature caw or laugh.”

In sifting beans, the old practice was to put three in each hole—one for the worm, one for the crow, and one to grow. In teaching your boy tell him once, but his memory may let it slip; tell him twice, reckoning that the devil, like an ill bird, will steal it; tell him three, hoping that it will take root downward, and bring forth fruit upward to the glory of God. Spurgeon.

JERUSALEM.

Lady Buckmaster on returning to England from a tour of Palestine gave her impressions in the “Daily Express.”

“The Jerusalem we see has seven or eight cities buried under her, but still today, with her towers and domes, her walls and gateways, and her glorious situation, she is a queen of cities enthroned on four hills. “Her narrow arched streets of bazaars go back at least to the time of the Crusaders. To one who had never been in the East before they were

a never-ending wonder. The curious medley of races, costumes, camels, donkeys, and goats, the varied crafts and merchandise, the vivid colors, the bubble-bubble smoking, made me feel as if I were in another world. The one sad feature is the Arab townswomen all dressed like monnagers with impenetrable black veils to hide them from the eye of man. An Arab woman is allowed to be seen by any man other than her husband, and he does not see her until the wedding is over!

“In this throng of humanity and animals I was struck with the cleanliness of the streets and the decent habits of the people.

“The gem of Palestine is the Sea of Galilee; like a lovely Scottish lake in a warm, sunny climate. On its margin, near the site of old Bethsaida, is a little German hospice beloved of all Jerusalemites. A balcony over a spacious verandah is smothered with magenta Bougainvillea. In the little garden beautiful ripe lemons are falling from the trees. Bananas, figs, are ripening here, and the pomegranate is in full blossom.

“All the ‘holy places’ I saw in Palestine are zealously guarded and held in great reverence; but to my mind most of them are associated more with the conflict of churches than with the spirit of Christ. It is by the Sea of Galilee that you will hear, if you listen for it, the voice that spake ‘as never man spake.’”

NOT WHAT THEY MEANT.

Here is an amusing collection of “things which might have been better expressed.” The first is from an address by a rector to his congregation. “We have tried to raise the money by every honest means,” said he, “and now we are going to see what a bazaar will do.” The next is from the speech of a chairman of a business company at a shareholders’ meeting: “I suppose you think that on our board half of the directors do the work and the other half do nothing. As a matter of fact, gentlemen, the reverse is the case.” This is from a doctor’s evidence at an inquest: “The patient had received two wounds: one of them was mortal, but, fortunately, the other was not.” A witness in a court of law some time back said that he had five children, “mostly boys and girls.” The curate was visiting one of the members of his mother’s meeting, and the old soul referred in glowing terms to his pulpit efforts. “Law, sir,” said she, “how I do love your extempore preaching! Your language is that wonderful fluid.”

A WOMAN'S REJOINDER.

Abraham Lincoln once told the following story as an illustration of the quickness of woman’s wit.

A man saw his wife box some false curls and was much displeased. That evening as the lady was arranging her toilette he darted in upon her and exclaimed reproachfully:

“Mary, why do you wear the hair of another woman upon your head?”

“John,” returned Mary, with a glance at her husband’s looks, “why do you wear the skin of another calf upon your feet?”

A LONG REACH.

At the tea table the little son had unfortunately reached across the table and taken a bit, and naturally his mother sternly reproved him. “Haven’t you a tongue, Willie?” she said. “Yes, mamma,” responded the boy. “Then why don’t you use it?” she continued. “Because my arm is longer.”

The Family Altar.

J.C.F.P.

Monday.

O that they were wise, that they understood that they would consider their latter end. Deut. 32: 29.

There is no wisdom in anything if the end is not considered. We all know this with regard to earthly things. But how many shape their lives with the end in view? The question, “What shall the end be?” comes to many when too late to alter it.

Reading—Deut. 32: 1-14, 43-52.

Tuesday.

Only be thou strong, and very courageous, but thou mayest observe to do according to all the law, which Moses my servant commanded thee, turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. Josh. 1: 7.

“The law of the Lord is perfect”: a straight unbroken line, with no deviations. The safe course is the straight course.

Reading—Joshua 1.

Wednesday.

That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever.—Josh. 4: 24.

Gracious benevolence is in all God’s mighty works; in miracles, which prove his being; in redemption, which manifests his love.

Reading—Joshua 4.

Thursday.

And Joshua made them that day brewers of wood and drawers of water for the congregation, and for the altar of the Lord.—Josh. 9: 27.

By treachery and deceit the Gibeonites saved themselves; but they reaped a poor reward. If they had submitted honestly, doubtless they would not have been humiliated. Honest dealing is safest and best.

Reading—Joshua 9.

Friday.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.—Josh. 10: 14.

Men disbelieve this story because it cannot be explained on scientific grounds. The same objection would rule God out of the universe.

Reading—Josh. 10: 1-14.

Saturday.

And Joshua blessed him, and gave unto Galeb the son of Jehaphuneh Hebron for an inheritance.—Josh. 11: 13.

Galeb, the brave man of God, who, with Joshua, stood firm for God against the evil report of the spies, now receives his reward after forty years of waiting. So our reward in Christ when it comes is sure, though he tarry long.

Reading—Joshua 14.

Sunday.

And Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel according to their divisions. Josh. 18: 10.

They tell me of a land so fair,

Unseen by mortal eye;

Where spring in fadeless beauty blooms

Beneath unclouded skies.

Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him.

Reading—Josh. 18: 1-10.

Prayer Meeting Topic.

March 20.

THE TREE KINSHIP.

(Matt. 12: 46-50.)

W. Waterman.

When the Scribes and Pharisees plotted with the Herodians to kill Jesus, his mother and brethren and sisters soon heard of it. They heard, for the self-justification of the enemies of Jesus, that he had a devil!

Jesus' Family after the Flesh.

"And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself." Think of it: "The Incurable Wily" is shielded by friends from the accusation that he is a deceiver. "While he yet talked with the people, he told his mother and his brethren stood without, desiring to speak with him." But he said, "Who is my mother? and who are my brethren?" This reads like a rebuke to his mother and his brethren. We must not be surprised at this, for Mary "could not have realised that gorgeous secret of his divinity which only came to her in later years," and therefore she sometimes (e.g., in the Temple and at Cana) figuratively pronounced. The Gospels represent Jesus as invariably asserting his work's independence of her. "His earthly relations needed the lesson that they must recognise in him a being who stood far above all relationships after the flesh."

Jesus' Family after the Spirit.

Jesus then proceeds to show his true family: "And he stretched forth his hand toward his disciples and said, Behold now my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is to me brother and sister and mother." To whom did Christ point to the sinless? No; but to those who in the deepest part of their lives were conformed to God. In these he found his true where and comfort. Notice, here, his emphasis on practical obedience, neither of body, nor feeling, nor firm counts, but conformity to the known will of God. "Already he had realised that relation which makes all other relations beside their proper proportion and color."

The Blessing of the Family of God.

What a blessing attaches to him who is of God's family—"the same," says Jesus, "is to me brother and sister and mother!" Jesus means that he will find in that man his greatest joy; not will he find in him, in turn, all he needs. "He shall receive an hundred-fold now in this time, houses, brethren, and sisters, and not resolve about children, and lands, with persecutions; and in the world to come eternal life." Have you lost the love of wife, or children, or parents, or friends? He not fret; my love can a hundred-fold make up for their love. Just as an ocean is able to completely fill up the hollow of a bay to the level of the tide, so can the greatness of my love replenish your cup of comfort, and more.

The Cost of Adoption.

