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Money Extraction versus Christian Giving.

THE support of charitable, philanthropic and religious institutions presents a somewhat difficult problem to a community. The difficulty is increased by reason of the fact that a very large proportion of the direct gifts come from the pockets of a very small proportion of the population. It is undoubted that the great bulk of the offerings made to hospitals and charities comes from church members and adherents.

It is evident that many people do not find it easy to give. They are either deaf to appeals, or find them merely irritating. For the extraction of money from their pockets, there are devised indirect methods which provide a thrill and an inducement. Perchance the sporting or pleasure-loving instinct suggests the line of approach. Sometimes the gambling propensities of the community are exploited. A hardened man of the world will benefit a hospital to the extent of a good many shillings if he has the chance of winning a house or a motor car. A dance is sufficient inducement for the transfer of half-crowns from youthful pockets, while rattles and even penny dips are not despised.

A little while ago residents of a certain seaside resort sought permission to raise money for beach improvements in ways not sanctioned by our laws. The minister of the crown whose permission they sought was very sympathetic and would have given consent but for the fact that his permission would not save them in the event of police action. All they got was his blessing to add to their hope that the local officer in charge of the police station would be blind and kind. Can it possibly be good for a community when the law is eluded or evaded by persons in authority merely because money is desired for a cause which is in itself quite good? Law-breaking and deterioration of character are the price to be paid—too high a price for a beach promenade.

Recently the public press reported trouble in an important border town. The local missionary association had protested against

a mock wedding ceremony held at a carnival organised to raise money for a hospital. Most Christians, we presume, would sympathise with the ministers' protest. The secretary of the hospital was grieved that the mock wedding should be objected to. He carried the war into the enemy's camp, and declared that mock weddings had been held by the church authorities themselves, many times.

Quite probably the secretary was right. It is, alas, true that within the churches resort is often made to most unworthy means of raising money. The simple fact is that worldly people, with worldly schemes and ideals, are attached to churches, and the necessity of funds to carry on the work gives such the opportunity to adopt objectionable methods, even if the result be the wounding of the susceptibilities of spiritual Christians and the bringing of the church into discredit.

It seems dreadful that people who profess to be redeemed by Christ would have his name and the name of his church associated with questionable means of rais-

ing money ostensibly for his cause. How can we raise the standards of a community if we give, to those whose actions we question, the right either to point the finger of scorn or to use an effective *tu quoque* argument? But a few days ago, while on the way to a suburban railway station, we were confronted by a notice relating to a local church (not a Roman Catholic one). Headlines announced "A Dance and Enchre Party (Enchre for Non-Dancers)" to be held in the church hall; "Proceeds in Aid of Church Funds."

It has to be admitted that there are many church members who know not the grace of liberality. They know not the joy of giving. They have never tried to get the blessing which our Lord attached to giving. Some of these are merely stung folk whose favorite hymn is likely to be, "I'm glad salvation's free." Others are not mean; rather, they are uneducated. They have been used to outside methods of extracting money; they may have noted the apparent success of worldly methods in worldly churches; and they certainly have not realised that giving is an act of worship, a duty and a privilege. The thought that the Lord loves a cheerful and direct giver seems so far not to have gripped them.

Churches of Christ are for the most part happily free from blame in the matter of money raising. We are very far, however, from reaching the ideal standard. The consecration of life, of heart and pocket, remains an unrealised ideal in many cases. Most of our gifts come from a comparatively small proportion of members. Many entitled "in good standing and fellowship" have hardly any share in the worship of giving. They are certainly not "in good fellowship" so far as our brotherhood offerings are concerned. How shall we reach such? How shall we make all realise their duty and privilege? We try many plans, some of them good. We may have the wish not to alienate those whose cars are easily irritated by many appeals. We may adopt—and, what is rarer, work—a budget sys-

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tem. All of us should be willing to try any better way for the conduct of our work and the furthering of the interests of the kingdom. But behind all really successful systems must be the Christian spirit and motive. We doubt whether the Lord's blessing can accompany the use of money which is grudgingly given or extracted by devious means. God is not so poor that he needs our little contributions; but he has been loving and condescending enough to admit us as partners in a great service. The

willing mind, the worshipping heart, the cheerful gift, will be accepted and used by him. There is no good substitute for direct giving to the Lord. He bought us with his blood, all we are or have is his. We are but stewards. We belong to him who for our sakes became poor that we through his poverty might become rich. "It is more blessed to give than to receive." Get really converted people to realise these truths; then, and only then, will the giving problem of the church be fully solved.

Loyalty.

THOS. HAZGER.

Loyalty is unwavering allegiance; being true to any person or institution to whom it which one owes fidelity. One should be loyal to humanity, to the nation, to the community, to the family, in the relations which have been voluntarily assumed. But supreme above all other loyalties should be loyalty to Christ, to the word, to the kingdom of God—Christian loyalty.

And Christian loyalty is not exhausted by hymnsinging, attending religious services, and giving money. It demands steadfastness in faith, in worship, in service; it calls for a willingness to sacrifice.

To be loyal to Christ demands that we shall take him at his own valuation. He claimed to be divine, to be sinless, to be the universal King. If we are loyal we will not question these things, but rejoice in them. It will further demand that we obey all his commands without attempting to classify them into essential and non-essential.

To be loyal to the word will demand that we take it as the Word of God, and that we make it the guide book to daily living; that we make a sincere effort to reduce its teaching to practice, and that we test all teaching we hear by that book. Thus the loyal cry will be: "What saith the Scriptures?"

To be loyal to the church demands that we defend it, that we stand by its institutions and ordinances, that we live in a way that will reflect credit upon it, that we put it before all other institutions—before lodges, trades unions, chambers of commerce, clubs; that we support it and be willing to sacrifice for its advancement.

To be loyal to the plea being urged by those assemblies of believers generally known as Churches of Christ, demands that we shall refuse to wear a denominational name or subscribe to a human creed; that we shall urge continually a return to the faith and practice of the New Testament; that we shall regularly attend the Lord's table on the first day of the week.

To be loyal to our job demands that we shall be reliable so that when we undertake a task in connection with the church of God all will know that it is in the hands of one who will not fail; that we will always be found at our post of duty.

And thus shall we be characterized by Christian loyalty, and that is the thing worth-while. It is to be expected of every child of God and not only of those who have given their whole lives to the work. It has been well said, "Whatever their occupation is Christians have but one business in the world, namely, the extending of Christ's kingdom. The merchant, the mechanic, the banker, are under exactly the same obligation to be wholly consecrated to that work as is the missionary."

Are we loyal disciples of Christ?

Aspects of Life in Relation to Religion.

Expanding Life.

W. R. HIBBERT.

William Law, in his "Serious Call," depicts the life of a fashionable woman of his time: "If she lives thirty years in this way, she will have spent fifteen in bed and fourteen in eating, drinking, dressing and visiting, reading plays and romances, and going to the theatre." The New Testament summary of such is "Dead while she liveth." The New Testament, however, is largely concerned with the view that this life may introduce us to a fuller life, to an expanding life, to eternal life. The worst penalty we can inflict on a man is a sentence of death. "When men weary of life," says J. Brierly, "it is not because they have too much of it but too little. It is when its fires run low, when vitality has ebbed, when its opportunities close through defect of power, that they call for a change." The same writer affirms that life is to be judged, not from its emptiness, but from its fullness. At this point Jesus becomes our interpreter.

The great revelation of Christ is a revelation of life and its fullness. He creates the hope of life so expanding that "we shall be filled with all the fullness of God." The resurrection is the emphatic word in that revelation, and answers in the affirmative the doubts of mankind.

"The Christian hope of immortality is not confined to a belief in the resurrection of the body at the last day, but finds its consummation in life ever increasing and expanding. Just as the circulation of the blood in a healthy body is constantly removing dead tissues and giving newness of life all through, so the victorious power of the risen Christ coursing through the veins and arteries of our spiritual life brings an ever-increasing strength. When this is understood we begin to realise the significance of the testimony of the apostles to the resurrection. While it was a testimony to a fact, the motive power behind it was their own personal experience. They had felt in themselves the power of the life that was in Christ.

To possess the larger life that backs up our smaller life is the desire of every individual. Yet the first thing that thwarts the realisation of this desire is that life is

not static; it cannot be handed to us; cannot be our reward in the future. It must be ours now. It can only be ours in so far as we live life into being. Why should we imagine that it exists in some far-away undefined heaven? The Master of life imparts to all who truly own him not merely a mode of life, but the divine life which is life indeed. On this basis of life, who can estimate the possible extension and expansion of life? "He that believeth on the Son hath life." "This is the promise, even eternal life." Eternal life is not simply a synonym for immortality as something which awaits us in the other world. It is that and more. It begins here by Christ creating in us a new life, which ever-growing, ever-enlarging, we realise to be everlasting life, and "one is awestricken in contemplating the immensity of the inheritance of which we are put into possession."

What is everlasting life? W. M. Clow, in that masterly sermon, "Love in Four Dimensions," answers: "Not merely length of days. Life is energy; life is blessedness; life is love. Everlasting life is eternal energy, eternal blessedness, eternal love. It is an energy, a blessedness, and a love begun here, to be perfected. All that is meant by eternal life the heart of man cannot conceive, but, in times of vision, it is revealed to us by the spirit." The height of God's love demands the expansion of the lives of those who love him.

"Expansion," claims J. E. Mercer, in "The Science of Life and the Larger Hope," "is of the very essence of life. There is a mystery. The veil remains unlifted. But still life goes on expanding. Eternity lies before us in which to test its possibilities." Can we think otherwise of eternal life? Life disappoints when we reduce it to the littleness of self, but yields its joys when it is expanded to its fullness.

Neither grey hair nor wrinkles can arrogate reverence as their right. It is the life whose opening years have been honorably spent which reaps the reward of reverence at its close.—Cicero.

Pentecost.

Preparatory Events.

Ethelbert Davis.

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24: 49.

"For John truly baptised with water; but ye shall be baptised with the Holy Spirit not many days hence."—Acts 1: 5.

God's plan for human redemption developed through three great dispensations, the Patriarchal, Jewish and Christian, reaching its consummation in the Christian dispensation, with its perfect revelation through Christ Jesus. These dispensations or ages were ushered in by events so striking and so exclusive that they form a well-defined boundary line between each age. The Patriarchal dispensation was ushered in by the creation of man, and started its course with the fall of man and his banishment from the Garden of Eden. The Jewish dispensation was ushered in by the deliverance of the Hebrews from Egyptian bondage, and actually dates from the giving of the law by Moses at Mount Sinai. The Christian dispensation was introduced by the personal ministry of Christ, and the event from which it is specifically dated is the descent of the Holy Spirit on the day, Pentecost 50 A.D.

