

THE AUSTRALIAN CHRISTIAN

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

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Answering the Cry of the Needy.

"Do ye hear the children weeping, O my brothers,
 Ere the sorrow comes with years?
 They are leaning their young heads against
 their mothers—
 And that cannot stop their tears.
 The young lambs are bleating in the meadows;
 The young birds are chirping in the nests;
 The young fawns are playing with the
 shadows;
 The young flowers are blowing toward the
 west—
 But the young, young children, O my brothers,
 They are weeping bitterly!
 They are weeping in the playtime of others,
 In the country of the free!"

WE would that some one with the pen of an Elizabeth Barrett Browning might now make an irresistible appeal on behalf of needy children and distressed parents.

Few people, and only they of most unenviable mind, can view without concern the present distressing condition of large numbers of our people. As winter is approaching, the position of thousands is very precarious, and of many hundreds wretched in the extreme. It behoves every citizen, and particularly every Christian who has a glimmer of belief in the authority of the Golden Rule, to consider what he can do to assist in the relief of others who are in dire need. Those in charge of benevolent agencies, who can best judge the situation, point out that the coming winter must be one of the worst, and probably the very worst, that we in Australia have had. Every winter means for many families, as dear to the heart of the Saviour as our own people are, such distress as most of us cannot realise—not only lack of special comfort, but of warmth, clothing and food. But we are informed that even in the summer months of this year there was as much poverty as usually prevails in winter, and now that the winter is on us the distress becomes unusually acute.

We are aware that some people may declare that much of the trouble is due to the fault of those who are suffering. It may be objected, for instance, that industrial unrest, with the consequent unemployment

of thousands of men, is a cause easily removable. Work awaits those who will obey the courts of the land. Particularly, there may be found people who cite the foolish and desperately wicked utterances of leaders who indirectly incite the unemployed to lawlessness and who incidentally, by their suggestions, libel the great host of workers.

It is, alas, true that much, or most, of the world's distress comes from grievous faults—laziness, thriftlessness, wrongheadedness on the part of employees, or a grasping spirit and abuse of money power on the part of employers. Every year it is true that much of the poverty we are asked to relieve is due, directly or indirectly, to drink. But it would be monstrous for us to argue that therefore we have no duty to help. To put it at the lowest, which of us is so surely right that we are willing to be judged according to our deserts? Does the Heavenly Father bestow good gifts only on the worthy? If so, we should be in a lamentable case. To refrain from alleviating suffering because that may be connected with sin is unchristian.

Again, even if we decide that workmen are grievously wrong in not accepting available work on terms laid down by properly constituted tribunals, that does not implicate thousands of those who suffer. It is not true that all the unemployed are of that description. There are many—many as true-hearted and sincere Christians as those who read these sentences—who would be glad to get work and have it not. And what of the wives and children? Is anyone going to visit his displeasure with some men on them? No decent man, and certainly no Christian, has descended so far as to say that a hungry child, barefoot and halfdead, shivering with cold, or a mother half frantic because she has no means to help her sick child, should not be helped because the father or husband has erred! But the other man's case at its worst, and we still must help.

There are those of our own brotherhood who are in deep need. There are children of our own Sunday Schools who lack. We simply cannot refrain from helping such, whether or not we hold the view that their necessity is connected with the actions of others of which we cannot approve. If there is any truth in our oft-repeated statement that a call of God is a recognised need and an opportunity for service, then God insistently calls now to his people.

We do not believe that there is a member of Churches of Christ who, if he saw before him a child shivering with cold or famished with hunger, would withhold assistance. What is needed is that we all realise the situation. We do not think the deepest poverty does not come into the line of our vision; our children are well clothed and beautifully fed; our neighbors look prosperous—and so we go on in our happy, careless way. But others starve; whole families crowd into a room or two, bereft of furniture, all or nearly all having been sold to pay for food. Let us think of that as we sit down to our well laden tables or enjoy a luxurious evening in front of the fire.

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Every worker in social service is distressed in soul because, do what he will, he cannot give more than a small fraction of the relief that should be forthcoming.

We trust our readers meditated upon the appeal made by Will H. Clay in our last issue. Many members responded well to the call from Tasmania. A number of our churches are now at regular intervals (once or twice a month) taking offerings for benevolent work. Most of these are taking evening offerings. Individual members are sending old but useful clothing, and some are giving articles of food. There is great need of all kinds of help.

We are well aware that a fear or danger will be that money given for benevolent purposes will affect offerings for brotherhood work. We cannot think this danger a sufficient reason for neglect of the example and precept of our Master. A proper statement of the case, and a little education, could easily be made, so that members would realise that they were making an extra effort, and that they should not withhold from other funds in order to help our own unfortunate people. Take our brethren properly into confidence, and we think they will not fail.

It would profit us to consider afresh how much religion consists in just such practical work of beneficence and helpfulness as is now before us. Our Master's life is epitomised in the saying that he "went about doing good." He had compassion on the needy, and gave himself much to the relief of their physical distresses. His example is our ideal. More, he has made it the very test of our discipleship. One inspired apostle has told us the futility of that discipleship which ends in words, "Be ye warmed and filled." Another has bluntly told us that it is useless to profess to love God if we do not love our brother. Highest motive of all—our blessed Lord says that good to others is good done to himself. To neglect them is to spurn him. Imagine the Master at our door, hungry and in need. With what joy would we all welcome him in and minister to him! We cannot literally have that privilege. But the poor—those he is willing to own as his representatives—are all around us, and we can help them. Our gracious Master says to the disciple who has caught his spirit: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

BUILDERS.

Isn't it strange
That princes and kings
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?
Each is given a bag of tools.
A shapeless mass,
A book of rules,
And each must make—
Ere life is flown—
A stumbling-block
Or a stepping-stone.

—H. L. Sharpe.

His Three Mistakes.

The man whom God called a fool.

"But God said unto him, Thou fool, thy night thy soul shall be required of thee."—Luke 12: 20.

God called this man a fool. What was his folly? The late Professor Alexander Hislop, a saintly doctor of things divine, who taught us students out of the book of his own soul, gave us one day a homiletical division of this man's folly which may be new to most of us. Said he, "This man's folly lay in his making three mistakes: in mistaking (1) his body for his soul, (2) man for God, and (3) time for eternity."

He mistook his body for his soul.

So said my teacher, and you can see his reason for saying it. "Soul," said the fool, "thou hast goods; soul, eat, soul, drink!" And yet I am not quite sure of this. Was it not veritably his soul he sought to satisfy thus? He was trying to satisfy himself, it was himself that ate and drank. Eating and drinking are after all spiritual exercises. Certainly this man was egregiously confused about his soul; but his real blunder had to do with the kind of food wherewith to nourish that soul of his. He fed his soul improperly. He thought that barns, corn, fruit, carpets, silks, furs, money, could satisfy himself—a very stupid calculation. And what is the proper food for the soul? Learn this of Christ Jesus! "My meat," he said, "is to do the will of him that sent me, and to finish his work." And what is that will? It is the "Kingdom." And does not Paul tell us that "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost"? Is not this clear? If we would be nourished in the life that is life indeed, we must crave these foods and insist on getting them, saying continuously to ourselves, in business, in our homes, and in our duty as citizens, "Here and throughout I must have righteousness and peace and spiritual joy, or else I starve!"

There is no mistake about the second of this foolish man's three mistakes.

He did indeed mistake man for God.

The awful significance of the laws that carry the stars and the most ancient heavens, and kings and shoeblacks, in one plan and system of Providence, had shrunk for him to the one little point of his own self-sufficiency. The sentence that "Man proposes but God disposes" had dropped from his theology—or rather from his poor philosophy, for he had no theology. The first and the final word is always with God. No matter what we plan or build or destroy, scheming for ourselves or others, or against others, God always has his say, and will have it his own way only. Do we fear that this is an oppressive doctrine, that it tends to suck the marrow from human independence and initiative? We must not be thus apprehensive or burdened with the implica-

tion of Fate that seems to lurk in it. Our fathers, who had such a conviction of God's absolute intermeddling with his creatures that nowadays it is fashionable to cry out in horror or testy scorn of what is called their Calvinism, were in the field of practical life men of such independence, courage and initiative, as are not surpassed in the history of our tribes or of any other nation. They drank freedom from their assurance that God will have nothing to do with anything of ours that is not along the line of his own just and loving will; but also that God will prosper everything of ours that consorts with that will. Is it not a cleansing comfort to know that God will break in pieces all the schemes of his selfish pride and strike with his pure lightning the towers of his foolish self-sufficiency, and will continue to work to save me, even though it be as by fire? And is it not a consolation to know that nothing we do, or suffer, or attempt, in the light of what we sincerely believe to be God's will, can come to naught, but shall be blessed and completed when, in God's good way, the work of our hands shall be established upon us and adorned by the beauty of the Lord?

In the third place.

This man did mistake time for eternity.

"Many years!" said he; and that night the "many" shrank to a moment and then burst in the blaze of eternity, final and infinite. So busy was he on that little island of time, prospecting its handful of acres, laying it out, building his puny tower of Babel, when lo, from the great tides of eternity's ocean one little wave rippled and swirled and the island went under! Let us learn from this to be wise! It is not always easy to recollect that we too are thus surrounded by the great sea of eternity. The little island of our daily life is so clamorous with temporal affairs, so banked about its shore with interests that hide the ocean, that we tend to think of it as our abiding stage and home. I hardly like to suggest that at every turn of the day's work we should keep stalling our heart with the reflection that we never know when death shall fall upon us and to-night be that night! I admire Spinoza when he says that "the free man thinks of nothing less often than of death." But do not think of death! Think often of eternity! And that is the shining background, not only of death, but of our birth as well, whence we came at first "from God who is our home," and whither we look to pass when God says, "It is the high time now for this child of mine to be committed from his pilgrimage and the barns of earth to the ease and holy mirth of the further mansions of that House of mine in which his soul has already had its habitation."—Dr. A. Boyd Scott in "The British Weekly."

Aspects of Life in Relation to Religion.

Life and Active Idealism.

W. R. Hibburt.

It is sometimes asked if Jesus Christ has anything to offer to the honorable, cultured, refined, and respectable people, who do not swear, or gamble, or indulge in intoxicating liquors, or follow after lust. The answer is an emphatic Yes. Jesus Christ is able to offer them the thing they need most—life.

Life rather than words is the accent of the gospel. Jesus translated his "intellectualism" and his ideals into life. Jesus for instance never labored his views about God; never reasoned and theorized to man about God. He lived and said, without words, "This is life in my Father's kingdom." He also said, "No man cometh unto the Father but by me." He showed them a life, the living of which drove them back upon God.