The family cost Jesus a great deal; and we too must pay a price for it. A price he paid his Father—"Lo, I come to do thy will." We must pay this too. And the world, having called him, "Lunatic! and Devil!" finally crucified him and buried him in a tomb; from which he rose the first-born among many brethren." We, then, must "go forth unto him without the camp of this world, bearing his reproach." Even our kith and kin will say we are beside ourselves; because we in our hearts do not resolve about their centre, but about our Father which is in heaven. Naturally, we shall be "eccentric!" But it is the price: "If any man come after me, and hate not his own father, and mother, and wife, and his children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

TOPIC FOR MARCH 27.—"RICH, BUT NOT TOWARD GOD." Luke 12: 13-49.

Our Young People.

Conducted by L. C. McCALLUM, M.A., B.D.

THE SECRET OF SUCCESS.

We have all heard of the "Philosopher's Stone," that imaginary stone or mineral sought after by the ancient alchemists as a means of transforming other materials into gold. Men spent a great deal of time looking for the magic stone, but did not find it. If men would win the virgin gold they must diligently seek it among the mountains and the valleys.

Just as men searched for the Philosopher's Stone, so there are those who believe that education would be a simple process if we could but find the right key. So there have been those who put their trust in the methods of Montessori, the mental maze, and so on. If only the right secret could be found the work of the teacher would be as simple as turning the handle of a machine.

It is not to be denied that some such idea prevails in some Bible Schools. There are those who believe that if they could only have more elaborate premises, fitted with the latest in teaching material and equipment, success would be theirs. Others are carried away with the word "grading," and it is only the graded school that in their estimation can count on success. Still others are enamoured with the term "trained," and would look for success only as the teachers were passed through a period of training. Sometimes folk become so discouraged with the want of success that they try and put the blame upon the preacher. Surely he ought to be able to find a way out of the difficulties that confront us. During the last few years great emphasis has been placed upon grade rolls, small classes, and erasors and pictures for the primary department. The result so far is good, for in several of our schools it has become more efficient teaching than one finds in the primary and kindergarten departments. However, the good work done in these departments has not solved the difficulties that meet us elsewhere. In fact, the good work of these departments only helps to emphasise the lack of effort in other departments of the school. No amount of development in any one direction can be expected to help in all other directions.

Without doubt many a Bible School would be greatly blessed if only it could secure larger premises and more adequate equipment. But, after all, these things are not absolutely necessary for the carrying on of a good work. Often we must confess that more real religious education was given, with not less pleasure, to the children in the old infant classes, where some white-haired lover of Jesus taught a large class of little ones hymns and prayers and stories about Jesus, than is sometimes achieved by some of our modern primary departments. It would be foolish for us to undervalue our own equipment and training; it is not less foolish to put too high an estimate on their worth.

As teachers and leaders of young people, we have to remember that education is not a material thing; it cannot be done by machinery; it is concerned with the mind, and heart, and soul. "Materialism" is more dangerous in this sphere than in almost any other. Education comes from the contact of mind with mind; heart with heart, soul with soul; and if this contact is not established nothing at all of any real worth can be accomplished.

Now, then, shall we face our task? Let us make up our minds to two things we have got to do very clear about: (1) what we want to do, and (2) why we want to do it. If we are sure on these two points then I am sure that we must be successful in our work as teachers. To be sure the first is to realise that our aim is to win boys and girls and young men and young women to Jesus Christ; to understand the second is to realise that we want to do it

for Christ's sake, and for the sake of those whom we teach.

Success will not be achieved without earnest effort. We shall have to work hard in our work of preparation. Half-heartedness and lack of preparation will spoil our chances of success. The friend who came for the leaves at midnight only received them after repeated knockings. You and I may have to learn the ways and methods of best presenting the truth of God in the hard school of experience, but, if we know what we are after, we will not be discouraged by hard work and apparent discouragement.

Christ calls us to hard and sometimes disappointing labor. The kingdom of heaven is to be extended, and Christ has entrusted his disciples with the work. The Lord is counting on you and me. He has called us to teach his word, and if we do matter what it may cost us in toil and trouble, we, to do his will in faithfully teaching his truth, we shall surely achieve success.

ANNUAL SCRIPTURE EXAMINATION.

Mr. Reg. Lampshire, the Secretary of the Federal Bible School Committee, has sent a word that the Scripture portions chosen for the annual examination in July have been taken from the lessons in grade two of the Austral Graded Lessons for the quarter April-June, 1929. The following are the lessons:—

- Divisions 1 and 2 (5 subjects).
David and the Giant's House.
Solomon Anointed King.
Solomon Chooses Wisdom.
Solomon Builds the Temple.
The Woes of Intemperance.

Division 3 (7 subjects).

- The five of divisions 1 and 2, with the addition of Solomon's Downfall; The Kingdom Divided.

Divisions 4-10 (10 subjects).

- The seven lessons given above with the addition of David's Shepherd Psalm; Idolatry in Israel; Ase's Good Rule.

The lessons follow one another chronologically and should present much interest and material for systematic study. It is to be hoped that in all our schools both teachers and scholars will make up their minds to study the lessons and sit for the examination in July. As in previous years our advice to the younger students is to concentrate upon the text. A good knowledge of the text of the lessons set will go a long way towards helping one through the examination.

WHOSE FAULT IS IT?

If a boy or girl can stay in our Bible School for months and years, and come to school-leaving age without being won for Christ, whose fault is it? It may be the fault of a superintendent who has failed to inspire the teachers with a passion for soul-winning, and who has failed to observe decision days each year. It may be the fault of the teacher who has not realised the opportunity that has been his of leading his scholars to accept the Lord Jesus Christ as their Saviour. It may be the fault of the parents who have failed to interest themselves in the spiritual welfare of their children. Again, it may be the fault of the preacher, who has neglected the children and young people in his evangelistic programmes. It is just as natural for a boy or girl, when rightly taught about Christ, to turn to him, in youth, as it is for a rose to turn its face to the sun.

Foreign Missions.

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

JULY OFFERING, 1929.

Are you getting ready for this important day in our Foreign Missionary enterprise? The South Australian F.M. Committee have appointed a sub-committee to prepare for this event. They have already had their first meeting, and are trying to make arrangements well in advance that a large offering shall be received from South Australia. We are sure that other State Committees are also taking action. Will each one of our individual members make himself or herself a committee of one to do all possible to give such an offering on July 7 that there will be no difficulty in sustaining the work already begun, and making the necessary advanced movements that the war against heathenism demands?

QUIT WORKERS.

I received, recently, a letter from Bro. C. W. Hamann, of Ma Ma Creek, Queensland, enclosing a reference for Miss Gallanan, one of our missionary students at the College of the Bible. In this letter he says: "We have a Foreign Missionary Band in our Endeavor Society and they have formed a library, and we are anxious to get books for that library. Our mission workers are busy in preparing a big Christmas parcel of clothes for the coming Christmas. They are very enthusiastic. They have a prayer meeting every Sunday night at their church, and have a talk amongst themselves on mission work. We also have occasional mission nights in our Endeavor Society, which we spend solely on mission work, and these evenings are much enjoyed by all." This is the type of missionary work that is being done all over Australia by our young people, and it gives promise of splendid results for our Foreign Missionary enterprise.

INTERESTING LETTER FROM H. R. COVENTRY, INDIA.

Day and Sunday Schools at Indapur.

The work in the day schools has progressed well. The children in the Indapur School attend very well, and will soon be ready for further promotion, as they are bright, and the master is trying to get some into the higher classes out of the infants and first.

The Sunday School at Indapur is one of the bright spots. A number of children who do not attend our day school come to the Sunday School in addition to the children attending the day school, so that the Sunday School enrollment is higher than the day school. I was present on Feb. 3 to conduct Sunday services, and there were over 80 children present, and two extra classes were formed that day and given to two of the men who had gone with me. The wife of one of the teachers is not a voluntary teacher in the Sunday School, so that there are four regular classes.

