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On Giving Up.

THERE should be many experts on such a theme. To give up seems to be the easiest thing in life—and often the most cowardly.

The disappointments of life are many, the misunderstandings and even misinterpretations of motives so frequent, that at times it seems the natural thing to resign. All quitters are weak, but they do not all possess the same degree of guilt. We have a gamut of reasons, from sheer laziness or cowardice up to that which paralyses the action of some good people, viz., that the work is so ill-done that to give way would be to make room for a better man.

Most of the motives which lead to the giving up of duties may be brought under two headings. They are likely to be either the outcome of an undue sense of importance—call it conceit, if you will—or, on the other hand, the manifestation of a counterfeit spirit which apes the most beautiful of Christian graces, humility. Why should we give up either because people do not adequately appreciate our noble selves and our important work, or because we have to perform distasteful tasks and endure some discomfort? One whom we call our Master trod the path of duty, and accomplished our redemption, enduring obloquy, shame and anguish such as we are not called upon to bear. Again, why should we refuse to do the little we can do, and deprive the world of our help, merely because someone else could do the task better? Even if true, the reason somewhat misses the mark.

Very frequently we have watched the dropping out of men, and remarked on the little apparent difference it made. It is a humbling thought that, if we were to give up all and vanish from our usual haunts, in a few weeks our going would almost cease to be commented upon. Others would take up our task and probably do it better. In a poem on his own death, Jonathan Swift describes how the news is re-

ceived and credits his three best friends with remembering him for one month, one week, and one day, respectively. This is cynical, but the element of truth in it gives it some point.

A lesser versifier has endeavored to give an admonition "To the Quitter," and to keep him from folly by pointing out that—

"The world won't care if you quit,
And the world won't whine if you fail;
The busy world won't notice it,
No matter how loudly you wail.
Nobody will worry that you
Have relinquished the fight and gone down,
For it's only the things that you do
That are worth while and get you renown.

"You needn't make good if you don't
Think the struggle to do so worth while,
But weep over that the world won't,
For the world will continue to smile.
You can't harm the world by your pout,
Or refusing to give it your best;
There are too many good men about
Who are eager to face any test.

"The quitters are quickly forgot;
On them the world spends little time,
And few ever care that you've not
The courage or patience to climb.
So give up and quit in despair,
And take the place back on the shelf;
But don't think the world's going to care;
You are injuring only yourself."

While these lines contain truth, yet they are not all truth. For you and me it should be enough to keep us from cowardly failure and running away that we do injure ourselves by quitting. But "you can't harm the world by . . . refusing to give it your best"? Alas, you can. "You are injuring only yourself." That is simply not true. In the case of ninety-nine out of a hundred it is absurd. Nearly everybody has someone who cares for him, someone who would rejoice at and be encouraged by his success or who would mourn at and be hindered by his failure. There is no one without influence. "No man liveth unto himself, and none dieth unto himself." The world is helped by the faithful life of the humblest Christian. The church is injured, and the earth is poorer, by the quitting of the weakest disciple.

In the course of "A Father's Prayer" Edgar A. Guest makes the petitioner pray:

"Lord, strengthen me that I may be
A fit example for my son.
Grant he may never hear or see
A shameful deed that I have done.
However sorely I am tried,
Let me not undermine his pride."

In the case of almost every man, there is someone—a companion or friend, if not a relative—who is looking to him, who would be helped by his faithfulness, and greatly hindered by his defection. "Let me not undermine his pride." Let each of us endeavor to make it easier for some one else to do the right. We can do this by sticking faithfully to our job, by going on in the path of duty, overcoming discouragement and resisting the temptation to quit.

There is another great inducement to faithfulness. We think of him who called us to his service. If there is joy in the presence of the angels over one sinner that repents, there must be sorrow in heaven over one Christian who proves untrue. The Master has committed a work to us, he has honored us by making us his agents in the

My Wage.

*I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store;*

*For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.*

*I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.*

—Jessie B. Rittenhouse.

uplifting of the world. To quit would be unfair to him:

"He is counting on you,
On life, money, and prayer,
And the day shall declare
If you let him have all

In response to his call,
Or if he in that day
To your sorrow must say,
'I have counted on you,
But you failed me'—
What then?"

The Man Who Does No Miracle.

"John did no miracle: but . . ."—John 10: 41.

1. The kind of man who does no miracle is just the kind we are meeting every day. He is the man who never makes us marvel. There are men like Shakespeare who cannot take up a pen without enriching us with miracles of wisdom. There are women like Patti who, every time they sing, delight us with miracles of song. But the average man is different from that. One can reckon on the thing that he will do. It is the sort of thing that we can do ourselves. Now, brilliance may be perilous; but mediocrity also has its perils. One cannot forget that in the Master's story it was the man of the one talent who made shipwreck. And so it may help us to consider, briefly, what Scripture has to teach about a man who (as we read) never did a miracle.

2. *First, the Baptist did no miracle, yet he had a lofty character.* Perhaps we should be aware of that more vividly if the Baptist did not stand so close to Jesus. A flower is apt to blossom unobserved if it be near one that is altogether lovely. And our blessed Lord, in that perfect poise of his, was "altogether lovely." So that often we are like to miss, from its very proximity to what was perfect, the grandeur of the character of John. How true he was in every relationship! How wise in the midst of tumultuous excitements! How brave both in the desert and the dungeon! How exquisitely and gloriously humble! And all this loftiness and moral worth found, not in the child of genius, but in the man who never did a miracle. Character does not demand great gifts. Character can ripen in the common-place. Men who have no wonder-working genius can "come smiling from the world's great snare uncaught." And to do that, when life is difficult, and skies are dark, and temptations are insistent, is to reach the sunrise and the crown.

3. Again, the Baptist did no miracle, yet God gave him a special work to do. It was the work of witnessing to Christ, and John fulfilled it in the noblest way. Others dreamed that the Messiah would come in splendour: John witnessed that he was in their midst. Others dreamed that he would appear in sovereignty: John witnessed that he was the Lamb of God. And this great mission, of such supreme importance in the loving purposes of heaven, was given to a man who did no miracle. We are so apt to think that special service is only given to very special people; that great tasks are not for common folk, but for men of wonder-working gifts. And the beautiful lesson

of our text is this, that though you may have no power to do a miracle, for you, too, there is a special service. Something that only you can do; something that won't be done unless you do it; something the world needs, which you and you only can supply—you, not dowered with any gift of miracle. Business men in a humble way of business, mothers in undistinguished homes, riveters working in the shipyards, clerks and typists never will, save the one miracle of patient drudgery, yet God for each has a special work to do.

4. Then the Baptist did no miracle, yet he exercised a deep and lasting influence. It was of that, in part, our Lord was thinking when he said that John was greater than the prophets. In the long history of Israel none was more influential than the prophets. They stirred the conscience; they revived the State; they brought God to bear on daily life. But even greater than that prophetic influence was the influence of John the Baptist—yet John was a man who never did a miracle. Is not that true of human life? Most of us in our journey through the years have met with some who had the gift of miracle; some who could take a common thing and touch it and it would blossom into a world of beauty. And for all these wonderful gifts we shall be grateful, for every good and perfect gift is from above; but—are these the folk who have influenced us most? Is it not far more often common, humble people, dowered with no extraordinary gifts?—a wife or mother, a wise and faithful friend, a minister whom none would call a genius? It is one of life's

most perfect compensations that influence does not depend on brilliance, but comes to those (like John) who do no miracle.

5. Lastly, the Baptist did no miracle, yet he won the biggest praise of Christ. "Among them that are born of women there hath not risen a greater than John." A man may lead a false and rotten life, yet win the praise of men. The acid test of the successful life is this: does it win the praise of Christ? And the fine thing is that to win that praise one does not need to be wonderful or striking; it is given to those who do no miracle. To those who trust him when everything is dark: to those who keep their faces towards the morning; to those who, through headache and through heartache, quietly and doggedly do their appointed bit; to those who "thole" with a smile upon their lips; to those who help a brother by the way; to those who look for a city which hath foundations. In this big world there is room for every gift, and for every genius who has the power of miracle. But in this big world there is room and power and victory for the great multitude who do no miracle. It is not "Well done, thou good and brilliant servant," else would there be little hope for millions. It is "Well done, thou good and faithful servant."—Dr. G. H. Morrison, in "The British Weekly."

Corpus Christi.

(In the quadrangle of Corpus Christi College, Oxford, is a sundial surmounted by a Pelican feeding her young, the mediæval symbol of Christ.)

Three centuries ago an old divine
Did here erect
A Pelican to be a warning sign
To intellect;
Soothingly to the weary brain o'er wrought,
It seems to say,
"Not through unending labyrinths of thought,
Lies the true way,
But where the red drops from the pierced breast
run,
Behold the clue,
Love strong as death, and brighter than the sun,
And slain for you."

—C. Field



Chapel at Wagga, N.S.W.

Wagga church held an "every-member-present day" on May 3. It was the anniversary of Bro. Campbell's engagement as preacher. Nearly all the members were present, some travelling many miles. The photo. shows chapel as it appeared on the morning of May 3. 84 members responded to the roll-call. The meetings were the best attended since the Chandler mission some years ago. The reunion social on May 6 was very successful. The

little church paper, "The Wagga Evangel" says that the chapel is clear of debt, and that "the outlook of the cause is brighter than ever it was, and the interest taken by the young people in the various avenues of service in connection with the church speaks well for the future of the work. The prospects in the Bible School are also encouraging, the number of scholars and teachers being greater than ever before in its history."

The Resurrection of Jesus.

C. M. Gordon, M.A.

At this season of the year Nature is very busy giving us her annual demonstration of the power of life. The fields, which but a few days ago were barren, are now clad in verdure. The trees which were nude and seemingly lifeless are beginning to decorate themselves with foliage. The flowers, which had withered and died and had left nothing but dead leaves and stunted stems, are once more bursting into bloom. Where death did abound life hath much more abounded. We are confronted once again with what the poet calls the "yearly miracle of spring."

"The yearly miracle of spring,
Of budding tree and blooming flower,
Which Nature's feathered laureates sing
In my cold ear from hour to hour,

"Spreads all its wonders round my feet;
And every wakened sense is fed
On thoughts that o'er and o'er repeat
The resurrection of the dead."

"If these half vital things have force
To break the spell which winter weaves,
To wake, and clothe the wrinkled corpse
In the full life of shining leaves;

"Shall I sit down in vague despair,
And marvel if the nobler soul
We laid in earth shall ever dare
To wake to life, and backward roll

"The sealing stone, and striding out,
Claim its eternity, and head
Creation once again, and shout
The resurrection of the dead?"

Nature is now busy preaching her Easter sermon on resurrection. She is unfolding before us her wondrous panorama of life, and crowding our senses with her intimations of immortality. "If a grain of wheat may multiply itself manifold by dying; if the chrysalis may transform the caterpillar into a butterfly; if a grain of radium may produce waves of light for a million years, surely the 'strong Son of God, Immortal Love,' may not only be the first fruits of them that sleep, but, by the power of his resurrection, may bring many sons into glory."

It is beautifully fitting, then, as we face the yearly miracle of spring, as we catch once again the vision of these impressive foregleams of immortality, as we stand in the very midst of the great drama of resurgent life, that we should bow in wonder and worship before the open grave of our Lord, who, on the first Easter morning, stepped in triumph from the tomb, vindicated life against the arrogant claims of death, brought life and immortality to light, and implanted within our hearts the music of immortal hope.

