

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXIX., No. 19.

THURSDAY, MAY 13, 1926.

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

Three Internal Foes: (3) Apathy.

THE greatest hindrance to the victorious advance of the church of God is indifference without and apathy within.

The man outside does not so much oppose the church as neglect it. Where there is active opposition to the message of the Gospel, there is hope, for at least an interest is being manifested. But indifference is hard to overcome. G. A. Studdert-Kennedy, who has gained a great reputation as one of England's breeziest preachers, summed up a common attitude in these lines—

"When Jesus came to Birmingham,
They swiftly passed him by;
They never hurt a hair of him,
They only let him die;
For men had grown more tender,
And they would not give him pain;
They only just passed down the street,
And left him in the rain."

Sir Oliver Lodge has said that the modern man is not thinking much about his sin. It is this lack of thought, of concern for the things of the soul, of religion, salvation and eternal destiny which makes our task one of stupendous difficulty.

Well might one of Scotland's foremost preachers appeal to his fellow preachers to be bold and earnest in their efforts to arouse the modern world to a sense of its duty and its danger. "This generation of rollicking, dancing, card-playing, theatre-going, God-forgetting, Christ-rejecting sinners," says Dr. Morrison, "needs to hear some honest preaching, preaching that deals with sin and the punishment that sin will inevitably bring. It does not need to be abused, but it does need faithful, earnest, fearless preaching on God and his attributes, his creation of the world and his right in it."

"God never used an indifferent church."

It is apathy within, however, which is the worst of foes. D. L. Moody long ago declared: "God never used a discouraged man. He never used an indifferent

church." Have we not here indicated the reason why there are so many disappointments in our individual and church life?

The thought of the world that lieth in darkness does not oppress Christian people as it should. Do we realise as we should that people out of Christ are without God and hope in the world, that it is not a light thing, a trifle, a peccadillo, if men neglect the Saviour—it is ruin.

Disciples should be as their Master. The Gospels reveal his yearning for men, and the intensity of his desire for their salvation. His whole life was devoted to the task for the accomplishment of which he stooped from heaven to earth: he came to seek and to save the lost. Apathy is the quality most opposed to the character of Jesus. When his disciples saw him in action, we are told, they remembered a text. When men see us, of what text would we

remind them? Of words concerning those who sleep, perhaps, or of the woes pronounced upon them who are at ease in Zion. Jesus' text was: "The zeal of thine house hath eaten me up." Let us never forget the Saviour's rebuke to the indolent, indifferent church: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or not. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

The missing note of urgency.

We have previously printed at length the plea of one of the greatest of our modern preachers for a more insistent note of urgency in our preaching. We need a passion for the souls of men. A few sentences from Dr. J. D. Jones are worthy of repetition: "We seem to assume in our preaching that our people are all right, or at least that everything will be all right in the end. No one would guess that we are confronting a world that has lost its way; and that we possess the one message that can save it. We do not urgently press our Gospel upon men as their one and only hope. We know nothing of the terror of the Lord, and so we do little in the way of persuading men and pleading with them." "The cure of souls is a heavy responsibility," says Dr. Jones again; "we are not free from the blood of all men if we give them the impression that it does not make very much difference whether they accept Christ or not. We have not discharged our responsibility until, by the earnestness, the entreaty, the urgency of our preaching, we have made our people understand that on their attitude to Christ their life and destiny depend."

Consider the earnest zeal of the apostle Paul. He so preached against sin and urged repentance in view of judgment to come that Felix was terrified. Would our preaching be calculated to disturb the equanimity of a church mouse? Paul reminded the elders that at Ephesus he had

Urge On!

*If you have found the palm tree's shade,
If you have found the crystal spring,
Haste to your caravan, delayed,
With proof of tidings that you bring.*

*If you have seen the famished camp,
By burning noon, and breathless night,
Pray that no sand-storm quench the lamp
God holds to guide your footsteps right.*

*Urge on across the moon-lit waste:
Men faint and die upon the sand.
While others, fevered, dream they taste
The cooling draught from out your hand.*

*Urge on—for hope is almost dead!
(Unfaded fires will quickly die):
Urge on—the vultures overhead
Proclaim the need—they never lie.*

*Urge on—beyond those tents there call
The shadow-millions yet to be:
Urge on—God's little children fall:
Go break their sad captivity.*

*The desert! There, the bush aflame
Gave you life's secret—God is near:
Go with the saviour of his name:
Thirst slaked—a river deep is here.
—Howard T. N. Usher.*

for three years admonished the people "night and day with tears." "We beseech you on behalf of Christ," he writes again, "be ye reconciled to God."

A modern preacher has written: "How few pulpits, to-day, seem to share in the grief of Christ as he wept over Jerusalem. Where are the preachers who can say with Paul, 'I ceased not to warn every one with tears'? The unruffled demeanor of many preachers, the lack of emotion in their utterances, the fact that their discourses can be listened to with feelings undisturbed, make a great gulf between the preaching of to-day and the moving utterances of the early evangelicals. Let brethren study afresh John Howe's 'The Redeemer's Tears Shed over Lost Souls.' Then will congregations again be thrilled in sympathy with the preacher."

But it is the church and not the preacher alone who must be aroused. We all need a deep conviction of the truths of our religion, that Christ is the only way to God, that there is no other name wherein we

may be saved, and that men without him are lost. We all need the self-forgetting love and the spirit of sacrifice of our Master.

A recent versifier has summed up much of what we have endeavored to say. After satirising various developments of the idea of the church—"the church that blinds its eyes and lolls on the 'enchanted' past," "the church that lives on 'side,'" "the cult that makes Christ a link within an endless chain," etc., he tenders this advice:

"Ring out the church that, sporting free,
Can dissipate the cross in joys,
Construe the 'thorns' and 'nails' as toys,
And dances through Gethsemane.

"Ring out the church that wrests the word,
And, rigid, to the letter clings,
The *spirit* to the 'Gentiles' flings,
And blunts the Holy Spirit's sword.

"Ring out the church that pays no cost
To preach 'to all the world' its goal,
But seeks to save its worthless soul—
And damns it sure among the lost."

May we all have the Spirit of our Lord. May it be free from legalism, worldliness and indifference.

A Credit to Christ.

Paul was always generous in his estimation of men, and never niggard of praise. The salutations in his epistles teach many lessons in the rare art of appreciation. He never wrote a nobler testimonial than the one he gave Titus and the brethren whom he was sending on a delicate mission to Corinth: "Whether any inquire about Titus, he is my partner and my fellow-worker to you-ward; or our brethren, they are the messengers of the churches, they are the glory of Christ." Dr. James Moffatt translates suggestively, "These brothers of mine are apostles of the church, a credit to Christ."

Paul was a craftsman—a tent-maker. He knew a good piece of work when he saw it. No doubt many a younger fellow-journeyman and apprentice had been the recipient of that warm-hearted appreciation which he always showed to his fellow-builders of the City of God. He would watch them cutting and piecing together the strips of goat's-hair fabric, until a thing of beauty and use emerged from their hands, and then he would exclaim, "Splendid! It is a credit to you, my friend!" So looking at these messengers of the church he thinks of their Fashioner and calls them a credit to Christ.

Moreover, being a craftsman, Paul knew that the worth of an article is proportionate to the difficulty of its making. To construct a cabinet from a white-wood plank that cuts like cheese is one thing. To construct a cabinet from a chunk of cross-grained timber that rings like iron and yields stubbornly to saw and plane and finishing tool, this is another matter entirely. Such a task calls for skill and patience of a very high order. A craftsman who loves

his work and exults in making a thing which demands all his talent to overcome the difficulties of it, will choose this rather than the other. It brings him more credit. So, as we look at Michelangelo's great statue of David we admire it the more for knowing that it was hewn out of a mass of marble that had been bungled by an inferior sculptor and thrown aside as useless.

Were these messengers of the churches numbered among the Ephesians who aforetime walked according to the prince of the power of the air, by nature children of wrath, having no hope and without God? If so, we understand better why, looking upon them now, Paul says they are a credit to Christ.

Paul habitually thought of himself as a fellow-worker with God. The business upon which God and he were engaged was the making, or the remaking, of men. "Ye are God's husbandry, God's building," he said to the Corinthians—God's field to be tilled and planted, God's house to be built. "We are his workmanship," he said to the Ephesians; God's poem, God's work of art. He uses concerning them the word he employs elsewhere of God's creating the worlds out of chaos. To him, God was the ever-active Craftsman, bringing beauty and use out of refractory material.

There is, of course, another side to this truth. Paul knew that in a real sense men must work out their own salvation. The regeneration of men is a joint affair—a partnership in which man's own will shares. And yet the saints in their deepest moments confess: "It is thou who hast made us and not we ourselves." They feel that they are clay moulded by the Potter.

David Grayson, in his charming "Adven-

tures of Contentment," makes this striking remark: "There is no joy comparable to the making of a friend, and the more resistant the material the greater the triumph." Our Lord called his disciples "friends." He took the first step in making them his friends on that day when he found some of them busy at the lakeside, and thenceforth proceeded to make them worthy of his friendship. We may think that they were unpromising material out of which to fashion the apostles who were to challenge the world in the name of their Master. Let us remember, when we read of them in the gospels, that they were men-in-the-making. There came a time when all men might confess that they were a credit to Christ.

Since those days there has never been a time when our Lord has not fashioned saints. They are about us still. Clad in fustian, they may be; unlearned and obscure men and women, they may be; but they bear the authentic stamp of divine craftsmanship. We may say of some of God's beloved that they are natural Christians. They expand like flowers in the warm sunshine, knowing nothing of the wild gusts of passion and the chilly gloom of doubt. There are others who have always found it hard to be Christians. They are of a wilful, obstinate or sullen nature. With no poetry in their souls, they are endowed with a mind that demands strict mathematical proofs for everything. Or they are possessed of wild, tumultuous passions. In short, they are cross-grained, gnarled material which causes their Fashioner a world of trouble. They bring infinite sorrow upon their friends, but their best Friend is always patient and never in despair about them.