One of the most encouraging signs of our times is to find broadcast lofty ideals, and those with kindred ideals organising into societies. The need, however, of the world is not the multiplicity of such societies, but for the ideals to be translated into active idealism and for active idealism to be fashioned into life. This is the challenge of the gospel of Christ. Paul achieved it to the extent that he was able to say "Not I, but Christ, liveth in me." W. T. Stead, a man of far-reaching purposes and ideals, realised the need of it, for just before leaving on the ill-fated "Titanic," during a visit to Hoxton Guild, he said, "I learned in prison that I must be a Christ to others." Stanley Baldwin, speaking at Leeds, referring to characters in which Christ had become flesh again, said, "Churches might rise or fall, but the influence of such lives would go on for ever, and it was by the light of such lives that the redemption of this world would ultimately come. They would survive persecution, derision, coldness and spathy, and it would be by a succession of such lives that the kingdom of heaven would come on earth." Ramsay MacDonald, speaking at the anniversary of Christ Church, London, did honor to a valiant servant of God, saying, "I know of no man who in his work and character holds up more clearly than does Dr. Meyer 'the beauty of holiness' joined with robustness of his creed and the tenacity of his convictions." Continuing he said, "The life of the world needs the perpetual stimulation from the testimony of earnest men and women. Idealism can only be maintained by being translated into action." The claim of apostolic succession has little to its credit, but the succession of Christ-like lives down the years has been the world's stimulus. With all a preacher's preaching many believe that his permanent contribution is the projection of his consecrated personality out into the world.

It appears to many that Christianity can

make no further impact on the world until the church intensifies its life. Merely pointing the way, and at times hammering away on the anvil of truth, has ceased to advance the kingdom. The new method of apologetic and the real task of the church is not so much to defend a position as to offer a positive interpretation of the facts of life in the light of Christ.

There are indications of cycles in the world's history; there certainly have been cycles of thought when stress has been laid upon a certain phase of truth. This appears to be so in the case of the facts stated in the text "I am the Way, the Truth and the Life." The Acts of the Apostles provides abundant proof that Christianity was thought of as a Way. There are indications that the first and second centuries at least emphasised Jesus as a Way. The emphasis gradually shifted to Jesus as the Truth. Men began to define truth, and to fix it in exact words and creedal statements until we reach the centuries when truth was more or less fossilised. Then came the re-

volt and men have been gradually making truth live until it is restored in the Person who said, "I am the Truth." In our century the emphasis seems to have shifted to the third term "I am the Life," it being required that Christ and Christianity be interpreted in terms of life.

There is a difference between lived truth and thought truth. Some men take up a smug position because they have merely thought about truth; others a contented life because they hold certain ideas. It is not sufficient to exist on ideas, or to measure your life by thought truth, it must be actualised truth—ideas made active. Jesus embodied truth—he was no idealogue. He challenges us to live "up to" and "live out" the truth. There is no truth worth having that is separate from the hearts of men and life. To live in the abstract is to live without action. Stanley Jones, whose recent books have aroused us to an active idealism, says, "Abstract beauty is tiresome, but a beautiful face never is. Love read about and extolled may disgust, but when love meets us on a person it is different. Religion may seem the driest thing in the world, but when religion comes to us bending on lowly service, healing our wounds of body and soul, speaking to our drooping spirits, and making them live again, and showing us the Father, then we bow at the feet of religion for ever captivated."

The Blessing of Public Worship.

Geo. O. Tense.

It was indeed divine wisdom which led Jesus to establish a church in order that his loved ones might come together for the blessing public worship affords. In providing this means of assembling together, Jesus paid heed to the natural desire of true Christians to gather together for mutual comfort. It is not to be disputed that in the relationship between Christ and the believer there is the natural corollary of a definite relationship between believers, and we may say between believers and a needy world.

The writer of the Hebrew letter urged Christians not to forsake the assembling of themselves together (10: 25).

Believers should assemble themselves together for their own good. The ideal of fellowship is conspicuous in the religion of Jesus. From fellowship there comes strength, for fellowship means sympathy. The believer who refrains from regarding himself as a part of a whole, and regards himself as an individual unit, will be like the live coal taken from the fire and placed upon the hearth alone. In a few moments it has gone out. But when attached to the whole, the warm, red glow of fellowship keeps faith and love alive.

Believers should assemble themselves together for the good of others. That is, other believers. The purpose of the assembling together of God's people is not

that the believer may receive a blessing only, but that he may also give a blessing and be a blessing to others. He has something to give as well as to receive. Without a mutual receiving and giving, the believer's spiritual life is impoverished. The victories of the past week, the temporal and spiritual blessings of the past week—what strength and encouragement to the brethren the recital of these are! When gathered together on the Lord's day let the possessor of a blessing tell it to another, and thus give as well as receive.

Not alone will other believers be blessed by the assembling together of God's redeemed ones, but they also who are not believers. Every public meeting for worship is an act which honors the name of Christ and which holds Christ up before the world for which he died. A public service of the church is a means of making the gospel of Christ more accessible to needy men and women. In the thought of the Lord's supper it is witnessing to the fact of his death without which no man can be saved. In that we have stated the most wonderful fact in the world, that Jesus came into the world to die for sinners. "In that while we were yet sinners, Christ died for the ungodly." Precious truth! an eloquent testimony to which is found in the bread, the emblem of his broken body, and in the cup, the emblem of his shed blood.

Religious Notes and News.

The first number of "The United Aborigines' Messenger" has been issued. It is published in the interests of the Australian Aborigines Mission and the Gospel Mission to the Australian Aborigines (now happily amalgamated).

PROTECTION AMIDST PLAGUE.

A remarkable instance of divine protection, and of opportunity for Christian witnessing amidst circumstances of danger, is contained in a communication from W. Perry Horton, of the Ceylon and India General Mission. Mr. Horton says: "For several months past, Hinduppur, a South India town of some 14,000 inhabitants, has been enduring, as the people believe, the cruel wrath of Maramma, goddess of cholera. Sacrifices have been made with all due ceremonial, but without avail; she will not be appeased. Many people have been stricken down, many have died. To-day, the town is empty. The houses and streets are desolate and silent. The inhabitants have fled, terror-stricken, to the fields, where they are living in temporary huts and hooties. The Christians alone have remained in their homes, trusting the God who made a difference between the Egyptians and the Israelites, when Egypt was plagued long centuries ago, to protect them in this danger. Some of the Christians have bravely gone to the plague-stricken, ministering comfort and help. God has honored their faith. Not one Christian has been struck down, greatly to the amazement of the heathen and Moslems around."

WITH REGARD TO SUNDAY.

The Bishop of Gipsland is under no illusion with regard to the modern attack on the Lord's day. He very pertinently asks what would be the result if Sunday were wholly given to secular pursuits and especially to golf, tennis, football, and pleasures of that sort? Would it be a wholesome and beneficial thing for the nation if the churches ceased to exist, as would necessarily be the case if every one acted as the Sunday pleasure seekers do? Life is disorderly and precarious enough to-day, but if the churches and their influence completely disappeared, what would it be like? Somebody has suggested that "a perfectly sanitary, well-fed and well-housed world, without religion and the church, would be very much like an efficient and up-to-date Zoo." Indeed, recent experience suggests that there is nothing else except the Christian gospel to save us from hard, selfish materialism and sting, parasitical self-complacency. We commend these questions to those who by their actions and influence are contributing so largely to break down the guards of the sacred day.—"A.C. World."

METHODISM IN ITALY.

Numerous questions are being asked and are remaining unanswered, such as, "Where is the nation going? What will happen in the future? Has the Roman church captured Mussolini or is he using the church?" To enter into a general discussion on these points would be futile. But certain things are emerging. The cardinal principle of Fascism is unity even to the elimination of self-interest. The welfare of the State must be paramount.

"Three things," says the Dove, "are essential to the well-being of a nation. The monarchy, the Church, Fascism." To give even an outline of all that is implied in the latter would take too much space. One can here only deal very briefly with the Church.

There is a great revival in church attendance; many Roman Catholic churches are filled at the principal services. The Confess has returned to the schools and public buildings, and is carried in the streets in public processions. The church is raising its head, and one regrets to add, showing its teeth. Already pamphlets are issued against evangelical teaching. Workers in out-

lying districts have been hindered, even persecuted, and in some cases the meetings have been stopped and the meeting places closed—indirectly by political agents, but through the machinations of the priests, who see power returning to their church. A prominent Roman Catholic preacher recently said from the pulpit: "The day is approaching when the heretics shall be annihilated."

Many priests and prominent Catholics are anxious to break away from doctrines in which they have lost all faith. Some of their ex-priests are now active workers in our church, and even in our ministry. Among the 51 new converts added to the Wesleyan church in Rome last year there are some most interesting and significant cases. One is an ex-Carmelite friar who will be a great asset to the church as he is a most eloquent preacher and a devoted worker.—"The Spectator."

THE CATHOLIC REVIVAL.

The French Protestant papers are more perturbed than the English ones at the recent developments in Rome, and perhaps with better reason. For certain recent happenings in a French Colony have made it pretty clear that Rome will give no liberty to any religion but her own when she has the power of veto. The restoration of the Temporal Power to Rome is, after all, a political and not a religious matter, and most likely carry painful consequences. History throws a good deal of light upon what may be the character of these consequences, and it is well to be wary. A great celebration of "Catholic" emancipation has just been held in London, and it was memorable for one speech of a Roman dignitary. He put out this "feeler."

"The Sword Divides: The Cross Unites."

There occurs in the very fine eulogium addressed by His Excellency the Governor-General to the memory of Anzac on Thursday, a passage so expressive of the transcendental power of human feeling that it is worthy of being taken from its context and enshrined in the memory. It is a pen-picture from the famous battle-ground of Cambrai, immediately after its capture, following four years of German occupation by the British in 1918.

During the occupation, the Germans had established a great military hospital to which the wounded of all nations had been brought from time to time. "Thousands had died there. "One evening," related His Excellency, "I went out to see the cemetery.

"It was a beautiful spot, a former nursery garden, and in an area of perhaps six or eight acres lay the dead, thousands of all nationalities, and there was no distinction made between any of them. Here were English, French, Germans, Italians, Russians, the men of Australia, New Zealand, Canada, South Africa, India—all alike—each with a small cross at his head, with his name and regiment carefully inscribed. At the west end of the cemetery there stood a colossal cross, and on it was written in four languages, these words: 'The sword divides: the cross unites.' And, as I stood there, that evening in the softling sun, the shadow of this great cross was spread out over the whole length and breadth of the cemetery, and under the shadow of that cross lay the men of different nations, all gathered together. And, remember, it was a German general who had planned that wonderful scene!"

It would be difficult to imagine anything finer in the literature of humanity than this. There

is only one man in England, said this prolate, who is not free to choose his religion, and that is the King, who, according to the Constitution, must be a Protestant. Give him his freedom of choice, they say. So we also say. It is an odd thing that the King must be an Anglican in England, and a Presbyterian in Scotland. Such is the anomalous position under a State Church conscience. The Catholics, however, have something else in mind, nothing less than a Catholic King and a Catholic State. And would there be any objection then? "Sain of today is part of the answer.—"A.C. World."