1. *The resurrection of Christ is a central, vital, organic fact in the structure of the Christian faith.*

The keen-witted enemies of Christianity have fully recognised this. They know that if the resurrection stands then Christianity stands; if the resurrection falls then Chris-

tianity falls. If Christ did not rise from the dead then the gospel is nothing more than a captivating story from Jewish literature, and the whole temple of Christianity is nothing more than a beautiful mausoleum enshrining the memory of a dead Christ. A living, energising, redemptive religion cannot be built on a "dead man in a cold grave."

2. *The resurrection of Christ is a pledge of the persistence, perpetuity and conquering power of Christianity.*

Christianity, like its Author, has been laid away in many a sepulchre. It has been buried in the tomb of materialism, mammonism, world-worship, infidelity, and selfishness. Its friends, even, have often involved it in compromising and entangling alliances. They have bound it in the ceremonies of sectarianism, formalism, iron-clad creeds, ultra-liberalisms, and unbrottherly orthodoxies. But like its Founder, Christianity refuses to be locked away in any cold tomb. It breaks all bonds. It surmounts all barriers. It oversteps all boundary lines. To-day its flags are flying in the cities the centres, and on the frontiers of every nation under heaven. To-day, nearly 2,000 years after its origin, we are celebrating not a burial but a resurrection, not a funeral but a festival, not a dead man but a living Lord. And the fact that there stands at the centre of Christianity the radiant personality of the living Christ guarantees that it will live on and on until "the sun grows cold, and the stars grow cold, and the leaves of the judgment day unfold."

3. *The resurrection is a pledge of the continuing presence of Christ in his world and with his people.*

If the grave had ended the life of Christ he would probably be as distant from us as the Grecian moralists or the Roman philosophers. But he is not remote from us. He is here by our side. He is here in our midst. He is here in our hearts. "A risen Christ means a living Christ, and a living Christ means a present Christ."

In every good enterprise that we undertake Christ is with us. When we organise our philanthropies, to care for our sick and suffering, or to feed the starving children in the near East or far East, Christ is with us. When we labor to secure for every little child born into this world a democratic opportunity and a square deal in life, Christ is with us. When we federate our forces in an effort to extend the frontiers of the kingdom of God on earth, Christ is with us. When we go into battle against the organised iniquities of our day—black slavery, white slavery, gambling, drink, social impurity, pollution in politics, corruption in public office, ungodliness in the com-

munity, state, or nation, Christ is with us. When we marshal the white legions of Jesus, the Prince of Peace, against the black legions of Mars, the god of war, and endeavor to make the golden dream of brotherhood a universal reality, Christ is with us. And because the risen Christ and the living Christ is at work in our world, we can serve notice on all the workers of iniquity, on all who flaunt the standards of defiance in the face of our God, that the empires of evil will crumble to the dust, and the kingdom of God shall fill the whole earth.

4. *The resurrection of Christ places the stamp of divine reality and eternal verity upon our dream of immortality.*

"Because I live ye shall live also" is the assurance that Jesus gives us. His resurrection falsifies the idea that death ends all; it completely reverses that materialistic dictum and declares, on the contrary, that death is the beginning of all. Do you recall the words of Victor Hugo, the aged? Said he: "I feel in myself the future life. I am rising, I know, towards the sky. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end the plainer I hear the immortal symphonies. My work is only beginning." Do you know how the early Christians described the day of their martyrdom? They referred to it as their "Dies Natalis"—their natal day; their birthday. The day they perished in the cruel flames or in the maw of the ravening lion was not the end of life but its beginning. The grave was to them the gateway into eternal glory.

What a splendid, exhilarating faith this faith in resurrection is! God is not the God of the dead but of the living. Christ is not dead but is alive for evermore. We worship not a dead man but a living Lord. Christ is with us in our work to-day. And we can exclaim in the mighty words of the poet:

"The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years.
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements—
The wrack of matter and the crash of worlds."

The Little Low Door.

It was not high and it was not broad,
That little door in the rock-hewn tomb,
And they who carried the Son of God,
Must bow as they entered the narrow room.

So low it was that the little group,
In the dawn of that first glad Easter Day,
Must pause in their eager haste and stoop
To see the place where their Master lay.

It was not high and it was not broad,
But through its portals their wondering eyes
Caught sight of the glorified, risen Lord,
And the flaming angels of Paradise.

So low it was and narrow, too,
But it opened out on Eternity,
And the heavenly sunlight streaming through
Woke hope in the heart of humanity.

—Selected.

Religious Notes and News.

"The Chicago Baptist," speaking of certain American degrees of doctor of divinity, says, "The degree of Doctor of Divinity has become so common that it no longer carries any special distinction. The degree factories have worked overtime to sell the degree of D.D. and Ph.D. to anybody who had the cash to pay down."

Jerusalem and the Koran.

The recent discovery is announced of a Syriac version of the Koran. A translation of the text by Dr. Mingana, of the John Rylands Library, Manchester, reveals the interesting fact that "the East of Holiness," to which Moslems are enjoined to turn during prayer, is really Jerusalem, and not Mecca, as indicated in the original text.

Growth of Protestant Churches.

Dr. H. K. Carroll, LL.D., compiler of the first complete official census of religions in the United States, has just published the following statement: "Unfriendly critics have been asserting that the church is losing its hold on the American people, and they have pointed to many tendencies in our national life to prove their point. These tendencies, however, are not inherent and they are not general. And they are not proof of the living influence of the church. Something far more pertinent and absolutely accurate is found in the census of Religion for 1924, which shows for last year a nett gain in membership of the churches of approximately 700,000. Church membership in the United States has increased 130 per cent. since 1891, while the population has increased eighty per cent., showing that the church is far more than merely keeping pace with the country's advance."

As in former years, it is those who are known as Evangelical which have the larger gains, as shown herewith:

Groups	Communicants	Gains
Methodist	8,700,007	79,974
Baptist	8,227,225	88,093
Lutheran	2,503,642	37,801
Presbyterian	2,509,466	37,909
Disciples of Christ ..	1,668,906	47,793
Episcopalian	1,147,814	7,738

Groups	Communicants	Gains
Congregational .. .	861,168	3,535
Reformed	532,668	32
United Brethren .. .	405,103	10,540
Evangelical Synod ..	307,177	6,728
Evangelical Church ..	209,684	8,722
Adventists	144,167	4,819
Brethren (Dunkards)	143,889	1,192
Friends	110,077	33
Christians	108,500	5,409
Mennonites	85,639	3,000
Assemblies of God ..	75,000	5,000
Pentecostal	73,783	6,783
Scandinavian Evang.	42,758	606
Moravians	26,802	804
Various other bodies	122,928

Care of the Aborigine.

The Minister for Home and Territories (Senator Pearce) made a stirring plea for mission work amongst the aborigines of Australia and in the Mandated Territories.

"Many say," declared Senator Pearce, "that the Australian aborigines are so far removed from us that it is impossible to civilise them, or to Christianise them. I do not share that view at all. I have seen, in the Northern Territory, both the civilised and the partly civilised aborigines, and no one can be associated with them without realising that, given the same chance as the white man, they are capable of the same degree of evolution. What we must ask ourselves, however, is, 'Are we giving them that chance?' I have to admit that we are not. As far as the Northern Territory is concerned, the chances are all against them." What was needed was dealing with the individual as a human being with a soul. No Government, with or without perfect law and administration, could do that. It was only the organised bodies of Christianity in Australia that could do the work. It was their responsibility, and it was the responsibility of the Ministry to provide all that it could in the way of facilities and financial assistance to enable the churches to do the work.

Turning to the Mandated Territories, Senator

Pearce quoted figures which, he said, he feared proved that the Australian record with regard to missions in Papua did not compare very favorably with the German record in New Guinea. "These figures," Senator Pearce declared, "are a challenge to the churches of Australia to remedy a deficiency." In the later years of the war, he added, political necessities made it undesirable that there should be so many German missionaries in the territory. An effort to replace them was contemplated, but so far it had not eventuated, and it was a question whether the Ministry would now pursue that policy. The Anglican church had joined with others against it, and the question was now under the consideration of the Ministry. Whether the Germans were removed or not, it was obvious that there was a tremendous field in New Guinea and Papua for the activities of all the churches of Australia.

The Anglican Church Missionary Society has expressed itself as willing to respond to Senator Pearce's appeal.

Ulster and the Bible.

After months of protest and agitation by Protestant organisations, the Ulster Government, it is understood, has agreed to amend the 1924 Education Act, which, as was represented, would have resulted in the complete secularisation of State schools in Northern Ireland. A Belfast press correspondent, announcing the decision to introduce a new Bill, states:—

The climax came when the County Grand Orange Lodge of Belfast presented to Lord Londonderry, who is Minister of Education, an ultimatum demanding that the Act be altered to ensure the reading of the Bible every day in each school and the provision of instruction thereon, and the appointment of teachers whose religious beliefs are acceptable to the parents.

Relief at the result of this "ultimatum" cannot lessen the amazement that must continue to be felt on account of this secularising attempt. Such an Act could scarcely have been passed in a fit of absence of mind! Yet, considering Ulster's history, and having regard to the Romanist peril on her southern borders, it would appear almost incredible that the Northern Government should seriously and deliberately have proposed to jettison the Bible. Happily that danger is now averted, and we trust that when the younger generation in Ulster comes to maturity it will continue to recognise indebtedness to its forefathers' zeal and jealousy for the Word of God.



Pioneers of Queensland Churches of Christ.

At the recent Queensland Conference, the pioneers were honored and many entertained at lunch. A photo of the above group was taken for the Brisbane "Courier." The combined ages of those represented amount to 2,800 years. Mrs. Harne, aged 85, is the oldest.

The Message on Mars' Hill.

Acts 17: 16-34. Text, Verses 30, 31.

A. W. Connor.

"God now commandeth all men everywhere to repent."

Philippi, Thessalonica and Berea each presented its own special difficulty to the preachers of "the Way." Athens, at which Paul had now to await the coming of his helpers, was permeated by a distinct spirit, and one not often responsive to the gospel. Milton has described it as the "eye of Greece, mother of arts and eloquence." It was the home of philosophy and art, but also of frivolity and idolatry. Art had, as often, become the minister and ally of vice, and the glorification of art had gone hand in hand with the degradation of man. The Epicureans, of whom we here read, were the typical materialists of the day, whose creed was "Let us eat and drink, for to-morrow we die." The Stoics had a nobler creed, which inculcated the virtue of self-control, but in practice it shaded off into a fatalism which created a supreme indifference to others. Both were held by a spirit the very antithesis of the gospel.

The waiting apostle moved through this city so rich in historical associations, so full of reminders of the literary glories of the past; but no "aesthetic enthusiasm" filled his breast. He only saw the ugly stain beneath the fair exterior. "His spirit was stirred within him when he saw the city wholly given to idolatry." So he sought opportunity to discuss religion in the synagogue, and, following the customs of the place, he reasoned with others in the market-place. His message aroused interest, and when he encountered the representatives of the Epicureans and Stoics, sparks began to fly. Some said, "What will this babbler say?" The epithet means a mere "seed-pecker." Others said, "His business seems to be to cry up some foreign gods," because he was telling them of "Jesus and the resurrection." These statements help us to see that his message had been of Christ Jesus as Lord. But it was something new at least, and in this "paradise of gossips and saunterers" he was sure of a hearing. So they invited him to go to the Areopagus. This was their great historic platform. Near-by towered the Temple of Mars, and here Paul preached his famous sermon. The mood of the audience, in the main, was flippant, and their interest half-contemptuous; but the preacher, as always, was deeply serious. It is but a fragment of a sermon. It was interrupted before it reached its climax, yet enough remains to show that it was tactful, dignified, and worthy of the man and the occasion. Let us note two things.