Who made the heart, 'tis he alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias.

Out of such refractory stuff the divine Craftsman has made some of the greatest saints—men and women who are the glory of Christ. *There is joy in the presence of the angels of God over one sinner that repenteth.* With what joy must they watch Christ fashioning these saints!

No works of Michelangelo have such a fascination for the present writer as his unfinished statues. Those rough, unwrought figures, bearing the chisel-marks of the great sculptor, what things of beauty they would have been had he completed them! They are an image of ourselves, for we too are unfinished. *It is not yet made manifest what we shall be.* But there is this difference: while their fashioner dropped his chisel long ago, ours is still at work upon us through his Holy Spirit.

So, take and use thy work!
Amend what flaws may lurk,
What strain of the stuff, what warpings past the aim!

My times be in thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same! —"Bible in the World."

The Ascension Gospel.

A. W. Connor.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 51.

In 1 Timothy 3: 16 we have what seems to be a fragment of a very early confessional hymn. It is elucidatory of the "mystery of Godliness" or the divine truth of our religion. Its first clause emphasises the truth of the incarnation, "who was manifest in the flesh." It faces us with the basic truth of the Christian faith, that Bethlehem's cradle was a true divine incarnation. "The Word was made flesh and dwelt among us." Its closing clause puts the emphasis on the ascension of Christ, "Received up into glory." It is the fitting close to the earthly life of Christ, and the introduction to a ministry perpetual and universal. Neither Matthew nor John record the ascension, but Matt. 24: 25, and John 6: 12, John 20: 17 show they were not ignorant of it. The New Testament is permeated by the "gospel of the ascension." He was "received up into glory", he sat down on the right hand of God"; he "ascended on high"; he "hath passed through the heavens"; Christ "sitteth at the right hand of God." The fact of the ascension told in simple artless language preserving the very viewpoint of the original eye-witnesses, and the very atmosphere of holy yet glad surprise, is no artificial ending, but a fitting conclusion to the story in the gospels, and a preparation for the ministry of him who had dared to promise, "Lo, I am with you always."

He who at Bethlehem was manifest, and who "came from God," has, as he declared, "returned to God."

The last view of Jesus granted to the disciples is not dying in weakness upon the cross, but ascending in matchless triumph. "He that descended is he also that ascended far above all the heavens, that he might fill all things." Sight now yields to faith, the physical gives precedence to the spiritual, and the local passes that the universal in Christ may be apprehended. What then are the notes in the gospel of the ascension for the men of to-day?

The gospel of the universal Saviour.

When Jesus rose on the third day it was not to resume the old limited life. His follower who had known him after the flesh, must go on to know him as the "increasing Christ," as the Christ who fills the heavens, and at whose girdle hang the keys of life, death and hades. He vanished out of their sight, but he was more real to them than ever. Their faith still held him, and they realised how near he always was, and so they returned from the mount, not with mourning and gloom, but with great joy and gladness. Their confidence was perfect, that he would come again, and that

still then his promise would hold, "Lo, I am with you always." They had not lost him. Is this not a needed note in the evangel for to-day? Men need no pilgrimages to find the Christ. He is ever near responsive to the true seeker.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."
Seek and ye shall find; knock and it shall be opened.

Old Age to the Christian.

The beautiful bloom of youth must fade,
To yield the ripening fruit of age;
Life's story has its charms that reach
Their climax in the closing page.

The fields of green in early spring
We would not in the blade retain;
The farmer sows broadcast the seed
That he may reap the golden grain.

The buoyant traveller starts away
Till sore become his weary feet;
But lighter grows his heart, who knows
His loving ones he soon shall meet.

The mountain climber knows full well
That he must on the summit stand
Before he may, with fullest hope
And joy, behold the promised land.

The toiler, his appointed task
Performs with earnest, faithful zest;
Yet gladly greets the closing hour
When homeward he may wend to rest.

The rising sun a glory has,
But often sets in glory more;
And, oh, that glory is enhanced
By gilded clouds that roll before.

And we may learn the precious truth,
And learning know the reason why—
That life in Christ e'er sweeter grows,
And that 'tis better far to die.

—Jos. Pittman.

The gospel of the present ministry of Christ.

A cloud received him we are told, but beyond that cloud what have we? The Bible makes much of the ministry of the "one mediator between God and man, the man Christ Jesus." Then in the expressive words of Hebrews he "ministers in the power of an indissoluble life, offering one sacrifice for sins evermore." Whatever else this may denote, it is the gospel of a completed atonement, and an open way to God. It retires from the field all human priests with their repeated sacrifices, all mediators who usurp the place of Christ. It is the gospel of a sympathetic High-priest, great but gentle, strong yet sympathetic.

"He who for men their surety stood,
And poured on earth his precious blood,
Pursues in heaven his mighty plan
The Saviour and the friend of man."

The gospel of repentance unto life.

In Acts 5: 31 it is affirmed that one purpose of the exaltation of Jesus as a "Prince and a Saviour" is to grant "repentance to Israel and the forgiveness of sins." This is in line with the message in Luke 24: 44, "Repentance and the remission of sins should be preached in his name." Acts 2 is full of this thought. The ascension is proved by the presence and power of the Spirit of God, and when under conviction enquirers ask what to do, they are bade "Repent and be baptised in the name of Jesus Christ (the exalted Jesus who is Lord and Christ) for the remission of sins." The ascension gospel is the message that comes nearest to human needs. The duty and blessedness of repentance, and the rich experience of forgiveness, and the gift of the Holy Spirit.

The gospel of the final triumph of Christ.

He is at God's right hand from henceforth expecting—not hoping but expecting. But expecting what? "Till his enemies become the footstool of his feet." The issue of the conflict is not in doubt. It is settled. Death and the grave are overthrown. He shall reign. It was prophetic of this that in the very act of ascension the angels declared that "this same Jesus shall so come in like manner as you have seen him go." There are more things than the date of that advent which the Father has kept in his own hands. But we know that the advent of the Lord is associated with the thought of Jesus as vindicator and Judge. Then shall the whole redemptive process find its consummation. "He shall appear a second time without a sin-offering unto salvation to those who look for him." And there is another side to this. Those who refuse his love and disobey the gospel will reap the reward of their perversity and sin. Christ is judging always. You bow him politely out of your life, or you rudely cry, "We will not have this man to reign over us." Well, you judge yourself unworthy of eternal life, and Christ respects your choice.

Who is on the Lord's side? He now is sifting the hearts of men. The brave, the coward, the believer, the unbeliever, the warm, the cold. But there will be a final judgment. Sheep and goats. Some to the right, some to the left. Eternal life and eternal loss. Which shall it be? Settle this in view of the facts of the gospel of the ascension, and in view of the meeting with him whose name is "King of kings and Lords of lords." Thank God "there is no condemnation to them that are in Christ Jesus." See that you are found there.

Expecting him, my door was open wide;
Then I looked round
If any lack of service might be found,
And saw him at my side:
How entered, by what secret stair,
I know not, knowing only he was there.
—T. E. Brown.

The Home Circle.

Conducted by J. C. F. PITTMAN

A Golden Rule.

Think the best of other people!
Spite of all that seems;
E'en the worst and darkest natures
Have some sunny gleams.

Think the best of other people!
You can never know
Just the strength of their temptations,
Or their secret woe.

Think the best of other people!
'Tis a golden rule;
Keep it—we are fellow scholars
In Life's training-school.

And as such, should help each other,
Sympathise and bear
With each other's faults and failings
Long as we are here.

Privilege.

Nature's household is all astir!
The north wind, blustering and busy in his determination to sweep clean and to remove the sullen traces of rain and sleet and snow. The grass is freshening. The elms drawing tippets of Indian red over their high shoulders. Shy bushes hastily enrolling within sheltered nooks.

Why? Spring is on the threshold of the year, and in her hands are hope and the joy of anticipation.

Curlylocks is toddling in advance of her mother across the field, and the north wind is not too busy to twirl and tousel the golden ringlets, to the great delight of the toddler. Down she goes on her knees, for there is something of deep concern to her in the grass. "Ook, ook!" and Spring's first daisy is held up between the chubby finger and thumb. "For 'oo, Daddy," and Daddy proudly puts it in a buttonhole of his waistcoat. Whereat Curlylocks crows and jumps with delight.

"Dinner's ready, John."
"Right ho, my girl! But I must mend this gap first: the cow was trying to get through," and he continued his task of weaving the thorns between the stakes.

"That's a good, strong mend, John." He surveyed the work with a critical eye, but the wifely praise, having the quality of sincerity, made his face to shine.

"I should be sorry for Brindle to get out on that six acres of wheat," said he. "Mr. Jones went by this morning, and told me it was the best piece he had seen this season. I hope it will yield well—it will help to set us on our feet."

"Yes, John. Mrs. Jones called just now for some butter. She says her maid's butter is not good enough when she has visitors. She said our little holding was a credit to us, and that you deserved to get on."

They both looked wistfully up the vivid green drifts of young corn: its straight-sweeping lines running away and losing themselves in the perspective of the long, narrow field.

"Five quarters," muttered John, "and six five's thirty, and the straw and chaff'll cover a lot of the expense and—"

His wife's hand was on his arm. "Hark!" she said.

The sound of a horn and a faint "Tally-ho!" was heard. Then repeated, and nearer. Glints of red could be seen, jerking rhythmically between the distant tree-trunks.

Shrill yelps, mingled in varied pitch, came in crescendo on the wind, and the pack, in full cry, with two or three score of hunters, burst into view but a field away.