FOUR OUNCES OF LANGUAGE.

The "Times" once enthusiastically eulogized Mr. John Bellows's "Pocket Dictionary of the English and French Languages" as a "valuable six ounces of language." Other papers termed the little book a "triumph of brain work and printer's skill." But there is a much more wonderful triumph extant. The smallest Bible in the world, which goes easily into a vest pocket, weighs hardly four ounces, binding included! The library of 60 books in its marvellous miniature is a masterpiece of art and science. The sacred libraries of uninspired manufacture, The Mongol Bible, at which the devoted Gilmour was so astonished, requires a train of several camels to carry it, for it consists of some hundreds of great volumes. This is one of the difficulties of that Buddhism with which a few Englishmen are said to have been bewitched. These deluded beings will never do more than begin to study Buddhism, if they ever really begin at all. For there is neither beginning, middle nor end anywhere to the sacred books of the much-vaunted Oriental cult. Its literature is a mass of inconceivable quantities, like a wagon-load of Atlasian creeds. There is nothing burdensome about the Bible. It is the most portable of the world's great books. Men need a religion which they can carry about with them, and Christians have it. They can carry the letter of it in their hands and the spirit of it in their hearts.—Selected.

is here no attempt to parody the scene with grandiloquent phrase. In the simplest language the speaker has described a picture before which few can stand unmoved, or fail to be uplifted. It is that spiritual quality of humanity, common to all peoples, which rises supreme over the grim and tragedy of worldly affairs. It embles men and deeds. It knows no frontiers or races. It is a divine commonwealth embracing as at Cambrai, all nations.

All over the battle-fields of the Great War there were to be seen hundreds of such instances of man's humanity to man. One could wish that some historian could rescue them from a general oblivion and publish them to the world. Their influence upon the side of universal peace might conceivably be greater than the studied controversies upon politely expressed but vague and tentative formulae. It is the human touch in general affairs that lifts people out of their individual preoccupations and personal isolations, and inspires them to think of their fellows. It is the humanitarian gesture from one nation to another that brings them together, and accomplishes far more in the settlements of disputes than victory in argument or adroitness in diplomacy. Such gestures draw their inspiration from the people.

One feels grateful to His Excellency for one of those moments of exaltation in which great ideals are born. That many are lost in the press of material urgencies is true. But the cumulative effect of those that survive is a leaven that refines and uplifts humanity. "The sword divides: the cross unites." It should also be remembered that words may have the cutting sharpness of swords. From a leading article in "The Dominion" (N.Z.).

The Forsaken Christ.

The greatness of our Lord's sufferings.

Alan W. Garland.

Jerusalem was preparing for one of her great fast days, as the Passover feast was almost due. Already many had journeyed from the country, and the city presented rather a crowded appearance when a procession the centre of which appeared to be one riding on an ass entered it. The display was fervent as the people hailed him their King. Had one, with the spirit of prophecy, then stood forth to tell that great multitude of the scenes in which they would take part before that eventful week had ended, he would have been scornfully thrust aside. No ear would have listened to his words. Soon now would Jesus be crowned, and once again a King would reign on David's throne. But, as if he had in the north, the change comes all too quickly, and following the disaffection, who had probably built all his hopes on that demonstration, Jesus is soon forsaken.

Jesus had foreseen and foretold that he would be forsaken by His Disciples.

In the gathering gloom of those closing days he had tried to point the disciples to the cross to soften the blow for them when it should fall; but they had been so slow to understand. Even in the upper room they were dull, and did not comprehend the meaning of that supper, or of the words which Jesus uttered. When they were going to Gethsemane and Jesus had more clearly told them that they would be offended because of him, and that he, their Shepherd, would be smitten and that they would scatter, with characteristic impetuosity Peter had vowed to remain firm, to stay by his Master's side. But Peter failed Jesus, first of all, in his need of human sympathy. He could not watch with Christ one hour.

At last the testing time came. Jesus had conquered at Gethsemane, and had awakened his disciples on the approach of the soldiers who had come to arrest him. Only after Jesus had been apprehended did Peter make his tardy defence. Even then it appears rather as the working of his impetuous nature than as a result of a lifted desire to remain firm to Jesus, for almost immediately afterwards the shame of the disciples is recorded in words, the thought of which must have scarred through the mind of Jesus like a hot iron. "They all forsaken him and fled." That this was not a momentary impulse of which they repented immediately is shown by the fact that Peter later also denied his Lord, even after he had followed afar off. And with the casting of the disciples came the first of that agony of mind which was, if possible, even greater than the bodily agony of the crucifixion.

This, however, was but the beginning of the disappointments of Jesus, only the beginning of that agony of spirit the cumulative effect of which was to cause Jesus to die of a broken heart. The disciples had forsaken Jesus in the face of danger; but he was able to be

Forsaken by His People

at the institution of his enemies, the priests and the Pharisees. "He came unto his own and his own received him not." With these words, pregnant with tragedy, John sums up the situation. That's own people, the Jews, rejected him first of all through their representatives, the Sanhedrin, in whom Jesus was taken for examination. But not only did they reject him through their representatives, for the multitude, those who had received his blessings and had marvelled at his mighty works, now turn their backs upon Jesus. Nay, rather, they turn upon him like venomous beasts with their savage cries of "Crucify him!"

How different now the scene. Five days before all was smiling, waving of palm branches, shouting "Hosanna to the son of David, blessed is he that cometh in the name of the King."

Now from the same throats in that capricious multitude comes a different cry; where had been smiles is now rage and hate; where the branch of rejoicing had waved may now be seen the waving of violent fists as the shout rings out, "Away with him! Crucify him!" And these were his people whom he had come to save. Harold Begbie tells the story of a young Ibrahim who had explained to him at a mission station the meaning of the words of Jesus to the rich young ruler. He went away, and after many hardships had been inflamed upon him by those whom he loved he came back and said to the missionary, "I have said all. Not only have I ceased to be a Ibrahim, I have ceased to be a human being. I have been tortured to death and left were to meet my own mother or father they would not recognise me." His own received him not.

Jesus was not only rejected, not only hated by his own people, but in their blind and helle choice, Barabbas, the murderer and robber, is preferred to him of whom Pilate said, "I find

AN ARAB SAYING.

Remember, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
Is false; but it has perished not:
It leaves scars, it leaves a sting still,
And doing work for good or ill.

And the last opportunity,
That cometh back no more to thee,
In vain thou weepst, in vain dost yearn,
Those three will nevermore return.

—Selected.

no fault in this man." His people forsook him, but what a price they paid. When some of the women in compassion cried for him as he toiled along the Via Dolorosa, hearing his cry, he said to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." In his words he foretold the destruction which their choice would bring upon Jerusalem. The multitude had cried, "His blood be upon us and upon our children." Out of their own mouths they condemned, and what a punishment. The ruin of Jerusalem, the carnage of their citizens, the profanation of their temple, the destruction of their republic and the banishment for nineteen hundred years, this is the price they paid. But Jesus would rather have had a sword thrust through his own body than that his people should thus forsake him.

The tortures are heaped upon the Saviour one after another. Forsaken by his disciples and by his people, surely he can look to a Roman court for justice; but he is to experience the horror of being

Forsaken by His Judges.

Some ninety years before this time Julius Cæsar had addressed the Senate at Rome on the Capitoline complace. In that address he pointed out that fear and passion might make the senators harsh toward the conspirators, but he pleaded with them to let neither fear nor passion interfere with that justice for which Rome was renowned, and he gave instances where, in their history, justice had prevailed over these. Seeing then that Rome was so renowned for her justice surely Christ might look for support here. Pilate, the representative of Rome, must dispense justice. But Pilate seeks to evade the question by sending Jesus to Herod. The king can find no wrong in Jesus, yet hesi-

tates to release him, and Jesus stands again before Pilate. Then just those things that Cæsar had pleaded should be subordinated to justice are intruded, and become the deciding factors. Pilate becomes angry and threatening when Jesus refuses to speak. "Speakest thou not to me? Knowest thou not that I have power to crucify thee, and to loose thee?" But above all passion there was fear of the Jews, and between fear and anger Jesus is forsaken by his judges. "I am innocent of the blood of this just man. See ye to it."

Surely here is the depth of that agony of mind. The agony of the body must now come; but no more of this. Forsaken by disciples, people, and by those to whom he looked for justice. There can be no more! Alas! Jesus must drink the cup to its last bitter dregs, and feel in his spirit that he is

Forsaken by God.

With all the aided cruelties which long practice taught to the Roman soldiers to whom were given the task of crucifying Jesus, the Saviour of the world is at last raised upon the cross, the centre of that love which has been the life. Soon darkness falls over the scene. Who can penetrate the darkness of that hour? What agony of pain and desolation there is in that cry, "My God, my God, why hast thou forsaken me?" Only when the darkness of that hour is pierced can we feel so much that cost Christ to die in our stead—to become sin for us—he who was without sin.

The agony of the cross was terrible, "indeed a death by crucifixion seems to include all that pain and death can have of horrible and ghastly firmness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of unintended wounds—all intensified just to the point where they can be endured at all, but all stopping just short of the point which would give the sufferer the relief of unconsciousness." Yet these agonies now were as nothing to the anguish of his spirit in that hour of loneliness. Those who had been specially favored, his disciples, had fled. All round him was the howling, ungodly mob of those who had received his blessings, marvelled at his words, seen his miracles, and would have made him their King, now mocking and reviling him. He was the innocent victim of the cruelties of the wailing Roman Judge. All these had forsaken him.

Now with the darkness over the earth there comes a gloom over his own spirit. There is no longer a feeling of communication with God. He feels himself utterly and absolutely forsaken. He could bear the rest as long as God was with him. But he is alone, forsaken, bearing our sins in his own body on the cross. Was it that the spectacle of Jesus bearing the sins of all mankind was too awful to look upon that averted God's face? Because Jesus was bearing our sins? Or was it that his heart of love could not bear longer to look upon that scene of suffering? We cannot follow here. We dare not try to dispense that veil of darkness which so charitably hides from the mocking crowd his deepest agony. As that anguish and agony, so, too, the mystery is known to one heart alone.

We might ask, "To what purpose was all this suffering of body and anguish of spirit? It was not of necessity that Jesus so suffered, for even after his arrest he said, "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" No; it was not of necessity, but it was for love of us that he went through it all.

"When Jesus hung on Calvary
He thought of you and me;
'Twas love that held him there to be
A sacrifice for you and me."

In the Royal Gallery at Munich is a painting by Correggio of the purple-robed, then-crowned Sufferer. The rope which binds the hands of the divine victim is represented as depending over a Latin inscription, which, translated, reads:

"I have borne these things for thee.
What hast thou done for me?"

The Home Circle.

Conducted by J. C. F. PITTMAN.

YOUR MONEY.