The Unfolding purpose.

When we study the Bible and trace step by step the unfolding purpose of God we learn that Pentecost with its significant and epoch-making events did not arise from the inspiration of the moment, but was the climax to conditions which had been developing through many centuries under divine direction. The Feast of the Firstfruits typified, and prophetic statements long anterior focussed attention upon, a day, an event which were first in the mind of God. During the ministry of Jesus there were statements of his which pointed unmistakably to a day then close at hand. In his conversation with the disciples, recorded in John 16, Jesus said, "Nevertheless, I tell you the truth: If it is expedient for you that I go away, for I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." These words projected the minds of the disciples into the future to an experience and a possession which should come after he had gone away from them. With his going and the coming of the promised Comforter they associated the retributive dominion of the Jews; consequently when they became aware that his departure was not to be longer delayed, they said, "Lord, wilt thou at this time restore again the kingdom to Israel?" In reply Jesus indicated that the time when the promise should be fulfilled was near. "And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptised with water; but ye shall be baptised with the Holy Spirit not many days hence." "Not many days hence," coupled with the command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," clearly pointed to a day near at hand, and known only to the Father.

Because Pentecost was to witness the descent of the Holy Spirit, and the beginning of his work in redemption and in sanctification; because it was to witness the launching of the gospel as the power of God unto salvation; because it was to be the starting of a new era in human history, and in God's dealings with humanity; because it was to witness the inauguration of the church as the agency through which Christ was to express his life, and fulfil his purpose in human redemption, it was necessary that certain facts should be established, and that certain conditions should obtain.

The Gospel of the Ascended Lord.

There could be no gospel without a crucified and resurrected Saviour. There could be no Holy Spirit in the manner promised without an ascended Lord. There could be no Kingdom without king, laws, and subjects. There could be no programme without an authoritative commission. There could be no consummating goal toward which to press, and no hope as an anchor of the soul without a returning Lord.

The Incarnate Son of God was condemned to death by Pilate. He was crucified on Calvary; he died on that cross to which he had been nailed. He was taken down from the cross, and was buried in the tomb of Joseph of Arimathea.

He rose from the dead on the third day. The

These disciples saw him after he rose from the dead. They saw the open tomb early on the morning of the resurrection. Some of them met him that same day on the way to Emmaus. He appeared to them when there were individuals alone, and at other times when numbers were present. To the man who doubted to the last, he showed his wounded hands and side; the effect upon Thomas was instantaneous, and the confession of his heart was, "My Lord and my God!"

Then they saw him ascended. It is assumed from Paul's statement in 1 Corinthians 15: 6 that those five hundred brethren saw him ascended. He was not snatched away suddenly, so that they were looking around in a cloud of astonishment, but they saw him taken away, and stood and watched as "a cloud received him out of their sight." They saw two men whom they could afterwards describe. They heard these men say, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." There were all the witnesses, to whom the facts of the gospel had been confirmed beyond possible doubt, ready for the day of Pentecost. The gospel and the witnesses were in readiness.

The Conditions Fulfilled.

The Kingdom or church conditions had to be ready. When Christ ascended he was made King. That fact was announced by Pentecost, when Peter made it known in the words, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The King was ready. The Kingdom-subjects were ready. How about the laws and administrators? They were ready; the laws divinely given, the administrators divinely commissioned. Some time previously Jesus had told Peter that he should first proclaim the gospel, and first announce the terms of admission to the Kingdom: "I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." It was under that seal of authority that Peter acted on Pentecost.

After the resurrection Jesus was with the disciples, "until the day in which he was taken up, after that he, through the Holy Spirit, had given commandments unto the apostles whom he had chosen." Being subject to the law, and speaking of things pertaining to the Kingdom of God." Thus for forty days they received instruction in the things concerning the Kingdom of God. From this fact one may legitimately conclude that what the apostles subsequently taught and incorporated in the church was done by the authority of this teaching under the guidance of the Holy Spirit; and that the omission of all the elements of Judaism, and of all the ecclesiasticalism which was later introduced, was by the sanction of the "commandments given unto the apostles." The final instructions were given on the day of the ascension, "Go ye into all the world and preach the gospel to the whole creation." The laws of administration, and for the government, were ready for the inauguration of the Kingdom.

One other condition had to obtain; an absent Lord, before a present Spirit. Christ had gone from his disciples as he had said it was "expedient" that he should. He had gone, and nothing stood in the way of the coming of the Comforter.

Changing the tense, the gospel is ready; the witnesses are ready; the king, the laws, the subjects are ready; the administrators are ready; Christ is back with the Father and the Spirit is ready; the time is fifty days since the Passover and the condition has obtained its ready place. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" is ready; the soul-life of the chief persons in that great inauguration is ready—These all combined with one accord in prayer and supplication." Then, then the day of Pentecost.

Blessed are the happiness-makers! Blessed are they that are without friction, that make the course of life smooth and the fulfiling of man gentle.—H. W. Decker.

A LITANY OF THE NATION.

God, give us eyes to see the human need;
God, give us hands to do the noble deed;
God, give us hearts that lived with others blessed;
Save us, good Lord.

God, make us great, not with mere power and might;
But with compassion, strong and meekness bold;
For others, not ourselves, the trust to hold;
Save us, good Lord.

God, make us true, clear as the heaven is clear,
Clean in our way of life, not knowing fear,
Building Love's mighty kingdom far and near;
Save us, good Lord.

God, give the world the visioned peace which came
Before men's eyes through smoke and battle flame;
Make us a nation worthy of thy Name,
Save us, good Lord.

—Canon Scott.

women early at the sepulchre found the stone rolled away. He rose from the dead as prophecy foretold, and as he himself declared he would.

He instructed his disciples in the "things pertaining to the Kingdom of God," and on Mount Olivet gave his world-embracing commission.

From that same mount, having finished the work the Father gave him to do, he ascended, a cloud receiving him out of the sight of his disciples. After his ascension he took his place at the Father's right hand, and was coronated, as David had foretold, "King of Glory." From heaven came the further assurance of his return. He did for our sins; he rose for our justification; he ascended to be our mediator; he is coming again to be our resurrection, and to take us to our inheritance reserved in heaven.

These were the facts which were to constitute the gospel. These facts were established, and were ready to be proclaimed on Pentecost. The gospel was in readiness.

These facts were to be made known by chosen witnesses, "who did eat and drink, with him after he rose from the dead," and who could say, "We cannot but speak the things which we have seen and heard." Those who were thus qualified had and heard. They saw him low his head in both fronts; they saw him low his head in both sides and heard his cry, "It is finished"; they saw the soldier thrust the spear into his side, and saw the blood and water flow from the wound. Some of them saw him low in the garden tomb.

Progress in Queensland and Victoria.

Mission and New Building at Kedron.

The mission closed with 146 confessions. At time of writing 84 have been baptised, and others are to be immersed. The confessions of 21 baptised believers were taken. The thank-offering realised £309. Since the mission closed there have been three additions.



New Chapel at Kedron, Queensland.
Bible School, First Sunday in Church.

The objective of the mission has been reached in the establishment of a new cause; this has been before the Albion church for some time and the mission has made it possible. In addition to the establishment of a new cause and the erection of a new chapel, the members have had an intensive educational course in first principles, and have been stimulated to greater activity.

One cannot speak too highly of the work of the mission party. The esteem in which they are held on all hands indicates that Bro. Hinrichsen's eloquence and tactfulness captivated even those of other beliefs. Bro. Arnold's work as song-leader and his personal contact with the people won him many warm friends. Mrs. Hinrichsen's playing was admired and appreciated.

The new chapel is situated in Gympie rd., Kedron (a new outer suburb); this is the main northern road leading from Brisbane. The site is one of the best in the district. Most of the work of erection was done on Saturday, May 18, while a lot of voluntary labor was put in on other days. The hall, which is designed to form part of a larger structure to be completed in the future, is 36 ft. x 23 ft., with two ante-rooms each 10 ft. x 9 ft.; one of these forms an entrance porch and classroom, and the other a vestry and classroom. The interior is made attractive, and is celled with paneled fibro-plaster. Bro. F. Encheimaier had charge of operations.

The land cost £250, the building and furniture £160. These figures do not represent the actual value, for the land was bought cheaply, an organ and other furnishings were given, timber was obtained at a special price, and much voluntary labor was put in. The value is about £300.

The finances were arranged by the Albion church with a loan from the Connexional Fund of £250, from the bank as an additional loan on the Albion chapel of £300, and a loan from Bro. E. W. Gager of £100 free of interest.

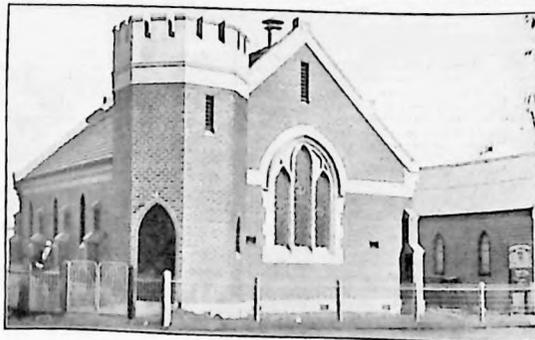
Services were first held in the chapel on Sunday, June 2, with splendid meetings. On Tuesday, 14th, the official opening took place, the State Conference President (Bro. W. A. C. Wendorf) presiding, and the Federal President (Bro. H. G. Payne) performing the ceremony of turning the key. The hall had been tastefully decorated by some new members for the meeting, which was addressed by representative speakers.

The work at Kedron is to be conducted as a circuit in conjunction with Albion church, under the ministry of Bro. H. G. Payne. At present Bro. A. L. Toshack, of Townsville, is engaged in week-end preaching.

When we think that two weeks before the mission closed the church had not an inch of land nor a stick of timber at Kedron, and that twenty days after the land was bought it had service in a completed building, it is to be wondered that the mission with all its experiences and with such an ending starts anew the church, "In my heart there rings a melody?"—H.G.P.

In a supplementary report Bro. E. C. Hinrichsen pays a high tribute to the valuable assistance rendered by Bro. H. G. Payne, preacher of Albion church, and to others who helped much. The enthusiastic support of Annerley church was appreciated. Bro. Hinrichsen states that a very pleasing feature was that Albion church "showed no fear of losing a few members in the interests of the new cause. Perhaps because of this, God saw that more new ones were added to Albion church than old members who will leave to assist Kedron."