The woman gave a cry and ran forward with the utterly futile intention of heading off the menace. But the leading dogs are upon the wheat,

and in a moment the whole pack are across and the devastation begins: some over, the rest blundering through the hedge, the horses are plunging and floundering over the hitherto smooth carpet.

Only a few moments of snorting breath, of creaking pigskin, of heavy hoof-thuds, and the embodiment of privilege has passed from sight and hearing.

But all over the field of promise the deeply-scored marks of injustice are left behind.—T. Henry Martin in "The Christian World" (London).

The Book of Books.

Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education.—Ruskin to the Students of Oxford University.

"There is no book in the world like it," said Hall Caine, "and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. 'The Deemster' is the story of the prodigal son; 'The Bondman' is the story of Esau and Jacob; 'The Scapegoat' is the story of Eh and his sons, but with Samuel as a little girl; and 'The Manxman' is the story of David and Uriah."

Milton's high tribute is well known: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

Next Time.

A little girl was sorry that the last time she had been trusted with her younger brothers and sisters things had not run smoothly.

"Never think sadly over last times," said her mother; "but always think hopefully over next times."

Let us make this our rule. Perhaps we made a mistake yesterday; we will not worry about it, but we will try our best not to make it again. It is wiser to resolve upon doing well next time than to cry over last time.—"Jewels."

Think.

The preacher was a young man and quite nervous, but interesting. He was making an eloquent plea for home life, and was descanting eloquently on the evils of the club, telling his congregation that married men in particular should spend their evenings at home with their wives and children.

"Think, my friends," he said, "of a poor, neglected wife, all alone in the great dreary house, rocking the cradle of her sleeping babe with one foot, and wiping away her tears with the other!"

No Pig for Him.

A rabbi was on a tram car one day and got up to give his seat to a lady. Before the lady could take his place some man crowded in and got it. The rabbi stared hard, thoughtfully, and suggestively at the man, who winced beneath the stare and said:

"Well, what are you staring at? You're staring as if you want to eat me up."

"No," said the rabbi. "My religion forbids my doing it."

Mrs. McSpatt: Isn't it remarkable how many men mysteriously disappear?

Mr. McSpatt: Oh, I don't know. Most of 'em are married.

The Family Altar.

— J. C. F. P. —

MONDAY.

Who is sufficient for these things?—2 Cor. 2: 16.

In her last days, Dora Grenwell said to her friend, Mrs. McChesney, "One word would alone tell my story—*inadequacy*." That tells the story of every Christian, yet all can rejoice in him who is "our sufficiency" (ch. 3, v. 5).

Reading—2 Cor. 2.

TUESDAY.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.—2 Cor. 3: 18.

"Frederic Godet loved the high peaks; he loved those of Nature, and up to an advanced age undertook climbs in the Alps which were amazing for an old man. He loved also the summit peaks of thought and faith. Like a trusty guide, he would take you into the valley, and lead you by paths of philosophy and exegesis which were sometimes steep, to one of those heights where the air is pure, the light more dazzling, where God is nearer; and he would say, 'Behold, contemplate, fill your lungs with this air, your eyes with that light, your soul with that divine presence.'" Our text was "one of these summit heights of the New Testament and of his teaching."

Reading—2 Cor. 3.

WEDNESDAY.

Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 Cor. 4: 6.

"I delivered thee when bound,
And, when bleeding, healed thy wound;
Sought thee wandering, set thee right;
Turned thy darkness into light."

Reading—2 Cor. 4.

THURSDAY.

We are made manifest unto God; and I hope that we are made manifest also to your consciences.—2 Cor. 4: 11.

"The two great objects of the true man's appeal."—Phillips Brooks.

Reading—2 Cor. 5.

FRIDAY.

Behold now is the acceptable time.—2 Cor. 6: 2.

Sir James Paget said, "Herein is one of the many things in which the old need education as much as the young do; they need self-examination, self-teaching. The 'I will' is, in many of their designs, slow and hesitating, and procrastinating. Their word should be 'I will now,' and the work should follow instantly."

Reading—2 Cor. 6.

SATURDAY.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

Concerning these promises, Mr. Dan Crawford wrote, "The only cheque-book you can reckon upon (in Africa) is God's own cheques, your Bibles. Did not Billy Bray love to say, 'The promises of God are just as good as ready money any day?'"

Reading—2 Cor. 7.

SUNDAY.

In much affliction the abundance of their love and their deep poverty abounded unto the riches of their liberality.—2 Cor. 8: 2.

Matthew Henry's last words, spoken to a friend, were, "You have been used to take notice of the sayings of dying men; this is mine, that a life spent in the service of God, and communion with him, is the most pleasant life that anyone can live in this world."

Reading—2 Cor. 8.

Prayer Meeting Topic.

May 19.

Redeeming the Time.

(Ephesians 5: 15-21.)

F. J. SILVER, B.A.

"Buy up your opportunities for these evil times" (Weymouth's translation). A false piety which abounds in some quarters to-day regards the times as being so evil that it is useless to preach the gospel and to seek to set them right. The only hope for the world, such people contend, is in the return of our Lord, and consequently they occupy themselves looking for calamities and seeking to interpret these as signs of the near approach of the Lord's advent. Such pessimism is incompatible with the spirit of the gospel. No human intellect is capable of marshalling all the necessary facts in order to make a logical conclusion concerning the exact spiritual condition of the universe. 2 Timothy 3: 15, "But evil men and seducers shall wax worse and worse, deceiving and being deceived," is frequently quoted as a proof-text for the above-mentioned view. This Scripture does not refer to a general "falling away," but to the fact that evil men will, in the nature of the case, unless they repent, sink deeper into iniquity. Dr. Moffatt's translation of the verse makes this clear, "Bad characters and imposters will go from bad to worse, deceiving others and deceived themselves." That "the days are evil" no Christian will dispute, but to take the view that they are hopeless is a pessimism that is altogether unchristian.

EXEMPLARY LIVING.

There is a clear call for Christians everywhere in these times to *live above the average*. Too frequently there is no difference between the man inside the church and the man outside. Many professed Christians thoughtlessly plunge into the same follies and excesses in matters of recreation and amusement as do the unbelievers. Thoughtful people outside the church look for and rightly expect to see some difference in the life of the professed follower of Christ. Not only do the times demand that the Christian should avoid all questionable forms of amusement and shun even the appearance of evil, but some definite evidence of desire for spiritual things and some concrete expression of holy living are required. In the face of bitter opposition and the possible prospect of a martyr's death, Paul resolved "As always, so now also, Christ shall be magnified in my body, whether it be by life or by death." The same call comes to us to seize every opportunity of magnifying Christ in our everyday conduct. By so doing we will best meet the challenge of the times.

PRESENTING THE CROSS.

This is an enlightened age and consequently a better opportunity never existed in which to present the message of Christ's atoning sacrifice. Many noble-minded people who seldom attend church services, and who make no profession to Christian living, are ready to receive a first-hand and individual testimony to the saving grace of Christ. There is a tremendous need for Christian people to personally seek to persuade their friends concerning the claims of Christ. Dr. John R. Mott many times during his recent visit to Melbourne testified to "the excellency of the audience of one method" in all religious propaganda.

UNSELFISH SERVICE.

The greatest argument for Christianity is unselfish and unstinted service in the name of Christ. We can never get beyond the old truism that actions speak louder than words. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." The far-reaching effect of a kindly deed can never be measured, but certain it is that its influence will never be lost. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

TOPIC FOR MAY 26—THE MESSAGE OF JONAH.—Jonah 4: 1-11.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The Teacher's Attitude Toward his Task.

The teacher should bear in mind that the quality of his work will depend very much upon his attitude toward it, and he should see to it that he ever maintains the right attitude. If he rejoices in his opportunity, gives himself unreservedly, eagerly and gladly to his task; if he counts his difficulties and his sacrifices as nothing compared with the joy of service that is his, this will make up for many deficiencies. A teacher who gives himself grudgingly, talks about what sacrifices he is obliged to make in order to teach his class, or complains of how difficult the work is made by the lack of interest on the part of the pupils, might as well resign. When one is tempted to be discouraged or is baffled by the demands made upon him by the work, or by its difficulties, it will help him to consider the wonder of it, for his is truly a wonderful calling. Let him meditate upon the thought that he is God's teacher, a fellow-worker with Jesus Christ! Let him consider that it is his privilege to aid God in the growth of a soul. The wonder of every teacher's work is well stated by Taylor in the introduction to his book, "The Study of the Child": "We are dealing with the mind, not with physical forces. The most sensitive instrument ever invented by man does not compare with it in delicacy . . . (we confront) the mystery of conscious life. No other phenomenon in the universe approaches it in sublimity, no other fascinates us by its delicate subtleness. The force of gravitation that holds the stars in their courses, the fervent heat that melts down mountains and tosses them into the sky, the bolt of lightning that shivers the towering monarchs of the forest, powerful though they be, know not themselves nor direct a single one of their activities. That strange and wonderful attribute, *conscious life*, is reserved for the child, the man." God's greatest agency for saving men is a man who is influenced in every particle of his being by the power of the Holy Spirit. The influence of a Spirit-filled life is immeasurable. Happy is the teacher who realises the wonder of his work and the tremendous opportunities that are his. "As iron sharpeneth iron," so shall he by precept and example be enabled by God's grace to mould after the divine pattern the lives of the boys and girls committed to his care.

Victorian Notes.

CHILDREN'S YEAR.

This movement is gradually taking shape, and the latest reports show that in over twenty-five country and suburban districts the work is being taken up by local councils. These councils will arrange the house-to-house canvass for new scholars and other phases of the work in each centre. There is in some quarters a tendency to regard the recruiting of new scholars as the whole of the task. This is not so. It is the wish of the Sunday School Council that just as much emphasis be placed upon increasing the efficiency of the school as upon the securing of new scholars. During the next three months it is hoped that along with the recruiting campaign teacher-training and other features of the work will receive attention. What about a training class in your own school? Here is an opportunity for our preachers and qualified teachers to help in the work. Undoubtedly the best training class for teachers is that held in the local school, and we

are certain that many of our preachers are well qualified to do the work if they could but find the time. Many excellent text-books are available, and we shall be glad to help in the securing of these should it be desired of us. Our teachers and workers deserve the best that we can give them; a course in elementary child psychology and the principles of teaching will assist them in their work, so brother preacher, what about it in your school?