I. The interrupted sermon.

1. *The Unknown God.* The preacher opened by recognising the religious sentiment evidenced by their very idolatry. "I perceive that you are a very religious people." Among the objects of their devotion he had seen an altar with the inscription, "To an Unknown God." Whatever lay behind the giving of the inscription may be hard to discover, but the preacher took it as evidence of the yearning of the human heart for a living God. Paul saw in it that point of attachment to which his message of the true God could appropriately be fitted. "What, therefore you ignorantly worship him I declare unto you" is his brave challenging introduction.

2. *God made known.* Every word of verses 24-29 is designed to show the foolishness and futility of their idolatry. God is Creator of all things, and Lord of heaven and earth, hence he dwells not in temples made by man, nor is he in need of man's gifts for he is the great giver. He is not confined to tribal or national boundaries. He is a God accessible to all, "not far from each one of us." Man's blind groping after God proves his kinship with God, or thought which one of their own poets had expressed in the words, "We are also his offspring." The preacher has

no time for argument; he simply declares the truth as self-evident. "Since then we are the offspring of God," what folly is all this idolatry which seeks in the work of man's hand to find objects of devotion. These works are beneath man, how infinitely above them must God the paternal Creator be. Spoken where it was, it was a brave message and paved the way for the gospel of Christ.

3. *God revealed in a Man.* "The times of this ignorance God has overlooked." They boasted of their wisdom, yet what was it but ignorance? It has been noted and ought to be noted for the honor of God's name. What treasures of mercy are hidden here in this word. Faber truly sings, "We magnify his strictness with a zeal he will not own." We do well to hold ourselves to strict account, we do not well to forget God's forbearance where light is dim, and opportunities few. But this word is the prelude to the opposite aspect of truth. He proclaims the certainty of a judgment day, in view of which the moral obligation to repent is urgent. But the call to repent

One With Christ.

Wherever men adore thee,
Our souls with them would kneel;
Wherever men implore thy help,
Their trouble we would feel;
And where men do thy service,
Though knowing not thy sign,
Our hand is with them in good work,
For they are also thine.

Forgive us, Lord, the folly
That quarrels with thy Friends,
And draw us nearer to thy heart,
Where every discord ends;
Thou art the crown of manhood,
And thou of God the Son;
O Master of our many lives,
In thee our life is one.

—Henry Van Dyke.

was meant to lead up to "that Man whom he hath ordained." The story of the Cross and all that is comprised in Paul's gospel were about to be poured forth, but mocking laughter interrupted the preacher. The mention of the resurrection was the breaking point. But was it really this that was the cause? Was it not rather the call that was the cause? That they, the philosophers and wise men, should be classed among the "all men everywhere," offended them as it continues to offend such. It was but a fragment of a sermon, yet in the statement that Jesus is judge-elect, we are near the heart of the gospel. Dr. Maclaren says, "Our judge is our brother; therefore we may trust his authoritative forgiveness, and unmay trust his authoritative weakness. Our brother is our understanding of our weakness. Our brother is his love judge; therefore let us not trifle with his love command to repent and exercise the faith in him which his resurrection is meant to kindle in our hearts."

The solemn call to repent heard by the Athenians is still the message for men. It is not an end. It is the first step of the awakened soul in the upward way. Through this gateway all must the pass who would enter the city of God. But the joyful call to believe, to trust the mercy and grace of him who calls, must also be heard. We could wish that the mocking laugh had been delayed long enough for them to have heard not only of "repentance toward God," but of "faith in our Lord

Jesus Christ." This two-fold duty faces some who read this. "Only when we hear of Christ does faith become a possibility, and when it becomes a possibility it becomes a duty." The command to repent is a gospel in itself, for it is not only a requirement in view of coming judgment, but in view of the promise of forgiveness through Christ to those who believe. But the Athenians were not ready to repent, and so they missed the tide.

II. The results of the sermon.

These are described in a few suggestive words:

1. *Some mocked.* He had preached "Jesus and the resurrection." The latter was not some new deity, but a real process. A man had been raised! This was too absurd for belief by these men of wisdom. Yet what did their mockery proclaim but their own spiritual stupidity? Men still mock at religion; but, mark you, the mocker at religion usually mocks also at other things. He mocks at honor, at chastity, at truth, at marriage, at all idealism. What is he doing? He is but illustrating Tennyson's saying, "A man imputes himself." He is proclaiming his own moral bankruptcy. Beware of the seat of the scoffer: it stands close by the gateway to perdition. Many go in thereat.

2. *Some deferred.* They said, "We will hear you again on this matter." How far they were serious we cannot tell. Possibly the most were serious, who were not serious; but others were genuinely interested and moved by the thought of a moral judgment. Certain it is that, to-day, many miss salvation by deferring decision. The cult of the "open mind" is all right in some matters, but in the burning question of salvation, of eternity, decision must be made. The open mind is folly. Thinking must crystallise into action. The discussion must close. Decide! Decide! "God now commands all men to repent." We answer, "We will hear thee again." But no again comes. Life closes. Or perhaps we do hear again, but no burning conviction follows the message. Academic questions may wait, but acceptance of Christ, and surrender to his will, is urgent. "To-day, if ye hear his voice, harden not your hearts." Trust no to-morrow.

3. *Some believed.* These were but a few. Two names are given: "Dionysius, a member of the council," and "Damaris, a gentlewoman." We know nothing of them beyond their names. But they are the elect of the story. They said, "This is true." They said, "This is for me." They said, "This is for me now." The results were somewhat disappointing, and Paul probably went away with a heavy heart. Some believed. This is the deciding thing, the attitude of soul to Jesus Christ. Dan Crawford, in "Thinking Black," describes the watershed country where is cradled the mighty Congo of the future, and where slumber the sources of the Zambesi, "So hypocritically small here, so haughty yonder." He says, "Standing by a tree I showed them how one half of the branches dripped rain that flowed far west, while the Eastern branches shed away to Luapula Land. And there you have the pointed moral of their position: as good theologically as geographically—every man of them standing on the watershed of life, and called upon to make an irrevocable choice; one momentous move this way or that meaning endless joy, or endless loss." So men pursue their courses, sundered in destiny by their attitude to Christ.

"One to lone darkness, and the frozen tide,
One to the crystal sea."

"You say she is commonplace,
But there you make a mistake;
I would I could think she were so,
For other maidens' sake.
Purity, truth and love,
Are they such common things?
If hers was a common nature,
Women would all have wings."

The Home Circle.

Conducted by J. C. F. PITTMAN

We May Never Know.

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seeds unconsciously.
Our hearers are beyond our ken,
Yet all we may give may come again
With usury or joy or pain.
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.

—John Oxenham.

I Love It.

I'm the brother that loves publicity. I never fail to take the chief seat in the synagogue. I feel that a man of my ability should forge to the front and monopolise the spot light. I love to see my name in the paper, and I think it is simply horrible for a paper to be printed without having something in it about me. I report and report; and when I run out of reports, I write what are supposed to be essays. Of course these essays do not contain any depth of thought or any logical arrangement, as I do not deal in that sort of thing. But still I'm my own press agent, and it is up to me to chronicle all my movements. I know that if I do not toot my own horn, it will never be tooted. It's music to my ears whether other folks like it or not. Therefore, I blow, blow, blow!—Selected.

Her Compensation.

It was a bright, warm day that came to us in the weary heart of winter. I was walking through a little park, and paused to rest a moment on a rustic bench. Two women, sitting a few feet away, were engaged in earnest conversation. One was richly clad, and was evidently wealthy; the other was less elaborately gowned, and bore evidence of sorrow. I could easily hear every word that was spoken, and, as I lingered there for a little while, these words reached my ears:

"But I cannot see"—the well-dressed woman speaking—"I cannot see where Christ has ever stood by you! You have always had a hard time! You have always been poor! You have always worked hard! I cannot remember when you were not stooping beneath some kind of a burden! Yet you are constantly talking about the kindness, goodness, and gentleness of Jesus! Well, where is your compensation? In what way has he helped you? When did he stand by you?" Her words were edged with steel.

"O, if I could only make you see!" said she of the faded dress. "He has bridged over a thousand rough places in my pathway! In moments of pain he has made my heart sing! When my baby died, I sorrowed not as the hopeless sorrow! In spite of poverty that sometimes pinched and hurt, he has filled my soul with richness and enabled me to say: 'I have all things, and abound.' Often from a sleepless pillow, in the deep, still hours of the night, I have heard his whispered voice of hope, comfort, and love! While he has not kept the hard things away, he has done something far greater—enabled me to meet and conquer them bravely and gladly! And in all the seeming dark and tragic things of my life, there is not one that has failed to leave a good thing for my soul! I feel so cleansed and purged, and the future is so wonderful and glorious!"

As I turned away, I glanced—not without awe—at the speaker. On her face was the glow and gleam of the morning. The other woman was weeping softly.

As I walked, my heart was full of gratitude for this unknown defender of the faith. I felt refreshed and strengthened for my task. I had heard a brave word of Christian testimony spoken by strange lips—but O, so well spoken!

I thought of one who in the old days said: "We glory in tribulations also!"

"When the Son of man cometh, shall he find faith on the earth?" Yea, verily, and in the most unlooked-for places!—Florida Baptist.

Ten Reasons for Reading the Bible.

1. The Bible is the best food for our souls.
2. It occupies the mind with good thoughts, fosters reverence and earnestness of spirit, gives volume, depth and dignity to our lives.
3. It helps to restrain wrong impulses and to purify wrong desires, to clarify and strengthen the sense of duty, and to awaken and intensify the purposes of righteousness.
4. It moulds the character by keeping before it the perfect example of Christ and by the influence of the truth. It reveals to us the will of God as to duty and work, and the spirit and sphere of action of our lives.
5. The Bible has so entered into the best life and institutions of the nation, that ignorance of the Bible is unpatriotic.
6. The Bible contains all that we know of God. There are some things that we can reason out about God, but they are all in the Bible, and there is a great deal there about God which we should not know otherwise.
7. It is the most interesting Book in the world. If any man thinks it is not, let him try to practise it and see.
8. If we want to do any Christian work with others, and for others, we must know the Bible. A knowledge of the Bible, and love in our hearts, constitute the best equipment for Christian work.
9. The example of Christ: He was a student of the Bible, and he had only the Old Testament, and probably was too poor to own a very large part of that. If with only the Old Testament, and that borrowed, he loved and studied the Bible, how much more ought we to do so with our richer Bible and owning our own copies!
10. The Bible is God's Word to us. Prayer is our word to him. Prayerful Bible study opens up real fellowship between us and God.

Extraordinary.

"Madame," said the dignified gentleman, "your dog bit me on the ankle." "He did?" cried the lady. "Oh, I must send for a doctor!" "Oh, I assure it isn't as bad as—" "You're the third person he's bitten to-day," broke in the lady. "I'm sure he can't be feeling well."

The Famous Hawkins.

One more counsel whom I have in my mind's eye is Hawkins, afterwards Sir Henry, and subsequently Lord Brampton. Like Huddleston, who also I heard, Hawkins was a great browbeater, and had an enormous practice. In a domestic sense, as applied by a near relative, his real name was always 'Arry, and the vowel applied to the better, to drop it or to take it up? Perhaps Dean Pizeu could answer the question satisfactorily. Of him a man once asked which was the next station to 'Itchin (meaning 'Hitchin'). The Dean immediately answered "Scratching."