You sent the money across the sea
That bought the Bible for young Sing Lee;
And young Sing Lee, when he had read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day,
Till his brother walked in the narrow way,
And his brother worked till he had won
Away from their girl his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long before half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend,
You started something that never shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.

—A. Price Ayres.

A TRUE STORY.

The sun was intolerably hot and heat mercilessly upon the flat, zinc roof of the little one-story office occupied by the editor of "The Weekly Sun," in a remote village of central Florida. His pet water-spaniel, "Jiggs," lay panting between the two open doors. The dog's little red tongue hung limply out of his watering mouth.

Ever so often he would look beseechingly at the busy figure by the desk, but could get no response in his questioning gaze. Five o'clock, at last! Charles Sperry threw down his pencil and said, "There, Jiggs, old boy! I'm through. Wait until I get my hat and we'll go for a swim."

Jiggs wagged his tail expectantly and trudged happily at the heels of his master. After a comfortable walk of half a mile, they came to a cool, quiet spot by the side of a "sleeping lake. Stately, moss-fringed pine trees bordered the sandy banks and tall redheaded grasses nudged over the quiet water.

Jiggs ran playfully ahead of his master, but upon reaching the water's edge he ran back excitedly, giving a series of sharp, quick barks of alarm. Sperry walked to the spot where Jiggs had been. Seeing nothing unusual, he began taking off his shoes.

Jiggs came closer and barked angrily, grabbing at Sperry's pants legs. Sperry pushed him away and slipped his shirt over his head. The dog was frantic, barking and snapping at his beloved master as he had never done before.

Sperry became provoked and struck his pet hard enough to cause him to roll over on the ground. Jiggs rose shakily, just as his master stepped out of his trousers and poised for a jump into the lake.

Like a flash, something passed in front of him. He followed the slight and sound in time to see a great, evil jaw rise from the water, and quickly close again.

A little smothered cry of pain, a horrible grinding of cruel alligator teeth and Jiggs was gone, while the water settled itself under the shadowy pines.

"Greater love hath no man than this, to give his life for his friend."—"Our Dumb Animals."

WHO WOULD DRINK?

This is the report of an actual dialogue which took place between two American citizens the other day—one of them a business man, and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend.

"Well," said the layman, with an air of finality, "prohibition is a failure, and we must get used to the idea of making America 'wet' once again."
"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied. "You know that I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me, nor pay their bills promptly."

"Will you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not so sure that anybody should drink it. I guess we're much better off without it."

—"The Record."

BILLY BRAY'S SUIT OF CLOTHES.

What a simple yet wonderful fact was that of Billy Bray, the eccentric Cornish local preacher. On one occasion he was met by a member of the Society of Friends. "Mr. Bray," said the kind-hearted Quaker, "I have often observed thy unselfish life, and feel much interested in thee, and I believe the Lord would have me help thee; so, if thou wilt call at my house, I have a suit of clothes to which thou art very welcome—that is, if they will fit thee." "Thank'ee," said Billy. "I will call, for I have no doubt the clothes will fit. If the Lord told thee that they were for me, they're sure to fit, for he knows my size exactly."

OPEN FIRE.

Oh, give me an open fire and a hook
When the nights grow long and cold!
The logs shall return the heat which they took
From the sun in the days of old.

Oh, give me an open fire and a hook!

The logs shall repeat the song

They heard from a happy little brunk

That rattled its way along.

Oh, give me an open fire and a hook!

The sunbeams of summers gone

Shall give me a light from my lognook

And fancies to feed upon.

Then, give me an open fire and a hook!

I will read what wise men write.

Both forward and back with them I will look

From my hearth on a winter's night.

—Selected.

AM IT?

Little Tommy Truffle had made a discovery, and, being of a generous disposition, was eager to share it with others.

"I is—" he began.

Mother swooped down at once on the little fellow.

"I am, not I is," she corrected.

Tommy looked a little pained; almost a little doubtful. But he was an obedient boy.

"I am the ninth letter of the alphabet," he announced.

IN TROUBLE.

Little Peter came into the house walling. His grandpa asked: "Well, son, what's up?"

"I dug a nice hole in the garden and I can't bring it into the house," sobbed Peter.

The Family Altar.

—J.C.F.F.—

Monday.

And David enquired of God, saying, Shall I go up against the Philistines? And will thou deliver them into mine hands? And the Lord said unto him, Go up; for I will deliver them into thine hand.—1 Chron. 11; 10.

Saul enquired of the witch of Endor, and perished; David enquired of God, and triumphed. The sword of God is sure; all others fail. Reading—1 Chron. 11; 8-17.

Tuesday.

Give unto the Lord the glory due unto his name; bring an offering, and come before him; worship the Lord in the beauty of holiness.—1 Chron. 16; 29.

Holiness is a beautiful thing. Men may scoff at it, but God and his holy angels delight in it. True worship requires wholehearted consecration.

Reading—1 Chron. 16; 23-43.

Wednesday.

Them also King David dedicated unto the Lord, with the silver and gold that he brought from all these nations.—1 Chron. 18; 11.

Worldly-wise conquerors appropriate the spoils of war to the strengthening of their kingdoms; but David dedicated them to the Lord. He would be called a fool by the former, but he knew in whom he could trust. Here is a lesson for the wealthy.

Reading—1 Chron. 18.

Thursday.

And King David said to Ornan, Nay; but I will verily buy it for the full price; for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.—1 Chron. 21; 24.

David understood the spirit of true worship. Sacrifice and self-denial are inseparable. Too many get their religion as cheaply as possible, but it is not worth having however much they may get.

Reading—1 Chron. 21; 1-26.

Friday.

Four thousand praised the Lord with the instruments which I made, said David, to praise therewith.—1 Chron. 23; 5.

A study of the means of praise recorded in this and other chapters fills one with amazement at their magnitude. The spirit of devotion underlying it all is very beautiful. Nothing is so good for the Lord's service.

Reading—1 Chron. 23; 1-6; 21-32.

Saturday.

And thou, Solomon my son, know that the God of thy father, and serve him with a perfect heart and a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee; but if thou forsake him he will cast thee off for ever.—1 Chron. 28; 9.

Solomon's reign verified both phases of this wise admonition.

Reading—1 Chron. 28.

Sunday.

Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father.—2 Chron. 3; 1.

Moriah was the most sacred spot in all the world to the Jews; from Abraham's trial of Isaac to the temple, with all its history.

Zion stands with hills surrounded—
Zion kept by power divine;
All her foes shall be confounded.
Though the world in arms combine.

Happy Zion, what a favored spot is thine!

Reading—2 Chron. 3.

Prayer Meeting Topic.

May 22.

THE CALL OF HARVEST.

(Matt. 9: 35-10: 15.)

W. Waterman.

Jesus had just been rejected finally by his fellow-townsmen of Nazareth.

Jesus Carries on His Work.

Notwithstanding that these men rejected him, Jesus, he said, "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Instead of giving way to despondency, our Master withdrew to obscurity but more fruitful fields.

Why did these multitudes flock to Christ? He knew that it was because of their need of teaching and comfort. "And when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." These ignorant multitudes were despised by their leaders and neglected. Therefore, instead of marvelling at the hosts, as we would, Jesus said, "It is a sad sight. He was as the good King among his oppressed people."

His Disciples as Prayer-Helpers.

Jesus realised how few helpers were the rural haterd of him, and how soon he must die at their hands. How much to be done, in how short a time! and how few to do it! "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few—pray!" He raised the sympathy of their prayers, therefore sets a fitting and inspiring about it—the only way to meet the burden."

The Disciples as Apostles.

Up till this time Jesus had worked alone. His disciples had been but disciples, i.e., learners. Now, as a result of these prayers, Jesus takes them to himself as "apostles" (Mark 6: 30). This is his "first step in the organisation of his worldwide kingdom." How great a movement can begin in how small a prayer meeting!

Notice how Jesus calls and commissions them. First he endows them: "And when he had called unto him his twelve disciples, he gave them power, Luke adds, "and authority" to heal all manner of sickness and all manner of disease." Jesus never calls you but he first endows you. And if he endows you, he will call you at last to account for your use of your endowment. His gifts are usually simple. To these apostles he gave, in fine, but the power to do good. We all have this power; and therefore should be busy in well-doing.

Next, Jesus organises them. No church work should be haphazard. All workers must coordinate their efforts. So Jesus organises his disciples "by two and two" (Mark 6: 7). Matthew shows us the complex by name. These twelve men are an interesting band; they were mainly young men (Jesus, aged thirty-three, calls them "little children"); they had little to recommend them to, but much to antagonise, those to whom they were sent; with the exception of a few they are unknown men, whose worth, to this day, Jesus alone knows; and last, they were in secular matters as widely opposed as publicans, the creatures of Rome, and zealots, the anti-Roman agitators. But at the call of Christ they forget their temporal differences. And they were, anyway, "the glorious company of the apostles." Till death they were faithful to their Organizer.

Finally, when endowed and organised, they are called: "These twelve Jesus sent forth, and commanded them, saying, Go . . . and preach, saying, The kingdom of heaven is at hand." So when you pray "The Lord of the Harvest that he thrust forth laborers into his harvest," be ready as these men were, to be endowed, organised and sent yourselves.

TOPIC FOR MAY 22.—"FOR SAKE OF AN OATH."—Mark 6: 14-22.

Our Young People.

Conducted by W.M. GALE.

ONE OF THE BEST LITTLE BOOKS ON BIBLE SCHOOL WORK.

Every Bible School worker, and especially leaders, should endeavor to read frequently books on the Bible School, the scholar and the teacher.

A little book of pocket size that has more than an ordinary amount of "meat" in it is "A Bible School Vision," by P. H. Wechsner. It sells at the Austral Publishing Co. for 1/3. Within its 123 pages is packed a vast amount of information that every superintendent and teacher should have. Workable plans are outlined for special days in the school. One chapter is given in "Bible School Problems," another is entitled "Securing and Holding Attendance." Every superintendent should read the twelve pages on "The Superintendent"; it is a challenging chapter. "The Adult Bible Class" is an invaluable section to workers amongst senior classes and Bible Classes. A fine chapter to read at the teachers' meeting is one entitled: "Officers." Most of our schools would benefit by a study of this very subject. In fact, a chapter a month read and discussed at the regular teachers' meeting would regenerate it, and make it one of the brightest occasions on the school calendar. One thing is sure, the school where this is done will date its new lease of life from the beginning of such a study circle.—W. Gale.

MORELAND PUTS IN A TRAINING CLASS.

Moreland, Vic. has formed a young men's training class, under the leadership of Mr. J. E. Wells. An encouraging commencement has been made. It is hoped by this means to develop and train leaders amongst the young men. This takes the place of the K.S.P. club.

THORNBURY LADS AND TASMANIAN RELIEF.

Charlie Page, of Thornbury, Vic. approached the preacher for permission to work up a concert for the relief of Tasmanian flood sufferers. With the help of other lads and the assistance of some seniors, a concert was held. It is very gratifying to note that the lads were able to hand over £12.—Well done, boys!