ANNUAL EXAMINATION.

The Annual Scripture Examination will be held on Monday, July 12. Material for the event has been posted to all schools, and should this matter not come to hand immediately, you are asked to communicate with the secretary. It is hoped that many will study the special portions of Scripture set, and sit for the examination when the time comes. This is Children's Year, so we look forward to a record entry on July 12.

"A Cure for Christianity."

Here is a story which ought to startle us and make us think. It is told by a missionary, Miss Bishop. She says: "I was talking once to a Japanese gentleman of good education who could speak English fluently, and he was telling me how he had become a Christian. 'What about your parents?' I asked. 'Did they also become Christians?' 'Oh, no,' he said; 'my father was one of the old-fashioned Japanese who had lived in the days when no Japanese gentleman ever went into the street without putting on his two swords; and in those days Christianity was spoken of as a wicked teaching which would destroy the freedom of the country. So when I became a Christian he was very angry, and used every argument he could think of to make me give up my faith. But I had become a Christian from serious conviction, and I was not in the least influenced by his arguments. Then my father, in despair, sent for the Buddhist priest of the neighboring temple. The priest began suggesting different arguments against Christianity, but my father sadly told him that he had tried them all. 'There is only one certain cure for Christianity,' said the priest, 'but it costs a great deal of money.' 'I don't mind spending some money,' said my father, 'if only I can make my son give up this pernicious teaching. But what is the certain cure?' 'Send him to a Christian country,' said the priest; 'send him to England or America; there he will be quickly cured. . . . And that was a very wise old priest,' continued my friend. 'Did your father send you?' I asked. 'Yes; I was sent—sent to see the wickedness of professing Christians. It was a dangerous time for a young convert, and I will allow to you that my faith grew very cold. But God helped me, and in spite of what I saw, I came back a Christian.'"—From "The Instructor," Free Church of Scotland.

The Way to Win.

"Square your shoulders to the world!

It's easy to give in—

Lift your chin a little higher!

You were made to win.

Grit your teeth, but smile, don't frown.

We all must bear our bit.

It's not the load that beats us down.

It's the way we carry it."

"The Child, for God and Right."

Motto for "Children's Year," 1926.

New Chapel, Grote Street, Adelaide.

Memories of Other Days.

Sir Joseph Verco, who was chairman of the Great Public Meeting on April 27, delivered the following interesting address:—

"My thanks are tendered to the organisers of this gathering for the honor of its chairmanship. This is doubtless due to the fact that my father and mother were members of the Church of Christ in Adelaide from its inception.

"Memory carries me back to the early days when the church met in a small one-roomed blue-stone chapel in Franklin-st., close to the site of the 'Methodist Central Mission,' formerly 'Maughan's church.' Those were the days when the Mayor of Adelaide was not looking for 'open spaces,' for the city consisted mostly of vacant acres, and in one of these stood the chapel. And

st. church. Later I was a Sunday School teacher, then librarian and secretary, and while still a lad had the privilege of giving an address in the school."

Sir Joseph Verco here showed a pair of large, elegant silver candlesticks, a communion cup, a collection box, and a cash book, and remarked,

"These two candlesticks (before electricity or gas was available) stood one on either side of the preacher's desk on the platform table in Grote-st. chapel, and one of the deacons, Mr. Thomas Lyle, the grandfather of Bro. Wm. Lyle, of Maylands, has many a time thrown a great deal of light

donations towards the purchase of the land and the building and furnishing of the chapel, and it may be of interest to know how the money was raised, and how much was obtained. It was all by straight-out individual giving. One member gave £100, one £90, one £75, one £50, one £30, two £25 each, two £20 each, two £16 each, one £15, one £13, one £12, five £10 each, one £9/10/-, one £8, one £7, one £6/10/-, one £6, fourteen £5 each, two £4 each, two £3/10/- each, seven £2 each, one £1/12/-, fourteen £1 each, one 15/-, six 10/- each, two 5/- each, and one 1/-—75 members. The Point Sturt church gave £25, and the Hindmarsh church £23; a total of £1,066/8/-." That was in the days when money was far less plentiful than now, and when working men did not get the proverbial 'eight bob a day' even, which in 1926 would be scorned as a daily wage. The number of members on the roll was 76. It was an instance of general and generous giving.

"It may be of interest, too, to learn in what manner the church in those early days celebrated the opening of their new chapel. Well, here is an extract from the minute book:—

"Dec. 3, 1856. A meeting of the church having been called to consider the arrangements for opening the new meeting house, the following resolutions were unanimously agreed to: 1. That the new meeting house be opened on Lord's day, December 14, the order of morning worship to be as usual. 2. That Bro. Burford preach the gospel in the evening. 3. That the proclamation of the gospel be made on Monday, Tuesday, Thursday and Friday evenings during the ensuing week. 4. That notice of the opening of the new meeting house and of the meetings in the ensuing week be given in each of the newspapers. 5. That the church meet at 7 a.m. in the new meeting house on the 14th, to invoke the divine blessing. Dec. 14, the church met for the first time in the new meeting house in Grote-st."

"Is there not a simplicity in the minute which, like a spicy breeze, blows soft o'er the intervening seventy years, and leaves a delightful sensation of primitive Christianity?"

"Well! the Church of Christ in Grote-st. is now established in its new home, a more presentable, more commodious and more convenient edifice. It has my heartiest good wishes for its success. May its numbers increase as the years roll by. May many a man say of himself with pleasure and gratitude, 'This man was born there.' May all be brothers and sisters in a happy undivided family. May they stand firm for the truth of God, not in doctrine only, but also in life. May they ever speak the truth in love, and while they plead earnestly for the complete union of all believers



Grote St. Choir
and Visiting
Preachers.

there might have been seen, some seventy years ago, two little petticoated boys on a warm summer Sunday evening playing among the tethered goats. Their mother sat just within the door of that little chapel with one ear turned towards the preacher and (what was far more essential) with both eyes upon her two little lads, Joseph and Benjamin, myself and my younger brother Thomas, who were disporting in the dry grass. We were then numbered among the goats, and were in danger not of divine punishment for sacrilege, but of being butted by some playful kid, or hunted by an irascible nanny goat.

"Later, when the new chapel in Grote-st. was in course of erection, memory pictures a little lad striding from joist to joist while the floor was being laid, and thus incurring the risk of breaking his juvenile neck. Happily no catastrophe occurred.

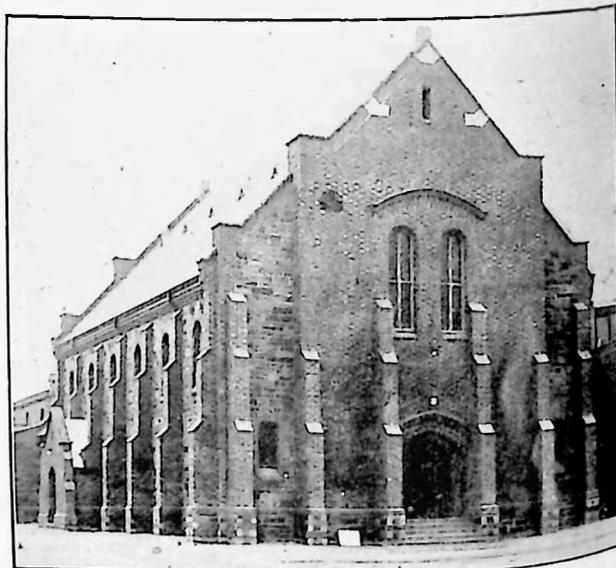
"A very curious incident took place in connection with the Franklin-st. chapel. A town acre was divided into three allotments and put up for sale. The Church of Christ bought one and Father Murphy, the Roman Catholic Bishop, another. The church erected its chapel and then discovered to its dismay that it was upon Father Murphy's allotment. What should be done under such awkward circumstances? Only one course was open. A deputation waited upon the owner, who received them very courteously, and listened to their story told with trepidation. To their great relief the genial ecclesiastic told them they need not worry further about the matter; they could worship there as long as they pleased and pay no rent, and when they wished they could pull the chapel down and take it away. 'Which thing also they did,' for the vestries of the first chapel in Grote-st. were built of the material from the Franklin-st. property. Here was a rare instance of unintentional Christian union, when the Church of Christ rested its foundations upon Roman Catholic ground. It was certainly a very pleasant example of ecclesiastical friendliness.

"On July 29, 1866, I received the right hand of fellowship and became a member of the Grote-

upon many a dark passage in the Bible, by lighting the candles in these candlesticks at an evening meeting. The very elegant and beautifully simple cup of pure silver, hall-marked, and with Xtian Disciples scratched under its foot, is one of two out of which I sipped the wine when a lad. Into the little cedar collecting box with its wooden cover has often dropped my threepenny bit or fourpenny piece (for fourpenny pieces were current coin of the realm in those days), or sixpence (I have forgotten what was the limit of my giving) for the support of the Lord's cause."

"This account book belonged to my father, who was one of the deacons, and contains a list of

Picture of the
New Chapel,
formally opened
by
Mrs. T. J. Gore
on
April 24, 1926.



in Christ, may they have a loving regard and kindly sympathy for all that in every place call upon the name of the Lord Jesus, their Lord and ours."

Description of Building.