Any man who has a religion is bound to do one of two things with it—
CHANGE IT—OR SPREAD IT.
If it isn't true, he must give it up.
If it is true, he must give it away.
—Robert E. Speer.



New Chapel at Kaniva, Victoria.

Opening of New Chapel at Kaniva.

At 3 p.m. on June 8 Sister R. M. Williams, in appropriate words, declared the building open to all to enter.

The brethren were delighted with the impressive messages given by Bro. A. G. Saunders, B.A., and the inspiring singing led by Bro. Ed. Lyall. Greetings were received from all federation members, all departments, sister churches, and members from several States. The highest attendance was on Sunday, June 9, when 250 were present. Visitors were present from many parts of Victoria, and also from South Australia and Western Australia.

Bro. J. Methven, R. M. Gilstone, R. M. Williams and Payne presided at different meetings. At the evening service a Christian man who has been attending services for many years declared to obey his Lord more fully.

The home-coming social on Monday evening was much enjoyed. Bro. Rowe, treasurer and president of the building committee, gave a resume of the history of the church. He referred appreciatively to the men whom Kaniva had given to proclaim the glorious gospel, naming Bro. A. C. Hankin, Albert Saunders, Garey, Percy and Leslie McCallum, F. Goodwin, R. M. Gilstone, Will Wigney, Cyril and Lyall Williams, and Richard and Lily Williams, of the College of the Bible.

The secretary announced that the whole of the furnishings and everything in connection with the building were free of debt, by the magnificent gifts and ready response of the brethren, who had given in cash and promises £3,133. All amounts had been received confidentially.

Bro. J. M. Goldsworthy (the only member present who was present at the first meeting on March 14, 1889) delighted all with his tribute to those responsible for the wonderful achievement.

Bro. J. Methven and R. M. Williams, of Kaniva, Bro. Cornelius and Milne, of Bordertown, Bro. Payne, of Horsham, Bro. A. Williams, of Ballarat, Bro. Gilstone, of Geelong, and Bro. Lyall and Saunders also spoke.

Musical items were effectively rendered by Bro. and Sister A. F. Williams, Sister Warnock, and Bordertown choir.

The building is a worthy acquisition to the neighborhood and of pleasing architectural design, having a corner entrance through an octagonal tower. The roofing is of French tiles. The interior is beautifully lit by indirect lighting. The building is 57 ft. x 37 ft., with two rounded vestries, and a baptistery of white tiling showing above the platform. The hall is 27 ft. x 12 ft. The furnishings are of selected mountain ash.

During the past forty years the cause at Kaniva has been faithfully served by Bro. W. Tomlinson, W. Little, A. W. Connor, H. Leng, W. G. Oran, J. J. Mulford, A. B. Bean and J. Methven. The last-named is still serving the church with much success.

"Christianity without the cross is a miserable counterfeit."

"We blame a lot of our troubles on the church, and forget that the church is a group of individuals."

The Outlook of the Church in China. Flashes.

A Study of Changing Conditions.

H. G. Clark, M.A., B.D.

Tremendous changes are taking place in every department of life in China to-day. We are too close to these events to evaluate them readily. Conflicting statements are made as to their significance. It cannot be doubted that these changes are pregnant with meaning for the church in China. To some minds they spell nothing but disaster; to others they are full of fruitful promise. The sky is by no means cloudless, but it surely has a rainbow of promise across it.

Be it for good or ill, the outlook of the church in China is a changed outlook. A glance at the titles of the articles appearing in the "Chinese Reader" clearly indicates this: "The Chinese Christian Faces a New Future," "Missionaries and the New Outlook in China," "The Appearance of New Books such as 'Are Missions a Failure?' 'Changing Foreign Missions,' 'Whether Bound in Missions?'" gives further evidence of this change of outlook.

The rising tide of nationalism is one of the facts that color the whole situation. It is this that makes unequal treaties so offensive; it is this that leads men to clamor that more recognition be given to the religions of the East. The Chinese are resentful of the power that foreigners hold, whether it be in the customs office or the Christian church.

The clamor for an indigenous church is an expression of this intense nationalism. In many quarters the missionary enterprise is criticised because it is an effort to transplant Christianity to a westernised form or forms. The recent move towards a united church in China is one of the lighter spots in the outlook.

The tragedy of our vestimental religion is nowhere more apparent than in China. The historical background which may mean much to us means little or nothing to them. It is true that in a few cases they have been drilled in it to such an extent that they cling tenaciously to it.

Denominationalism in China.

D. Z. Yin represents what is the general outlook among the more thoughtful Chinese when, talking referred to the fact that there are about one hundred and fifty denominations at work in China, he proceeds: "May we be spared these Christian experiences! To avert this catastrophe, will not the Christian movements of the world be willing to desist their efforts to persuade an essential part of Christianity?"

It has to be said that there is far more of the spirit of unity among the various religious bodies in the field than at home. The fact that such an organization as the China Inland Mission can include members of many different denominations within its fold and yet work unitedly and successfully is sufficient evidence that its members are not so bent on propagating their particular viewpoint as they are upon bringing the denominational facts of our Christian faith to the Chinese. The evidence of such titles as the "American Church Reform Church in China" is a painful reminder of the extent to which rationalism and denominationalism have divided the church. We are far removed from Paul's claim that "in Christ there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all."

Another fact that has to be faced is the organized opposition to Christianity among the student classes. A few years ago our religious journals were reporting wonderful ministries among the students in other lands. J. B. Woodley was principally Christian statesman, and the efforts were addressing thousands of students. Such expectations were aroused. In the case of a few individuals those expectations were fulfilled, but the mass of students have not fulfilled

the promise of those thrilling days. T. Z. Koo told me that when he suggested another book campaign the students were opposed to it. In general the explanation is that the student mind has turned to science with its materialism rather than to Christianity as the hope of China. "The Great War shook their faith in the West, and a reaction has set in which leads them to desire our material prosperity but nothing more. In these days the world has become a whispering gallery, and the nations are being brought into closer contact, and consequently the dark spots on our civilisation are becoming increasingly conspicuous to the rest of the world. The students in particular are decrying our failings, forgetting their own. The anti-Christian movement seeks to do away with Christian schools. A special anti-Christian week is celebrated, and humorously enough anti-Christian Christmas cards have been circulated.

Whilst the above represents a really serious situation, it has to be recognised that the students have shown a great lack of balance in recent years, and have organised all kinds of societies, some of which indicate a deplorable lack of judgment.

"Happiness and comfort stream immediately from God himself, as light issues from the sun, and sometimes looks and darts itself into the meanest corners, while it forbears to visit the largest and noblest rooms."

Educational System.

One such is the Student Control of Schools Movement, which among other things demands that students shall have equal representation on the faculty, that the students' union shall supervise the instruction given by the teachers, and that the students' voice is supreme after two vetoes by the faculty.

The sending of a commission to investigate the educational system of China alarmed the Chinese. They are fearful lest the foreigner gain the control of the educational system. It is this fear that has led them to demand that all schools fulfill the conditions laid down by the government.

The large educational institutions established by the missionary organisations—mostly American—are proving a problem in these days.

I heard one leading authority on China say, "I've given my last penny, written my last line, established my last sentence, advocating the establishment of Christian colleges in China." It cannot be gainsaid that the position is difficult, but the above seems extreme. It does look as if we have been led astray by the founders, clamor for education that has come from China, clamor for the spiritual, though it be in camouflage, but a feeble whisper, is what primarily concerns the Christian church.

These magnificent institutions make tremendous demands on the resources of the church both in men and money, and now that the Chinese are clamoring more so in their country the tendency is for the home church to be less inclined to support them financially.

The Chinese cannot finance them as yet, and hence they are viewed as obstacles in the way of an indigenous indigenous church. In response to a question that I asked Dr. Robert E. Spier, he said, "I think the day of building such institutions has gone. They have served a great purpose, but we are finding difficulty in managing them to-day."

(To Be Continued.)

"O wad some power the giftie gie us
To see oursel's as others see us!
It wad frae monie a blunder free us
And foolish notion."

Having the wish, we need not despair of its fulfillment, for occasionally a friend tries to deal faithfully with us. Witness the following extract from the American "Christian Standard" of May 8, 1929, in which an Australian writer, giving to the great republic some "Flashes from the Southern Cross," seeks to illumine the minds of his readers regarding the State of Queensland and caucosates as follows:

"There was a time when this great State was backward in its contribution to the cause of New Testament Christianity, and was known as a sort of haven of refuge for preachers who found it hard to find a field for service, not twisted men, but rather blunders. The churches have suffered much at the hands of such physicians. A few years back an improvement began, and the reinforcements of the past year have helped to make up a strong team."

The author of "Flashes" has a style which is almost invariably interesting and frequently pungent. On this occasion, as will be seen, he exceeds himself.

Possibly one of the first reflections to occur to a reader on one dwelling on such a lofty height as would make it appropriate for him to write thus of his fellow preachers would find the atmosphere somewhat rare and also feel rather chilly and lonely.

With the writer of "Flashes" we have been glad to note the progress made in Queensland in recent years and to see the splendid increase in the number of its preachers. Our gladness had nothing to do with contrasted thoughts of the blunders of bygone days. It does at first seem cheering to be told that "a few years back an improvement began, and the reinforcements of the past year have helped to make up a strong team," but rather blunders" can no longer properly be thus described.

Who were our preachers in Queensland more than "a few years back"? We cannot name all, but included in the list are the following: Stephen Check, one of the most concentrated and successful preachers we ever had, F. W. Troy, D. A. Ewers, who did a magnificent pioneering work, W. S. Houchins, of whose stirring addresses and success old Brisbane members still talk, Chas. Watt, J. C. Pittman, P. J. Pond, W. T. Chapman, P. A. Dickson, A. C. Rankine, J. L. Mufford. The editor of the "Australian Christian" enjoyed the privilege of being in this succession, and hitherto has not had cause to be ashamed of the work he has done. For nearly three years Queenslanders suffered his word of exhortation, and, curious to relate, some inhabitants of the northern State profess still to have a kindly feeling for him.

To we think that the writer of "Flashes" meant to suggest that all or any of the brethren mentioned found it hard to get a job elsewhere or were either "twisted men" or "blunders"? Not at all. In his article he extols Stephen Check. What we say is that in a very unwise and reprehensible way he has used most disparaging language so general in its expression as to include in its scope at least all but one of those named and also others as worthy as they. We deal alone with the writer's words, not with his unexpressed thought or motive. We think it would be much better not to use the quoted language of any group of preachers. After all, our flash less world will not much mind, and if it proved to be merely "a flash in the pan," the missing world be all to the good.