The Family Altar.

J.C.F.P.

SUNDAY.

Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.—John 12: 3.

Henry Perreyve wrote thus: "I think that great griefs have two contrary effects according to the nature of the souls which are stricken and according to the state of their faith. There are souls which are irritated by sorrow, thrown back upon themselves, made selfish and rude; there are others whom grief breaks as we break a vase of perfumes, in order that the vase may spread forth its treasures. These are the generous souls, souls enriched by God who can understand the ways of providence, and fit themselves bravely into its designs."

Reading—John 12: 1-26.

MONDAY.

And I, if I be lifted up, will draw all men unto myself.—John 12: 32.

"Lifted up, was he to die,
It is finished! was his cry;
Now in heaven exalted high;
Hallelujah! what a Saviour!"

Reading—John 12: 27-50.

TUESDAY.

If ye know these things, blessed are ye if ye do them.—John 13: 17.

"How happy are they
Who the Saviour obey,
And have laid up their treasure above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Reading—John 13: 1-20.

WEDNESDAY.

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.—John 13: 34.

At his death, Emilius van Buren said to those around him: "I know not what else to say to you, but what our Lord at his decease spake to his disciples. Love one another, as Christ loved you, and pray for me."

Reading—John 13: 21-38.

THURSDAY.

And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.—John 14: 3.

"Jesus, I hang upon thy word;
I steadfastly believe
Thou wilt return and claim me Lord,
And to thyself receive."

Reading—John 14.

FRIDAY.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—John 15: 10.

Keeping Christ's commandments—"is the only proper evidence of love to Jesus; for mere profession is not proof of love. But that love for him which leads us to do all his will, to love each other, to deny ourselves, to take up our cross, and to follow him through evil report, and through good report, is the only true attachment to Jesus." Obedient disciples abide constantly in their Master's love.

Reading—John 15.

SATURDAY.

For the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.—John 16: 27.

This suggests that between Jesus and the Father there is the most intimate union, and shows that between Jesus and his faithful followers similar union exists. All the members of God's family are united to the Father and each other by the bonds of love.

Reading—John 16.

Prayer Meeting Topic.

June 10.

Confession.

(Romans 10: 1-13.)

HORACE KINGSBURY.

"When Christ appeared among men they formed different opinions regarding him, just as they do to-day. Some thought him good, and others thought him bad; some said he was human, and others said he was divine; some thought him a teacher sent of God, and others that he was a deceiver of the people, and so they would express themselves. One would say, 'I believe he is the Messiah'; another, 'I believe he is a prophet'; and still another, 'I believe he is an impostor.' Thus a line was drawn, and his enemies agreed 'that if any did confess that he was the Christ, he should be put out of the synagogue.' (John 9: 22). The Saviour accepted the test and said: 'He that confesses me before men, him will I confess before my Father in heaven; but he that denies me before men, him will I deny before my Father in heaven.'" (Matthew 10: 32, 33.)

"The righteousness which is of faith speaketh on this wise, . . . That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10: 6-10.)

When Jesus was in retirement with his disciples near Caesarea Philippi, and was asking them for the estimates of men concerning himself, he put the direct question, "But who say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." (Matthew 16: 13-16.) We may never know the joy that filled the Master's heart the first time this confession was made by one of those whom he came to save, but we may form some idea from his answer: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matthew 16: 17, 18.)

There must ever be joy in heaven when this confession is sincerely made on earth. It is at once a confession and a commitment. The faith that fills the heart finds expression on the lips and in the life. Surging emotions may sweep over the confessor, who under conviction of sin makes the great acknowledgment and surrender, but the joy-bells will soon be ringing in his soul.

Regarding this good confession Principal Main writes: "It is the only confession which we are authorised to demand. It is all-sufficient, wide enough to include all who wish simply to believe in and obey the Lord Christ, narrow enough to exclude unbelievers. It is enough, for he who believes in Jesus with the heart will believe all the words of Jesus, and the words of his accredited apostles, and will do what the Lord asks of him. Loyalty to Jesus is the supreme test of the Christian."

Polycarp, who was a disciple of John, seems to have caught the Christ spirit under persecution. When he was arraigned for trial, the proconsul said, "Reproach Christ and I will release thee." Polycarp, looking upward toward heaven, said, "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and I will expose you to them unless you recant." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, and are yourself ignorant of the fire of eternal punishment reserved for the ungodly." Soon after, being bound on the burning stake, he thanked God for the honor of the martyr's fate.

Our Young People.

conducted by Leslie C. McCallum, M.A.

A Live Boys' Club.

Our picture is that of a group of boys connected with the Fairfield church, Vic. A little more than a year ago the club had a membership of six; to-day the enrolment is 30, with an average attendance of more than twenty. The club has as its object the mental, moral, and physical improvement of its members. Already the club has gained twelve scholars for the Bible School, and during the year four members of the organisation have been added to the church. A very fine spirit of comradeship exists among the lads, who are ably led by Bro. J. T. Smith, who stands at the extreme right of the picture. God bless you, Bro. Smith, and grant that many more of the men among our churches will give themselves to the work among the young people.

A Reliever's Happy Hour.

From the moment the class entered their room, with its circle of seats arranged invitingly round the pretty blackwood table, bearing its crystal vase of autumn leaves, there was a sense of preparedness most stimulating to an earnest teacher.

Bowed heads, and a few simple, trustful words of petition for divine leading are offered by one member. A prepared Scripture lesson is reverently read by another, and a brief, bright essay on a phase of the afternoon's topic is contributed by a third, while the class secretary silently marks the roll and places it with the pence bag, conveniently for the school secretary when he quietly makes his round.

This general participation has led to the teacher's part, and how easy it has been made! A sympathetic atmosphere, intangible, undefinable, but how helpful, in which to examine the Master's scale of values, to determine his estimate of a life, and to marvel how he did the work of the Father, counting the satisfying of physical needs, the enjoyments of a home, yea, verily his reputation as nothing, compared with the things of the kingdom, the saving of a soul.

Step by step, with a little leading, the lesson unfolds itself, no backwardness, little self-consciousness, each thoughtfully and eagerly contributing her share of examples and incidents which reveal the Master's way. Earth things recede—not effaced, but subordinated—and the things of the kingdom seem very worth while. Those girl-women, with starry eyes, become potential Florence Nightingales, Frances Ridley Havergals, Mary Thompsons or Vera Blakes!

Teacher, what a joy, an inspiration is yours! A prayerfully studied lesson with a prepared class leaves echoes for eternity.

—Eva C. McCann.

Tasmanian Bible School Union Examinations, 1925.

In presenting the results of the Annual Examination the Committee of the Tasmanian Bible School Union would take the opportunity of thanking Bro. S. J. Southgate, of New South Wales, who kindly acted as examiner. Should any correction in the spelling of names be discovered, those interested are asked to communicate with the Secretary of the T.B.S. Union, Miss A. V. Harvey, Customs House, Burnie.

Division I.

First prize, Roy Warmbrunn, Ulverstone, 98.
Second prize, Jean de Jersey, Dover, 97.
Third prize, Gwen Gillam, Launceston, 96.
Honor Certificate, Trevor Howe, Ulverstone, 94.
Certificate, Nancy Snooks, Ulverstone, 58.

Division II. (Junior).

First prize, Winnie Cummings, Launceston, 97.
Honor Certificate, Vera Watts, 93, Eric Lyne, 91, Launceston; Iris Lillye, 90, West Hobart.
Merit Certificate, Winnie Lee, 82, Freda Daniels, 81, Pat. Lyne, 79, Geoff Foot, 76, Launceston; Wallace Nightingale, 81, Keith McPherson, 78, Hobart.
Certificates, Geoffrey Ashlin, 66, Eric Geeves, 61, Nolein Bellette, 55, Geeveston; Grace Dixon, 52, Hobart; Daisy Peters, 66, Jean Peters, 57; Launceston; Sylvian Howe, 52, Ulverstone; Thelma Morton, 75, Jean Rowe, 73, Ray Lillye, 57, West Hobart.

Division II. (Intermediate).

Merit Certificate, Geoff Comer, 84, Jean Hillier, 80, Launceston; May White, 77, Alice McLean, 77, Geeveston.
Certificate, Marjory Lumsden, 74, Reg. Ashlin, 70, Geeveston; Muriel Shaw, 55, Goodwood; Harold Clark, 68, Laurie Purdy, 66, Hobart; Merle Stevens, 75, Ernest Watters, 54, Invermay; Ron. Peters, 68, Cliff Crabtree, 65, Phyllis Beasley, 65, Launceston; Jessie Snooks, 70, Phyllis Foster, 66, Marjorie Osborne, 66, Ulverstone; David Street, 71, West Hobart.

Division III.

Merit Certificate, G. Watters, 89, Iris Clements, 86, Invermay.

Teachers' Division.

Merit Certificates, Mr. H. Stevens, 87, Miss Hodgson, 83, Mr. T. Orr, 81, Launceston.
Certificate, Mr. T. Arnot, 73, Mr. Peters, 65, Mr. Keats, 53, Launceston; Mrs. Stevens, 70, Invermay.

In Divisions I. and II. the first prize winners, Roy Warmbrunn, Ulverstone, and Winnie Cummings, Launceston, were awarded gold medals.



Boys' Club, Fairfield Church, Vic.

Foreign Missions.

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

Kwenming-rd., Shanghai, China.

Shanghai reports full school; could have more scholars if more room. During last half year our evangelists delivered 364 addresses. 208 meetings held on Lord's days, and 156 week day meetings. Church now numbers 85.

Miss Pei Kim Kyung, a former school girl of ours, has been entered in a Baptist High School in Shanghai to be trained as a teacher for our school.

We now have four churches in Shanghai, China.

Two deaf mutes have been sent to Cheefoo, North China, for schooling. The mission pays two-thirds of the cost of one girl's fees, the church pays one-third, and a local lady pays the whole of the other girl's fees.

Our Shanghai mission greatly appreciates Bro. H. L. Pang's continued interest in its work.

Foreign Missions To-day.

Many interesting facts in regard to the present standing of Christian missions throughout the world are provided in the 1925 edition of "The World Missionary Atlas," issued on March 1 through the International Missionary Council (Edinburgh House Press, 2, Eaton Gate, S.W. 1). This 1925 Atlas is the third which fifteen years' developments have necessitated, not only because of a general increase in work, but because of alterations due to the War. The annual contribution of the 700 Protestant missionary societies of the world has increased approximately threefold since the beginning of the century, but the most striking increase as regards the work in the field is in respect to education. Pupils in schools in Asia have increased from the beginning of this century from 506,363 to 932,147; in Africa from 369,650 to 899,482; and in the Pacific region from 96,047 to 159,158. In addition, there are 22,827 students to-day—of whom 2,233 are women—in the 101 institutions offering higher education. The 29,188 missionaries, of whom 17,744 are women, are assisted by 150,469 nationals of the countries in which they are working. These totals include 1,157 qualified physicians from Western lands, and 612 graduate physicians, nationals of the country in which the work is being carried on. These are working in 858 hospitals and 1,686 dispensaries, and treated 4,788,258 patients in the last year recorded. Between eight and nine million people are directly affected by the work of Protestant missions, for 8,342,378 individuals in 116 areas are recorded as being communicants, baptised non-communicants, or under Christian instruction. In 1900 the total was 3,613,391.

A Visit to Lhasa.

Sir Charles Bell, who visited Lhasa, and remained there for nearly a year on a Government mission, gave an exceedingly interesting account of his visit in the United Free Church Hall, Edinburgh.