The edifice has a quiet but substantial appearance, designed in the Tudor Gothic style, built of local bluestone, Murray Bridge free-stone, and special color-blend bricks. The roof has a steep pitch and is supported on an open timbered roof truss of hammer-beam design, surmounted upon stone corbels of Murray Bridge free-stone, which gives a lofty and effective appearance. The windows are of specially-designed leadlights which blend pleasantly with the furnishings. The raised floors of the nave and the floor of the chancel under the choir stalls are constructed of jarrah. The solid floors of the chancel, the aisles, the front and side porches and also the baptistery are covered with terrazo and specially selected mosaic tiles from Italy. The baptistery, which is designed to remain open, is kerbed with Carrara marble, and protected by a brass rail. Marble

Emotions and Religion.

Some of the journals are objecting to the whole philosophy of revivals on the ground that they kindle a fire in the emotions, which quickly goes out, and leaves the soul itself more torpid on the whole business of religion. "Emotion," in the realm of religion is, it seems, to be suspected—if not despised—as "womanish." But emotion as a force in religion is to be suspected only when it leads its subject in some direction in which the conscience and the reason do not already beckon. When it is a force working *with* the conscience, and adding energy to the reason, it is to be welcomed as a great spiritual force rather than suspected as something unworthy, or even dangerous. As a matter of fact, the tragical, the scandalous, defect of religion generally is that it has too little of the flame of emotion in it. There is ice

other's throats. Amongst those with whom this missionary conversed was a sergeant of police, for many years in the Indian service, who looks forward to a Christian India in the not far-distant future. He gave the encouraging information that from last year's census it was discovered that the proportionate increase in the religions was:—Christianity, 40 per cent.; Hinduism and Mohammedanism only 4 and 5 per cent.

God has a Right to the Bairns.

This is to be the Children's Year. All the churches are making this a special plank in their platforms for 1926. We have not been altogether neglectful of our duty. Something has been done. A few months back some of our legislators began to awaken to the fact that all was not well with the moral well-being of the rising generation. There were signs of a lowered sense of honesty. Juvenile crime made itself unpleasantly manifest. Whilst general education was spreading and we were reducing the number of illiterates to vanishing point, yet conscience did not seem to be equally developing. It helps nothing to reply that for much of this the politicians have only themselves to blame. Fear of a massed vote against them by an intolerant section of the community has kept them from making any generous contributions to the fuller education of the children. Every concession for larger opportunities for Scripture teaching in the State schools has almost had to be dragged from the political chiefs.—Methodist "Spectator."

The Kinema Curse.

"Very serious attention," says Arthur Mee, in the "Children's Newspaper," "is being directed to the question of unsuitable films being shown throughout the British Isles. It is a matter of vast importance and urgency. The country is having steady proof, week by week, that the kinema may be used to do infinite harm.

"Broadcasting is most clearly a good influence beyond anything anticipated from it. The kinema has become deplorably mixed in its influence. And the worst feature of it is that the worst films are shown in the cheaper houses largely attended by children.

"The source of the evil is plain. The country is being drenched with American productions that are false in every way. They represent a kind of life which does not exist, or, if it does exist, is utterly unsuitable for exhibition, particularly to children who have no experience by which they can judge how much they are being deceived by unrealities. The straining after sensational effects is bad and unnatural. An utterly false taste is being formed by this type of film; and there is a danger that British films may enter into an unwholesome competition for public favor.

"Last year no less a sum than £25,000,000 was spent by this country in buying American films for exhibition before British audiences largely unaware how false to life many of them are.

"We are not saying, of course, that all American films are of this unwholesome type, or that all British films are free from blame; but broadly it is true that the films dumped from abroad are a national scandal."

"The cause of all this is that the kinema has been controlled almost entirely from a commercial point of view. The moral and educational points of view have been largely disregarded. America has been producing enormous quantities of film stuff made to excite and sell, and she had flooded the world's markets with them. The exhibitors of these films have followed the American lead and bought that which they could show with most profit."



View of Church Property, showing Old and New Chapels.

steps with black and white tile risers lead down into and up from the baptistery. The interior of the building is finished in white cement stucco. All the porches and entrances are screened with swing doors glazed in decorated panels. The main entrance has a bold doorway at the top of a flight of steps, which leads to the front porch; off this porch is a narthex, which gives access to two spiral stairways leading to the gallery, and an aisle at either side leading to the nave, which also has two side porches. At each side of the chancel is a doorway leading to an ambulatory which runs around the back of the chancel. This ambulatory connects the vestries at the rear and the baptistery which is situated in the centre of the chancel. The nave is 40 ft. wide and is 35 ft. from floor to ceiling. The building has a length of 90 ft. over all. The furnishings are of Tasmanian blackwood. The seats are of comfortable construction with solid backs and carved ends. The choir stalls and screens are of similar construction. There is also a communion table and service to match. The interior has a soft appearance, and is well ventilated by means of an automatic system.

The architect for the building is our own Bro. Howard Culley, a consistent and beloved deacon of the Grote-st. church. As long as the building stands, and that may be centuries if the Lord tarry, it will testify not only to our brother's skill to sun up and design for the needs of our brotherhood, but also to his unflinching devotion to the cause which we all hold dear.—J. Wiltshire.

Instead of abolishing criticism of wrongdoing, abolish the evil itself.

Don't raise a doubt unless you can kill it ten times over.—Dr. Parker.

where there ought to be flame! We are cold-blooded when we ought to be men and women of fire.

What is there in the whole circle of human affairs that brings such a challenge to the emotions as religion? It appeals to us by fears which have the seal of eternity, and the awfulness of God's judgment day. It moves—or it seeks to move—us with the most overwhelming fact in the universe, the fact of God's love, love that seeks us, love that suffered for us—that died for us. It brings life under the impulse of duties that have their root in God's character, and are more imperious than the love of life or the fear of death. Religion, in a word, sets us at a point betwixt infinite perils and unmeasured possibilities, betwixt the awfulness of hell and the glory of heaven. And then some people complain that lying under the challenge of such tremendous opposites their pulse is required to beat a little quicker; that religion claims emotion as its servant, and demands from their tears and songs!—"The Southern Cross."

India.

An ex-missionary, who worked in India for 30 years, went back there on a visit a few months ago. She notices a great change in the attitude of the natives since 1921. They have gradually been admitted to numerous responsible civil and military positions, and are now more satisfied and more peaceably disposed towards British rule. Gandhi is quite out of favor. The more educated and thoughtful amongst them recognise the necessity for a continuance of Britain's guidance. They admit that, without her restraining hand, Hindus and Mohammedans would inevitably be at one another's throats.

Foreign Missions.

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

99,999.

The other day I saw that number in a striking spot. It is the sort of number to attract attention. In some relations it means a lot. Connect it with cash for instance. Figure it out this way: 99,999 articles at a penny each amount to £416/14/11. Wouldn't you like to have it? That much money would make a wonderful difference to most of us. Many, many of us do not possess as much.

But the 99,999 that caught my eye was on no penny article. It was on a big gleaming motor car that swung by into Swanston-st., Melbourne. A shade more than a year ago, when we reached this city, the highest number on a car was about 74,000. In a year this increased by 22,000. And now the car numbers range around 100,000. If we reckoned £200 as the average price of these machines, we should surely not be making the amount too high. We return to our arithmetic: 99,999 cars at £200 each come to £19,999,800. It is an extraordinary sum to be used in riding about—not by all Australia, mind you, but by the folk down in this south-east corner of the country. Nor is this all. For Victoria's slogan-creating railways commissioner, Mr. Clapp, informs us on the splendid electric trains that these railways cost £67,000,000. Their change over into electricity from steam ran into another £6,000,000. Coming back to motor cars, the Sydney numbers are higher than those in Victoria. While Adelaide, which I hear referred to on every hand as a nice, slow little place, in proportion to the population has a higher mark also. An Adelaide man tells me that it is 60,000. In an address a few days ago, the President of the Melbourne Chamber of Commerce stated that in 1922-23 Australia imported motor cars and accessories to the value of £12,000,000 with a local production of another £5,000,000. In 1923-24 the figures were respectively £20,000,000 and £7,000,000.

If these things mean anything, it is that our Australian people are extremely rich. Then, to what degree do our brethren in our churches share in this prosperity and blessing? That it is considerable we, who went to Conference and saw the many cars parked about old Lygon-st., cannot doubt. While ago I was at a country district conference. During the Lord's day morning meeting there were 22 cars outside the hall. On the Wednesday afternoon 25 were concentrated at one spot at one time. There was an occasional "in Lizzie," if you will allow me, but nearly all were great, nickel-plated, upstanding, haughty affairs of "class." Even one of the preachers came sailing along in the neat car his congregation had given him. Remembering the tenth commandment, also that the New Testament calls covetousness idolatry, I needed to pray, "Lead us not into temptation!" I had the same struggle this afternoon, when I emerged from a home I had been visiting with another man. He rode off in an elegant car. I trudged away in the other direction. I was just a pastor; he was a labor union secretary!

But here is the point, brethren. Before the fact—the almost shrieking fact—of our prosperity, great indeed must our shame and condemnation be, if we withhold our gifts from our crucified Lord. Our offerings for Foreign Missions last year for all Australia came to £8,931—enough for 45 motor cars at £200, less a heavy discount on one of them. Out of 99,999 we could lose Victoria's share of the 45 and never know it. In the temple scene how few of us should stand with the widow who gave her all, and how many with those who squeezed out a trifle from their superfluity. God has placed in our hands the power of wealth. Oh, may there never be rust on our gold, to catch up James' strong words, to cry out in testimony against us! When we think of what

we have; then of what we give; then of our missionaries up against it, and the piteous plight of heathen folk who must die unless we help them—well, what can we say? And what ought we to do?—A. G. Saunders.

The Misses Ashwood Visit Our Missionaries.