"The memory of good and worthy actions gives a quicker flash in the soul than ever it could possibly take in the highest enjoyment of youth."

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE RESURRECTION LIFE.

There is a soul-godess name
Where I must kneel,
A prayer which I must pray
Till I can feel
That, though the anguish ridden on my brow,
And Calvary's begun,
From him I'll take the sacrament of Love—
"Thy will, not mine, be done."
There is a Resurrection Life
That I must share,
A tomb that I must leave;
And though I bear
The wounds which I have won upon my cross,
Transfigured, they will shine—
A sacramental pledge of Love with Faith,
To make his rising mine.

—Sel.

THE SHEPHERD DOG'S LESSON.

A shepherd one night, when the storm was fierce, counting his sheep that had gathered into the fold, found that two were missing. Going to the kennel where his shepherd dog was lying with her young, he pointed to the wilderness, which was growing darker, and said: "Two sheep are missing; go." She looked a moment at her little ones, ran up into her master's face, and hurried away into the night, and came back with one of the sheep that were lost.

The storm had grown fiercer and the night darker, and the shepherd came again to his dog, and pointing out, said once more: "One sheep is missing; go." Looking down again at her crying little ones, and up into her master's face with more despair, she arose and hurried away.

Hours passed by, and the shepherd heard a scratching at the hut door. Going forth he found the dog, and she had the sheep that was lost, leaving the same at her master's feet. She staggered back to her little ones, and fell dead at the kennel door.

When I heard this story, I said, "Oh, the shame of it. Here is a dumb brute, with never a thought of God and never a hope of heaven, obedient to her master's command when he speaks but a word, and we have permitted our Master with half-pierced hands, spear-thrust side, and thorn-crowned brow to plead and plead again, and we have refused to do his bidding. Let us catch one glimpse of his face anew, and go where he would send us." J. Willbur Chapman.

SOBRIY ENOUGH TO STOP.

A gentleman once asked in a Sunday School what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"
"Being sorry for your sins," was the answer.
A little girl on the back seat raised her hand.
"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to stop."
That is just where to many people fall. They are sorry enough at the time, but not sorry enough to stop.

GIFTS BY ASSAULT.

I have heard of one who was generous, but extremely eccentric. A man who was deeply in debt passed his door, and he knew that the poor debtor was terribly exercised about the matter.

One day this odd man of wealth, generous as he was, was so excited as to throw a heavy bag at the poor debtor. The man was hurt by the missile, and looked round to see what it was. He saw no man who had inflicted the injury. He picked up the bag. He heard the clank of the

coin, and when he opened the bag he found enough to pay his debt, and he heard a voice, saying, "Keep it for yourself." He never summoned that man for assault, but thanked him for the gift.

Gifts with Providence, with a rough hand, thrown countless gain in our way in the form of the trial of our faith, which is much more precious than gold. Blessed be the Lord, our temporary bruise is soon forgotten, but the spiritual gain abides for ever. In any case, the cause of our Lord Jesus Christ is our cause, and we are linked with him in a fellowship which cannot be broken. We have counted the cost, and we can say: "From henceforth let no man trouble me. I am the branded slave of Jesus, and my ear is bored for him."—C. H. Spurgeon.

WOULD NOT BE SILENCED.

One of the hearers of a Methodist minister was in the habit, much to the minister's annoyance, of ejaculating "Glory!" "Praise the Lord!" and the like during the preaching. Though often reproved, the happy member persisted in expressing himself.

One day the minister invited him to tea, and to take his mind from thoughts of praise, handed him a scientific book, full of dry facts and figures, to pass the time before tea.

Presently the minister was startled by a sudden outburst of "Glory!" "Allenhoh!" and "Praise the Lord!"

"What is the matter, man?" asked the minister. "Why, this book says the sea is five miles deep!"

"Well, what of that?"
"Why, the Bible says my slay have been cast into the depths of the sea, and if it is that deep I need not be afraid of their ever coming up again, Glory!"

The minister gave up hopes of reforming him.

AN UNSELFISH SOLDIER.

Among the many beautiful stories of Queen Victoria, this was told just after she died. While visiting the wounded soldiers who had been brought back from South Africa, she was greatly distressed by the appearance of one poor man who had been terribly injured.

"Is there nothing," said the Queen, "that I can do for you?"

The soldier replied, "Nothing, your Majesty, unless you would thank my nurse for her kindness to me."

The Queen turned to the nurse and said, with tears in her eyes, "I do thank you with all my heart for your kindness to this poor wounded son of mine."

There was something exquisitely beautiful in the soldier's utter self-forgetfulness which led him to think not of anything from his Queen for himself, but of pleasure and honor to her who was serving him so faithfully. — J. H. Miller.

A TONIC.

Doctor: "My dear lady, how much better you are looking to-day! My treatment is doing you a lot of good."

Patient: "Oh, I always look much better in this hat!"

WHAT HE ASKED.

"Was it your craving for drink that brought you here?" asked the sympathetic visitor to the prisoner.

The prisoner folded his arms. "Do I look the sort of man," said he, "who'd mistake this kind of thing for a public house?"

The Family Altar.

— J. C. F. —

Monday.

Aequat now thyself with him, and he at peace; thereby good shall come unto thee.—Job 22: 21.

The great truth in this saying may be seen in the words of Jesus, "This is eternal life, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

Reading.—Job 22: 21—23: 17.

Tuesday.

All the while my breath is in me, and the Spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit.—Job 27: 3, 4.

A truly noble resolve, which can only be fully appreciated in the light of James 3: 2-13.

Reading.—Job 27.

Wednesday.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28: 28.

If God is as he is represented to be in holy Scripture, what folly it is not to fear him! But "the fear of the Lord is the beginning of wisdom," and we may safely add its continuance and end.

Reading.—Job 28.

Thursday.

Doth not he see my ways, and count all my steps?—Job 31: 4.

Nothing is hid from God: the thoughts of the heart, every word we speak, and every step we take; all are known and weighed by him. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Reading.—Job 31: 16-19.

Friday.

He shall pray unto him; and he will be favorable unto him; and he shall see his face with joy; for he will render unto man his righteousness.—Job 33: 26.

The prayer of faith reveals the face of God to the godly; a face full of smiles; as a kind parent to his or her child.

Reading.—Job 33.

Saturday.

Behold, God is mighty, and despoileth not any; he is mighty in strength and wisdom.—Job 36: 5.

"God is no respecter of persons." He is not more favorable to the king upon the throne, or the owner of millions in his palace, than to the man who mends the roads. All hearts are equal in value, but he "resisteth the proud, but giveth grace to the humble."

Reading.—Job 36.

Sunday.

Hearken unto this, O Job; stand still and consider the wondrous works of God.—Job 37: 14.

All things praise thee, Lord, most high. Heaven and earth and sea and sky; All were for thy glory made, That thy greatness thus displayed. Should all worship bring to thee! All things praise thee—Lord, my weal. Reading.—Job 38: 1-7, 22-41.

EVERY DAY.

"Every day takes us somewhere—either forward or backward, either up or down. One day may poison a lifetime. One day of definite determined decision can be the beginning of a new and noble career."

Prayer Meeting Topic.

July 3.

WHAT THEY FORGOT.

Mark 8: 13-21.

W. Waterman.

At Dalmanutha, "the Pharisees also with the Sadducees came tempting him." "And he sighed deeply in his spirit, and left them wrapped in sad thoughts, and entering the boat again departed to the other side."

The Imprudence of the Disciples.

His disciples, however, were not thinking his thoughts, but were engrossed with their own troubles: "Now the disciples had forgotten to take bread, neither had they in the boat more than one loaf." They had set out before they found how scantily they were provisioned, and now their thoughts "were busy concerned with their negligent omission."

How different, on the other hand, were the thoughts of their Master. "It had grieved him that Pharisees, zealous for Jewish national and religious traditions, and time-serving Sadducees should so forget their natural antagonism in order to ally themselves for his destruction. It was indeed a melancholy exhibition of moral obliquity and spiritual blindness." Absorbed in such thought, suddenly he "said to his disciples, Take heed and beware of the leaven of the Pharisees and of the Sadducees!" This outburst of the Christ took his followers by surprise; and naturally they interpreted it according to the staple of their own thoughts—they caught at the word "leaven," and supposed that he was chiding their negligence! "And they reasoned among themselves, saying, It is because we have taken no bread." They understood the Master to be grieved, first, that there was insufficient bread, and again, that they were so faulty as to forget it.

The Providence of the Christ.

Neither of these considerations, however, displeased the Lord, and he would not have them believe that such things mattered very much. He, therefore, "when he perceived it, said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Then he called on them to remember the lessons of his feeding the five thousand and the four thousand.

The first lesson was that for bread or a sufficiency of it they need never "be careful"; "Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets took ye up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" Did I not, in spite of your expectations, feed the five thousand, and have you a surplus for your own use? And did you not learn when the four thousand were hungry to refer the providing for them to me, saying, "We—whence should we have so much bread in wilderness?" Can I not now, if necessary, provide bread in the midst of this sea? And, after all, need bread for the stomach worry you so much? "How is it that ye do not understand what I spake not to you concerning" such things as this, but concerning bread for your souls? Learn, do learn, to let me provide bread and clothing for you without your being "careful."

The second lesson is that your faithfulness and testimony is provided for in my all-sufficiency. Did I reject your five loaves and two fishes because they were few? Do you think that your mistake here defeats my providence? Have you not realised that my plans provide for faithful workers? that my strength is made perfect in your weakness?

Let us learn then that we all are weak and insufficient in ourselves, but God accepts us and uses our mistakes and all. God willingly uses certain vessels to carry his word to the world—strate his grace!

TOPIC FOR JULY 10.—WALKING TREES.—Mark 8: 22-26.

Our Young People.

Conducted by W. M. GALE.

HALLARAT BIBLE SCHOOL VISITED.

Dawson St. and Peel St.

Mr. Bert J. Kemp, of the Victorian Bible School and Young People's Department, was in Hallarat over the King's Birthday week-end and visited two schools during the afternoon. There are other schools, but time did not permit a visit. It was very delightful to read that of these churches he writes, "Practically all church officers take part in the school work."

Dawson-st.