Sir Charles said that the Dalai Lama was regarded by the Tibetan as Buddha's vice-regent on earth. There were 600 or 700 men recognised as reincarnations of Buddha himself, but there was only one woman recognised as a Buddhist goddess and dwelt in a monastery. She had the peculiar power of being able to turn all the inmates of her monastery into pigs. Sir Charles lunched with her and they exchanged presents. He found her a young woman about 25 years of age with an air of rather quiet dignity.

In Tibet one in every six persons was a monk. The Tibetans had believed in psychology for centuries. They believed that the mind could not only influence the body but influence also a man's material surroundings and even the climate. His

Tibetan friends, said Sir Charles, repeated to him a verse:—

Deeds are white and black;
For minds are clean and foul.
Is the mind clean? The earth and sky are clean.
Is the mind foul? The earth and sky are foul.
For it is upon the mind that all depends.

The Tibetan divided humanity into two classes, those who were Buddhists, and those who were not. The former he called the "inside" people and the latter the "outside" people. The "outside" man was clean outside and the "inside" man was clean inside.—"A.C. World."

Pray and Plan for A Record Offering

for World Evangelism

from Churches of Christ in Australia

— on —

SUNDAY, JULY 5

The Need for Christian Missions.

Dr. Stanley Jones said at the Washington Missionary Conference: "The finished product of the different faiths might be stated to be as follows: Greece said, 'Be moderate—know thyself'; Rome said, 'Be strong—order thyself'; Confucianism says, 'Be superior—correct thyself'; Buddhism says, 'Be disillusioned—annihilate thyself'; Hinduism says, 'Be separated—merge thyself'; Mohammedanism says, 'Be submissive—bend thyself'; Judaism says, 'Be holy—conform thyself'; Modern Materialism says, 'Be broad—cultivate thyself'; Christianity says, 'Be Christ-like—give thyself.' This puts in a nutshell the essential differences between the great faiths which have 'ruled the mind of man'.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—H. G. Burdon, c/o H.M. Office, Liberal Club Bldgs., North Ter., Adelaide.
W.A.—W. H. Clay, 393 Bagot-rd., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

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By hour or day.

Please advise names and address of likely employers.

C. BURDEU,

19 Goe-st., Caulfield. 'Phone: U 5471.

The Zeal of False Prophets.

We live in an age that abounds in false religions, and every false religion abounds in false prophets. Not the least among the anxieties of a faithful pastor in these days is the care of his flock. Souls are "hardly wooed and won" but they are more hardly kept. We look around us and think of a multitude we cannot number who once were with us, but have forsaken us for some new and false religion; but what fills us with amazement is the change that has come over those who once belonged to our flock. Not a change in faith so much, as a change in disposition. When they were with us we found it hard work to get them to witness for their Lord or take up any service in our church. Now, they burn with a zeal never known before, and have become burning prophets, who will compass heaven and earth to make one proselyte. It is just here that we discover the secret of progress among the false religions of our day. Every convert becomes a prophet. Every new member becomes a missionary.

The success of many of these false religions that are disturbing the church of God does not lie in the "truths" they teach, nor does it lie in the power of their logic. When we buy their books and sit down to study their teaching, we are amazed beyond measure that any intelligent person could be deceived by them. Their claims are so impossible, their "wisdom" such utter folly, that we wonder where their appeal lies. It lies in the zeal of their disciples. No scruple of etiquette, no thought of fair play ever embarrasses these zealots, they stop at nothing to make a convert, they are not troubled by any feeling of reserve, but will speak to a stranger in a tram car. They will offer a tract to a stranger in the street. They go into our public hospitals and sit down by our own people and talk to them and lend them books to read. They come into our assemblies, listen to our sermons, and then quietly distribute their literature among our flock. Seldom do we clear our letter box without finding some propagandist paper or tract among our correspondence. Their agents go from door to door, and find among our church folk their best customers.

How is this danger to be faced? For danger it is, and no good will come of ignoring it. These false prophets are leading some of our best people astray. One sure antidote for this false teaching is a clearer manifestation of the truth. By this we mean, that it is not enough for us to hold the truth as it is in Jesus, as a theoretical belief—but let our lives and our manners reveal to the world that what we have is a real power in our life. The indwelling Christ can keep a man from sin. It can guard him against temptation. It can relieve him from care. It can so change him as to make his life bring forth the gracious fruits of the Spirit in all their richness. Let us meet claim with claim. All we need is found in Christ. Men turn aside to these false religions because they promise something they need, and have failed to find in Christ. Yet everything is in him.

Thus, let the followers of Christ, those who have really tasted that the Lord is gracious, become prophets and missionaries. Let the zeal of the false prophets in our midst stir up our dormant spirits, making us zealous for good works and zealous to make converts. The apathy and coldness of God's people is leaving an open field for these enemies of the truth. What we have is worth going to a lot of trouble to pass on to someone else.—"The Australian Baptist."

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
'Phone: Box Hill 452.

Here and There.

Work for the second term at the College of the Bible began last Tuesday morning.

On page 331 is a brief report of an interesting meeting held at Atlantic City, U.S.A., at Easter, and on page 323 appears a report of Mr. C. M. Gordon's sermon broadcasted on that occasion.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., Melbourne, on Friday, June 5, at 2.30 prompt. Devotions will be led by Mrs. Reg Clark. All sisters cordially invited.

In a private letter Bro. W. B. Blakemore writes: "Mrs. Blakemore is looking better than I have seen her for a long time, and is very happy to be back among 'home folk' again. Kind regards to my enquiring friends."

The American "Christian Evangelist" of April contains the following note: "W. Garnet Alcorn, pastor at Fulton, Missouri, who will leave on June 1 on a four months' leave of absence to visit his father and mother and other relatives in his homeland, Australia, has been absent from his people for 10 years. He was constrained to make this visit by the illness of his father."

We congratulate Bren. A. L. Haddon and R. K. Whately, of Sydney, on securing their M.A. degrees from Melbourne University, and Bro. E. J. Aderman on obtaining the B.A. degree of Queensland University. These three brethren were formerly students of the College of the Bible, who after completing their College studies, took most successful University courses while they were also engaged in church work.

The eight days' mission conducted at Emerald, Vic., by Bro. Wallace Jackel and Bro. Fred Elliott closed on Sunday. The mission will prove a great uplift to the church, as attentive interest was taken in the inspiring messages powerfully delivered every night to crowded audiences. On Tuesday night the chart address on "Which is the Right Church?" created much inquiry. The singing master Bro. Elliott, of East Kew, was a feature of the mission. Almost every home in the district was visited by Bro. Jackel, sen.; this brought many visitors. The mission closed with eight confessions and a thankoffering of £12.

The directory of Churches of Christ in the Commonwealth of Australia, and the Dominion of New Zealand, which the Federal Executive has been compiling, is now ready. It was anticipated that it would be a booklet of 32 or 36 pages, but when it was all together it was found that it would fill 52 pages, consequently it has cost much more to produce than was expected. It has been announced that the booklet would be sold for 6d. (postage 1d. additional), but the Executive would appreciate it if those who secure copies would pay either 6d. or 1/- per copy, so that there will be no loss to charge up to the Federal Fund. Copies can be obtained from the State Conference offices, or direct from Thos. Hagger, 119 Aberdeen-st., Perth, W.A.

The tent mission at Hawthorn, Vic., was conducted on May 20 with an enthusiastic thanksgiving service. There were 41 confessions during the mission. The cost of the mission was more than covered by the thankoffering. The church is specially indebted to Bren. Les. Brooker and W. Diamond for help given in the service of song. The evangelist, Bro. P. R. Baker, powerfully presented the message of the gospel night by night. His answers to questions were a special feature. The church has greatly benefited by the definite teaching Bro. Baker gave. Large attendances were had last Sunday, and a young man made the good confession. Four new members were received into the church.

The following telegram from N.S.W. reached us on Wednesday morning: "Baker-Clay mission Mosman Sunday crowded tent; large number outside; sixteen decisions; twenty-four first week.—Davis."

The Sydney "Daily Telegraph" of May 23 contained the following paragraph: "Endeavors are being made to unite the Church of Christ and the Baptist Church. The desirability of union was

Wanted: A Pamphlet.

TO OUR WRITERS.

The Austral Publishing Co. wishes to add some new tracts and pamphlets to those which for a long time have been giving their testimony to the truth.

It is desired to issue a little booklet suitable for use amongst the many thousands of earnest believers who, because of their upbringing and their never having had their attention specially directed to the truth in this regard, have never been buried with their Lord in baptism.

We wish manuscripts containing between 1,800 and 1,900 words, *not more*. The writer of the manuscript judged most suitable for issue in pamphlet form will be allowed to choose books to the value of a guinea. The Austral Co. reserves the right to print any of the essays in the "Christian."

Bro. J. A. Wilkie, to whom we are indebted for this suggestion, says:

"My emphasis is that the writer should approach them [the people we hope to reach] making the fullest possible acknowledgment of their life in Christ—for I am thinking only of those who, by bearing the fruit of the Spirit in their lives clearly manifest that they have been begotten by the Holy Spirit, even if they have not been born of water, and so conciliating them at the outset, bring plainly before them the blessing they are missing in never having obeyed the command of Christ in this personal dedication of the body. Our tent missions have proved that there are hundreds who are accessible to the plain Scriptural teaching once it has been brought to their notice, and such a pamphlet would prepare the way, and apart from any special mission, would be helpful, I think, if followed up by personal work by the distributor, who, of course, would give them to those only for whom they were designed."

Papers should reach the Austral Co. not later than Wednesday, July 15, 1925. Please use a *nom-de-plume*, and enclose full name and address in a separate envelope marked "competition."

recently urged at the conference of the Churches of Christ, and since then each body has appointed a committee to confer on the proposal. A large number of members of each body, it is stated, are most sympathetic towards the union."

Bro. S. J. Mathieson, formerly of New Zealand, who has for the past two years been the associate preacher at University church, Des Moines, U.S.A., has accepted an invitation to succeed W. F. Richardson in the work at Hollywood, California. Chas. S. Medbury, who has for many years ministered to University church, writes as follows of Bro. Mathieson and his work: "His work here

has won universal approval. The church loves him; the students genuinely respect him and the community has recognised him and honored him. He is a manly man and has been a real factor in large movements within the religious life of Des Moines. All this tells why he leaves us! He must have in his ministry that peculiar something that goes with absolutely unhampered personal expression. This, even in the choicest of fellowship in joint relationships, is not quite possible. We dare to hope, however, that Bro. Mathieson's life and work here may have been enrichment to him as to us. The days together have been glad days. We only yield a cherished fellow-worker because of another need even greater than our own and a greater opportunity for service."

After reading from the Bible the words "Alexander, the coppersmith, did me much evil," the pastor closed the book. Looking out over the congregation, he spoke earnestly: "My brethren, a coppersmith is still doing our church much evil." There followed an excited buzz. He waited for it to subside and then he announced with a significant smile, "The offering will now be taken." The mischief with which the harmful Alexander wrought still injuriously infects both churches and collection plates.

The seven deadly social sins of the age, said Canon F. L. Donaldson in a sermon at Sheffield, are:—Politics without principle, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, and science without humanity. Are not these merely the social manifestations of the "seven deadly sins" of the mediæval moralists? Their old names were avarice, pride, envy, wrath, gluttony, sloth and impurity; but they can easily be identified with Canon Donaldson's category. Except, perhaps, "science without humanity." The mediæval mind never conceived such a terrifying development as that.