Misses May and Queenie Ashwood have visited our Australian Station in India, spending a short time at Baramati and Shrigonda. Miss May Ashwood writes from Delhi, India, 27/3/26:—

"The good folks at Baramati gave us a very warm welcome at the railway station. In the afternoon a meeting was held in the chapel. Speeches of welcome were made, first by Mr. Coventry, then by a couple of native teachers. We were told afterwards that they had said a few nice things about us, but we will have to take their word for it, for they were spoken in a language we didn't understand. However, we could feel without understanding the kindly sentiments that were expressed. We were much more at home when a native teacher and then a Bible-woman read a welcome in English. It was good to be there, and we were glad that we had travelled so far to see things for ourselves. The work there is going along fine. Mr. Coventry is kept busy with the Settlement people, and Miss Caldicott with her very large family of boys. We spent a night with Miss Cameron at Shrigonda, and saw all her girls. They are a nice lot of girls, and Miss Cameron mothers them fine. Miss Cameron looks well and happy. Misses Vawser, Morris and Mr. Andy Hughes went away to the hills to the language school at Mahabeshwar the day we left for Bombay. They are all well and in the best of spirits, and quite looking forward to taking up their part of the work. We also enjoyed the company of Bro. and Sister Pittman at Baramati. Mr. Coventry came up with us to Bombay. He had to see about the missing luggage of the new missionaries. While in Bombay we bought a motor-car. Mr. Coventry with a native driver took it back to Baramati.

"Miss Blake is not very strong, but from all accounts is better than they expected. Her trip to the hills should help her very much. After we left Bombay we called at Harda for a couple of days and saw Miss Thompson, and had a look round at the work there. Contrary to our expectations the weather since we left Madras has not been so very hot, and we have been glad of a blanket and quilt on the bed here. Further north it will be colder still, so we are likely to need overcoats, especially motoring. We expect to see Bro. and Sister Strutton at Srinagar. They had left for their holiday before we were due at Sholapur."

The motor-car referred to by Miss May Ashwood is one that she and her sister have given for the use of Miss Blake, and when she is not using it, for any of the workers on the Baramati station. This generous and kindly gift on the part of these ladies is not only appreciated at Baramati, but by us all. It will be a great help to the work in Baramati out-stations. We now have a motor-car at each of our head missions of the Australian station—Shrigonda, Baramati and Diksal.

The Tasmanian F.M. Committee is now located at Hobart. The F.M. Secretary is Mr. J. C. D. Green, 83 Gilbin-st., New Town, Hobart, Tas.

South Australian Sisters' Executive meet in Grote-st. at 2.30 p.m., on Thursday, June 3. Foreign Missions will be the main theme. The Federal Secretary will speak on the July offering.

Carnegie's Home-Coming Services

(CHURCH ANNIVERSARY).

Sunday, May 23.—11.30 a.m., Breaking of Bread. Speaker, Bro. Robt. Lyall. (Train leaving Flinders-st. at 11.5 a.m. will arrive at Carnegie in time for service.)

3 p.m., Pleasant Sunday afternoon in Memorial Hall.

7 p.m., Gospel Service. Speaker, Bro. Reg. Sparks.

(Dinner and Tea provided.)

Wednesday, May 26, 8 p.m., Old-time Church Social in Chapel.

Past members, etc., of Carnegie are cordially invited to be present at our Home-coming Services, and to kindly notify the Secretary, J. L. Ward, 6 McPherson-ave., Carnegie, P.D. 50, on or before Sunday, May 16, so that catering arrangements can be made.

WANTED.

Olsen Motors, Burke-rd., South Hawthorn, require the services of a 3rd year Improver. First instance by letter, or ring Haw. 3917. Open one week.

Light position for old married couple, members. Opening for apprentice, well recommended. Another, 15, good schooling.

Young man, 21, preside and speak, will arrive from Scotland this month, wants farm work. Another, age 22, member, also arrives this month, desires plumbing or other suitable occupation. Both recommended.

C. Burdeu, 19 Goe-st., Caulfield. 'Phone U 5471.

Churches of Christ Junior Football Association.

UMPIRES.—Applications from members of the church, school or clubs, will be received for positions of Umpires in above association (fee 10/-).

Clubs for Junior Football Association under 18 years. Apply early W. McGowan, 113 Liardet-st., Port Melbourne.

TO LET.

Week-end boarders taken; terms moderate. Apply Mrs. Hargreaves, High-st., Berwick, Vic.

BIRTH.

WARD.—On April 18, at "Cambrai," Almar, East St. Kilda, Melbourne, to Mr. and Mrs. W. A. Ward (nee Evelyn Baker)—a son (Geoffrey Arthur).

MARRIAGE.

MILL—FRANKLYN.—On April 3, at Church of Christ, Middle Park, by Dr. Cook, of Bendigo. William Bertram, only son of Mr. and Mrs. W. H. Mill, 58 Wright-st., Middle Park, to Jean Josephine, youngest daughter of Mr. J. J. Franklyn, New Zealand, and of the late Mrs. J. Franklyn. Present address, Lawrence-st., Murrumbidgee.

BEREAVEMENT NOTICES.

Mrs. C. Kruse and family desire to thank their many friends for letters, telegrams and floral tributes, and personal expressions of sympathy; also Mr. Gale, for his kindness in our recent sad bereavement.

"Moonya," May-st., Preston.
Mr. and Mrs. Jas. H. McKean thank their many kind friends, conference committees, C.E. Societies, for telegrams, letters, cards, floral tributes, and personal expressions of sympathy in their recent sad bereavement. Will each kindly accept this as a personal acknowledgment?
St. Elmo-av., Alphington.

IN MEMORIAM.

(On Active Service).

BURDEU.—In loving memory of our dear son and brother, Corporal Cyril Burdeu, killed in action May 9, 1915, at Gallipoli.

Ever remembered.
—Inserted by his loving parents, sisters and brothers.

Here and There.

Bro. H. A. Saunders, who has been the preacher of the Fitzroy church, Vic., for the past two years, has accepted an engagement with the church at Coburg.

The monthly meeting of the Victorian Sisters' General Dorcas Class will be held on Wednesday next, May 19, in Swanston-st. Church of Christ Lecture Hall, from 10 o'clock till 4.30. All sisters are welcome.

R. G. Cameron is relinquishing the work at Peel-st., Ballarat, at the end of June, and will be available for service elsewhere. Any church desiring his services may communicate with him at 23 Otway-st., Ballarat East.

At the first meeting of the newly-elected Victorian Foreign Missionary Committee, the following officers were appointed:—President, D. E. Pittman; secretary, J. E. Allan; assistant-secretary, L. Gole; treasurer, R. Lyall.

We learn that Bro. Arthur Baker and Les. Clay, who for the past year have been engaged in tent mission work, have now decided to return to the regular work of the ministry. Doubtless some of the churches will be glad to get in touch with these young men.

The Gipsy Smith Adelaide campaign will be held in the Exhibition Building from May 9 to 24. At Launceston it was reported that during the mission 1,568 "Decision Cards" were signed, 617 being registered as "New Decisions" and 951 as "Re-Consecrations."

Our Federal Conference Secretary, Bro. Thos. Hagger, has been spending a few days in Melbourne. He with other brethren—including Bro. Reg. Ennis, of Victoria—is now visiting Canberra, and will confer regarding the prospects of work in the Federal Capital.

Bro. B. W. Huntsman, who has been preacher of Brighton church, Vic., for nearly four and a half years, has resigned his position, and will terminate a very happy period of service with the church about the end of July. He has not made any decision yet as to his future work.

The Baker-Clay mission at Moreland, Vic., entered its fourth week with great meetings on Sunday last. There were six confessions, making thirty to date. The mission closes next Sunday, May 16, with a thanksgiving service at 11 a.m., and a final gospel service in the tent at 7.

During the second week of the mission at Gardenvale, Vic., attendances were not large owing to bad weather. One lady confessed Christ. Bro. Ball preached powerful addresses. About 130 attentively listened on Sunday night to an excellent address on "Which is the right Church?"

We have been asked to correct an error in a report from York, S.A., which crept into last issue. It was Sister Forrest (for forty years a member of the choir) who passed away, and not Bro. Tatam. Bro. Tatam was ill in Adelaide Hospital, but, we are glad to learn, is much improved in health.

The mission at Croydon, S.A., is drawing to a close. The last meeting will be held on Sunday, 15th. It has been very successful, there having been 44 confessions. On Sunday a mothers' service was held. A special service was held by the kindergarten in the afternoon, when about 30 mothers and 92 children were present.

Our readers will be interested in the pictures and description we give of the fine new building at Grote-st., Adelaide. The church wishes to record her thanks to the architect, Bro. Culley, and to the building committee, the personnel of which changed a little throughout the years, and to Bro. Thomas and Hagger, who helped so greatly both by their platform ministrations and visitation, and to all who so heartily entered into the effort which has culminated in the opening of the fine church buildings.

Mrs. John Kingsbury, an old and faithful member of the Church of Christ, passed away last week at the home of her son-in-law, Bro. F. Steer, Vacluse, N.S.W. Our sister had been in ill-health for a considerable time, and was longing to depart to be with her beloved Lord. She leaves the fragrant memory of a godly life to the dear ones left behind. All of her daughters were able to be with her in her last days. To them, and to Bro. Horace Kingsbury, now in U.S.A., will go out the sympathy of many friends.

The church at Colonel Light Gardens, S.A., has made fine progress. A small company of 27 members began holding services. Of these only 11 were wage-earners. With only a very few small gifts from outside, they procured land, and built and furnished the chapel which was opened at the end of August, 1925. The church membership now stands at 59, while the flourishing school numbers 210, and the C.E. Society has 30 members. Prayer meetings are well attended. The Home Missionary Committee has decided to help the church with a Forbes-Warren mission to begin on June 20. This should mark a new era of prosperity for the young church.