They had splendid accommodation here. Intermediate and senior scholars assemble in main hall, and retire to separate class rooms, with exception of two classes. Superintendent, Mr. H. Malin; secretary, Mr. H. Bell. Practically all church officers take part in the school work.

Mrs. Huxwell has charge of primary and juniors, who meet in separate adjoining rooms. Preacher, Mr. Fitzgerald, takes Bible Class.

Peel-st.

This school is cramped for room, but has three departments—primary and Junior, divided by partition; intermediate in main church building. Superintendent, Mr. W. Chapman; secretary, Mr. C. Hill.

The senior boys' class has no boy over 14 years; senior girls are up to 17 years. There is a week-night mixed club for the young people of 25-15 (15 years and upwards).

All church officers take part in school.

A VISIT TO GARDINER.

So that he might have a first-hand knowledge of our schools, the Victorian Bible Schools' Organiser has been making visits to schools each week-end. The department will soon be in a position to launch its campaign. This programme will be arranged with the local conditions well in mind. Gardiner was visited on June 16.

The Superintendent.

Mr. J. W. Ennis takes his Bible School work very seriously. In other words, he works at it. Nothing is shunned; all details are well in hand; he knows what he wants and he makes adequate preparation.

Never a Class Without a Teacher.

As one would expect with such a superintendent, he has gathered around him an excellent staff of consecrated teachers. Mr. Ennis spoke treat to interview him and note his well-selected phrases, as he pointed out the qualities of his staff. "You know we never have a class without a teacher—each teacher provides a substitute, if absent." Three teachers were absent, and there

were three substitutes. School staff includes one officer of the church.

"Every quarter there is a meeting of teachers—the whole evening is taken up. Every teacher attends—it is most unusual to have one teacher absent. A season is spent in prayer. A practical talk is also given on some phase of the work. On the first Sunday in each month a teachers' prayer meeting is held."

"The superintendent has invited the scholars to read with him a definite portion of Scripture daily; quite a number have responded.

Punctuality a Characteristic.

Punctuality is one of the characteristics of the school. On this occasion it looked as though this had badly broken down, for a considerable number came into school after the hymn was announced. But it was later explained that they had come together at 2.30 in a separate room to prepare for the examination.

A star class is one with every scholar present; there were six of these. It was said that the two excellent senior classes, taught by Mrs. McEgan and Mr. Coult's respectively, are star classes at least for 50 per cent. of sessions in the year.

It was fine to see the young men in Mr. Gebble's Bible Class, which meets in the gymnasium. Dismissal was well conducted also. Teacher stands at the head of the class and shakes hands with each scholar as the class files out.

It was curious to see an entire school, including kinders, gathered together for the opening hymn.

Good Enrolment of Boys.

Of 195 scholars on the roll, 136 were in attendance. Twenty-five teachers were present of the twenty-eight on the roll, and there were three substitutes. There are 43 boys on the roll over 14 years.

Order was excellent. The secretarial work of Mr. P. A. Jordan was well done. There was an enquiry for a "workers' conference."

ADELAIDE LEAD: SOME INTERESTING HISTORY.

It is interesting to recall that Adelaide Lead, four miles out of Maryborough, was in 1862 the home of Bro. John Proctor, who became secretary of the Victorian Conference in 1867, and in 1877 was elected president. Adelaide Lead was one of the seven preaching places conducted by the Maryborough church in the first year of its history, 1862. How the little chapel came to be erected is an interesting story. "The meetings were at first held in the Primitive Methodist church, apparently not being used by that denomination. After a certain discovery by Bro. J. W. Webb, the further use of the building was refused. A local publican came to the rescue, and in the big room of the hotel bigger crowds attended. Shortly after the hotel changed hands, and the new proprietor being a Roman Catholic we had not any more the use of this room. The chapel was then built to supply the need."

Bro. A. B. Withers, Maryborough preacher, and two others, journeyed to Adelaide each Lord's day afternoon, conduct school, and then hold a preaching service. The picture on this page was taken on the occasion of the visit of the Secretary of the Victorian Bible School and Young People's Department.



Bible School at Adelaide Lead, Victoria.

Foreign Missions.

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

July 7.

JULY 7, the great day of this year for giving to help people to the Saviour. Once four men, who believed in the saving power of Jesus, brought a man sick of the palsy, that they might have the joy of seeing him healed. They had



The Last of an Old Umbrella.
Children of Lysall Children's Home, Shrigonda, India.

great difficulty in getting through the crowd, so they mounted the stairs on the outside of the house and uncovered part of the roof, and let the body down until it rested at the feet of Jesus; and he, seeing the faith of these four men," gave the man healing of his soul and also of his body. What joy there was that night in the homes of these four men who had helped their shame and sick neighbor! There are thousands like this sick man in the districts where our missionary work. Shall we not join them in helping to bring all such to Jesus for salvation from their sins, and to our medical missionaries for healing, through the power of Jesus, all the diseases of the body?



Lysall Children's Home for Girls, Shrigonda, India.

FM. DAY "CHRISTIAN": THANKS TO CONTRIBUTORS.

Have you read last week's "Christian"? It is full of good news. We are very grateful to Bro. Main, the Editor, and Bro. Pittman, the publisher, for all the work they have put into this issue, and to Bro. Alan Glover for his magnificent front-page design. To our missionaries, our brethren and sisters in Australia, who have sent articles, and to our missionaries who have also sent photographs, we give our grateful thanks.

HOW TO USE JUNE 20 "CHRISTIAN."

As soon as I received the "Christian" I read it through, and said to myself, "Who can read the clarion-call editorial of Bro. Main, the pleading messages of our missionaries, the anxious entreaties for help from our preachers and Foreign Missionaries and workers in Australia, and look upon the pictures of our missionary workers and the work they are trying to do among the people, and not respond liberally to these appeals on July 7?" If you haven't read last week's "Christian" get the paper now. Read it for yourselves. Read it to your children. Talk about it to your brethren. Read some of it to your Sunday School class. Make it a theme of your Endeavor meetings and church prayer meetings. Read some telling paragraph at the church meetings. Make the paper a messenger of God to his people on July 7.

DEATH OF MRS. E. C. HOVEY.

We sincerely regret the death of Mrs. E. C. Hovey, of Irith, Vic., on May 30. Sister Hovey was a great help in the work of the Irith local church, but she was interested in every department of our work. She was a liberal giver to Foreign Missions, supporting our Chinese teacher at Huellichow, and one of our Indian orphan-ages. She was a good woman, and full of the Holy Spirit and of faith, and every part of our work at home and abroad was enriched by what she gave, and the Christly way in which she gave it. The memory of the just is blessed.

GOOD NEWS FROM CHINA AND INDIA.

In Bro. Cameron's last letter he reports a conference meeting of our four churches in Shanghai and sends a wonderful photograph, 26 inches wide and 8 inches deep, showing a large number of splendid Chinese men, women and children who attended the conference. He also reports eleven confessions. Nine who made the decision have been baptized and received into the church, and the two others, by this time, will have been added to them, making eleven in all. He also reports a favorable interview with the Municipal Council of Shanghai, who are offering us a new location and a new building in exchange for our property, through which they purpose making a road. They promise to deal generously with us in the exchange.

These baptisms in China, with the 22 reports from India a few weeks back, will give great encouragement to our Australian brethren and open their hearts to liberal giving

ON JULY 7.

"And help me, Lord, my best,
Myself to give,
That I may others bless
And like Thee live."

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N. (Phone, Hwk. 141).

TO LET.

Chelsea.—Two large sunny rooms, fireplace, 12 ft. carpet and E.L. furnished, 41 without E.L. Minute church and everything; all conveniences; suit one or two persons.—Widow, 1 Enbankment-grove, Chelsea.

Selby, 5 rooms, furnished, large verandah, bath, sink, troughs, copper, motor-shed, firewood free; close station, 1 hour city; spotlessly clean; splendid outlook; 40/- weekly. Big reduction term. Members of church able take part church worship, adults, permanent, 20/- weekly.—J. J. Maskell, Selby, Vic.

FOR SALE.

Mallee Boots in large quantities, £3/10/- for a ten-ton truck on rail at Danby.—Perkins Bros. Danby, Vic.

Piano, Beale, perfect order, almost new, must sell, 165/- bargain.—Mrs. from Barber, Blackwood Park-rd., Lower Ferntree Gully.

Pair W.B. Cottages, 1 and 5 rooms, in good order, E.L., sewerage, etc., South Yarra, close to train, tram, schools, beach. Terms £145 per order. E.L., sewerage, etc., South Yarra, close to train, tram, schools, beach. Terms £145 per order. An exceptionally good investment; £150.—"Investment," c/o Austral, 530 Elizabeth-st., Melbourne.

Chrysler Plymouth sedan, 1930, leather upholstered, registered till next May. This demo. car is new and has only done 350 miles. New car guarantee given and any trial. To be sold at big reduction on new car. Apply Gilbert's Chrysler Sales and Service, 33 Torrington-rd., East Malvern. £602.

KNOWLEDGE IS POWER.

Short-hand knowledge is often the Sesame that opens the door to success. Royal shorthand gives speed and accuracy in 30 days. Postal course, £3/10/- cash; £1 term.

R. O. Sutton, A.I.C.A., 193 Pitt-st., Sydney. Phone, M.A. 3340.

COMING EVENTS.

JUNE 26. Commencing 26th, G. J. Mackay, of 31/0, will conduct Community Singing Campaigns every Wednesday at 8 p.m. in Neumarkt chapel. First-class supporting programme. Subscription, one shilling.

FRUIT Trees, best sorts, 12/- doz., 80/- 100. Hhularrh, Goosecherry, Currant, Loganberry, 2/6 50/- doz., 1/6 doz., 25/- 100; Strawberries, 2/6 100; 15/- 1000; Raspberry, Asparagus, 1/2 doz., 7/- 100; Orange, Lemon, Persimmon, Mulberry, 2/- each; Green Prized Hedge, 2/- doz., 12/- 100; Golden, 2/3 and 14/-; Shelter Gums and Pepper Trees, 2/- doz., 50/- 100; Cypress, Pine, Wattle, 2/- doz., 60/- 100; Double Flowering and Purple Peach, Apple, Plum, etc., 1/6 each; Flower, 2/6 100; Pear, Laburnum, Chestnut, 1/6 each; Lilac, Mock Orange, Willow, Robinia, Weigella, Budding, Ithus, Pyrus Japonica, 1/6 each; choice Roses, Bush and Climbing, 1/- each, 11/- doz.; Hamamelis, 1/6 each; packed and put on rail. Price list on request.