SHEPPARTON BRANCHES OUT.

Bro. Lars Larsen, preacher of the Shepparton church, Vic. organised a new Bible School of twenty scholars at Shepparton Park, three miles out of town, on April 11. Three young people from the home church will staff the school, a fourth assisting with the violin. The names of the "grown ups" are, left to right: Bro. Lars Larsen, Sister E. Dale, Bro. A. Bull (violinist), Bro. H. Bullen (superintendent), Sister H. Dudley.



New Bible School at Shepparton Park, Vic.

BIBLE SCHOOL NIGHT AT GOSPEL SERVICE.

There is a need in some districts for something definite to be done to secure the attendance of Bible School scholars at the gospel service. By encouraging ever increasing numbers from the school to become regular attendants at night, we greatly increase the opportunities for decision for Christ on the part of our scholars.

Plan ahead for at least a month, to secure the attendance of every teacher and scholar above the kindergarten or primary department. Secure

Time is stolen by Laziness,
 Trying is stolen by Carelessness,
 Truth is stolen by Falsehood,
 Temper is stolen by Crossness.

the co-operation of every teacher in visit and ask parents' permission for each scholar's attendance. Set apart seats for each class and mark position with ribbon sash and name of class. Arrange for classes to meet in school and march with teacher, class after class, into allotted positions. Make special mention of the classes with teacher and every scholar present. Secure a senior boy to read Scripture, and solo or duet from senior girls. Give appropriate address. At this meeting stress the attendance at every gospel service. Quote a number will be found who will become regular attendants. Ask teachers to greet and watch for their scholars at least for a few succeeding nights. This is also helpful where a school meets apart from the place of regular gospel services; it will accustom their little feet into the desired track.—W. Gale.

SOME SENTENCE STIMULATORS FOR BIBLE SCHOOL LEADERS.

After all, the pastor is the one man with major responsibility for the success or failure of the Sunday School. The school's efficiency will not rise much higher than the level of the pastor's vision, the intelligence and tactfulness of his leadership.

"But our superintendent is such a sneering man." Good! However, Engineer Sincere has ditched many a Sunday School. To his sincerely let him add a book a month on Sunday School organization and administration.

Common sense often bridges the seeming chasm between Bible lesson and holy life.

The Sunday School that still sings "Hear the pentec dropping" is penny wise and pound foolish.

Tact and contact are the teacher's twin graces. Tact means "touch" the ability to handle difficult situations, the fine art of common sense. By the same token, contact should mean "touch with" or ability to understand, the fine art of sympathy.—"The Lookout"

A SUPPLICATION.

O Lord, before thy throne I come—

A supplication in my heart—

And thou who see'st all things there,

Grant of my prayer at least a part.

I would not ask for worldly gifts,

For worldly glories have their end;

But this, my prayer, above all things,

I pray that I may be a friend.

I pray that on life's transient way

To some poor wanderer I may give

A helping hand, a cheering word,

Imparting strength anew to live.

I pray that when my life is spent,

When earthly tears have ceased to flow,

Then I may hear beyond the skies

"The words, "You helped me on life's way."

—Dolly G. Caldwell.

Here and There.

Bro. F. T. Saunders, after a prolonged absence in Queensland and N.S. Wales in the interests of the College of the Bible, returned to Melbourne last week.

The monthly meeting of the Victorian Christian Endeavor Council will be held on Thursday, May 21, at 8 p.m., at 125, Col. St. Mrs. Allison, State Intermediate Superintendent, will address the meeting.

The following telegram from Queensland came to us on Tuesday morning: "Harrisben-Arnold mission Rudron still most encouraging; seven deacons Sunday night; site purchased, new building commencing this week—Payne."

At Bankstown, N.S.W., meetings during April were encouraging. Three young women confessed Christ. A lantern lecture by Bro. Watson on April 23 was much appreciated. Bro. Way commenced his holidays on May 12; Bro. Puffet is taking the service in his absence.

A letter from Bro. A. L. Gilson, posted at Auckland on 20th inst., reported a moderate passage across from Sydney, but as they approached New Zealand east the sea was much rougher. Mr. and Mrs. Gilson had enjoyed the fellowship of the folk in Sydney and of their fellow-passengers and hoped to have a pleasant time with the Auckland brethren.

Meetings at Hurstville, N.S.W., are well maintained. On Sunday afternoon, May 12, there was a special service by the scholars in honor of mother, a building crowd, heart-searching address by the evangelist. In the evening the meeting was again crowded. After Bro. Flood's message on "Mother" a girl from the Bible School made the good confession.

The work of St. Annand, Vic., is now encouraging. A hundred persons were present on Sunday night. Three confessed Christ. Bro. W. E. Jekel preaching. Attendances are increasing. The Sunday School is growing. On Tuesday the following telegram reached us: "Fair meetings Jekel-Withers mission; excellent Sunday and four decisions to present at B. Day."

The committee of preachers' President Fund has allotted the usual subsidy of 8/- in the 21 on all contributions made during year 1928 to the Endowment Fund, together with interest at the rate of 3 1/2 per cent. per annum on the total amount of contributions and subsidies. Contributors are asked kindly to forward pass books to the secretary about end of July, and entries will then be made.

Mill End church, S.A., is just on twenty-one years old. 1,271 persons have had membership in the church. It is interesting to note that nearly 800 have been added by faith and baptism. There is the splendid record of an average of 69 additions per year. The church was formally organized by Bro. T. J. Gore on May 31, 1908. Bro. D. A. Ewers, the first preacher, did a great work. His son, Bro. W. L. Ewers, is the present teacher.

At Tempe, N.S.W., during the last two weeks seven have been added by faith and baptism. Last Lord's day there were record meetings: 20 present at Junior Endeavor, 72 at morning service, 113 scholars and 12 teachers at Bible School, and 112 at gospel service, when five were baptised. Already the building is far too small. The church is looking for a loan of £1,000 to allow it to complete the building. The Band of Hope is well attended, the average being about 100.

It is interesting in the mission at Mont Albert, Vic., is increasing. There were good meetings every night last week. The children's meetings on Tuesdays and Thursdays are acting as a good advertisement as well as instructing the children. Bro. Thomas spoke on "The Holy Spirit." Bro. Thomas spoke on the "Holy Spirit." Large audiences characterised the whole series of meetings. The messages were inspiring and helpful. On Sunday night last there was a great congregation. Bro. Forbes preaching. Six minor scholars in the Bible School confessed their Lord. After the invitation there was a floral distribution, when every mother received a bouquet of white flowers. A large show-bouquet was presented to Sister Mrs. Lacey, who is 79 years old.

At Chatswood, N.S.W., on May 12, great meetings were held. In the morning Bro. Leach, from Hurwood, gave a message on "Personal Work." At four o'clock a united men's rally was held, when the building was crowded. The speaker was Mr. Parks, ex-superintendent of Police. His message dealt with the vital issues of life. Solos and quartets were rendered by men of the various churches. At the conclusion all journeyed to the Presbyterian school hall, where refreshments were enjoyed. At night Bro. Whelan gave a Mothers' Day address to a fine audience. At the conclusion he made the great confession. Collection for Tasmanian relief, £12 5/-.

At South Kensington, N.S.W., during the past month the average number of communicants constituted a record. Gospel services are largely attended. On May 12 the Mothers' Day service in the afternoon was most successful. Mr. Frank Gray, boys' secretary, Y.M.C.A., addressed the children. At night the chapel was crowded. A girl from the Bible School was baptised, and after S. J. Smithgate's address on "Motherhood and the Cross" five made the good confession. Included in this number was Sidney Bagley, son of late Bro. Thos. Bagley. The church regrets the passing of H. B. Hitchcock, one of the "Kookaburra" victims, who was a regular attendant at the services.

Bro. F. Collins, president of the Tasmanian Conference of Churches of Christ, in acknowledging drafts from the Victorian Conference Secretary towards Tasmanian flood relief, writes as follows: "Please convey to the brotherhood the grateful thanks of the Tasmanian people, and of the Launceston and Tassery members, especially, for a magnificent response, at short notice, is a wonderful tribute to the spirit of brotherhood which exists among our people. Every penny of the money is urgently needed, and will be used in best advantage." The fund all amounted to £13 17 2. An acknowledgment of all amounts received to date is made on page 314. The Conference Executive and the Social Service Committee are grateful for the very prompt and splendid response.

At Wallaroo, S.A., since the storm of Monday, May 6, blew down the tent, the mission services have been conducted in the chapel. While this has resulted in smaller meetings, great interest has been maintained. During the week there were four conversions, two restorations, and two previously baptised have decided to unite with the church. Good meetings were held last Sunday, when six were received into membership. At the breaking of bread Bro. Heller addressed a good meeting on "The Meaning of the Lord's Supper." In the evening, after an excellent message from Bro. Heller on "The Conversion of a Great Sinner," four made the good confession. Cabinet Minister, four made the good confession. During the week the message in song was delivered beautifully by Sisters D. Pearce and E. Doley and Bro. A. Doley, L. Evans and J. Andrews.

Last Monday evening the church at Brighton, Vic., celebrated its 50th anniversary celebrations. After tea there were greetings to and responses by some of the past members. The public meeting was addressed by Bro. W. Clay, and an offering was taken up for social work. On Tuesday evening Bro. Hingwood spoke on "Prayer," and the Wednesday night speaker was Bro. Dan Wakelsh, the subject being "Love." On Thursday evening Bro. Thomas spoke on the "Holy Spirit." Large audiences characterised the whole series of meetings. The messages were inspiring and helpful. On Sunday night last there was a great congregation. Bro. Forbes preaching. Six minor scholars in the Bible School confessed their Lord. After the invitation there was a floral distribution, when every mother received a bouquet of white flowers. A large show-bouquet was presented to Sister Mrs. Lacey, who is 79 years old.

The platform at Petersham, N.S.W., was neatly decorated for Mothers' Day, May 12, and an appropriate message on "Our Debt" was given at the morning service. Bro. Arnott preached to a large congregation in the evening on "Naaman the Leper." Two Bible School scholars were baptised. Each mother attending the evening service received a bouquet and a text-card.

Our Victorian Park (W.A.) reporter writes:—"The work of the Master is steadily progressing. The young lady who confessed Christ on April 23 was baptised on April 28. The heartfelt sympathy of the church, extended to Sister Mrs. Hilsbeck, (wife of the ill-fated army) in her hour of trial. Our sister often quotes Psalm 23, "The Lord is my Shepherd." The heavy blow which she has received is made lighter by her trust and confidence in God. The brave manner in which she bears her trouble is an inspiration to all."