"The abnormally high spiritual death-rate among these newly-born children of the faith" is admitted by Mr. E. Aldom French in an article in "The Methodist Times" on the question of revival converts. Few of the so-called "inquirers" join the churches. Mr. French makes, however, two good points in defence of the revival policy of Methodism. Past great revivals, criticised in their day, have left great legacies. The Student Christian Movement, for example, derives largely from Moody, through Drummond, and Mr. Sidney Webb has testified to the moral revolution wrought by Primitive Methodism among the Durham miners. Mr. French's second point is that 80 per cent. of Sunday School children never join the churches, though they have been subjected to the method of teaching which some would substitute for revivals. So it is not merely the reaction after revival excitement that is to blame. Mr. French urges a more serious view of church membership amongst professing Christians. It is, we believe, true that the new and eager convert is more strongly attracted by a serious than a slack church, however "bright and brotherly" the latter may be.

The annual report of the Victorian Anti-Liquor League for 1925 contained the following statement:—

Field Day Services, which means conducting public worship, delivering a prohibition sermon, and making an appeal, per the promise cards, for financial support, totalled 797 for the year.

Methodist Churches ..	416
Presbyterian Churches ..	225
Baptist Churches ..	52
Congregational Churches ..	40
Churches of Christ ..	30
Church of England ..	21
Salvation Army ..	9
Union Churches ..	4

Total .. 797

In addition, our officers took part in 51 church services which were not on our Field Day System, making a total of 848 churches visited during the year, an average of 16 per Sunday.

At the Anglican Church Congress.

Jas. E. Thomas.

The Congress of the Anglican Church of Australia, recently held in Melbourne, extended over ten days, and was a most notable series of meetings. It was significant that the sessions of the congress were held in the beautiful Collins-st. Independent Church, a fact in itself unique. The general theme of the congress was "The Church and the New Age," and it was a worthy effort to get the ordinary man to think upon the great subjects that were discussed, and to express the mind of the church on problems that were confronting that person that we rather vaguely call "the man in the street." Whether such men were present in large numbers was difficult to judge. There were fine attendances at every session, and at night the spacious building holding about 1,200 was filled. Most of the audiences, judging by the clerical dress, seemed to consist of ministers and church workers, but there was also a fine attendance of what seemed to be regular church attendants who followed the splendidly prepared and scholarly papers with intense interest.

The speakers were allowed 25 minutes each, and secondary speakers 10 minutes. No resolutions were moved, nor was there any general debate on any subject, though any member of the congress could send up his card to the President, and as many as time allowed were permitted to speak for five minutes each. All who wished to become members of the congress had to pay 10/- for the whole period or 2/- per day. No money was taken at the doors, no programmes were sold there, and no offering was taken at any session of the congress. It was my privilege to be a full member of the congress, though a silent one, and it was a most interesting and helpful experience to me.

A great sermon.

The congress opened with a crowded service in St. Paul's Cathedral on Monday, May 4, at 10.30 a.m. It was an occasion for a procession of the archbishops, bishops and clergy, in number about 200, who were arrayed in their robes and surplices. It was a unique demonstration of the Anglican Church leadership conducted with becoming dignity, that would appeal to the æsthetic and liturgical mind. The sermon was delivered by the Primate Archbishop Wright, of Sydney, and was based on a revised rendering of Hab. 2: 4. "The righteous shall live in his faithfulness." He sought to show that the permanence of a nation and of a church depends on the fidelity of the nation and the church to the truth of God as revealed to them. It is the duty of the church to inspire the nation to faithfulness to God and to his word. This can only be done by every individual realising his responsibility to his Maker and Lord, and to him alone. He said there were two great dangers. The first he called ecclesiastical artificiality, that consisted in an effort to bind each other on matters of opinion to gain our own ends, rather than seeking to agree on the supreme matters of faith that related to the daily life. The second grave danger was apathy. We must regard the evil of our times as a challenge to preach the truth of God, and to this end the church must be united if it would be true to its task. It was a great sermon, and the whole service was most helpful and impressive.

For all the general sessions of the congress the Archbishop of Melbourne, Dr. H. C. Lees, was the President. He was the only one attired in robes of office. Though there were many bishops and dignitaries on the platform, their distinction of dress consisted of the traditional knickerbockers and gaiters. The great success of the gatherings was largely due to the happy and capable way in which the President led the meetings. His summing up at the close of each session was particularly apt and helpful.

The first great theme was the presentation of religion to the child. There were most suggestive addresses under this theme. Mr. J. V. Patton, M.A., of Sydney, gave the keynote when he said that moral instruction must be so related to the children in practical experience as to give them opportunity to apply it in life. It is by presenting real religion, and not verbal religion, that true religion is developed in the child. We must find a practical outlet for the child's religious feelings. A child feels and acts long before he reflects, and we must recognise the child's spontaneous self activity.

Religion and the young.

This idea of making religion real was beautifully enlarged upon by Miss E. Morris, the Headmistress of Geelong Girls' College. She spoke without notes, and gave one of the finest addresses of the congress. She urged that one of the best opportunities to make God and Christ real to the growing child was in the Holy Communion or Lord's Supper, as we prefer to designate the supper of our Lord. In this she said we can present to the young Christian the wondrous story of the love of God in Christ, and make real by the mystic symbols of the great sacrificial death of Jesus, the love of God to every child. This should surely appeal to us as a call to make the Lord's Supper so simple and reverent and full of holy beauty that it will be a constant challenge to the heroism and idealism of the young to give their best to God in grateful service.

Mr. Alan Whitehorn, M.A., Headmaster of St. Lawrence School, Sydney, also emphasised the great influence of the Holy Communion in its appeal to delinquent boys. He said that a bad child was only one wrongly adjusted, and that we must present God's love to him in such a way as to win him for Jesus Christ. We must show him that someone really cares for him, and that God cares. The Lord's Supper is the greatest means of telling in a simple way that Christ loved all, and that included this delinquent boy.

Canon Halse, M.A., of Charters Towers, said of the adolescent child that this was the age in which the child was putting into practice or rejecting all his previous teaching concerning religion. All our teaching must present Christ as the greatest Man as well as God. First there is sentiment, then reasoning, then the love of adventure, and then decision. Our task is to make Christ so real to them that he will be their hero as well as Saviour.

Mr. L. A. Adamson, M.A., Master of Wesley College, Melbourne, appealed for the boy. He said boys were reserved about religion, but they were religious. We must give them suitable hymns, and teaching that is suitable, so that theology may be explained in terms of everyday life.

The point of all was well nailed in by the President, who said that even Mr. Wackford Squeers had the right principle when he taught his boys to spell. "Winder" spells "winder"—now go and clean it! The speakers told of clubs and guilds that could be used to attract boys and girls, and they mostly talked of boys, but the significant thing was that they all agreed that the presentation of the stories of the Bible and of the life and death of Christ in simple form, and the giving of opportunities for loving service, was the very best way to hold the child for the church.

Criticism and the Old Testament.

Another vital problem of great interest was that of the Bible and Modern Scholarship. Prof. A. H. McNeile, D.D., Regius Professor of Divinity in Trinity College, Dublin, spoke on "New Light on the Old Testament," in which he stated that archaeology, though not contributing much in later years, had to his mind established two facts—that

the Tribes in Egypt were not the whole of Israel, and some stayed behind in Palestine, and also some of their kings, who became corrupted by Canaanitish and surrounding tribes. He also dealt with theories of Prof. Schaeffe, of Chicago, Mr. L. E. Grounds and Mr. T. H. Robinson; but while it was a scholarly resume, there was not much for "the man in the street."

Archdeacon Aikman, of Dandenong, gave a conservative and sane address on the same subject that was to my mind a most convincing speech. It was largely an effort to show that the Mosaic authorship of the Book of Genesis was far more reasonable and believable than what he called the "jig-saw" argument for a piecemeal authorship attributable to many writers.

Modernism and the supernatural.

Dr. Radford, the Bishop of Goulburn, spoke on "Modernism and the Supernatural." He said that modernism almost baffles definition. It is a spirit more than a system. We cannot pay divine worship to anything less than unadulterated God, and that God who is in Christ reconciling the world unto himself. He made a most masterly argument of the supernatural as evidenced in the supreme fact of the gospel—the death and resurrection of our Lord Jesus Christ. This was the foundation of all argument for the divine and supernatural in religion. Man was not to be saved by evolution, but by the direct intervention of God in the human life of man in the person of his Son whom he gave to be our Saviour. This was to my mind the finest utterance of the whole congress, and the Christian community is greatly indebted to the Bishop for so scholarly a defence of truths common to all who stand for the faith once for all delivered to the saints.

The truth of the gospel.

Principal P. Carrington, M.A., of St. Barnabas College, Adelaide, representing the younger school of thinkers, spoke most effectively on "The Criticism of the Gospels." He said he had gone to Cambridge with the idea of finding out the facts of modernism and with the belief that the German criticism had led to doubts about the gospels that could not well be answered. He came away feeling that almost everything Strauss, Bauer and other German destructive critics had said has been proved false, and that critics should read their works in that light. British criticism has been constructive and is a sane science, but German criticism had been destructive. He said that we are not saved by the gospels, but by the gospel and the Christ of the gospels, and by the inspiration of the Holy Spirit these gospels, written by men with human characteristics that are evident in their writings, bring us all nearer to Jesus Christ our Lord. While the speaker did not contend for the verbal infallibility or mechanical inspiration of the gospels, he said that in spite of apparent differences in narrative, all were essential to the full presentation of Christ to the world. Matthew, Mark, Luke and John each had their own methods, but the Holy Spirit spoke through them all.

At the close of this session there were several spirited speeches by those who apparently represented the broad churchmanship and the liberal modernism of the congress. Next day some of these learned gentlemen combined to write a letter to the press expressing their disapproval at methods of criticism and argument that were 60 years old. Surely it is not a lack of scholarship to defend a book and a gospel nearly 1900 years old by sound arguments 60 years old. As the Archbishop said very suggestively in his summing up, "One of the very criticisms of the evening confused truth with modernism, and the greatest argument we could have for the Book was that it had stood the test of experience, and the gospel had saved and transformed men." Modern theories, however pleasing, with no valid testimony either ancient or modern surely have no assurance or help that gives them preference to those precious things of our faith that are none the less true because they are old.

May 28, 1925.

Easter Sunrise Service, Atlantic City.

Atlantic City is called "The playground of the world." Its residential population is only 65,000, but in the course of a year it receives some 10,000,000 visitors. An Easter service was held on the beach at 6 a.m. As Executive Secretary of the Atlantic City Council of Churches, it fell to the writer's lot to organise this unique service. The municipal authorities gave us cheerful co-operation. Mr. Edwin Spence, Director of the municipal radio station, W.P.G., placed the station, its equipment and personnel at our service, and personally directed the amplifying and broadcasting arrangements. The singing was led by the municipal organ, located in the high school two miles distant from the scene of our service itself. Mr. Arthur Scott Brook, the city organist, who for five years was in Sydney, officiated at the organ. Ten local preachers participated in the service, which was only 45 minutes long. The sermon was preached by the writer—much against his wish. Four thousand people were present; four thousand, mind you, on the beach, in the playground of the world, at six o'clock in the morning, commemorating the resurrection of Jesus! Everybody stood throughout the entire service. The amplification was all that could be desired, the speakers being heard with ease by the most distant in the congregation.—C. M. Gordon.

[Mr. Gordon's sermon is outlined on page 323.]