A. Nightingale, Nurseryman, Emerald, Vic.

FOR SALE.

Orchards, Farms, Market Gardens; rich soil, good rainfall; good roads; rail. Suitable terms. JOHN SHEEHAN, RED HILL, VICTORIA.

Miss Alice Alamy

Specialist in
High Grade Knitted Garments

"Carlton"
Anlaba Street
Parkdale S.11

Phone CH. 224

Here and There.

The Victorian Women's Conference Executive will meet on Friday, July 5, at 2.30 prompt. The Foreign Mission Committee will take part during the afternoon. All sisters are cordially invited.

Sunday, July 7, has been decided on as the day of thanksgiving. Doubtless in all our churches due regard will be paid to King George's request that his subjects join in thanksgiving.

Interest is well maintained in Inel-et-Pratt mission at Yarragona, Vic. Attendance during the week was good, and last Lord's day extra seats had to be put in the tent. There have been two decisions—a baptised believer and a Bible School girl.

A very old member of Glenferrie church, Vic., was called home on Friday last, in the person of Mrs G. A. Edwards, mother of Bro. R. Campbell Edwards. Bro. T. H. Scambler officiated at the funeral service in Box Hill cemetery on Saturday afternoon.

We rejoice at the announcement that, after dragging its weary length for twenty weeks, the timber strike has been settled on terms agreed upon by employers and employees. To the onlooker there seems no valid reason why so many months were needed before such agreement could be reached. What a beautiful country this would be if we could all work together and manifest a spirit of goodwill!

Remarkable success has followed the efforts of the Thomas mission at Germinston, South Africa. The missionary, Bro. Basil Holt, has delivered powerful sermons and wonderfully impressed the people. The American "Christian Standard" of May 25 contained the following telegram from Bro. Kellens and Bro. Richards: "Germinston, S. Africa, May 19.—Three hundred and fifteen conversions. Must have pastor immediately, or discontinue African work. We have no native churches without pastors." The "Standard" indicates that through the liberality of American disciples workers will be sent.

Last Sunday concluded the second week of the evangelistic festival at Preston, Vic. The result has so far been satisfactory, and the church has benefited in more ways than one. Bro. Wakeley has proved himself to be ideal in his work, and Bro. Robbins is an excellent song leader, while the morning addresses and general work of Bro. Fisher have been excellent. At last Sunday services there were 12 confessions, 12 baptisms, and 18 were welcomed in at the morning service. On Monday evening five more decided. So far, there have been 54 confessions during the festival. A collection in favor of the Women's Hospital realised £3 6/8.

Home-coming services at Lygon-st., Vic., on June 23, was a great success. A large number of old members attended one or other of the three meetings, many availing themselves of the meals provided. Bro. A. G. Saunders spoke briefly in the morning on "United We Stand." The afternoon meeting was especially arranged to permit old members to address the gathering, though ordinary school sessions were not interfered with. Bro. W. C. Craigie warmly welcomed the many visitors. Cheering responses were made by Bro. Dickens, Enniss, McGlean, Smith, Sampson and Dickson, all of whom emphasised the part Lygon-st. had played in their lives and in the history of the Brotherhood. Bro. J. E. Thomas, a former preacher at Lygon-st., addressed, Bro. A. G. Saunders' evening address was, "The Great Commission." A feature of this service was the reappearance of the old-time quartette, which rendered two splendid pieces. The great choir, led by Mr. N. A. Hladow, sang two impressive anthems, aided assisted by Mr. T. E. Pittman at the organ. Miss S. O'Halloran and Mr. P. Kerrigan gave beautiful solos at the morning and afternoon services. On Tuesday, June 25, a happy reunion social was held, when ample opportunity was given for discussing old times.

Continuing on May 12 a two weeks' mission was conducted by Bro. J. K. Robinson in the North Perth chapel, W.A. During the preceding fortnight six special devotional services were held, various speakers kindly assisting. Good attendances were maintained throughout the mission, despite rather inclement weather. Bro. Robinson's messages were deeply appreciated, while bright happy singing under the capable leadership of Bro. J. B. Robinson, Carter and L. Peacock helped much. Officers under the control of Bro. J. Meredith rendered good service. The final message "Who are these People?" was delivered in part on May 26, and concluded the following Lord's day, when one brother made his confession. Four ladies took their stand for the Master on June 8 (doubtless a result of messages delivered during the mission). On May 29 a fellowship tea was capably catered by the State Chapter of the Phi Beta Pi. In the evening a thanksgiving service in the chapel closed what was from every viewpoint a successful mission.

Every mission at Geelong, N.S.W., continues with increasing success. Last Sunday has seen a full building, about 1,200 being present. Wednesday's attendance is about 700. There had been 136 confessions to June 22, and 1,131 have reported having read Acts. Sunday, June 16, saw the first day for distribution of Bibles. Increasing interest is manifest in the questions asked. Personal work brings very little resistance. It is a joy to hear people acknowledge the truth and to see them obeying it. Whole families have been saved. Bro. J. Sawyer's messages are convicting, and full of truth and light. Eighty communion on Sunday June 16, and many more adults were expected to come next Sunday for the first time. On Tuesday, after the foregoing report from Bro. Greenhalgh, we received the following telegram from C. B. L. Yawter: "Had 22 confessions Sunday, 19 adults; 158 to date. 1,329 have read Acts. Large crowds attending. Results due largely to Roy Greenhalgh's fine work and constant energetic co-operation. We continue to be glad.".

At Swanston-st., Melbourne, last Lord's day there was an enjoyable morning meeting, and an impressive sermon from Bro. Moore. The evening service was of special character, and had a full attendance. A large number of young men, besides other visitors, were present from the Y.M.C.A. to take part at the consecration ceremony, in which about 25 young men, who had been chosen as prefects, solemnly promised to devote themselves during the coming year to the duties of their office. Two of their number read the Scripture lessons, and another announced the hymns. Mr. P. G. Steele read over to each of the prefects the Y.M.C.A. promise, and another official of the Y.M.C.A. invested a special sermon officer. Bro. Moore delivered a timely sermon suitable for the occasion, in which he emphasised the importance of the young men taking the "narrow road" in response to the Saviour's call, and avoid the "broad road" in their lives of service to others. Consecration singing was provided, and the preceding song-service was joyfully and enthusiastically engaged in.

Bro. Will R. Clay, secretary of our Victorian Department of Service, writes:—"The department, with a view to assisting many of our homeless families who are suffering leadership as a result of unemployment, invites our churches throughout the State to make the second Sunday in July a grocery day. It is recommended that provisions be made to receive at least a packet from each favored member. It is expected that in this aggregate tonnage of groceries needed that the necessary tonnage will be available for free distribution. After local cases have been relieved, the balance, if any, may be forwarded to our depot at Burnley. 'Help Us to Help Others.' The department, with a view to helping our unemployed, is offering to

subsidise wages, pound for pound, up to two pounds weekly for any purely relief work. Good men would rather earn wages than accept doles. Breadstuffs are stored in great quantities with the department in this splendid effort to relieve a most desperate position for many. Our brethren in the country districts are advised that rabbit carcasses may be forwarded in parcels free on Victorian Railways to Churches of Christ Mission at Burnley. Many brethren who perhaps may not be able to assist financially will appreciate this opportunity of assisting the less fortunate. Senders are requested to advise the secretaries, when sending, address Will H. Clay, 49 Elizabeth-st., Melbourne, C.I.

In our issue of June 6 appeared a Bible article entitled "By Revolution or By Religion." In it Bro. T. Hagger said that changes "may come through revolution or they may come through religion. The former is the way of the Communist and some others we might name; the latter is the way of Christ, the great Reformer." A correspondent—John Seutlen, of Victoria Park, W.A.—writes strongly in comment, and was "astonished" to find Bro. Hagger's attitude towards political revolution. He writes: "Others we might mention." Our correspondent seems to us too easily to regard the words as a "jibe," and also to find a personal application. In the course of his letter he says some good things. For example: "What the world wants is not so many pious words, but men who will awaken the moral consciousness of the people; men whose words, though they may burn and sting, shall awaken people to realise that reaping without sowing is stealing." We do not think that Bro. Hagger or any other of our writers or preachers would be averse from a strong condemnation of all injustice. But we cannot think that any Christian will deny that the change which Christ desired was one which would come by the operation of the moral rule, and the change which that would make in the world is called "revolution," then the word is being used in a very unusual sense.

SAY IT WITH FLOWERS.

While the timber dispute peace conference was in progress in Melbourne Town Hall, Miss V. Fawcett sent along some beautiful flowers with a message to the effect: "I thought I would Miss Fawcett later, 'I will send flowers to speak for the boys who marched down Swanston-st. with their young heads up. As a message from them, I wrote the inscription sent with the flowers:—

"We come to you with our message of Victory
Out from the hills and valleys
We are here, with our story of silent work,
To say, Have faith, give trust, claim honor for
all.

The power and glory are God's,
His omnipotence is with you,
We are here, O Lord."

According to the "Herald" the flowers were well received and a letter of acknowledgment was sent. Mr. C. O'Neill went the following line in reply, which he intended to forward to Miss Fawcett:

"We have heard your message from hill and dale,

We have seen your gift, we have been impressed,

Each beautiful flower telling its tale
Of Peace, of Trust and God cared,
We accept the message the flowers send,
No better thought their presence define."

It is good to note that the spirit of the message of the flowers prevailed and that the conference unanimously passed resolutions which, accepted by both sides, have ended the strike.

ADDRESSES.

F. L. Clarke (secretary) Holyoak Beach church, S.A.; Hazel Terrace, South Hobart.
W. H. Hoyle (secretary) Hillsville church, N.S.W.; 7 Clarence-st., Pomfret.
W. B. Jolly (secretary) North Carlton church, —C/o V. C. Walker, 88 Wattle Valley-st., Canterbury, Vic.
S. T. Heches, 24 Yulinda Terrace, Lower Mitcham, S.A.

QUEENSLAND WOMEN'S CONFERENCE EXECUTIVE.

The Women's Executive met in Ann-st. chapel on June 6, the president (Mrs. Wendorf) presiding. Mrs. Barnham led devotional exercises, and took for her topic, "Giving Our Lives to Christ." Mrs. Kirk sang a solo, and Mrs. E. C. Hinrichsen rendered a piano-forte solo. There was a splendid attendance. Included were five members from the new church at Kedron so whom the president gave a loving welcome.