Shiruphal, Best School Report for Years.

The Shiruphal school was inspected during the month, and the report of the Inspector was good. The school here is well run, and the teachers had worked well in the seven months they were in charge. Eighteen scholars passed and were promoted. This is the best report we have had for years in this school, justifying the change in teachers made last June. Since the examinations the attendance has fallen owing to children going out to help with the harvest.

New Church Formed at Indapur.

On Feb. 2 I called the Christians at Indapur together, and we formed a little church. One man was baptized in the river that afternoon. He had only been sprinkled formerly, and now wished to unite with the church. He is a liter-

ate, and has a flour mill in the town, and pairing engines. He has recently married a young woman from Dhoni who was formerly in Hamal's school. On Sunday at the Lord's table the three workers and families were present, and this other couple were received in. Afterwards these eight foundation members signed the mintage book, and the visitors also signed the books. We have thus made a beginning, and a secretary has been appointed and also one other deacon. We ask you to pray for this infant church that it may grow in grace and strength. One of the first things that it did at the business meeting was to vote Rs. 5 (7/6) to the British and Foreign Bible Society out of the money offered during the past months. They keep their own accounts, and deposit the offerings in the local bank in the names of three members. Mr. John Chakranarayana, the school teacher, was also appointed to be Sunday School superintendent and secretary.

Hundreds Attend Gospel Meetings. Lantern Pictures Enjoyed.

The preaching of the gospel goes on as usual. 158 gospel portions were sold during the month. On one Saturday we went out to Gallandwadi, about three miles from Indapur, and showed the magic lantern and gave some bhajan music. About three hundred people gathered to listen for about two hours. The head man told us afterwards that for about forty years he has never put a plough into the soil on Sunday, as old Dr. Narayan Sheshudhar had taught them to keep Sundays as a day of rest. We can only pray that these people will follow the Lord still further.

On our return journey we stopped at Lasurte and began showing pictures as soon as it was dark, and about 200 listened for an hour or so. There are two young men in this village who desire baptism, and we hope that in the near future they will put on Christ.

Please pray that God's word may not return unto him void. He has promised. Do we believe it? Yours sincerely in Christ, H. R. Coventry.

SHIRGONDA QUARTERLY REPORT.

At the main station, Shirgonda, there are five evangelists and three Bible-ways. At the five outstations, Kashti, Dhryya, Diksal, Yelpana and Pargona, there are five evangelists and five Bible-women, and three day schools with three teachers and 86 scholars. In the medical department they have two dispensaries and two doctors. For the three months there were 1157 out-patients and 582 retreatments. Medical fees received amounted to 133 5/-. Church and Christian community: 17 members; additions by baptism, 16; girls, 3. Adherents: adults and children, 18. Total, 111. Bible School: 1, Shirgonda, 1; Kashti, 1; Diksal, 2; Pargona, 1, with ten teachers and 291 scholars.

Miss Vawser reports, for the quarter ending Dec. 31, 1928, that there are four teachers and 73 scholars at their day school. In the orphanage there are 30 girls. Some are paying small fees, which for the quarter amounted to £13 19 s. They have a Y.P. Society of 30 members and a Junior C.E. Society of 29 members. Their school was visited by the Government Inspector on Dec. 21 and 22, 1928, and a satisfactory report was received.

Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by

A. G. SAUNDERS, 122 Melbourne Street, Nth. Carlton, N.S. Phone, Bk., 111.

COMING EVENTS.

MARCH 17 (Sunday).—At 7 P.M. meeting of Gamberwell Church of Christ (corner Riversdale-nd and Aird-st.), Mrs. Violet Howgate will recite "The Crucifixion" from "Ben Hur." Special singing. Preacher, Mr. J. I. Mudford. A helpful pre-Easter service. All Church members invited.

MARCH 17 & 19.—Hartley Church Anniversary Services. Speakers: Morning, A. B. Mann; evening, W. H. Clay. Old members specially invited. Tuesday, 19th, tea and public meeting. Special speaker. Good programme.

MARCH 17, 19, 20, 23, 24.—Preston 27th Anniversary. Speakers, 11 a.m., Bro. A. G. Saunders; 7 p.m., Bro. A. J. Fisher. Special addresses by the choir. Tuesday, March 19, Bible School Demonstration and Presentation of Prizes, 8 p.m.; collection. Thursday, March 21, Public Functions, 5.30 p.m. tea meeting, children's sitting; tickets, 6d. 6.30 and 7 p.m., other sittings; tickets, 1s. 8 p.m., Grand Public Meeting. Saturday, March 22, Basket Picnic, Edwardes' Lake, near Reservoir station. Sunday, March 23, Bible School Anniversary. Speakers, 11 a.m. and 7 p.m., Bro. A. J. Fisher; 3 p.m., Dr. Kemp. Special singing by scholars. Collection afternoon and evening. All former members and Bible schoolers and friends are cordially invited to be present at these celebrations.

MARCH 17, 21, and 26.—Anniversary Services North Richmond Bible School. Speakers, 10h, 11 a.m., H. J. Patterson; 3 p.m., H. B. Robbins; 7 p.m., H. Sparks. 24th, 11 a.m., J. Sharp; 3 p.m., Lottie Miskookanara; 7 p.m., H. Sparks. Special singing by children. Annual Demonstration, Tuesday, March 26.

MARCH 17, 21 and 27.—Anniversary services, East Kew Bible School. Speakers, March 17, 3 p.m., E. A. Trezise; 7 p.m., E. A. Youens. 20th, 3 p.m., J. E. Shipway; 7 p.m., E. A. Youens. 27th, Grand Concert; admission, 1s.; children, half price. 3 p.m., 7 p.m., 9 p.m., 11 p.m., 12 p.m. Join this wonderful time of blessing. Children will sing at all services. Song service, Sunday, 6.40 p.m.

MARCH 18.—(Monday, Eight Hours Day), Stanton-st. Church of Christ, Collingwood. A whole-day conference on the Second Coming of Christ, commencing at 10.30 a.m. and ending at 7.30 p.m. An invitation is extended to all who love the blessed truth regarding the personal return of our Lord Jesus. Come in the morning, and bring lunch and tea with you, and spend the whole day at the conference. Hot water, tea, sugar and milk provided free. Speakers, morning, Gen. C. Tass and A. D. Shaw; afternoon, W. G. Pope and Jas. E. Thomas; evening, Harold D. Robbins and J. S. Harrison.

MARCH 21 and 26.—Newmarket, Sunday, Mar. 21, at 11 a.m., Forty-fifth Church Anniversary and Ball-throw. It unable to attend please send response. Speaker, Bro. G. T. Blach. Tuesday, 26th, Get-together. Social and ball-throw in chapel, 8 p.m. All church members invited.

MARCH 25 (Monday, 8 a.m.). Moreland Junior Christian Endeavor Anniversary. Special singing, items, address. Presentation of prizes.

APRIL 7.—Ballarat (Dawson-st.). Anniversary services. A hearty invitation is extended to old associates to be present.

VICTORIAN DEPT. OF SOCIAL SERVICE.

The department would like to hear from some brethren competent to draft plans for land and buildings for our proposed homes for our aged.

Benevolence. Friends are invited to send to our depot, Churches of Christ, Mission, Burnley, rail, all manner of food-stuffs. Dripping in tins would be very acceptable. Old clothes, left-off garments, blankets and clean linen badly needed. Advice Mrs. D. Allen, 12 Boundary-nd, Surrey Hills, E.38, when sending.

Women and girls for domestic service are in great demand. Boys just leaving school wanted for the country. Position for 1st or 2nd grade electrician wanted. Girl of 12 recommended, desires employment in shop or office. Secretary, Will H. Clay, 19 Elizabeth-st., Melbourne, C.