S.A. Sisters' Auxiliary.

Meeting was held on May 7. Mrs. Fischer had charge of devotional session, and gave a helpful paper on "Some Women Characters of Old and New Testament." Mrs. Collins presided over the business session. Thirty-six delegates responded to roll-call. Additions from Sunday Schools: Cowandilla, 3; Grote-st., 4; Hindmarsh, 1; Mile End, 6; Nailsworth, 3; Queenstown, 3; York, 1.

Treasurer, Mrs. Bond, reported £2/10/3 received for Home Missions; special collection, £4/0/1; collected by committee, £8/5/9½; in hand, £13/2/9½; total, £27/2/11. Received for Foreign Missions, £4/12/10; in hand, £9/14/7½; total, £14/7/5½. Balance for general fund was £7/17/3½. Conference Luncheon Fund totalled £7/10/4½.

Foreign Mission. — Mrs. Messent reported a pleasant afternoon with the sisters at Norwood. Miss Tonkin spoke. A collection totalled 13/4. During March and April donations, £7/15/4. It was suggested that the various Dorcas Societies and mission bands assist Miss Cameron in clothing her orphans.

Temperance.—Mrs. Green reported meetings at Norwood, Mile End, Prospect and Queenstown. The sisters' temperance committee visited Cowandilla, Croydon and Glenelg. A meeting for Band of Hope workers and supporters was held in the Mile End chapel. Mrs. Collins presided, and Mr. Forbes gave an inspiring address on "Alcohol and the Child." Musical items were rendered. The leaflets concerning the essay competition for 1925 are out. Delegates are asked to endeavor to secure a large number of entries this year. A collection realised £1/1/10½.

Dorcas.—Mrs. Cant reported having visited York. The various societies are now in full swing.

Obituary.—Mrs. Blight reported the following sisters had received the home-call: Mrs. Slack, Nailsworth; Mrs. Doig and Mrs. Schrapel, Norwood; Mrs. Vawser, Unley.

Prayer meeting.—Mrs. Moseley reported two cottage meetings, with Sisters Evens and Jolly.

Hospital.—Mrs. Young's report was for three months. The total number of visits paid to various hospitals was 194. Flowers, fruit and sick commiseration had been freely distributed. Miss Norman proposed work be undertaken by the sisters for the benefit of children in the Protestant Home.

Next meeting (June 4) will be a Foreign Mission rally.—V. B. Thompson, Secretary, 12 Kinfore-st., Mile End.

THE AUSTRALIAN CHRISTIAN.

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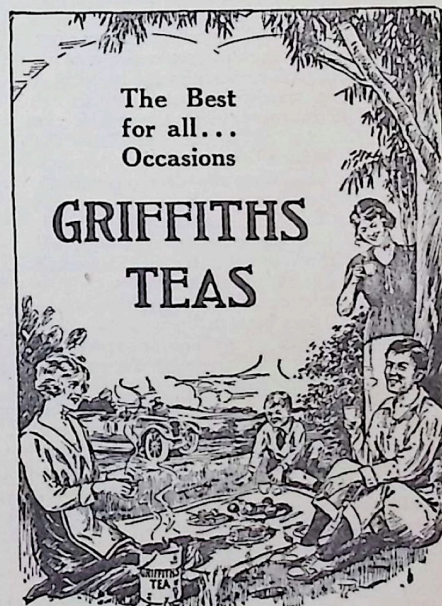
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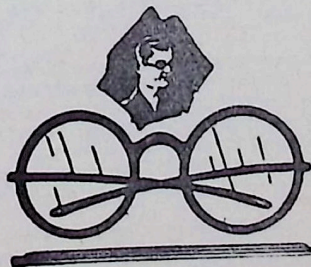
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News of the Churches.

Queensland.

Gympie had good services on May 17. In the morning Bro. E. Trudgian exhorted, and at night Bro. C. Trudgian preached on "Christ Hated; Why?" One addition to Bible School. On Saturday, 16th, the Service of Song was a great success. The singing was led by Bro. B. Bottrell, and the story was read by Bro. C. Trudgian. This service was arranged by Bro. A. J. Fisher, and was much appreciated.

At Brisbane mid-week meeting on May 13, Madame Yasnossky, who is touring the world on behalf of the Russian Missionary Society, delivered an inspiring address. Good meeting on morning of May 17, with fine address from Bro. Wm. Wilson. During the afternoon a few of the brethren broke bread with Sister Daisy Moffat, who has been confined to her home for some months. The gospel service was well attended, Bro. Alcorn's subject being "What think ye of Christ?" 138 broke bread for the day.

New Zealand.

South Dunedin attendances have been well maintained despite epidemic restrictions. The last few weeks show improvement, many young folk being present after a lengthy absence. Another £50 has been paid off the church building debt. The Bible School has reopened. Bro. Cuttriss has commenced his activities with the various clubs.

Work at Vivian-st., Wellington, is progressing. Although hampered by restrictions consequent on the epidemic and for four months having school and Y.P. work at a standstill, much has been accomplished. The school finished the conference year with an increase of 90 per cent., and the young men and women organised into classes. The addresses of Bro. Carpenter are enjoyed by all. During April two young ladies were received into fellowship by faith and baptism.

Nelson annual business meeting was held on April 28. The church membership has increased to 187. The school has a membership of 260. Bro. Foster has been secretary of the school for some time, and Bro. Bull has been acting secretary for the church. A residence has been secured for the evangelist. May 3 was a special old people's day. Bro. John Griffith exhorted. Night meeting was largely attended. Bro. Fitzgerald spoke on "The Promised Land." Three ladies were baptised; they were received into fellowship on May 10. This was observed as Mother's Day, special addresses being given by Bro. Fitzgerald. The attendance at the Lord's table during the day was 144, constituting a record.

Western Australia.

Fremantle had a splendid gospel service on May 17, the commencement of a week of special services for the deepening of spiritual life. Bro. Mudge spoke morning and evening. The Sunday School is preparing for anniversary. A farewell social has been tendered to Sister Miss M. Hickmott, who has left for Adelaide on an extended holiday. The Band of Hope has celebrated its first social.

F. E. Buckingham commenced his ministry with Northam church on May 3 with splendid and enthusiastic meetings. A social was held on 13th, and welcome given by church and school. Mrs. Maurice Galvin is leaving Northam to reside in Perth. Opportunity was taken to say farewell at the above social; a presentation of a beautiful oak tray was given by the church. Sister Mrs. York is out of hospital, and back at the meetings again. Mrs. Lancaster is in hospital very ill.

At Bassendean the Adelpian Society held a social. Past members and some of the older men of the church were invited, and 30 responded. Afterwards in the hall at rear of chapel, supper

prepared by several of the girls' mission band, was served. Appreciation was expressed to Mrs. Robinson for her assistance to the society. The opening service was held at Beechboro on evening of 17th, when Bro. Berry was the speaker, also Bro. T. Bamford; Sister J. Frew assisted with the singing, and Sister I. Smith was pianiste. Bro. Hughes spoke at Bassendean morning and evening. One young woman took her stand for Christ.

Tasmania.

Work at Launceston is progressing satisfactorily, morning services for the breaking of bread being particularly well attended. Bro. N. G. Noble is preaching faithfully and well. His addresses are given space in the local papers. The Bible School is gaining new scholars. The Dorcas Society is undertaking the supply of clothing to the poorer children of the school. The choir is practising for a concert. Brotherhood class is doing good work. Bro. T. Johnston recently delivered an excellent lecture on "The Restoration Movement." Open-air meetings will continue as long as weather permits. Bro. and Sister I. Durdin and family, from Geveston, passed through recently on their way to the mainland, after serving a term under the H.M. Committee. Bro. Durdin delivered a fine message at the prayer service on May 20. After a term of seven years as president of the ladies' guild, Sister Mrs. P. Duff resigned on account of ill health. Sister Mrs. P. Prichard was elected. Bro. Nightingale recently paid the church a visit as State organising secretary.

New South Wales.

At the Chinese church, Sydney, on May 17, there were good meetings. At the gospel service Bro. Au Kwong Hon gave a fine address, and two young men confessed Christ.

South Kensington meetings were well attended during last week. The Sydney press reports that the church has completed plans for the erection of a new building at a cost of £2,000.

On May 24 (Empire Day) Bro. H. Wooster, of Canley Vale, exhorted at Lidcombe. His interesting and instructive address was enjoyed. Good attendance at song and gospel services, Bro. H. D. Priestley preaching.

At Chatswood on morning of May 24, Bro. R. K. Whately, M.A., from Enmore, spoke on "The Power of Prayer." Bro. Whelan's gospel address was full of encouragement. One young girl from the school (Winnie Graham) confessed Christ before a fine congregation.

J.C.E., morning service and Bible School on May 17 were well attended. At night Bro. Copleston preached a fine sermon on baptism to a large congregation. Bert Cox and Fred Griffiths, who came out at the Baker-Clay mission, Belmore, were baptised and received into fellowship. A duet was rendered by Misses Hilda and Fanny Pyke.

Three church was glad to welcome home, after their trip to South Africa, Bro. and Sister and Nellie Saxby, who have again taken up active church work. On May 17 Bro. and Sister P. E. Thomas, from Belmore, were present. Bro. Thomas (former preacher of the church) gave a helpful morning message. Bro. Crossman spoke at night.

At Enmore on Wednesday, 20th, Sister Adey who conducts the "Carey Settlement" in Bathurst-Melbourne and Sydney to a fair number. Sister fellowship on morning of 17th, and welcomed into of the reality and personal touch of Christ. Bro. Whately's evening subject was "Christianity and Empire."

Bro. C. C. S. Rush was able to address the Lane Cove (Longueville) church on May 24 for the first time since his accident. His message was specially helpful to the young converts. The church journeyed to Mosman last Thursday to render help in the Baker-Clay tent mission. The sisters of Longueville have united with those of North Sydney in forming a Dorcas sewing class to make garments for the needy.

At Lismore, on May 17, Bro. T. Houlden was in charge. Amongst visitors were Sister Frish (Tamworth) and Sister Smith (Pimlico). Two more were welcomed to fellowship—Miss W. Smith and Miss E. Smith. At night Bro. P. J. Pond preached to a large audience on "The End of the World—is it Near?" A successful evening to aid tennis club funds was held at the home of Bro. and Sister C. L. Savill.

South Australia.

Dulwich Bible School attendance has improved, kindergarten department being very encouraging. The C.E. also is in a healthy condition. Mr. Annear, the well-known elocutionist, has consented to come and give instruction to the young people of the Mutual Improvement Society.

Bro. Paternoster is doing good work at Hindmarsh. Attendance at the Lord's table on Sunday morning is good. On Sunday evening, May 17, before the gospel service, one young girl from the Sunday School was baptised. On May 24, Bro. Caldicott addressed the church, and Bro. H. J. Horsell gave the gospel message; Bro. Paternoster was at Murray Bridge. On Saturday, May 16, Bro. and Sister Paternoster celebrated their silver wedding.

Meetings at Gawler continue good. Recently a young girl was baptised and welcomed into fellowship. Bro. Horsell gave an instructive and appreciated lantern lecture in the interest of Home Missions. At the half-yearly meeting, reports indicated all departments were doing fairly well, and showed a good response to the increased financial needs in connection with the new building. It was decided to increase the church subsidy to the Home Mission Committee.