All previous records were passed on Sunday in connection with the Vawter mission at Enmore, N.S.W. There were 125 present at the morning service, 120 at the evening, 218 were in the Bible School, and the tubercule was full of night for a wonderful service. Twelve responded to the invitation during the day, making the total to date 123. The whole of the cost of the mission, about £50, was in hand prior to the morning service, and a floral offering of £20 was given at that service. This was added to at night at the breaking of bread, and will be still further added to next Sunday. The whole of this £70 has come from our own members, no night offerings having been taken, save one on night for Hospital Sunday, when £12 was given. It is the wish of Enmore to provide the whole cost of Grafton mission, at least so far as expenses of the mission party are concerned. At the evening service, when the amount of the thank-offering was announced, the vast audience stood to sing the Doxology.

MARRIAGES.

GLEESON—EDWARDS. On April 17, at Church of Christ, Berri, by Mr. Tallot, Sydney, youngest son of Mr. and the late Mrs. P. Gleeson, of Perth, W.A., to Dorree, youngest daughter of Mr. and Mrs. S. W. Edwards, Berri, B.M. Future address, Port Augusta.

HOLYOAK—MCGOWAN. On March 23, at the Church of Christ, South Melb., Annie, second eldest daughter of Mr. and Mrs. A. Holyoak, late of Ballarat, to William, eldest son of Mrs. and the late W. McGowan, of Hardesty, Port Melb. Present address, Fernside, Glen Iris.

DEATH.

JUDD. On May 1, at 10 Mount-st., Prahran, James, beloved father of Percy, Amy (deceased), Grace, Bert (deceased), Somersville, Oliver, Amrose, Walter, Annie, Tom, Violet, and Lily, aged 82 years and 3 months. At rest.

God saw that his footsteps faltered,
That the way had grown too steep;
So he put his arms around him
And gently laid him sleep.

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Victorian Churches and Men Rise to the Occasion.

Fine Home Missionary Spirit at Ballarat.

The Ballarat church continues to demonstrate its unselfish missionary spirit. It has just concluded a mission at Mount Clear, conducted by its preacher, Bro. Geo. Fitzgerald. This is Home Mission service of the greatest importance. We commend this example to others. The churches at Peck-st., York-st., Lawson-st., and Mount Clear are working admirably together.

A Joint Effort at St. Arnaud.

The Home Missionary Committee, in conjunction with the Maryborough District Conference, is conducting a tent mission at St. Arnaud. There was a devotion for Christ on the second night. Bro. Wallace Jackel is missionary and Bro. Arthur Withers, song leader. The District Conference has contributed £30 towards St. Arnaud mission.

Bendigo Church does Home Mission Work.

On June 2 Bro. E. Dhus will journey to Pyramid Hill, a distance of 108 miles for the return trip, to help the little church there, where no preacher is located, and where most of the preaching and pastoral work falls on Bro. A. T. Lacy, a business man. Bro. Funnston, on the same date, journeys to Woddenburg. On Sunday, May 5, Bendigo freed its preacher, Bro. Arthur Hurren, to take Bro. Withers' meetings at Maryborough on the first Sunday of the mission. Bro. Steadler will take a car load to the Maryborough District Conference at Hot Bet on June 3.

A Tribute to District Conferences.

Bro. Hurren writes after his visit to Maryborough: "I found the brethren very enthusiastic about the St. Arnaud mission. Two car loads went up (100 miles return) for the opening day. I feel this work is a great tribute to the usefulness of district conference meetings working in conjunction with Home Mission Committee."

Christian Men's Association at Work.

Two wonderful public meetings have been held. Hundreds of men have registered. Many men are now ready to take preaching appointments at no cost to the churches. One of the features of the C.M.A. is no payment for service, other than travelling expenses.

Cheltenham Plans to Help Others.

A member of Cheltenham church has made available £100 for the opening of a church in a nearby suburb. It is more than likely that the C.M.A. will be asked to undertake the conduct of the public services. Cheltenham is to be congratulated upon releasing its preacher, Bro. Wakeley, to conduct a mission at Preston in June. The C.M.A. will supply at Cheltenham. All this is fine Home Missionary work.

Home Mission Committee and Appeals for Help.

With the vast territory of Victoria as its field, it will become more and more the policy of the committee to subsidise work where help cannot be secured from the C.M.A. The committee is looking to the large provincial centres to care for their immediate district on the lines of the C.M.A. Our meagre Home Mission funds will thus be spent as far as possible on pioneering and developmental work and subsidies to the really isolated causes.—W. Gale, H.M. and Y.P. Organiser.

COURTESY TO A JEW.

When W. P. Nicholson, the well-known Ulster evangelist, was in Glasgow, some years ago, he saw a haberdashery in a pawnshop window as he was passing. Being in need of one, he went in to purchase it. The proprietor of the shop was a Jew, and when he came to attend to Mr. Nicholson that gentleman raised his hat in a respectful way, and was asked why he did so. "My Saviour was a Jew," replied Mr. Nicholson. The Jew was very much touched, and before his customer left he accepted a copy of the Gospel of John, and promised to read it. —S.L.

Tasmanian Flood Relief.

Receipts from Victorian Churches.

Ararat, 5/-; Ascot Vale, £1 1/-; Ballarat (Lawson-st.), £10 7/-; Ballarat (Hay-st.), 10/0 School, £1 15/-; Ballarat (Pech-st.), £30 7/-; Ballarat (York-st.), £2 13/6; Bayswater, £3 4/-; Bayswater Bible Class, £1; Benalla, £1 1/-; Bendigo, £3 7/6; Bendigo Mutual Improvement Society, £1 1/-; Berwick, £4 5/-; Bet Bet, £2 6/6; Boort, £2 12/5; Boronia, £2 10/5; Box Hill, £7 6/6; Brim, £2; Bruswick, £2 13/-; Burnley, £1 2/6; Camberwell, £6 2/-; Carlton (Lygon-st.), £10 10/-; Carlton (Queensberry-st.), £2 10/-; Carnegie, £4 8/10; Castlemaine, £6 11/6; Caulfield (Bandra-rd.), £2 7/8; Chelsea, £1 10/8; Cheltenham, £1 4/12 3/4; Collingwood, £1 9/5; Dandenong, £1 16/6; Doncaster, £17; Doncaster East, £1 15/6; Drummondra, £2 8/3; Drummond, £2 15/6; Danully, 12/-; East Kew, £2 2/3; East Kew, J.C.E., 10/-; Felcua, £1 10/-; Emerald, £2 15/2; Gardiner, £14 19/9; Gardiner Bible School, £2 5/-; Geelong, £6; Glenferrie, £6 10/3; Hampton, 15/4/-; Harcourt, £2 10/6; Hartwell, £2 3/9; Horsham, £1; Ivanhoe, £14/6; Kaniva, £13 19/4; Ryneton, £1 19/-; Lancefield, £1 10/-; Lillimur and SerVICent, £2 2/-; Malvern, £11 13/-; Maryborough, £2 5/11; Melbourne (Swanston-st.), £11 8/6; Merthun, £5 2/8; Meredith, £2 3/-; Mont Albert, £1 17/8; Montrose, £2 10/-; Moreland, £9 1/-; Newmarket, £1 10/-; North Carlton, £10; Northcote, £3 0/8; North Esmerald, 17/6; North Fitzroy, £2 4/11; North Melbourne, £5 10/-; North Williamstown, £2 4/-; Oakleigh, 16; Ormond, 16/6; Pakenham, £1 7/6; Port Fairy, 12/6; Prahran, £3 10/2; Preston, £2 15/9; Pyramid Hill, £1 11/9; Red Cliffs, £1 16/7; Red Hill, £1; Ringwood, £1 15/-; Rochester, £1; Shepparton, £2 2/-; South Melbourne, £1 10/-; South Richmond, £2 11/2; South Richmond Emergency Committee, £1; South Yarra, £3; St. Arnaud, 17/-; Stawell, £1 13/6; St. Kilda, £1 17/-; Sunshine, 5/-; Surrey Hills, £1 10/-; Thornbury, £6 10/-; Thornbury Lads' Concert, £1 12/-; Uthman, £1; Warracknabeal, £1 1/4; Warragul, £2 1/-; Warrnambool, £1 13/-; West Werburton, £3; West Preston, £16; West Preston Bible School, 5/-; Woorinen, £2 13/6; W. Tree, 10/6; Yurrawonga, £3 16/4; Misses E. and A. Jermyn, £1; Mr. and Mrs. G. A. W. Mott, £5; Mr. and Mrs. H. A. Kemp, £1 10/-; Drummond 11/5; H. S. John Thompson, Qld., £1; £35 17/2. Bordenovs-Mundalla, Waimpony Circuit, S.A., £18. Total, £413 17/2.

William Gale, Conference Secy.
Will H. Clay, Social Service Org.

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IN MEMORIAM.

CRAWFORD.—In loving memory of Worthington John, eldest son of John and Alice Crawford, and brother of Eleanor, Enid, Cedric, and Faith, Burwood, N.S.W., May 11, 1926.

CARR.—In loving memory of our dear mother, and grandmother, who passed to the better land on May 15, 1926.

"We speak of the realms of the blest,

That country so bright and so fair;

Where our loved one is safe at rest,

Some day, we shall all meet her there."

—Inserted by her loving son and daughter-in-law, Dick and Treasa, and their children, Phillip, Thelma, Dorothy, and Andrew.

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S.A. Sisters' Auxiliary.

The sisters' executive met at Grote-st. on Thursday, May 2, when Mrs. Messed led the devotional meeting.

The business session was presided over by Mrs. Boudes, the president, 83 sisters being present, of whom 51 were delegates. There have been ten additions from the Sunday Schools during the month.

The prayer committee reported three good meetings had been held.

A parcel of literature has been sent to Mr. A. F. Tallot, of Berri.

The band of Home committee held a good meeting at Grote-st., when 13 signed the pledge. A meeting was also held at Croydon and Nalls-worth.

Amounts collected for April for Home Missions are: Northern sisters, £3 15s 4; two mile boxes, 3/7; 1d-per-week, York, 3/8; Grote-st., 6/-; Henley Beach, 18/-; Enby, 4/-; Mile End, 12/-; Maylands, 14/3; Norwood, 5/-; Total, £7 18 6; Foreign Missions, Bakhlava sisters, £2 2/-; Northern sisters, £1 6/-; Norwood sister, 1/6; Mrs. Storer, mile box, 5/-; Total, £3 14 6. Collection for afternoon, £1 6 6.

Treasurer's report received for April—H.M., £3 4 0; in hand, £31 11 11; Total, £34 16 -. Received for F.M., £3 17 2; in hand, £9 11 3; Total, £23 8 5. General Fund—Offering, £1 7 7; in hand, £1 17 6; Total, £3 5 13. Expenditure—Dorcas postage, 5/-; H.M.C. postage, £1 10 -.

The obituary superintendent reported the death of Mrs. Buremond, of Henley Beach.

The hospital committee paid 125 visits and distributed 56 magazines. M. Manzer, asst. secy.

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News of the Churches.

Western Australia.