Here and There.

The usual monthly meeting of the Victorian Sisters' General Bureau will be held on Wednesday next, March 20, in Swanston-st. Lecture hall from 10.30 till 1 p.m. All sisters are welcome.

On Tuesday morning the following telegram reached us: "Hirrichsen-Arnold Mission, Toronto, having wonderful meetings: eleven welcomed Sunday; huge attendance at night; our Gynic, G. reporter writes that Sister H. Pickham has opened a Bible school at Klu (a 14 miles out of Gynic) commencing with 21 scholars. This will mean a great deal to this district, which is entirely without religious instruction."

We learn that Bro. J. K. Martin is relinquishing work with the Hawthorne and Wynnum churches, Q., in May next, and will be open for engagement with a church desiring an evangelist. His address is c/o Mrs. Pettiford, Mary-st., Wynnum South, Q.

At St. Kilda, Vic., there were two baptisms at the college of the Bible, left this week for the last Sunday. There were seven confessions at the tent, making a total of nine for the first week. Three scholars were added to the Bible School. Large audiences gather each night to hear Bro. Webb.

Bro. F. T. Saunders, organising secretary of the College of the Bible, left this week for the northern district of New South Wales and Queensland, where he will visit churches in the interests of the College and render assistance as opportunity offers. He expects to be absent from Melbourne till May 9.

We regret to learn of the death of Mrs. C. Alfred Maurice Ponds, Vic., an old and faithful member of the Bible, on Monday last. Her remains were laid to rest, Bro. A. H. Pratt officiating. Bro. S. Stevens, preacher of Canberra church, son-in-law of our late sister, was present. Much sympathy is expressed for Bro. Alfred and his family.

The article in the "British Weekly" will be interesting to our readers. Under the heading of "First Woman Ph.D. in Divinity," it says that Edinburgh University had the distinction of capping the first woman Ph.D. in Divinity—Mrs. Vera Edwards Kellem, B.A. (Oregon). The occasion was further of peculiar interest on account of the fact that Mrs. Kellem's husband recently gained the same degree.

We note with pleasure that Bro. Ernest Southgate, son of Bro. S. J. Southgate, preacher of South Kensington church, Sydney, married with honours in English, Greek and Latin, and has been awarded the Cooper Scholarship for Classics, at St. Andrew's College Scholarship, and a University Exhibition. He goes into residence at St. Andrew's College this week. The "Sydney Morning Herald" gives his photograph and notes that Ernest entered the Sydney Boys' High School five years ago, having previously held a box of Westbourne Park primary school in Australia. Best of all, we learn that his chief interests are in the church.

At Mount Alford, Vic., morning and evening meetings are keeping up well. Both Endeavour Societies are increasing in numbers. The Sunday School has nearly reached the 100 mark. Bro. English's addresses are much appreciated. Mrs. Mahony gave an illustrated travel talk on Palestine which was well attended. The collection was £3 12s. which is being made up to £5 to purchase a bicycle for a native preacher in Bro. Hillington's Telugu Mission. The Sunday School picnic at Wattle Park last Saturday was a great success, about 150 parents and children attending. Owing to the continued indifferent health of Mrs. Mahony, the doctor having ordered a long sea voyage, Mr. and Mrs. Mahony and family have booked passages per S.S. "Calaba" on May 21 for a tour of the British Isles and Continent, and expect to be away about eight or nine months.

Under the leadership of Bro. G. T. Fitzgerald, preacher of Clharat (Dawson-st.) church, Vic., a mission is to be held at Mount Clear commencing April 13.

A series of articles by Bro. A. W. Connor recently appeared in our columns under the title, "Scenes and Voices from the Upper Room." The author has been encouraged to reissue them as a booklet. This is now ready, and may be obtained from Bro. Connor, 11 Arlie-ave., Prahran, S.I., or from the Austral Co. for £1; posted 1/1. Many readers were helped by the articles when they appeared in our columns. Instruction and devotion are happily blended. While their use is by no means limited to this, their study would be an excellent preparation for attendance at the Lord's Supper. We shall be glad to hear the book has a wide circulation. The Austral Co. has done its work well. The type is clear and the format attractive.

Our Glenferrie (Vic.) reporter writes as follows regarding the Vawter Evangelistic Mission:—"The meeting is being continued with great success and increasing attendance. The meeting on Sunday night in the Glenferrie Town Hall was attended by about 900 people, and upwards of three thousand people have listened to the gospel message during the past week. 49 confessions have been received, and 32 baptisms have taken place. On Sunday morning the chapel was crowded, and 22 persons were received into fellowship. Bro. Vawter possesses the happy faculty of making everyone feel at home in the meetings. A warm and sympathetic atmosphere is created, which with the noble music of the chorines, the tender haunting appeal of the marimba, the heart-rending melody of the organ, accompanied by the remarkable picture studies, and the powerful direct gospel addresses, studied with apt and telling illustrations, all contribute to the making of a strong and impressive mission service."

At the annual demonstration of the Melbourne Auxiliary of the British and Foreign Bible Society held in the Town Hall on March 5, the president, Dr. A. Law, said that the meeting might be regarded as a birthday party, for in three days the society would be 125 years old. Since its foundation in 1804 the society issued 385,838,255 copies of the Scriptures, in 612 different languages. From the Melbourne Bible House during the past year were issued in English, in foreign languages, and in Braille. In Victoria a number of proprietors of hotels and boarding-houses accepted free copies of the New Testament to place in the bedrooms of their establishments; 8,991 volumes were placed in 471 hotels and coffee-palaces at a cost to the society of £38,700. The income for Australia for the year ended November 30, 1928, was £12,929, as against £11,758 received in the previous year. From the sale of copies of the Scripture £10,813 was received and £32,115 was collected by public subscription. The income of the Victorian auxiliary from all sources was £12,601.

The Victorian Department of Social Service tendered to Bro. C. R. Burden, who is leaving shortly for N.S.W., a farewell tea in the lecture hall of the Swanston-st. church last Monday evening. Bro. H. J. Patterson, president of the department, presided. Some 60 brethren and sisters, representatives of the various Conference interests, were present, and eulogistic references to the ability and fine Christian character of the guest, as well as the esteem in which he was held by all sections of the brotherhood, were made. Bro. A. G. Saunders, vice-president of the Conference, referred to the deep consecration and fearlessness of Bro. Burden. His faithfulness to Christ and his church, particularly in connection with the Social Service Department, had been at the cost of promotion in the Government service as well as a serious breakdown in health. Bro. Patterson, in presenting an illuminated

letter to Bro. Burden, paid him the highest possible tribute. The letter was a beautiful work, and specially commends our brother to the N.S.W. brotherhood. Bro. L. C. McCallum, H. Lyall, J. E. Thomas, W. Gale, G. Tease and W. B. Clay, and Sister Mrs. H. P. Clark, president of the Women's Conference, all bore testimony to the excellent qualities of the guest. Mrs. Clark referred particularly to the going of Mrs. Burden. Bro. Burden suitably responded, and said that the Department of Social Service was destined to play a prominent part in the future of the church. The women of the auxiliary were responsible for the excellent tables provided.

MARRIAGE.

PALMER—WHITFIELD. On Jan. 28, 1929, at Drummondra Parish Church, Dublin, Ireland, by Mr. J. G. Cummins, M.A., William Robert Palmer, of Valparaiso, Chile, South America, to Josephine Agnes Whitfield, of Brighton, Adelaide, South Australia.

DEATH.

ALFORD. At her residence, 31 Taylor-st., Moonee Ponds, on March 9, Adelaide, beloved wife of Charles Alfred; mother of Daisie (Mrs. Stuart Stevens, Canberra), and Lin, of Essendon. Very sadly missed.

IN MEMORIAM.