From the little monthly paper published by the Collins-st., Hobart, Church of Christ, we cull the following interesting paragraph: "We have received about 120 cards, signed by persons, giving as their church—Church of Christ—during the Gipsy Smith mission. About two-thirds are pledges of rededication by church members. These promises should mean a rejuvenated church life for Collins-st. If not, we shall ask the covenanters, Why? We are delighted to receive the decision cards of those who accept Jesus as Saviour and promise to love and follow him. However, we hope that none will think that signing a card in a meeting, where it would have been embarrassing to decline, is all that is necessary. To follow Jesus is a big order. It means confessing with the mouth Jesus as Lord—Rom. 10: 9, 10. It means going down into the waters of baptism—Matt. 3: 15; Mark 16: 15, 16; Acts 10: 47, 48. It means observing all things Christ has commanded—Matt. 28: 20; Acts 2: 42; 2 Peter 1: 5-8. Jesus said: 'If you love me keep my commandments.'"

The situation in the Mother Land must concern every Christian. That and the coal strike here in Australia should alike elicit the prayers of believers. The Churches in England are seeking to help, and the Archbishop of Canterbury announces that after a full conference between the leaders of the Christian churches he desires to issue the following expression of their considered opinion:—"We are convinced that a real settlement of the strike will only be achieved in a spirit of fellowship and co-operation for the common good, and not as a result of war, realising that the longer the struggle persists the greater will be the suffering and loss. We earnestly request all the parties concerned to resume the negotiations undeterred by the obstacles created in the last few days, and if it seems incumbent upon us to suggest a definite line of approach we submit as the basis of a possible concordant return to the status quo of Friday last. We cannot but believe in the possibility of a successful issue. Our proposal should be interpreted as involving simultaneously and concurrently first the cancellation of the general strike order, secondly the renewal of the coal subsidy for a short and definite period, and thirdly the mine owners' withdrawal of the new wages scale."

Bro. W. R. Hibbert writes: "At the request of the Western Australian Home Missionary Committee the Hinrichsen-Brooker mission team conducted two missions in the South Western portion of the State. Remarkable success has attended a period of eight weeks' evangelism in the South-west. A five-weeks' mission was conducted at Bunbury, a seaport town where churches

of Christ were represented by a very small company of brethren. A three weeks' mission was then held at Harvey, a very small township comprising about 300 people. This short mission was interrupted by an unusual period of severe weather. On the third night of the Bunbury mission the tent was blown down. Those knowing the difficulties of the field and the seasonal handicaps will be amazed to learn that the two missions covering only eight weeks resulted in 108 decisions for Christ and a total thank-offering of £370. Bro. Hinrichsen and Brooker have the entire confidence of the Western brotherhood. Sister Hinrichsen has made herself an invaluable member of the party as pianiste. Her selections of sacred music form an attractive feature in the meetings. The party have now returned to the suburban area, and are at present laboring at Cottesloe. Further missions are planned for Inglewood and Kalgoorlie, and others are under arrangement."

Mr. A. W. Bean, Superintendent and Secretary of Melbourne City Mission, writes:—"Flower Day is now an annual effort made on behalf of the Lord Mayor's Fund for hospitals and charities. The Melbourne City Mission is one of the charities which benefit thereby. The secretary of the Lord Mayor's Fund invites our co-operation in this effort, so that we have an opportunity to help the City Mission as well as other institutions. A number of people are under the impression that because they are unable to help on Flower Day, therefore they cannot help at all. Now, while collecting on streets and at railway stations is limited to the actual date—Wednesday, May 19—a great deal can be done in quiet ways prior to Flower Day; for example, among friends and tradespeople. Children and young people can assist locally. Buttons and brooches are already being widely distributed by those keenly interested in their institutions." Mr. Bean invites the kind co-operation of button-sellers who will promise an hour or two to work a street section allotted to City Mission helpers on Flower Day, and of others who are willing to help in the ways he has suggested above. Write to Mr. A. W. Bean, 235 Exhibition-st., Melbourne.

Nurse Florence Bevilacqua writes from London the following appreciation of Miss Evelyn Gully:—"At her departure the children wept, but the angels sang songs of joy. Surely this could well be said of our dear Miss Gully, whose passing we all mourn to-day, as she was essentially the children's friend. The first time I saw her was at the Grote-st. Sunday School in charge of the kindergarten of one hundred and fifty children, and thirty teachers over which she had admirable control. Again, I think of her in New Zealand whither she accompanied me at the invitation of the Government at the time of the epidemic of infantile paralysis. Her wonderful kindness and proficiency and her quiet assurance of success, which was truly God-given, will ever live in my mind as it must in the memory of the many hundred children she helped. In Auckland a clinic numbering five hundred was under her care, and over the bridge which led to it, a continuous stream passed daily, seeking the help she was so able and happy to give. She proved indeed the truth of Paul's statement, 'I can do all things through Christ, who strengtheneth me,' because, until a year before this time, she was a kindergarten teacher, pure and simple. We praise God for her life so full of humility, yet quiet dignity, and for the many gifts he bestowed on her, and for her free use of them in his service; and for her example of daily treading the path, so earnestly sought, and faithfully followed. Surely the memory of her sweet spirit will always dwell with us to help and cheer."

ADDRESSES.

Mr. and Mrs. Percy Pittman.—Pachmarhi, Central Provinces, India.

A. C. Rankine.—Cecil Mansions, Rundle-st., Kent Town, South Australia.

Geo. Worsley (secretary of Merewether church, N.S.W.).—Hickson-st., Merewether.

Personal Evangelism.

Mrs. G. Fretwell.

"He which converteth a sinner from the error of his ways shall save a soul from death."—James 5: 20.

To save a soul from death—what a glorious privilege! To bring a sinner face to face with his Saviour! To me it is always a wonderful and comforting thought, that our gracious Lord and Master can use us, in this, the greatest work, saving souls from everlasting death.

Jesus said, "It is not the will of your heavenly Father, that one of these little ones should perish." The human soul is so precious in the sight of God that all the wealth in the universe was not sufficient price to pay for its redemption.

Our pardon has been purchased by the precious blood of God's only Son, our Saviour Jesus Christ. And we who have been bought at such a price, who have been born again of water and the Spirit in God's own appointed way, cannot sit down contentedly in the assurance of our own salvation. We cannot live to ourselves: we are his, body and soul and spirit, if we truly love him.

All around us are souls living in sin and indifference to God. The apostle Paul said that "she who liveth in pleasure is dead while she liveth." In the light of this saying think of Sydney. Think of every centre where our faithful ones are laboring. Think of the world, and the multitudes of souls who are dead while they seemingly live.

They must be born again. What can we do, frail women, many of us like Martha busy and troubled about many things, and apt to leave this great winning of souls to our pastors and just a few good helpers. Perhaps we have not realised that we, too, are saved to serve.

We may feel absolutely out of place facing an audience. We have not been trained for this special work, but there is not a single one of us but can be a soul winner for the Master if we really want to. Dr. McLaren has said: "Preaching to a congregation has its divine place and value, but private and personal talk, honestly and wisely done, will effect more than the most eloquent preaching. Better to drill the seeds, dropping them one by one into the little pits prepared for their reception, than to scatter broadcast." Jesus believed in personal evangelism, and he is our example in all things. To fit ourselves for this great task we must have fellowship with Christ, study the Word of God, and seek channels of service.

Fellowship with Christ.

What a gracious privilege to know he wants us to commune with him, to feel that we can leave the world and the things of the world and, like Mary of old, humbly sit at his feet and learn of him. What shall he teach us, this greatest Teacher the world has ever known? He will teach us, as he taught his disciples of old, to love God with our whole heart, and then love our neighbor as ourselves. And just as in our school days we were quick to copy, in every respect, a favorite teacher, so if we love him sincerely shall we seek to copy our Lord and Saviour. If we really could copy him, that the world would see him in us, as he intended it should, what a difference there would be. It is because very few are really and truly Christ-like in their everyday life that the world holds the church, the body of Christ, by and through which he reveals himself to the people in this dispensation, up to scorn. It takes courage to be a Christian worthy of the name, to live every day, every moment, of our lives true to Christ. It is only as we keep in step with the Master that such living is made possible, and what joy will be ours in thus walking with the Jesus who said, "Ye are my friends; no longer do I call you servants. I have called you friends"—just to trust him absolutely, to rely on him always, and to feel that he in turn can trust us, and rely on us, and reveal himself to us. Fellowship with the pure in heart will make our lives pure.

We must study the word of God.

This is very necessary. God has given us this holy book, recording his care and his patience and the outworking of his plans for his people right down through the ages. More, he has promised us the guidance of his Holy Spirit who will take of the things of Christ and reveal them unto us. He only asks that we come to the study of his word with a childlike faith, and with an earnest desire to know more of his holy will for us, and come fully prepared to put ourselves in line with his will. When he shows us what he would have us do, as he certainly will if we are ready to serve him, then let us be up and doing whatever the cost, knowing that we are not asked to do



N. G. Noble,

Newly-elected President of Conference of Churches of Christ, Tasmania.



anything for him in our own strength, but will have the power and guidance of his Holy Spirit, and unlimited resource of strength and wisdom and everything necessary for the task, if we give ourselves completely and depend fully on him to guide us and use us whenever and wherever he may deem best.

The channels of service.

I can mention a very few here. First and foremost I should like to emphasise the great need of earnest teachers in our Bible Schools. From the little ones in the kindergarten to the juniors and intermediates and the almost grown-up seniors, there are many golden opportunities offered to us of preparing the ground, and dropping the seed that will bear fruit for our Lord and Master when we who labor have gone to our rest. If we were not allowed to do anything else for him, we should still be greatly blessed in having this privilege of telling out by word and deed, and in our lives the love of God. I believe that every year we are coming to realise more and more the necessity of giving of our very best, in workers, in materials and in accommodation, to this great work in our Bible Schools. I know of no service that brings such rich rewards of joy as teaching the things Jesus wants the little ones to know, to help them live this life to his honor and glory, and fit them for the life to come. It is a most responsible work, and to me an honor to be allowed to serve him in this way.