Mrs. H. Payne, Albion, gave an interesting account of the Hinrichsen-Arnold mission at Kedron. Mrs. Harshere also spoke of the great blessing that had come to many homes through the mission.

Mrs. Borzham, hospital supt., reported 32 visits to hospitals and homes by the committee during the month.

Mrs. Brown (temperance supt.) reported a fine temperance prayer meeting held at her home on May 19. Mrs. Smith, prayer supt., presided, and arranged a nice programme. Mrs. Graham Wilson, State President of the W.C.T.U., gave an interesting address. A collection taken up was divided between the Central W.C.T.U. and the Prohibition League.

Mrs. Manning, speaking a most encouraging report on church work at Rockhampton, especially in the sisters' departments. A Foreign Mission prayer meeting will be held in Albion chapel on July 1. Afternoon tea provided by Mrs. Woodward and Mrs. Wendorf brought a most encouraging meeting to a close.

An error appeared in Women's Conference report. The money raised for Foreign Mission work was £10, not £92 as stated.—G. Partridge, Secretary.

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

The monthly meeting was held on Friday, June 7, there being a large attendance. Mrs. G. W. Mitchell, president, presided. Devotions were led by Mrs. H. Morris, who urged the sisters to be led by opportunity in working for "No Heresies." A welcome was extended to visitors, including Mr. Robert Lyall, who represented the Church Extension Committee. Three ladies were appointed to form a Prohibition Campaign Committee, viz. Mrs. Mitchell, Mrs. A. G. Saunders, Mrs. Johnson.

Prayer Committee has visited North Melbourne, a happy and spiritual time being spent.

General Dorcas Committee is having busy meetings. Parcels have been sent for hospital work, Social Service Department, and to several private cases. A specially urgent case was brought under our notice and immediately received assistance. Very acceptable parcels were received from Mrs. Johnston and Mrs. Carr. We are in urgent need of another machine. A welcome donation towards same was received from a Dorcas sister.

Women's Mission Band Committee had visited Bandenong (organising a band there), Preston and South Melbourne. Group meetings are being arranged to take place in July, August and September. Arrangements are being made for distribution of visitors' literature among the young women of the churches.

Members from the Glastenham church visited the Benevolent Home in May. Various home comforts were distributed amongst the inmates. Musical boxes were given in by Mrs. Wakeley and Mrs. Crawford, and a very helpful message by Mr. Wakeley.

Thirty-five letters written to isolated sisters; two replies received.

Burials: Social Service Department has received over 100 parcels—a great many families being helped; splendid lot of goods from Phil Beta club at Glastenham; also 131 from their kappas. 11 pairs of blankets were given out. One young man collected £31 towards the Home for Aged. £20 worth of groceries given by the Endavourers south of the Yarra. A trial of bread was sent from country. We thank the Ladies' Guild at Preston for their help. Six people whom we have been helping have joined the church. Donations received from Mrs.

Garth, Preston, 148; Mrs. Gardner, Northcote, 41.

Hospital Visitation Committee had paid 52 visits to the various institutions; books, magazines and a variety of home comforts were distributed. The committee paid a visit to Girls' Circle, Carnegie, giving tables to hospital workers. Thanks are extended to General Dorcas for their parcel. Cash received; Brighton S. School, 30/-; Women's Executive, 12/-.

The next meeting of Executive on July 5. The Foreign Mission Committee will take part.—Miss Hornelch, Secy., 13 Florence-ave, Res. E.1.

SISTERS' EXECUTIVE, S.A.

The Sisters' Executive met in the Grote-st. hall on Thursday, June 6. Mrs. Johnson led devotional exercises. At the business session, presided over by the president, Mrs. Hodges, 73 sisters were present, 38 being delegates, 11 additions were reported from the Sunday Schools.

Receipts for Home Missions for the month, penny-per-week: Daley, 11/-; Norwood, 10/-; Hindmarsh, 7/-; Maylands, 7/6; Collingwood, 12/-; Fur Foreign Missions; Brooklyn Park Sisters, 13/3; Miss West, Norwood, 10/-.

Treasurer reported receipts as follows: Home Mission, 47/18/6; in hand, 131/16/-; total, 142/14/6. Foreign Missions: 13/11/6; in hand, 123/8/3; total, 127/2/11. General Fund: Collection, 13/6/6; in hand, 13/10/11; total, 12/45/8. Offering for afternoon was £11/6/3.

The Prayer Meeting Committee held a meeting at Miss Webb's home at Glenelg, and a combined meeting at Brooklyn Park with the Foreign Mission Committee. The Hospital Committee paid 192 visits and made 6 jackets and 21 doz. clove bags for Children's Hospital. Band of Hope Committee reported that Gawler Band of Hope held meetings monthly. Mt. Compass, with a membership of 30, met every three months, and held a meeting at McLaren Vale on June 4.

A parcel of books had been sent to Mr. Stanley, Seaman's Mission, Pt. Adelaide, also two parcels to Mr. Hollans, Ungarra, one to hospital.

The Dorcas Committee visited Cowanville, Brooklyn Park and Hindmarsh, who have lost three sisters lately, Mrs. Snook and Mrs. Smith, who have been called to higher service, and Mrs. Young, who is unable to attend after 29 years as president.

The next meeting to be held on July 1, will be a Foreign Mission rally.—M. Mougier, Asst. Secy.

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Music.—H. B. Hobbins, Transport.—A. H. Fisher, Young People's.—Dr. Irving, W. J. A. Smith, Fields & Forecs.—A. J. G. For. Sec. Ser.—J. L. Ward

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OBITUARY.

NEWELL.—On Thursday, May 9, at Minyip, after a prolonged illness very patiently endured, Sister H. J. Newell was called home at the age of 71 years. She lived in the Minyip-Thamesdale district since childhood, and has been an especially loyal member of the Church of Christ for nearly thirty years. She and two of her daughters were baptised on the same occasion by Bro. A. W. Connor. When her mortal remains were interred at Minyip cemetery on May 10 by Bro. J. E. Scarle and G. J. Andrews, the large gathering indicated the very high esteem in which the late Sister Newell, Bro. Newell and the family are held. In Minyip chapel on May 26 there was an impressive memorial service. Our sister can be truly spoken of as the virtuous woman, whose children have risen up and call her blessed, and whose husband praises her. Beyond the borders of her own family are those too who count her another Lydia for hospitality, and another Dorcas for kindly words and deeds. She was a beautifully modest and gentle soul, and her presence is greatly missed.—G.J.A.

HOVEY.—On the afternoon of Thursday, May 30, Sister Mrs. E. C. Hovey was called to her eternal reward at the age of 73 years. Our sister was baptised by the late Bro. J. Collier in South Australia over fifty years ago. On coming to Victoria in 1889 with her husband, the late Matthew Hovey, she with him helped to establish the church at Brim. From that time until her death she was a faithful member and an active worker of the church. Very faithfully and beautifully did our sister represent Christ in the home and in the church. Her liberality was wonderful, and few members of Brim church have been better loved than Mrs. Hovey. For many years she was a deaconess of the church, and served very faithfully as a teacher in the Bible School. During the last few months, in her painful illness, she gave a wonderful testimony in the keeping power of our Saviour. Her interest in the work she loved was maintained to the end. She leaves to us a fragrant memory and a beautiful example of true devotion. To the sorrowing members of her family we tender sympathy. Her body was laid to rest in the Brim Cemetery on May 31 in the presence of a large company of relatives and Christian friends, Bro. Scarle conducting the service.—J. E. Scarle.

ACKNOWLEDGMENTS.

The Victorian Department of Social Services gratefully acknowledges receipt of parcels from the following:

One parcel.—Mr. Shaldon; Mr. Smith; Hampton Mission Band; Ormond; Launching Place; Mrs. Gibson Fitzroy; Mrs. Strongman; Mission Band; Brighton; Mrs. Chandler; Hartwell; Mrs. Stewart; Mrs. P. G. Baxter; Morland; Thornbury; Ormond; Hampton; Mrs. Waters; Mrs. Day; Naburn; Northcote; Mrs. Parker; Hartwell; A. Dardley; Mrs. Barkla; Mrs. Strongman; A Friend; Mrs. Butler; Kaniva; Kaniva Mission Band; Mrs. Rod Butler; Easton; Mrs. Gillespie; Tonongai; Glenferrie; Turiff; E. A. B. & B. A.; Miss Blood; Mrs. McLeod; Pyramid; Miss Lucas; Brighton; Mrs. Jury; Hamilton; Malvern; Horsham; Ascot Vale; Cheltenham; Wanganatta; Shepparton; Rudhall; Woodend; Mrs. McKirdy; Sister Fairbanks; Mrs. Zelius; Mrs. Webb; C.E. Society, Boroonia; C. B. Cookroff, N.S.W.; Cheltenham; Preston P.B.P.; Mrs. Waterfield; Lechuca; South Yarra; R. Olsen; Williamstown Sewing Class.

Two parcels.—Mrs. Youens; Williamstown; Easton; Somerville; Miss Allandy; Gardiner; Excester; Mrs. Marsham.

Three parcels.—Glenferrie Ladies' Aid; Bambera; Mrs. Smith.

Five parcels.—E.X. Darling; Box Hill. Fourteen parcels.—Malvern-Gaulfield. Cakes and Puddings.—Miss Blood.

—Will H. Clay, Secretary.

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Footscray.—A fitting close to the "attendance campaign" which has been carried on for several weeks past was a family homing on the school hall on June 22. About 120 members set of in a general satisfaction was expressed at the winding up of the campaign. Under Bro. Stewart's guidance different teams worked among the members, and increased the attendances to an average for six weeks of 132 at the Lord's table. The Bible School is now entering on an attendance campaign, "Grown and Stays," for an increase in membership. Attendance at school last Sunday was 168. Bro. Geo. Jones, from Dawsonville, Ballarat, was received into membership on Sunday.

Surrey Hills.—On Thursday last the ladies held their superintendence of Mrs. Roy Gidd, under the superintendence of Mrs. Roy Gidd, held its monthly all-day session on behalf of Sister Grace's auxiliary of the Melbourne City Mission. There was a splendid response in gifts of clothing, winter comforts, etc. Last Lord's Day Bro. Gombidge conducted both services, with fine attendances. A special welcome was given to Mrs. Vera Gidd on her return from the country to again take up her duties as organist, and appreciation was expressed to Bro. Cive Shields for ably filling the position during Mrs. Gidd's absence. At the gospel service Bro. Gombidge spoke with power on "The Tragedy of Sin." A young lady made the good confession.