ELDER. In sad and loving memory of my dear husband and our dear father, who passed away at Carlinda on March 13, 1928.

Love lights the gloom of sorrow,
Faith sees the dawn to be;
Hope waits the glad to-morrow.

— Inserted by his loving wife and son.

FREMANTLE. In loving memory of my dear husband and our dear father, who passed away March 3, 1916. Only good-night, beloved, not farewell.

— Inserted by his loving wife and family, E. Fremantle, Bt. Bt. Victoria.

MILLEN. In loving memory of our dear father, Alfred Mills, who died on March 17, 1928, at "Hokitika," 181 St. Kilda-st., Middle, Brighton; also of our loving mother, who passed away on April 7, 1919.

— Inserted by their loving family.

WANTED.

Prahran church needs a song-choir leader for gospel services. Any one able and willing to serve apply to A. W. Connor, 11 Arlie-ave., Prahran, S.I.

At the annual draw of ten debentures in the Church of Christ Building Fund, Boronia, Vic., the following numbers were drawn: 74, 22, 85, 79, 51, 96, 71, 81, 18, 58.—J. Maguire, Secretary, Boronia.

TO LET.

Bungalow, six rooms large sleep-out, built-in cupboards, every convenience.—Apply No. 4 Gilles-st., Hampton.

Furnished cottage in hills, handy Melbourne, 25/- week; Easter, Ch. Garage, tennis court available.—Jacket, Selby.

Widow, alone, offers very comfortable home, with board, to a refined, kind person, in lieu light duties. Good position; quiet home. Soft furniture, or otherwise; permanent. Urgent, 59 Melbourne-st., Moonee Ponds.

St. Kilda Church of Christ BIG TENT MISSION

Prahran Tram from Batman Avenue passes Tent at corner of Chapel and Argyle Streets.

Every evening excepting Saturdays 10.30

MARCH 3 to 21, 1929.

Missioner, J. E. Webb.

Song Leader, L. Brooker.

— Everybody Welcome. —

Religious Notes and News.

COMPULSORY UNION: A SOUTH AUSTRALIAN VIEW.

The "Victorian Independent" of March 1 contains the following paragraph:—
 "In words that lack nothing in vigor, the editor of the South Australian 'Congregationalist' says:—
 "There are some exponents of union who make a virtue of a necessity in places where some measure of union has been forced upon us by the needs of the situation. To crow over the situation at Gairderra is arrant hubbub and sickening hypocrisy. Had there been plenty of money there would have been three cathedrals; the present arrangement is merely a truce dictated by poverty, not, as some of our Eastern ecclesiastical pontificators claim, a sheer triumph for the spirit of union."

UNIQUE IN MEMORIALS.

The "Australian Baptist" reports that the new church building in Gairderra, erected by Baptists, will be unique among the Baptist churches of Australia on account of the number of memorials which have been given to it with the building. The pulpit has been given in memory of the late Mr. Samuel Chapman, the communion table in memory of the late Mr. George Green, the South Australian Baptist Union has perpetuated the memory of three distinguished men—the late Dr. Silas Mead, M.A., Mr. David Badger, and Sir Charles Froude, by donating the vestibule screen. The baptistry is a memorial to the late Mrs. Richards. Four memorial windows will remind us constantly of the late Mr. Frederick and Mrs. Ellard, the late Mr. G. W. Gilfillan, of Mandilarra, the late Dr. Thomas Porter, and the late Mr. G. H. Doery. The social hall, opened this afternoon, is the gift of Mrs. Greening in memory of the late Mr. G. H. Greening. No less than 27 of the pews have been given by interested friends. Many of these are in the nature of memorial gifts.

YOTSUYA MISSION, JAPAN.

February issue of the "Tokyo Christian" contains the twenty-eighth annual report of the Yotsuya Mission established by W. D. Cunningham. We call a few particulars:

"Six departments of work—evangelistic, educational, publication, leper, kindergarten and music. "Eight organised churches, sixty-one institutions (including one in Seoul, Korea), sixty-six Bible Schools, three night schools, four kindergartens, English and Japanese Bible Classes, women's meetings, and young people's organisations. Over one hundred meetings are held every week.

"Books and tracts are translated and published occasionally. Sixteen thousand copies of the 'Tokyo Christian' are published every month; these are also one thousand copies of 'Restoration' which contains sermons, articles on New Testament Christianity, items about the work, announcements, etc., and a sixteen-page, illustrated S.S. magazine, in Japanese.

"Workers are trained, buildings erected, funds collected and economically administered. The mission has no debt and will incur none."

The evangelistic department is the chief one. Says the report: "We preached the gospel every day in the year. We held six thousand two hundred meetings. All the churches and several of the outstations reported a goodly number of conversions and baptisms, 151 in all. . . . It has been proven true that for economy and efficiency the ideal condition is a minimum of missionaries and a maximum of native workers. . . . We have nine times as many native workers as we have missionaries. That is one reason why our mission stands with one other mission, at the top of the economy list in Japan. . . . Sixty-six Bible Schools were conducted during the year. Financial receipts were 31,161 less

than in 1923, the total income being about 46,800. The mission property is valued on a conservative basis at from 441,000 to 116,000.

ENGLISH CONGREGATIONALISM.

Discussing what he called evangelical, modernist, and Humanist tendencies in Congregationalism, Mr. A. Henry Evans, who is at present preaching for Gullbus-st., Independent Church, Melbourne, said to an "Argus" reporter that the name conspicuously associated with the Humanist movement was that of Dr. Orchard, of the King's Welch-house Church, London. Dr. Orchard's ideal church was one which served every temperament. The man who was best helped at a very simple communion service would find that service administered in Dr. Orchard's church. The man to whom High Mass appealed would also find the Mass said for him by Dr. Orchard. Although he had gathered round him some intellectual and influential people, Dr. Orchard was not making headway, and was not likely to convert the denomination to his point of view.

"The English Congregational Church," added Mr. Evans, "is feeling for a deeper reverence and emotion in its services, with the result that public services are becoming more elaborate, containing liturgical elements, and particularly the Eucharist. In one Congregational church (that attended by Lord Leverhulme) at Thornton Hough, near Liverpool, the minister is led to the pulpit from the prayer desk by an official carrying a large golden crozier. What the result of these tendencies will be, I do not know. Everywhere in England there is a demand for a more ordered form of service, in which the people partake with the minister."

WORLD OBJECTIVES.

Evangelism and Pentecost are inseparably linked together. Three thousand were added on that day. The gospel was preached and recruitment in the kingdom began. Evangelism must be a passion with us to-day as it was then. The spiritual needs of the present make an evangelistic advance imperative. Evangelism is the first work of the church, and that Jesus made primary his church dare not make secondary. The following goals in evangelism include the total evangelistic goals for all the churches throughout the world:

1,750,000 world membership, 300,000 baptisms, and 200,000 added by letter and statement, 50,000 witnesses for Christ in personal work, 300 new congregations to be organised, 600 recruits for the ministry, 500 laymen to be enlisted in gospel team work.

The conserving of all evangelistic results, the giving of special attention to the "Church Membership Transfer Problem," and the re-listing of "members elsewhere."

Plans suggested and literature prepared for the deepening of—
 Prayer studies and intercessory prayer groups.
 Daily devotional studies and family worship.

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Mr. Green, sen., is touring Victoria and Western Australia, and will advertise his movements in the local papers.

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Vic. Churches of Christ Home Mission Dept.
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GEO. F. EMERY, General Manager

Studies in the life of Christ during these annual years of his ministry.
 Emphasis on greater loyalty to the communion service and church attendance—"Christian Evangelist".

COMPROMISING IN RELIGION.