Subiaco.—On May 5 Bro. Carter addressed both meetings, which were well attended. In the evening a prohibition service was held, members of the local branch of the Good Templars being present. The men's gospel team conducted evening services at Redcliffe and Inglewood. A time of rich fellowship was experienced at both places.

Northam.—Meetings were excellently attended on May 5, 100 breaking bread in the morning. Bro. Buckingham exhorted. The gospel service was most satisfactory, Bro. Buckingham speaking on "An Earnest Captain." A young lady confessed Christ. As a result of Bro. Mackie's visit a young lady member has decided to volunteer as a Foreign Missionary.

Perth.—It was a great delight to have Bro. Schwab back and able to speak morning and evening on Sunday, May 5. There were splendid meetings, and a Bible School scholar made the good confession. Arthur Hill, one of the boys connected with both boys' club and Bible School, has been taken to rest. The club held an impressive service in his honor. There were splendid average attendances in all branches of the work during April.

Bunbury.—There were good attendances at both services on May 5. In the morning Bro. Thomson spoke on "The Value of a Soul." There was a splendid attendance at the "Autumn Service" in the evening. The "Old Girls" choir sang special pieces. The subject was "The Fall of a Leaf." Sisters Knowles and Brookes, from Leverage, England, have been welcomed. The ladies' guild had a special afternoon to aid the Woorooloo Sanatorium. An offering was taken by the church for Tasmanian relief.

Bassendean.—On April 21 Bro. Beck, from Lake St. John, ably exhorted, and Bro. Nightingale's gospel theme was "God's Angels." Invited by Sister Gosh sang a solo, and two visiting sisters rendered a duet. On April 28 Bro. and Sister Davies, from Claremont, were received into fellowship. Bro. Nightingale spoke morning and evening. An elderly lady was baptised. On May 5 Bro. Albany Bell gave an appreciated exhortation on "Adoption," and at night Bro. Nightingale spoke on "The Fullness of Time." Midland open-air meetings on Sunday evenings are well attended. The Band of Hope is progressing well; there is a membership of 60. They held a happy social evening on May 6.

Queensland.

Toowoomba.—Bro. F. T. Saunders visited Central and Barkston churches in the interests of the College of the Bible. With great regret we report the death on May 3 of Mr. John Haxford, husband of Sister Mrs. Haxford and father of Jack, Arthur, Erna and Val.

Ipowich.—Elate Ipowich Bible School picnic at Wolston on May 1 was an unbounded success. The special services of a gospel service is having splendid results. On May 5 the chapel was completely filled in the morning, and as large an evening congregation listened to a fine address by H. D. Priestley. Morning service was specially for young people. Arrangements are being made for a month's mission at Bundamba under the control of East Ipowich brethren.

Maryborough.—The elders' guild held a very successful day of work on April 29, 180 being realised. On April 28 Bro. A. N. Hinrichsen spoke twice. Bro. A. Price held a service at Eravreen. The twin daughters of elder A. Bennett made the good confession on May 5. Bro. A. N. Hinrichsen spoke morning and evening. Our brother's departure at the end of the month will leave a vacuum. It is hoped to secure a visit from the evangelistic tent mission at a later date. Recent attendances show improvement.

Fernvale.—Bro. W. J. Campbell exhorted on April 14. Bro. Alex. Proctor preached at night. An offering was taken up for the orphans, El being realised.

Annerley.—The church has enjoyed messages from Bro. J. J. Franklyn, F. T. Saunders and H. Hassard. The Sunday School continues to grow. New scholars are added weekly; 220 now on roll. The annual picnic was held in Yeronga Park on May 6, 250 adults and children being present. Lord's day meetings are well attended. At the close of Bro. Young's address on May 5 two young men confessed Christ. The theme was "The Curse of Gambling." Several visits by hired lips have been made to the Hinrichsen-Arnold mission at Keelton.

Buckhampton.—Two good families have gone to the western district, and others have had to leave in search of employment. On May 5 four received the hand of welcome, and two young ladies confessed Christ. The following Wednesday three more were immersed, and two mothers made decision. This makes nineteen decisions in four weeks. The men are having working bees to improve the entrance to the chapel and the general appearance of the front. The ladies are finding great scope for their winter clothing for poor families. It was decided to form a Band of Hope. Bro. Carter, of Brisbane, gave an entertaining lecture at the inaugural meeting.

Victoria.

Hampton.—On Sunday night a young man confessed Christ and was baptised.

Cheltenham.—On Sunday night, before a large audience, three confessed Christ. Soloist, Mrs. D. Wakeley.

Donsaver East.—On Sunday, May 5, Bro. Blackburn spoke at both services. On May 12 Bro. Gale spoke in the morning, and Bro. Paternoster at night.

Chelwa.—Good attendance morning and evening last Sunday. Bro. Manning's subjects being very interesting. A beautiful duet was rendered by Sisters Mrs. Muir and D. Clark.

Warratula.—There were splendid meetings on May 12. Many strangers attended gospel service to hear Bro. Arnold preach a fine message from John 19: 27. A collection was taken up in aid of charitable work.

Carlton (Lagon-st.).—Bro. A. E. Hingworth and A. G. Saunders were the speakers on May 12, when there were good attendances. The choir rendered two special pieces for the Mothers' Day service in the evening.

Gleferrie.—On morning of May 12 Bro. Webb addressed the church. At night Bro. Scambler held a Mothers' Day service, at which the girls' club members ably assisted with special singing. A baptismal service was held.

Ringwood.—Attendances at church and Bible School have improved during the last few weeks. Bro. Allen's addresses are much appreciated. Mrs. Edwards, who recently made the good confession, was baptised last Lord's day.

Kaniva.—The new building is approaching completion. Sister Sherriff and Bro. Roy Goldworthy and J. Saltmarsh whilst on the sick list have improved somewhat. Offering for Tasmanian relief amounted to £13. Interest is well maintained in all departments. **Pyramid Hills.**—The work is still carried on by local effort, but lack of efficient oversight is felt. At the close of the gospel meeting on May 12, an illustrated lecture was given in the chapel by Mr. W. S. McGrae on the work of the Bible Society.

East New.—Bro. Youns spoke to a good meeting on Sunday morning. Grand meeting at night at a Mothers' Day service. Bro. Youns gave a powerful message. The sisters held an enjoyable evening at the home of Bro. and Sister Wall; proceeds for ladies' aid society.

Drumcondra.—Mothers' Day was observed on May 12. Bro. Reg. Inniss exhorted the church. A special meeting for mothers was held in the afternoon in the kindergarten room. In the evening Bro. B. Banks spoke on "Our Debt to Mother." Two appropriate solos were rendered. There was a record attendance.

Middle Park.—Bro. and Sister Baker have returned from their vacation. On May 5 two young girls made the good confession. Mothers' Day was celebrated on May 12, the gospel service being very well attended. A baptismal service was held. The Mothers' kitchen tea was given to Miss G. Enderby, who is to be married shortly.

Castlemaine.—On May 5 (Mothers' Day) suitable addresses were given by Bro. Earle. On Sat. the ladies' help assembly held their sixth anniversary. Reports showed the best year yet. Over £58 was raised for all purposes. In the absence of Bro. Earle, at Maryborough, Bro. I. Gerrard, of Malvern, and Bauer gave helpful messages on May 12.

Oakleigh.—On May 12 there were large and enthusiastic meetings both morning and evening. At evening service extra seating had to be provided. The mothers of the church had charge of the evening service, about 20 formed the choir and rendered "My Mother's Prayer"; a quartette sang "Memories of Mother." Mr. Mudge spoke on "The Feet of Mother."

Moreland.—On Lord's Day morning, May 12, Bro. T. H. Scambler addressed the church. In the afternoon and evening anniversary services were continuing. Bro. Webb, in his special message to scholars. At night there was a largely attended meeting, when Bro. Webb gave an illustrated address. At the close of the service six young people confessed Christ.

Blackburn.—Bro. Hill Phi Beta WAGT.C. and Beelbites attended on 12th for a special of temperance service. An enjoyable church social was held, several old members being present. Bro. Harvey, who has been training the children for the anniversary, led community singing which proved a popular innovation.

South Melbourne.—On May 12 a large evening evangelistic service was held. A special of temperance service. A number of the Phi Beta Pi seceded themselves by taking charge of the service. Bro. Waterman gave a splendid practical talk on "Mother." The Bible School, J.C.E. and other auxiliaries report continued interest. Last week the P.B.P. club visited the "Herald" office.

Balwyn.—There were splendid services on Mothers' Day. Jas. E. Thomas gave suitable addresses morning and evening. There was a crowded evening meeting. Miss Nellie Heatherington, a Queensland Aborigine, sang helpfully. On May 9 70 women were at sunrise circle, when Sister Heatherington gave a most inspiring talk on 25 years' work among the aborigines of Victoria and Miss Nellie Heatherington sang helpfully.

Box Hill.—On Sunday, May 12, Mothers' Day was observed. Bro. Hendry, of Blackburn, spoke in the morning, and at the gospel meeting Bro. Goodwin delivered a beautiful message on "The Queen of the Home." A duet was rendered by four choir members. A young people's society of C.E. has been formed, and a fine start made with 20 members. In the kinder room, 40 mothers were presented with small tokens made by the kinders in honor of mother.

Richmond.—Bro. I. Sparks is continuing his good work. To date he has had nine decisions for Christ. On April 28 a Bible School scholar was baptised. Meetings have been well attended. An average of 100 meet for worship. At gospel meetings average attendance is well over 130. The Phi Beta Pi club presented a set of electric shades for the chapel. Mothers' day service was well attended, and was presided over by Mrs. Killey of the Phi Beta Pi. A solo by Bro. Slings was rendered, including a solo by Bro. Slings in a healthy condition. The Sunday School is progressing favorably under the leadership of Bro. G. Argo, who succeeded Bro. Watkins, who has resigned owing to his removal from the district, after nine years of service.

Wolbourne (Swanton-stl.)—Good meetings last Lord's day. At morning service Bro. Moore delivered a special sermon in honor of Mothers' Day. At the evening meeting there was a fair attendance and good address. Three young men were present, one a member of the Christian Church at Denver, Colorado.

Meriden.—Meetings are good. On April 15 Dr. Jay Cook gave the mutual improvement society the illustrated address on his world tour. On May 5, Bro. Hurron conducted services at Maryborough, and the platform was filled by Bro. Hurston, assisted by Bro. May. On May 12, final anniversary practice was held, and special addresses were given in honor of Mothers' Day.

Stowell.—The annual business meeting was held on May 7. Officers elected were Bro. Perry, Shaw, Cunningham, King, Drake, organizer, Mrs. Wilson, assistant, Mrs. Carr, secretary, Bro. Perry, treasurer, Bro. Shaw, correspondent, Bro. Drake. Bro. Brown has been addressing improved meetings; his discourses are greatly enjoyed. On Sunday, May 12, Mothers' Day, a special meeting was held. Bro. Brown's theme was "Mother's Day" was present.