Brunswick.—On June 9 the church extended sympathy to Sister Mrs. A. Scott on the death of her mother (Mrs. J. Latimer). Bro. Pittman exhorted. At night his theme was "Two Premier Texts." He was welcomed as evangelist on June 12. J. Roberts presided. C. Lovell, for the church; J. E. Webb (evangelist), and W. Brown (deacon), for Moreland; W. J. Kenley, secretary (Goburg church); and Sister Mrs. W. Jackson, president Women's Mission Band, extended a welcome. Bro. W. J. Kenley, preacher, sent a greeting. Bro. Pittman stated that Brunswick has his best field of labor as an evangelist. On June 13 the C.E. Society was addressed by Mr. H. Julian, of National Union of C.E. The Women's Mission Band visited aged Sister Mrs. Peter (Campbell) on the 15th, with a birthday gift from the church. She was 87 years last May.

South Australian.

Overton.—On June 23 Bro. Heller, from Semaphore, exhorted the church. At the evening service Bro. Brooker's subject was "A Great Contrast." On June 17, at the monthly meeting of the band of Hope, Mr. A. Holmes was the speaker.

Croydon.—A "Women's Day" was held on June 21. Sister Graham delivered the morning address. At Bible School the attendance was 223. In the evening Sister Green, from the church at the End, was the speaker. There were large contributions.

Melbourne.—Bro. W. C. Brooker gave a splendid address to the church on June 23. Two scholars at Bible School. Bro. Heller delivered a chart sermon at night on "Loyalty to the Divine Plan of Salvation." A young man confessed his Saviour.

Long Plains.—The church was greatly blessed by a visit from Miss Elsie Giddcott. Her address on Foreign Missions work was greatly appreciated and stimulated interest. The work is in a healthy condition. Sunday School is growing in numbers and interest.

Footscray.—On June 16 a lad from the Bible School, immersed the previous Wednesday, was welcomed into fellowship. Bro. Barnes gave an earnest address in the morning, and Bro. Russell preached in the evening. The school is preparing for anniversary under the guidance of Bro. Dayman, choir-master. Attendance at men's class is increasing, the speakers for the month being Senator Verran, Bridgeland, and Bro. Weir, and Mr. A. Moore. Press addresses have been very helpful. Mrs. Leslie Mathews, L.A.B., Nallaworth church, arranged a concert in aid of the R.S.P. football club funds. This was held in the Prospect Hall in the presence of an appreciative audience. The boys decided to donate half the proceeds towards relieving families in distress.

Halaklava.—The church has enjoyed helpful messages from Mr. Alan Garland, of Wallaroo. Miss Giddcott, of India, and Mr. Horace Wilson. At all meetings continued to be good, and two have been added to the church by faith and obedience. **Benley Beach.**—There have been splendid attendances morning and evening for last three Sundays. On June 2 two young men and a young lady decided for Christ. On June 9 Mr. Hooley, of the Frohfield League, spoke in the morning, and on June 16 Mr. Davie, from the West Coast, addressed the church. On 16th another young woman decided for Christ.

Avon.—A fine spirit prevails. On June 9 Miss Giddcott was expected, but owing to ill-health was unable to come. Mr. Mason took the services, and an enjoyable time was spent. At "father-and-son" evening meeting, Bro. M. Garlake sang a solo, and Bro. Mason spoke on "The God of our Fathers." There was a splendid gathering of young people especially.

Kadina.—Meetings maintain interest, and are well attended. On the evening of June 16 two lads from the Bible School decided for Christ. By the removal of Bro. and Sister Howland and family to Adelaide, Kadina church has suffered the loss of a loyal family. Bro. Weidenbach, senr., after a long period of indisposition, is now in a local private hospital. The work of the Bible School is healthy.

Saint Morris.—Attendance at gospel service on June 16 was considerably augmented by the boys' club, which attended in a body. A missionary drawing-room afternoon was nicely attended on June 15, when the sisters listened with interest to Miss Giddcott, of India. On June 23 Bro. T. Turner, of Dulwich, delivered a fine missionary address in the morning. In the afternoon there were 166 scholars at Bible School, and six new scholars.

Norwood.—Meetings are well attended, with many strangers at services. On June 23 a married man made the good confession after a powerful appeal by Bro. Baker. Bro. W. L. Ewers addressed the church in the morning in the interests of Foreign Missions. On June 22 Sister Mrs. Lewis, after a long and painful illness, was called to her Saviour. She will be sadly missed as a devoted follower of Christ. She and her husband were formerly members of Kadina church.

Hindmarsh.—The seventy-fourth church anniversary services were continued on June 23. Bro. Allen, from Adelaide, addressed the church. In the evening Bro. Roy Raymond, from Nallaworth, was the speaker. The choir rendered special singing at both services, and attendances were very good. The anniversary tea and public meeting were held on June 20. The chairman for the meeting was Bro. H. J. Horsell. The speaker, Bro. J. E. Allen, of Magdalen. The church secretary presented the annual report, which showed that the church had progressed during the year. The choir rendered special singing.

New South Wales.

Wingham.—This church is assisted by Tarce Inlet. There was one addition for June, a baptised believer. The Bible School has been increased by four new scholars. It is hoped the work will be revived by Pentecost, 1930. Bro. Geo. Cross is the energetic secretary.

Canley Vale.—Sister Inebey Smith has been baptised and received into membership. On June 9 Bro. A. W. Stinson exhorted on "Growth in Grace." Bro. Clyde-side preached on "The Answer of Three Men." On June 17 Canley Vale P.M.P. club gave an exhibition of club swinging on June 17, with gifts of esteem and well-wishes to the choir, under Bro. Cecil Savill, and the Lord's day gospel singing of Sister Mrs. Newton, and Bro. C. L. Savill and G. M. Davis, greatly assist the gospel services.

Belmore.—Church anniversary services were held on June 16. Bro. H. G. Harward's exhortation was highly appreciated. Bro. P. E. Thomas spoke at evening service, when all seats were filled. A happy social reunion held on June 19 was well attended. Bro. W. Cheate kindly supervised the erection of a new fence and front gates.

Enmore.—On June 16 Bro. Paternoster was at Hamilton and Bro. Arnsworth and Hagger preached at Enmore. On 17th Bro. Macfie addressed the C.E. meeting. On June 23 Bro. Paternoster spoke morning and evening. There were two confessions, one young lady being baptised at morning service. The second coming of Christ is being studied with interest on Wednesday evenings, when the average attendance is over 60. The choir is doing good work under Bro. Will Atkinson, who has started a class to teach the younger ones to read music. Visitors on Sunday included Bro. Collyer, of Parkdale, Victoria.

Hamilton.—Nearly six years ago a chapel was erected in Hamilton, but for three years past the brethren were deprived of the use of the building. We rejoice to report that now their rights have been recognised and that the church is again meeting in its own house. Bro. I. A. Paternoster, Conference President, was present at re-opening. On June 15 about 70 attended a happy social gathering presided over by Bro. Sibbed and addressed by Bro. Paternoster. On June 16 forty broke bread. Bro. Paternoster gave a helpful exhortation. At night, after a short open-air meeting, he preached on "Why did Jesus Come?" The message was greatly appreciated, and there was one restoration to the church.

DEATHS.

CONNELL (nee Wheaton).—On June 21, at Colac, Ivy, the beloved wife of Les. Connell, and eldest daughter of Mr. and Mrs. W. H. Wheaton, Dennis-st., Colac. Aged 26 years. "To be with Christ, which is far better."

SHARP.—On May 28, at Tara, Queensland, Martha Emily, beloved sister-in-law of Mrs. M. Howard, 43 Wilson-st., Elmore Ponds; dear aunt of Maggie (Mrs. Wood), Elmore-ponds; Will (Moreland); and Jeff Howard, Mounce Ponds. Beautiful example.

IN MEMORIAM.

VERGO.—In loving memory of our dear father, William Vergo, who departed this life on June 30, 1924.

One by one the links are broken,
One by one they are linked above,
Some day there will be a sweet reunion
In the land of light and love.
—Inverted by his loving son, Harold, and daughter, Elsie, and grand-children, Ckun, Frank, Allan, Thelma and Clifford.

CRICKETS.

A Monster Meeting of Church of Christ Cricketers, Lygon-st. School-hall, Tues. July 2, 8 p.m. Business, to discuss a high scheme of the Church of Christ Cricketer Association for enlarging the competition to include the City and church teams in Melbourne and suburbs. To provide for various district sections to avoid travelling long distances. To provide various grades, and generally plan to make our own church competition the largest competition of any one church in our cricket. This is something good. Do not miss this meeting. Every church cricketer welcome.—W. C. Craigie, Pres.; A. B. Collins, Hon. Secty.

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

Dear Editor,—

Kindly allow me to point out to your correspondent, A. J. Pelous, that in his attempt to criticise my remarks on Acts 2: 38 he has entirely "misled the mark." I quoted a very high authority to show the value and force of the words "in the name of Jesus Christ" in relation to remission of sins. This our brother does not touch, but is contented with the view which holds the very danger I referred to.

Dr. Thayer's words, joined to their context, would read thus: "Repent ye, and be baptised every one of you, reposing your hope and confidence in his (Christ's) Messianic authority unto the remission of your sins."

The value of the phrase, "in the name of Jesus Christ," grows upon us as we read such passages as Luke 21: 47, Acts 10: 42, in which faith in the name of Christ is stressed, and baptism is not mentioned, in relation to remission of sins.

Our brother says, answering his own question, "Baptism is an act of obedience"; yes, and a good deal more, but it does not accomplish what he says it does later. He says, "Baptism unites us to Christ." Put in that laid way, the statement is misleading. It is just such statements which cause the charge made against us of teaching baptismal regeneration. There is no Scripture that warrants it. Paul's teaching in Gal. 3: 26, 27 is, "Ye are all sons of God, through faith, in Christ Jesus; for as many of you as were baptised into Christ did put on Christ." Here faith is the act of the mind which puts on Christ, and baptism in water is the outward and visible act which expresses and declares it. The phrase "put on Christ" is found in Rom. 13: 14, which beyond all doubt is by faith.

Again, he says, "Baptism obtains, through the grace of Christ, pardon and remission of past sins for the penitent believer." Does it? I think Paul would not agree with that statement. If his reasoning on justification by faith apart from works (see Rom. 1 and Eph. 2: 8, 9) is correct, I am sure he would not. In these Scriptures that which is essential in remission of sins is faith in Christ, and baptism is not even mentioned.—J. Pittman.



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