Queenstown young people's meeting on Sunday had a good attendance. The church officers took charge, Bro. H. Watkins giving an interesting talk on "Training for Service." At the morning service Bro. F. H. Harris spoke. Sister Horwood, Bro. Moore and Bro. Fred Critten were back after illness, also Sister Mrs. Moore. In the evening "Father's Day" was observed, with good attendance. Bro. Brooker's subject was "Quit you like Men." A ladies' choir sang; there were about 42 ladies on the platform.

At Colonel Light Gardens on May 24 three—a mother and her daughter and son—were received into membership. These, with the husband and father, who will unite with the church, confessed Christ during the mission at Forestville. Splendid evidence of unity is manifest. Good attendances at the Lord's table. Bible School making good progress. Tender accepted for erection of chapel; work will be commenced at once. Home Mission Executive, at request of church officers, recently inspected site purchased for building, and considered it in best possible position. Chapel when completed will shortly be surrounded with about 5,000 residents within half a mile radius. Prospects exceptionally bright.

Victoria.

Splendid addresses were given at Rochester on Lord's day, May 17, by Bro. Trezise, of the College, in the absence of Bro. Sheehan.

Brim reports good meetings. Bro. Searle is improving. The young people's league of loyalty has improved and spends some very profitable evenings.

At Cheltenham on Sunday all meetings were good. Bro. Colin Hinrichsen spoke in the morning on "The Marks of Jesus." At the school one new scholar was welcomed. In the evening Bro. Hinrichsen preached, and there was a baptism at close.

Warragul had good meetings on May 24. Bro. Martin spoke at both services, and at night a lad confessed Christ. The little girl who decided for Christ during Bro. Ball's ministry was baptised.

Attendances at all meetings at Echuca are keeping up well. On 10th, Mother's day was observed, when Bro. Woolnough spoke at both services. Tuesday night prayer meetings are good, also prayer meeting prior to gospel service.

Ascot Vale reports splendid attendances, the chapel being practically full. Bro. Patterson is giving splendid addresses. Last Thursday Mr. Claetor, British and Foreign Bible Society, gave a splendid lecture on the society's work throughout Canada. All auxiliaries flourishing.

Meetings at South Melbourne are sustained. Bro. J. Waterman is well supported in his work. Mid-week prayer meetings are showing visible results. In the Bible School the "aeroplane rally" is proving a great success. All auxiliaries are progressing favorably.

At Swanston-st. last Lord's day morning, Bro. F. T. Saunders gave an excellent address, and in the evening Bro. A. L. Gibson preached a most interesting sermon. Good attendance and interest. Choir sang well. Bro. Shipway was absent in Bendigo assisting in anniversary services.

Meetings at North Richmond are well attended. Bro. R. W. Payne spoke at both meetings on May 17; a young girl made the good confession, and a married woman was received into fellowship. Bro. R. Lampshire exhorted on May 24. Large attendance at gospel meeting; the junior choir rendered items.

At Hampton on Sunday morning Bro. and Sister Middlin were welcomed to membership. Bro. H. Earl was the speaker. At night a guide parade was held in honor of Empire Day, and their colors were displayed for the first time in public. On May 21 the ladies' guild held an enjoyable gift social.

Good meetings at Chelsea on Sunday. Bro. Ladbrook gave a fine message on "Prayer." In the evening the P.B.P. club held an installation ceremony. Bro. Long was installing officer, and Sister Goulthorpe, of Parkdale, acted as scribe. Bro. Thompson gave a stirring address on "Friends of the King for Ever" to a good attendance.

On Sunday, May 17, Bro. Black concluded his fifteen months' ministry with the church at Croydon, and on 23rd at a social he was farewelled and received a presentation from the church. At the same function B. W. Garland was welcomed, and he commenced his ministry last Sunday. Attendances at gospel services have increased lately.

Wedderburn meetings recently have been fair. Bro. Bird is earnestly preaching the gospel. A C.E. society has been started; a recent social evening was greatly enjoyed. Interest in the society meetings is well maintained. The Bible School has commenced a motor car rally. Bro. Bird exchanged platforms with Bro. Horace Jackel on the occasion of Boort church anniversary. Bro. Jackel's messages morning and night were appreciated and helpful.

The women's mission band at Gardiner made a successful appeal for left-off clothing and boots for Sister Grace's City Mission. Fifteen good-sized parcels and 5/- cash resulted. On Sunday morning Bro. J. W. Enniss was listened to with marked attention as he exhorted. In the evening Bro. Kingsbury had a good hearing, and received much help in the service from the choir, and from a solo by Bro. Whittington, of Balwyn. A Bible School lad made the good confession.

At Lygon-st., on Sunday, visitors at the breaking of bread included Miss Heale, from Stawell; Bro. and Sister Edwards, from the new cause at Epping, N.S.W.; also Bro. William Tippet, who is isolated at Nathalia. Bro. and Sister Jenkin were received by letter from Brunswick. Bro. A. G. Saunders gave powerful addresses, speaking in the morning upon "Caesarea and Calvary" (or "Pride and Humility"), and at night "The Authority and All-sufficiency of the Scriptures." Two girls from the Sunday School made the good confession. As Bro. Saunders has found difficulty in getting a suitable house, the church has purchased a dwelling on Princes Hill, North Carlton, which

will meet all requirements. The Christian Endeavor Society paid a visit to Swanston-st. on Wednesday evening last.

Box Hill had fine meetings on May 24. The chapel was filled to overflowing in the evening, when a special Empire Day service was held. The local troop of boy scouts (about 35) attended, and several boys took part in announcing hymns. Bro. C. Haywood sang a beautiful solo. Bro. Allan gave a splendid address. Sister Emmie Taylor, a valued teacher of the kindergarten department, is in Epworth hospital, Richmond, having undergone a serious operation last Friday.

Bambra-rd. anniversary tea and annual meeting on May 20 were a great success; 138 at tea and 146 at business session. During the year 98 were added to the church, and £751 raised. Bro. J. Sheehan elected an elder; Bren. Burden, Hardham, Lee, Nicholls, Petterd, Roberts, Staley, deacons. Appreciation of services of Bro. Schwab recorded with assurance of continued co-operation of members. Fine meetings on 24th, Bro. Schwab preaching; one decision; record school attendance.

The church at Gore-st., Fitzroy, has enjoyed exhortations from Bren. Waterman and Andrews. On May 16, at the close of the prayer meeting, four were immersed. There were 30 present. On May 24 Bro. Saunders took for his gospel address "What are You Waiting for Now?" A young man from the Bible Class made the good confession. Bro. and Sister Millner have transferred from Red Cliffs. Additions during the past six weeks have been seven confessions and three by transfer.

Services at East Kew on May 17 were helpful. Bro. Lampshire was the speaker. At night his address was upon "The Certainty of Christ's Second Coming." A young man made the good confession. On May 24, Bro. Payne, of North Richmond, addressed the church. At night Bro. Lampshire preached on "The Way of Salvation." Sister Allen's message in song was enjoyed. Visitors included Bro. and Sister Holden, from Warrnambool, and Sister Lampshire, sr., from Mile End, S.A.

An enthusiastic C.E. rally at Geelong on May 19 was succeeded by special C.E. services last Lord's day. Over 130 attended communion during the day. Bro. Stevens continued the series of addresses on "The Inner Life" in the morning, and at the gospel service dealt with "God's Ideal of Character." C.E. members attended and rendered a chorus. A male quartette contributed an item. Bro. H. McGregor (on holiday leave) read the Scripture lesson. Bro. and Sister O'Connor, of Shepparton, also met with the church.

Preston is having good meetings and interest. During the past three Lord's days, Bren. Edwards, Saunders (Fitzroy) and Waterman delivered helpful exhortations. At the evening services excellent sermons are delivered by Bro. Waterman. A lad made the good confession last Sunday week, and was baptised on Sunday. All auxiliaries are doing faithful service. An adult men's Bible Class is held every Sunday afternoon, with Bro. Waterman in charge. The sisters have formed a ladies' guild; inaugural meetings very encouraging.

The 63rd anniversary of the church at Maryborough was celebrated on Sunday. Bro. and Sister Enniss were present, Bro. Enniss conducting all services. A welcome was extended to a large number of visitors. It was a day of reunion and sweet fellowship. In the morning Bro. Enniss spoke on "Fellowship with Christ." The afternoon service belonged to the children and parents, who were delighted with Bro. Enniss' story of the "First Miracle." "The Man of the Ages" was the impressive message which Bro. Enniss presented to a crowded house at night.

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MAY 31 (Sunday).—Newmarket Sunday School Anniversary. Chapel, 11 a.m., Mr. L. Johnston. Kensington Town Hall (Newmarket station), 3 p.m., Mr. Reg. P. Clark, "Life-Savers." 7 p.m., Mr. L. C. McCallum, M.A., Organiser Bible Schools Department. Conductor, Mr. C. Hall. Everything up to the old standard. Old and new friends invited. Visiting members entertained at tea. F. Henderson, Acting Secretary.

MAY 31 and JUNE 3.—Box Hill Church of Christ Home-coming Anniversary services. Sunday, May 31, 11 a.m., J. E. Thomas; 7 p.m., J. F. Allan. Wednesday, 8 o'clock, splendid programme, Speakers, R. Lyall, Conf. Pres., R. Enniss, State Organiser. All welcome.

MAY 31.—Commencement Surrey Hills Gospel Tent Mission. P. R. Baker, missionary. Tent, Union-rd., one minute from station. Special singing, male choir, bright services. The prayers and sympathetic co-operation of sister churches are earnestly requested for this special effort at Surrey Hills.

JUNE 7, 10, 11 & 14.—Northcote Bible School Anniversary, Sunday, June 7, 3 p.m., singing by scholars; address by Bro. W. Gale. 7 p.m., singing by scholars; address by Dr. Hinrichsen. Wednesday, 10th, 8 p.m., Scholars' Demonstration; Distribution of Prizes. Thursday, 11th, 8 p.m., Lecture to Men by Professor Smyth. Sunday, 14th, the tent mission begins.

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MARRIAGE.

KELLY—LYALL.—On March 17, at Church of Christ, Swanston-st., Melbourne, John Horace Kelly, M.D., M.R.C.P., London, to Winnie Lawson Lyall, youngest daughter of Mr. and Mrs. Robert Lyall, "Lynholme," Royal Park, Melbourne.

IN MEMORIAM.

MORTON.—In affectionate remembrance of Frances (Fannie) Morton, who fell "asleep in Jesus" on Wednesday, May 29, 1912.

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The H.M. Committee has paid off the loan on the State tent. It is now the property of the churches.

The committee has reduced the big overdraft to £140. A trifle over £4 per week is required regularly to meet current expenses.

The committee has purchased a B.S.A. motor cycle for £50. Tunnel Bay church gave £1 towards this. Collins-st., Hobart, church gave £16/10/-, and two members loaned the balance of £32/10/-.

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OBITUARY.

COTTIER.—We report with regret the death of Alan Cottier, a young member of South Richmond church. Although young, Alan was thoughtful beyond his years and his one ambition was to serve God by becoming an evangelist. We sympathise deeply with his parents.—C. G. Orford.

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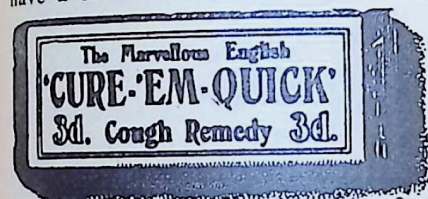
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Mr. Cathcart, Surrey Hills.

HON. DENTIST:

STOCK EXPERT:

Mr. L. Hunter.

HON. OPTICIAN:

Mr. W. J. Aird, Equitable Buildings,
4th Floor, Collins St.

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

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