Coburg.—At the church annual meeting the following officers were appointed:—Deacons: Bro. W. Anderson, E. S. Crossfield, H. E. Hammon, W. J. Kenley, P. G. Lounas, A. E. Moody and F. H. Withers; secretary and treasurer, W. J. Kenley; auditors, W. Anderson and E. H. Withers; Bible School supt., E. S. Crossfield; supt. J.C.E., H. F. Hammon; organizer, Miss L. McKay. Appreciative reference was made of Miss McKay's services as organizer. All departments are working steadily.

Geelong.—Mothers' Day was celebrated with splendid attendances. Bro. Clipstone gave a beautiful message on "A Mother's Love, Influence and Prayers." Doris Dunn made the good confession. A solo was nicely rendered by Miss Trigg. Bro. A. Gowran was received into fellowship. Communion was given prior to gospel service is proving a great attraction. A young man who confessed Christ the previous Sunday met with a painful accident, his hand being badly crushed in a machine. Record attendance at prayer meeting last week.

Maryborough.—Sisters Miss E. Brogan, Miss H. Roberts and Miss D. Stokoe, and Bro. George Henley have been farewelled. In appreciation for untiring service in Bible School and church all were the recipients of gifts. The removal is a loss to church and Bible School; the three sisters were teachers for many years, the latter superintendent of kindergarten. Whilst Bro. Warren has been conducting the song leading at St. Arnaud mission, good congregations enjoyed messages from Bro. A. Hurron, of Bendigo, and Bro. H. Earle, of Castlemaine.

Ballarat (York-st.)—The twenty-sixth anniversary of the school was held on May 5. Mr. Fitzgerald took the afternoon service, and Mr. Matheson spoke at night. The choir, under the baton of Mr. Harold Feary, sang splendidly. A concert, with distribution of prizes, was held on May 7. The average attendance for the year was 92. One lady, Mrs. Edith Hathorn, has attended every Sunday for ten years. She was presented with a beautiful Bible by the school, and a gold piece by the superintendent. Two scholars have attended five years, and four others four years without a break. There was a record attendance for the first Sunday in the year of 107. Sunday evening services are well attended.

Surrey Hills.—Good meetings on May 5, Bro. Combridge conducting both services. On May 7 the first of a series of four meetings to develop the spiritual life was held, when Dr. G. E. Moore gave an inspiring address. On 9th Bro. A. W. Connor was the speaker, and a special gift was again provided by The Phi Beta club, under presidency of Mrs. Combridge, recently held a "mother and daughter" evening, each member bringing her mother. A happy time was enjoyed by an address by Mrs. Watson on her missionary experiences in India. On May 19 Bro. I. E. Shipley, in his characteristic paid a glowing tribute to mother. Bro. Combridge gave a stirring address at night on "What think ye of Christ?" There were splendid attendances.

St. Kilda.—The J.C.E. attended a social at St. Yarra church on May 11 in connection with the goods they have been collecting for distribution among the poor. Two members were initiated into K.S.P. on Monday night.

Cammerell.—The Lord's day school anniversary on April 28, May 5 and 7, was most successful. Singing by the scholars under the noble leadership of Bro. Clippfield was excellent, and the other items under the guidance of Sister W. Diekens were also well rendered. Inspiring addresses were given by Bro. J. E. Thorneycroft, Mr. McLeod, and Bro. May of 30.0. The chapel was crowded on each occasion. On afternoon of 5th many parents were present to see the kindergarten class conducted by Sister Perry. Morning and evening meetings are very encouraging. On May 5 a lady made the good confession. Four scholars confessed Christ on May 12. The Phi Beta club handed 21a to the officers as the result of a small sale of work in aid of the building fund.

Horsham.—Bro. Payne has resumed after holidays. He was the speaker at the Anzac service in the picture theatre, where there was very low attendance. Bro. S. Stevens spoke last Sunday, and a good offering was given for work at Canberra. Two sisters from Haven were baptised prior to the morning service. Work at Haven and Hindle's confines well. Mr. Harold Garband and Miss Alice Henderson, of Geesham, are superintendent and organizer of Haven Bible School, and journey five miles every Sunday. At a meeting of the sisters it was decided to request every sister of the church to prepare for the annual sale of work at home, instead of holding weekly meetings of the sewing class, and to request that all attend the monthly mission hand meeting. Good meetings on Mothers' Day. Bible School has increased attendance.

South Australia.

Queenstown.—On May 12 Bro. W. C. Brooker exhorted the church. At Bible School the general lessons of the afternoon were concerning "Mother's Day." Bro. Brooker took for his subject, "Mother." The choir rendered, "Tell Mother I'll be There," and a male quartette "My Mother's Prayer."

Victor Harbor.—There was a splendid meeting on afternoon of May 5. Bro. Pittman gave a very timely message. Several mothers, including Gladys in the evening to witness the baptism of two sisters who a fortnight ago made the good confession. It has been decided to carry on afternoon services for another month to permit of arrangements being made for speakers for gospel services in the evenings. **Norwood.**—At Mothers' Day services on May 12 Bro. P. H. Baker spoke at both meetings. The chapel was decorated, and a photo of same was taken, to be distributed among the members. 297 met for breaking of bread during the day. Among visitors present were Bro. E. Brooker and his son Harold. Bro. Fisher took part in the evening service. During the past week Bro. P. H. Baker went into a private hospital for a slight operation.

Dulwich.—Excellent meetings on May 12 at Mothers' Day services. A number of mothers spent a happy afternoon watching the kindergarten at work under the leadership of Mrs. Morrow. The evening meeting was the largest for some time. At the close three young people, who made the confession the previous Sunday, were baptised. Plans are being made for a young worshippers' league and a young people's club. The work is in excellent heat.

Hindmarsh.—Mothers' Day services held on May 12 were largely attended. In the morning two young men, recently baptised, were received into membership. Bro. Allen Brooke's subject was "Mother's Day." At the evening service two young people were baptised. Bro. Brooke spoke to the young worshippers on the origin of Mothers' Day. His gospel message was, "Mother's Apron Strings." A choir composed of a number of mothers from the church rendered a special piece.

Clarendon.—Mothers' Day services were held on Sunday. Bro. Graham continued a series of addresses, the subject being "Waiting in Prayer." The Bible School had a record attendance of 286 scholars and teachers, several old scholars, and

approximately 60 visitors. The different sections of the school were inspected by the visitors, and after Bro. Graham's address at the close of the school two confessed Christ. The school is holding an increase campaign, and on Sunday eight new scholars came. At the evening service every mother in the meeting was presented with a white flower. Special items were given by the choir. Bro. Graham's theme was "The Descending Spirit." There was a very large congregation. An offering was taken to aid the distressed of Tasmania.

Enley.—Afternoon and cradle roll children had a pleasant afternoon on Saturday, April 27, at their rooms. The Dorcas and Foreign Mission Band had a very interesting talk from Mrs. H. Burns on her trip to the Old Country. The Hon. W. F. Finlayson spoke on Sunday morning, May 5, on the prohibition question. A further offering for distress of 19.16 was received at a special evening collection. The Sunday School extension offering realised 426. Special services in connection with Mothers' Day were held on May 12. Bro. H. H. Taylor spoke morning and evening to a well attended congregation. The club boys occupied front seats. The death of Bro. F. S.C. Woolightly, one of the first members of the church, a deacon for a number of years, and a very prominent platform worker in the earlier times, is recorded with regret.

New South Wales.

Rockdale.—On April 20 a presentation of a cheque for £10.12.6 was made to Bro. and Sister I. Golly, in appreciation of their long years of service, from which they are now retiring. The presentation was made by Bro. F. E. Alcorn, and words of appreciation were given by Bro. Partridge, King and Cole. Bro. J. S. Clydesdale, of Enley Vale, also delivered an address.

Grafton.—Attendance during the year averaged 51 at the school, an increase of 10 over March. Average Bible School attendance was 45, an increase of 2 over March. On April 14 a young man confessed Christ, and was baptised. The 21st two were received by letter, making six additions for April. Many souls have been persuaded. Great preparations are made for the Yawter mission to commence on May 19. 25 scholars have enrolled for the Scripture examination. Bro. Greenhalgh has been elected secretary of the local Mission.

Broken Hill and Ballawattown.—On May 1 a pretty wedding was celebrated at Wolfram-st, two members (Miss B. Dickinson and Mr. Tom Reid) being united in marriage. On morning of May 5 Bro. J. Greiner presided, and welcomed Bro. and Sister Warren back to Broken Hill. The inside of the church building has been beautifully renovated. Bro. E. G. Warren preached to a good evening audience. Bro. Will Harris had a good morning meeting at Ballawattown. Bro. Greiner preached in the evening. There is still much unexploited territory.

Horsham.—An enjoyable concert was given by the Bible School on April 29. About 160 were present, and Bro. T. E. Bole presided. Prizes were given to successful scholars in recent special examination. Tenets club commenced last Saturday, May 5, was Bro. Stevens' anniversary at Horsham. Every resident effective member was present during the day. H. Edwards (Taree), who baptised Bro. Still, spoke on "These that have turned the World Upside Down." Five new members were added at gospel meeting; subject, "Behold the Lamb of God."

Burwood.—Church anniversary services were continued on Tuesday, May 7. A basket tea was followed by a public gathering. Inspirational addresses were given by Bro. Harward and Redfern, also solos by Sisters Davidson and Holliday, and a recitation by Jessie Peare. Bro. Leach presided. Besides being self-supporting, the church made contributions to the various funds as follows:—Home Missions, £42 13 11; Foreign Missions, £28 10 4; Bible School, £10 13 1; Social Service, £8 8; College of the Bible, £5 6 9; Preachers' Provident Fund, £7 13 4.

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(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Main,—

In "Religious Notes and News" of May 9 there is an excerpt from an article by a J. L. MacDonald, and a rejoinder by D. Kershner, on Acts 2: 38.

It seems to me that a word of explanation is needed for the sake of many readers of our beloved "Christian." In my humble judgment both statements on the passage are unsatisfactory, as they leave the passage without explaining it. I think all must see the danger of sacramental emphasis being placed on baptism. Dr. Thayer, in his masterly work, the Greek-English Lexicon, gives the force of the words "in the name of Jesus Christ" thus: "So as to repose your hope and confidence in his Messianic authority." This shows clearly that faith in Christ, and not baptism, was the source from whom remission of sins was to come. It was the Lord against whom they had sinned, and he alone could forgive them. Would it not be well for all our preachers to carefully explain the sense of the passage, and thus avoid the danger referred to?

Fraternally,

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Messrs. W. Cust, J. Hunter, Wm.
Macrow, Messrs. G. A. Edwards,
R. C. Edwards, Messrs. A. Landman,
Smedley, Quilman.

Minute Secretary: Miss Landman.

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