"The Brethren Evangelist" has an editorial on "Compromising in Religion" (writes P. H. Hull in the "Christian Evangelist"). On matters of expediency or interpretation no one can assume infallibility. But it is not possible to compromise with God on anything essential to his grace or man's salvation. God speaks; man obeys. "The Brethren Evangelist" says:
 One of the outstanding weaknesses of church folk is their proneness to compromise with God, to attempt to get off with less than is required. When we inquire into the reason for it we find that the answer lies in various directions. Some desire to appear good but are unwilling to meet the demands of goodness. They are willing to do certain things, but not all that is required of them. What they lack they assume or pretend to possess. People may be deceived thereby; not God. Some men are moved by conscience to obey God but are unwilling to do all that he requires, not willing to make a full surrender. God asks for the whole life, mind, soul and body. But men come into the church with reservations. They perform in the church and conform to the world.

"When the curtains are lifted, oh, what shall we see?"

A CHURCH DEDICATION.

The following item from the American "Christian Standard" of Jan. 12 will be of interest to our readers:

Portland, Ore., Jan. 6.—George Sniely, Lewis-ton, Ill., assisted me dedicate Laurel Hurst edifice last day. Cost, \$50,000; debt, \$28,000. None believed we could secure half that sum. Bro. Sniely worked incessantly day and night and directed four great services. Cash and pledges exceeded total debt. Twenty-eight additions to membership, chiefly adults. Ministers, Leah, Lemmon, Taylor and Hainbo present and helpful. Membership must sanguine now. Bro. Sniely may return for evangelistic campaign.—Arthur T. Eaton, Minister.

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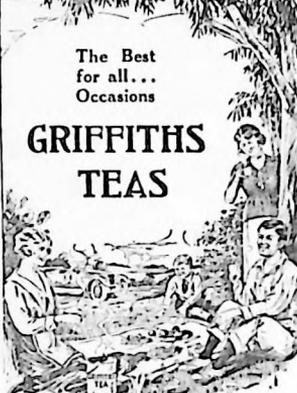
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 Are carrying on Independent mission work at Simla, India.
 Contributions may be sent by cheque or money order to Mr. G. P. Pittman Skipton Lodge, Simla, India, or Mr. H. Lyall, 39 Leveon-st., North Melbourne, Victoria.

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 Or even should you sneeze—or where, Though sitting in a chilly breeze, Relief is quickly given you. With a 3d. packet of "Dokta Doo."
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News of the Churches.

Western Australia.

Subiaco.—Interest is still being maintained in all the meetings. A time of rich fellowship and spiritual education and inspiration is being enjoyed. Bro. Carter addressed well attended meetings on Mar. 3. The church anticipates a time of rich reaping.

Maylands.—Harvest thanksgiving services held on Mar. 3 were well attended. At night the choir sang two anthems, and Bro. Wakefield gave a fine message on "Sowing and Reaping." A farewell social was tendered on Mar. 4 to Bro. and Sister Brown, who have removed to East Fremantle, and Bro. Hlythe and Will Gust, who are leaving for the country. During the past month four have been received into fellowship. On a recent Wednesday night the North Perth choir gave a very fine rendering of the cantata, "Esther."

Queensland.

Gympie.—The gospel service on March 3 was conducted by Bro. C. Barrett. Bro. E. Trudgian exhorted in the morning. Bro. Vanham expects to resume after two weeks with the Rockhampton church on Mar. 17. A farewell social was tendered to Bro. Alf. Dow on March 1. Bro. E. Trudgian presented Bro. Dow with a syphonette having outfit on behalf of the church. Bro. Dow feelings replied.

Bundaberg.—The Band of Hope held an enjoyable social on Feb. 25. Over 100 attended the Mutual Improvement Society on Feb. 12. The social service department of the church is doing great work in helping the needy. Special meetings in the Queen's Theatre during February were wonderfully successful. On Feb. 24 about 500 attended. Mr. W. Desheritz led the singing, and Mr. H. Phillips sang a solo. After Mr. A. Hinrichsen's address, two adults responded to the invitation. Meetings were very well attended on Mar. 3. A full house heard Mr. Alf. Hinrichsen speak on "What are Your Wages?" A young man made the good confession. Offerings for the day were £17 5s. All departments are having times of blessing.

South Australia.

Queenstown.—On morning of March 10 Bro. G. Cox exhorted. At the evening service Bro. A. Gohn preached on the man in the tomb who Jesus led.

Knownton.—On Mar. 4 there were splendid meetings morning and evening, it being harvest thanksgiving. Special singing was rendered at evening service. Bro. Hughes gave a splendid address on "Seedtime and Harvest." A lad from the Bible School made the good confession.

Norwood.—On March 10, at the Bible School anniversary, splendid meetings were held. Bro. H. T. Manning addressed the church. In the afternoon Bro. J. L. Allan spoke to the children. Bro. P. B. Baker conducted the gospel service. The children rendered special singing at each meeting. 204 broke bread during the day.

Forestville.—Meetings are well attended. Harvest thanksgiving services were held on March 3. The gifts were afterwards distributed to needy families in the district and Grote St. mission. Nine additions (5 by faith and obedience and 4 by letter) have encouraged the members. The young worshippers' league is flourishing.

Croydon.—On Mar. 3 Bro. Graham commenced a series of addresses to cover a period of four months. The Easter observances were held on March 3. The gifts were afterwards distributed to needy families in the district and Grote St. mission. Nine additions (5 by faith and obedience and 4 by letter) have encouraged the members. The young worshippers' league is flourishing.

Adelaide Valley.—The work is making good progress: five have been received by faith and profession since last report. Meetings are growing, with good interest. Bro. Paternoster baptised

a married woman on Mar. 3. School is in good heart, and is practising for anniversary. Choir is doing well. Average mid-week attendance for six months was 100.

Adelaide (Grote-st.).—On Sunday, March 10, Bro. W. Green at the morning meeting spoke especially to young men on the theme, "Young men, be strong." In the afternoon Miss Verhury, of North African Mission, addressed the Bible Classes. Bro. J. Willshire's gospel address was on "Kindly Words for Troubled Hearts." Two believers were baptised. Mr. Fred. Stone was soloist.

Hindmarsh.—At a young people's social on March 7 a large number spent an enjoyable time. Family day services were held on March 10. In the morning Bro. Allen Brooke spoke on "The Household of God." In the evening he spoke to the young worshippers on "The Family Angel." His gospel message was on "Home Builders." A young lady made the good confession. Attendances were very good.

Cottonville.—A farewell social evening was given to Miss A. Lawrie on Mar. 5. After two years' service with the church she is returning to Greece. A presentation of a reference Bible was made from the church. On March 10, Sister Mrs. Richards, of Unley, was received into fellowship. There was a large gathering. At the gospel service Bro. Hughes spoke on "The Love of Life." Members of the Young Worshippers' League attend these services regularly.

Stirling East. Meetings have been very encouraging, several being received by letter and baptism. At the sisters' meeting a presentation of a fruit stand was made to Mrs. Train, who has been president for twelve years. Sister Paternoster was elected president for the ensuing year, and Sister Train vice-president. The evangelist has been giving a series of morning addresses on the Jerusalem church, also a series of evening addresses on "Things We Stand For."

Salisbury.—On Sunday night there was a large congregation. Members of the Loyal Orange Lodge were present. A man and his wife, and a girl, confessed Christ. Since the opening of the new building 19 have been received into fellowship—ten by letter, one formerly immersed, and eight by faith and obedience. An adult Bible Class has been formed; 19 members enrolled; Bro. H. Raymond, teacher. The choir renders acceptable service on Sunday nights.

Kadina.—On March 3, harvest thanksgiving services proved a great success. Bro. F. G. Filmer spoke at all services, and great crowds came to hear him. Our brother and his family received a hearty welcome back to Kadina. On March 10 the building was again filled with people as he being present. Special singing was rendered at all services under the leadership of Bro. L. Combe. On March 10 splendid meetings were held. At the Bible School 135 scholars and teachers were present.

Unley.—Visits have been paid by Mrs. Churchward Reby, of Inalla, and Mr. Hunsford, of Nolan Gully Mission. Both gave stimulating missionary addresses. The H.M. officers so far amounts to 111. Teachers and offerings of the Sunday School recently met for tea, and Mr. Donald McNeil gave an address. Harvest festival services were successful. Gifts, including many groceries, were distributed among the poor. The anniversary of the Sunday School was celebrated on March 10. W. E. Evers spoke in the morning. Large attendances all day. Three new members added by transfer from Cottonville. An entertainment given by the literary society on Saturday night in aid of the organ fund received good support.

Scampore.—The secretary of the Band of Hope Unley, on 8.5.29, meeting provided a social tea (at 10) provided for the Band of Hope on March 14 upon the scrutiny of 160 members. In

new members were also elected on that evening. Opportunity was also taken by Bro. Stanley and Samuels to express good wishes and congratulations to the president (Bro. Heller), on his birthday. Several useful gifts were presented to him. On March 10, services were good, and afterwards welcomed into fellowship. Bro. and new scholars in the Bible School. At night a good meeting, Bro. Heller preached on "The Simplicity of Christ." One lad confessed Christ. 114 broke bread on the day. The Pentecost was an average of 120. About 25 families were helped with goods from the harvest thanksgiving display.

Victoria.

Castlemaine.—Good meetings on March 10, harvest thanksgiving day. Special messages were delivered by Bro. Earle. 100 broke bread.

Cheltenham.—Sunday, March 10, began a new church year, with large meetings and good testimonies by Bro. D. Wakeley. Some former members were visitors.

Carlton (Bygon-st.).—On Mar. 10 there were good meetings. Bro. A. G. Saunders' evangelist subject was "What of the Night?" A catechism prayer meeting for the aborigines on March 9 was well attended.

Boort.—Bro. H. G. Cameron has accepted an invitation from the church to continue his labors for another year. A fine meeting on Sunday night last, when Bro. Cameron had a special service for young people.

Yarrowonga.—A splendid worship service was held last Lord's day. New scholars were enrolled at Yarrowonga Bible School. A bright gospel service at night. A solo by Sister Pratt was very much enjoyed.

Bakenham East.—The church is experiencing a time of blessing. On Sunday, Mar. 10, a record number broke bread, and at the conclusion of an address on "The New Birth" by Bro. Wallace Jarsel, two adults were baptised.

Tchenu.—Harvest thanksgiving services were held on March 10. A large amount of vegetables, fruit and groceries, given by members, was afterwards given to the district hospital. Wigney gave an impressive message to large congregations.

Domeater.—The Bible Class held a picnic at Mordialloc on March 9. The Bible School had a record attendance of 107 scholars. On 10th inst., at the close of Bro. Hargreaves' gospel address, four young people from the Bible School made the good confession.

Footscray.—Splendid meetings were held on Sunday. Bro. H. W. Manning, on his way to Queensland, addressed the church. The K.S.P. held a debate with the F.S.P. from the Methodists; it was an entertaining evening. The P.H.P. American tea was a great success.

Woorndeen.—The reorganisation of the triangle club has proved a source of helpfulness to many visitors here for the picking season, devotional, educational and social activity being catered for splendidly by gold and blue teams respectively. Attendance at Lord's day services has improved.

North Williamstown.—The work is progressing very favorably. The prayer meeting has received an attendance of 26. Eleven have confessed Christ within the last seven weeks. On Sunday a harvest festival service was well responded to by the members. Bro. H. Saunders is doing a splendid work.

Mildura.—March 10 was observed as Harvest Thanksgiving day, both services being taken by Bro. Manning. The evening, subject to a large congregation was "The Harvest is Passing." One young man made the good confession. The service was continued on Monday evening with a musical programme and sale of gifts.

Swan Hill.—The sisters' guild have handed over another £25 to the treasurer of the land fund, bringing their total contribution for the current year up to £100, with more to follow. A successful afternoon and evening, organised by the sisters' guild, and held on March 6 on the church lawn, proved a happy and profitable function.

Geelong.—At the church annual meeting last week all reports were encouraging. Meetings were well attended on March 10. Bro. Clouston's subjects being: "Before the Throne," and "Why

are You a Christian?—A sister, baptized during the week, was received into fellowship. Bro. Tevaskis and Slinger are still in hospital, but have greatly improved in health.

Brumandine.—Splendid meetings on March 10. Bro. Banks spoke at night on "Profit and Loss." Attendance at gospel services have considerably increased.

Wesley.—Interest in the work is maintained. Bro. Cecil Watson, from Moreland, is helping by leading the singing. There were good meetings last Lord's day. At the closing of the Manly's gospel service a lad confessed Christ. **McBurnie (Stanton-st.)**.—Good meeting last Sabbath day morning, and extra large attendance at evening service. Excellent addresses from Bro. Moore: morning, "The Message of the Father to the Theosophians"; evening, "The Nature of Faith."

Drum.—Services of late have been very well attended. For harvest festival services on Mar. 10 the building was tastefully decorated. Bro. Scoble's morning message was enjoyed by a large congregation. In the evening Bro. Andrews, of Warracknabeal, gave an appreciated message. **Box Hill**.—All meetings have been well attended. There were splendid meetings on Mar. 10. Bro. Goodwin's addresses were much appreciated. Bro. Earl has been laid aside through sickness. The church is glad that Bro. Henley, ser., is progressing well after his serious operation.

Ballarat (Dawson-st.).—On March 10 Bro. Reg. Ennis addressed the church and the Sunday School in connection with the prohibition drive. keen interest is shown at morning and evening meetings by good attendances. Last month the prayer meeting averaged over forty present each Wednesday night.

Wahar.—A harvest festival service was held on March 10 in the evening, and the building was laid to hold the audience. Special musical numbers were contributed by the young people. Bro. Scoble preached powerfully on "Sowing and Reaping." This meeting was the largest at Wahar for many years.

Collingwood.—Services have been fair, although several members have been ill. Bro. J. Bird has preached wonderful messages of late, and assisted two adults to seek Christ. We regret that he is to undergo a serious operation. Enthusiasts paid a visit to the mission conducted by Bro. J. Webb and Brooker at St. Kilda; 22 persons made the trip and enjoyed the service.

Thornbury.—Meetings continue good. On Mar. 10 several visitors from other States were at the morning meeting, addressed by Bro. C. Frenchman. A good school assembled in the afternoon. Opportunity was taken to make a presentation to Bro. F. Lee, who is about to be married. Bro. Swain preached in the evening. After the service a young lady from the Bible School was baptized.

Preston.—On morning of March 3, Mr. Philip Lewis addressed the church. In the evening there were three baptisms. On March 10 Bro. Fisher addressed the church, and three were received in. In the evening a fine meeting was held. The installation service of K.S.P. and P.B.P. to the Bible School is practising for anniversary. The ladies' guild held a successful social and sale on March 6.

Narre Bille.—Good meetings last Lord's day. Bro. Cambridge conducting both services. The first of the series of pre-Laster addresses, "The Upper Room," was given at the gospel meeting. A Bible school scholar, a younger daughter of Bro. and Sister Price, whose confession of faith was received the previous Sunday, was introduced. The prayer service on Wednesday was conducted principally by members of the ladies' guild.

South Melbourne.—Meetings for last week were well maintained. A visiting brother from Tasmania presided at the communion table and gave a fine talk. Bro. Jas. Waterman followed with an interesting address on "Home in Bethany." Singing sessions are proving delightful features of the gospel services. The women's mission had a good meeting for the commencement of its new programme. Many young sisters are linking up with this work.

Parkdale.—On Sunday, March 3, a memorial service for the late Sister Mrs. Gindock was held. A good number were present, and Bro. Stephenson gave a suitable address. At the close a lad from the Bible School was immersed. On Mar. 10 Bro. Bruce addressed the church, and Bro. W. H. Clay preached a heart-searching message in the evening. The preacher, Bro. Stephenson, is on a fortnight's vacation.

East Keok.—Harvest thanksgiving services were held on Mar. 10 with a fine display of fruit, vegetables, etc. Bro. Dennis was welcomed into fellowship. Bro. Younsy exhorted. In the evening, at another grand meeting, Bro. Younsy preached a powerful message. Bro. Stan. Banks and Sister Phyllis Latham sang an appreciated duet. The sisters and friends held a very successful "at home" in Sister Albers' home, proceeds for ladies' aid society.

Brendon.—At the church's half-yearly business meeting on Feb. 20, good reports were received from all departments. Bro. H. Sims was elected to the diaconate in place of the late Bro. F. W. Collins. Bro. Hurren has been on vacation since Feb. 25. During his absence, Bro. E. Duns, F. J. Funston and A. D. Pettigrove have conducted services. On March 3 a young man (presumably baptised) came forward at the gospel service to be received into fellowship.

Horsham.—At harvest thanksgiving services on March 10 there was an excellent exhibit of fruits. Large congregations attended. Bro. Payne preached very suitable addresses. There was special singing at the services. Thanksgiving services were also held at Plumpton in the afternoon, an enjoyable service being held. Several from Horsham rendered musical items. On Monday evening the services at Horsham concluded, and the gifts were disposed of by auction, proceeds going to building fund.

Geelong.—At the annual church business meeting on Feb. 26, there was a good attendance of members. Election of officers: Deacons, Bro. Dudley, Paul Taylor, McArthur, Johnston, O'Donnell, Harris (treasurer), and Clydesdale (secretary); deaconesses, Sisters Morphy and Dunn; organist, Mrs. Nana Harris. Bro. Larwood was engaged as evangelist. At harvest thanksgiving services on March 11, there was a very fine display of fruits and vegetables, and there were good meetings. One confession at gospel service.

Dandenong.—Good meetings were held on Mar. 10. Mr. L. A. Trezise speaking at both services. The subject for the evening service was "Buried with Him," after which three young ladies from the Bible School confessed Christ. At the conclusion of the service, two other young ladies were baptized. At the half-yearly business meeting, the church adopted the P.B.P. Pentecostal campaign committee's recommendation, and in women's mission fund was formed. Good interest is shown in mid-week meetings.

Northcote.—Bro. Illingworth closed his first year's ministry on Feb. 21. Harvest thanksgiving services were held the same day. On Sunday, March 3, at the close of the gospel service, three young men came forward at the gospel confession. On Mar. 10 there was a young ladies' service. Members of the P.B.P. society read the lessons and rendered musical items. A nice solo was sung by Miss Haines, of Lygon-st. Three young men were immersed. All are glad to worship with the church. Kiltner and wife, over-stopping with the church during their stay in Northcote. Mrs. Sands, from North Yarra, was welcomed into fellowship.

Essendon.—The 14th church anniversary service was held on Mar. 3 at 11 a.m. The choir rendered a special anthem. Bro. Pratt read a list of pioneer members' names, and gave a suitable address. It was the fourth anniversary in the address. At 7 p.m. a harvest thanksgiving service was held, the chapel being nicely decorated. Bro. Pratt preached a fine sermon. The choir rendered an anthem, Bro. Simpson taking the solo. There were large gatherings at both services. Since Bro. and Sister Pratt's return attendances have increased, and the future looks bright. A very welcome social was tendered to them by the church, and suitable presentations

were made to Bro. and Sister L. Smith and family for valuable services rendered. Sister L. Hill is in hospital, and slightly improved. The church extends sympathy to the Sisters Hill and family in their recent bereavement. A number of members are sick.

New South Wales.

South Kensington.—During the past month there were three additions by faith and baptism. The K.S.P. annual banquet was a great success, a large company of men attending. During March special gospel services are being held. The first service on March 3 was largely attended, the building being crowded. Mr. and Mrs. Reg. Hayward rendered appreciated vocal items.

Enmore.—The Bible School concluded its anniversary on March 10. Bro. Paternoster spoke morning and evening. Bro. J. Leach gave a delightful message to the children in the afternoon and also presented the prizes. Everything is ready for the Yawler mission in April. Bro. L. Gole, of Melbourne, and Bro. Mander, of Adelaide, were visitors.

Idemonte.—Attendance at all meetings are being well sustained. On March 3 Bro. Westwood exhorted, addressed the Bible School and friends in connection with the R.S.P.C.A. Human Sunday, and conducted the gospel service. His gospel theme was "The Condescension of Christ." On Feb. 24 Bro. Elean all exhorted, and Bro. Westwood preached at a young people's evening service on "Paths."

Hurstville.—On March 3 Bro. Chapple (Conference President) all exhorted. In the evening Bro. Flood preached to a crowded congregation. A lad from the Bible School made the good confession. On March 10 Bro. Flood spoke morning and evening. After his evening address on "Building Upon the Building," two men stepped forward. The meeting was again crowded. On 6th inst. the church unanimously decided to proceed with the erection of a new building. Additions to membership last year totalled 48.

Edmore.—A young man resumed membership and was received into fellowship on Feb. 21. Recent flows have greatly increased and Bible School work in Temple basement. A large audience attended a memorial service to Mr. Percy Oakes. The choir, under Bro. Cecil Saville, rendered "The Tide is Flowing Out." Mrs. E. Mason sang "We Whips the Tear from Every Eye." After Bro. N. G. Noble's sermon on "Shall He Live Again?" a woman confessed Christ, was immersed, and received into membership the same hour. The annual meeting of ladies' guild was held on March 6. Mrs. N. G. Noble was elected president; Mrs. P. G. C. Oakes and Mrs. A. M. Witherspoon, vice-presidents; Mrs. M. A. Newton, secretary; and Mrs. W. A. Alkin, treasurer. Each member of the Y.P.S.C.E. has decided to give a penny a week to form a C.E. jubilee gift, six years hence, towards the building fund.

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Obituary.

MERRETT.—The church at Bordertown, S.A., has sustained a great loss in the call to higher service of Sister Mrs. T. G. Merrett, at the age of 66 years. Her body was laid to rest in Bordertown cemetery, Bren. A. H. Benn and F. Cornelius officiating. The funeral took place when the Bordertown and Kaniva District Conference was being held at Bordertown, and was very largely attended. Our sister had long and loyally served her Lord, her church membership up being first at Kaniva and later at Bordertown. She bore suffering patiently. At a well-attended memorial service Bro. Cornelius referred to her consistent life, beautiful death and influence for good. We rejoice in the hope of glad reunion, and commend her dear ones to the God of all comfort.—F. Cornelius.

HOUSSAC.—Our esteemed Sister Houssac received the call to be with Jesus on Feb. 7. Her health had been unsatisfactory for some considerable time, and during the last nine months she suffered intensely. Amid it all her faith in Jesus was very beautiful, and her wonderful patience revealed her confidence in the goodness of God. Mrs. Houssac was the daughter of Mr. Broadway, Baptist missionary in Northern India. She, with Bro. Houssac and their family, came to Australia some fifteen years ago, and more recently came to Oakleigh, Vic., where they took membership with the church. Our late sister was known by all for her saintly character. The sincere sympathy of the church is with Bro. Houssac and his family in the time of their sorrow.—S. H. Mudge.

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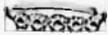
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