Then there are the young people of the teen

age. Whether we try to hold by young people's clubs such as the Kappa Sigma Pi and the Phi Beta Pi, the Christian Endeavor or Young People's Guilds, we are trying to hold them, and there is great need for truly consecrated workers to help in this work. We who have got well over that restless age, who are settled on our journey, facing the storms that arise around us with a calm and firm assurance in our Captain, I wonder if we give sufficient thought to those younger voyagers and the many temptations they meet with. Most of them, though apparently careless and indifferent on the surface, are in their inmost hearts idealists; and Jesus, as he has been presented to them in their Sunday School days, appeals to them tremendously. His purity, his big-heartedness, his compassion and gentle though manly ways make a stirring appeal to all that is best in them; and they look to us who bear his name and are his witnesses to show these same qualities in our daily living.

Problems confronting the young.

Just at this age, when they are putting away childish things and looking out on the world, they are very keen judges of right and wrong; and I know how terrible the shock can be of suddenly realising that one we have loved and copied and almost revered has been unworthy. I do truly believe that many a boy and girl at this age is embittered and turned away by seeing flaws which they consider serious in some servant of the Master. If we could only realise that all the while, even though we are quite unconscious of the fact, we who profess to love Jesus are setting an example, and some child is copying that example, how careful we should be to be worthy witnesses. Then, again, these young voyagers are looking out with newly-opened eyes on many things. They see the wicked blossom like a bay tree, they see the careless sceptic growing rich, while often the humble believer has scarcely sufficient of this world's goods to keep body and soul together. They come face to face with the mystery of pain and suffering. They hear of strange and to them new philosophies. They say Why? Why does God allow this? If God is love, how can these things be?

Oh, my sisters, it is just here we need to call on our Father for special resources of patience and wisdom to deal wisely and well with the problems of youth. Life is all before them; they have not yet drunk deep of sorrows. Sometimes our faith has been tried almost to breaking point. We too have had our times of rebellion and our dark days of doubt, and our bruised hearts have forced us to say, "Why, oh, why?" but we have come out of the testing time at last with a stronger and surer faith that all things work together for good to them that love the Lord. And, though we cannot always understand when the hand of God seems to be laid heavily upon us, still because of our past experiences we can trust him, and know his will is best for us. But to those younger ones very often this is the very first test of their faith, and is it any wonder that they doubt? Personally, I think one of the greatest stumbling blocks to the progress of our young people to-day is what is known as extreme modernism, and it is the most earnest and promising of our young folks who, in their quest for more knowledge and a great understanding, come up against this great obstacle to their faith.

In place of the Son of God, who came to show us how to live, and who bore our sins in his own body on the cross of Calvary, they are being given a morally good man and a great teacher, but one not in any special way divine. If Jesus is not the Son of God, then are we truly of all people the most miserable. We are living in a false security. We are still sinners, without a Saviour. We are living in a world without hope, and we cry like Mary at the empty tomb, "They have taken away my Lord." What have they given in exchange? A God robbed of his creative power, and the example of a good man who was martyred for his ideals. It is not enough. It does not satisfy the craving of our hearts, and more than ever

before we must hold fast to our faith in the Bible as God's inspired Word and give to these young folks the God who so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.

A discussion and its lesson.

Perhaps some of you noticed in the "Sydney Morning Herald" recently the report of a discussion at the graziers' conference on communism as a danger to society, and that a motion was passed that all members would do their utmost to counteract this evil by insisting that more time and attention be given to the inculcation of loyal and religious ideals in all schools, state or secondary, and in the homes. They realise that all the present industrial unrest and the increasing tendency toward communism among some classes of the community, and the very lax moral tone of the present generation, is largely due to the lack of religious training in childhood.

This discussion seemed to some to be out of place in a meeting of the Graziers' Association, but it shows that the more thoughtful men are looking to the church and to Christian people generally to take a hand in training up good citizens for our country. As Dr. Mott said the other day, when addressing a meeting of Sydney business men, they know in their hearts that there is only one sure solution to the problems of to-day, the teachings of Jesus.

There are many other channels of service, and most of you are faithfully working along the channel you feel best suited for. Let none of us miss an opportunity: there is so much to be done, and even at the best our time is so short. Let us try more and more to feel that this is an individual matter. If we could say and feel, "Christ has no hands but my hands to do his work to-day; he has no feet but my feet to lead men in his way," how readily we would be up and doing. There is wonderful joy in his service; so let us give ourselves afresh and more fully, saying, "Master, here am I; use me."

A Suggested Forward Movement.

Our New South Wales churches are being asked to make a forward movement. On Tuesday of this week a united committee tea and conference was to be held with a view to creating interest. We have received the following statement of aim and methods, which may be commended to the attention of officers and churches in all the States.

It is suggested that the month of June be a Rally Month in all the churches and in every department.

THE OBJECTIVE.

- (a) Increased attendance at the communion service.
- (b) Enrolment of new teachers and pupils in Bible Schools.
- (c) Emphasis upon the Christian Endeavor and other Y.P. meetings.
- (d) Special effort to reach non-church goers at the evening meeting.
- (e) Enlargement of mid-week Bible study and prayer service.
- (f) Calling attention to the need of the family altar.
- (g) Prominence to the Foreign Mission appeal on July 4.

THE METHOD.

- (a) Special issue of the "Messenger" in May on our distinctive position.
- (b) Four weeks' distribution of suitable tracts to members and community.
- (c) A letter from church officers to all members.
- (d) Personal visitation of members by selected workers in each congregation.
- (e) Special addresses during the month of June.

JUNE MESSAGES—LORD'S DAY AND WEEK-NIGHT.

- June 6.—a.m., Worship and the Christian Life. Every family present.
- p.m., The Church Jesus Built.

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- June 9.—p.m., Personal Evangelism. Led by church officers.
- June 13.—a.m., The Need and Value of Church Membership.
p.m., Christ's Prayer for Unity.
- June 16.—p.m., Religion and the Family Altar. Brief talk and conference.
- June 20.—a.m., The Devotional Study of the Bible.
p.m., The World's Greatest Souvenirs: Baptism and the Lord's Supper.
- June 23.—p.m., Foreign Mission Rally. Special programme in each church.
- June 27.—a.m., The Missionary Activity of the Church.
p.m., New Testament Revivals.
- June 30.—Christ's Challenge to Young People. Talks and programme by younger members.

Pray and plan that these meetings may strengthen faith, increase consecration, and lead to revival in all the churches.

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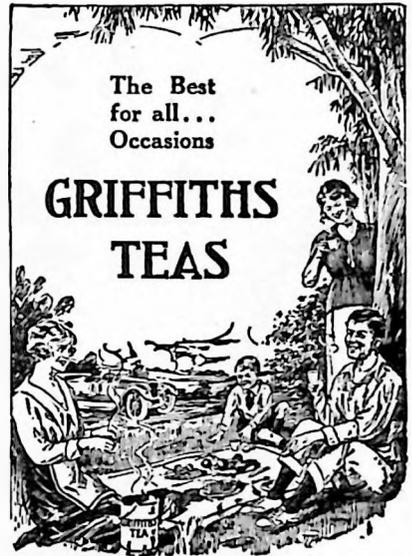
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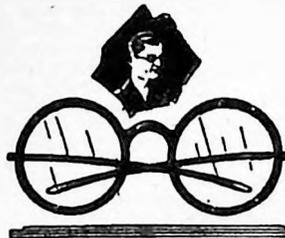
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News of the Churches.

Western Australia.

Bassendean auxiliaries report good meetings. On May 3 a choir was formed. On morning of May 2 Bro. Peacock addressed the church. The gospel service was again well attended. In the tournament between the various church tennis clubs Bassendean gained first place.

Tasmania.

At Launceston another sister was immersed at the prayer service last Wednesday, May 5, and received on Lord's day morning. Bro. Noble instructs a class of young people who signed cards at Gipsy Smith's mission. During the evangelist's presence at Invermay, Bro. H. V. Stevens gave a fine message at the Lord's table service on "Mother." Sister Mrs. V. Sing was received by letter from Maryborough, Vic. Bro. N. G. Noble's evening message before a large congregation was "Father," and "The Fatherhood of God." Offerings were taken during the day towards the Tasmanian Bible School Union. The church enjoys fellowship with Sister Jessie Snooks, from Ulverstone, who awaits transfer.

Queensland.

On Anzac Day Gympie Bible School and church joined in the combined Protestant service and in the citizens' commemoration service. At night Bro. S. Vanham preached a powerful sermon on "An Amazing Sacrifice," and one young man made the good confession. On May 2 Bro. C. S. Trudgian preached on "The Leaven and the Lump," and a married lady confessed Christ.

At New Veteran on May 1 there was a Bible School concert and lantern lecture by Bro. C. S. Trudgian on "A Trip Through Palestine." The building was crowded to overflowing. The Bible School on May 3 had 30 scholars present. The assistance of Bro. King, late of Maryborough, was greatly appreciated. Bro. Vanham preached his farewell address to a fair attendance; subject, "An Imperative Command."

Ann-st., Brisbane, reports splendid meetings on May 1. Services were in the hands of the Christian Endeavor Class, Bro. T. Martin presiding. Bro. C. Young, from Annerley, gave a very spiritual address on "Healing the Breaches." At night the choir opened the service with a suitable anthem, and Bro. Martin again officiated. Bro. Alcorn preached a fine sermon to a large meeting. The chapel was suitably decorated.

At Ipswich since last report meetings have been better attended. On April 30 Bro. K. Gerrand, who is now living in the district, exhorted. On 19th Bro. F. T. Saunders gave a delightful message. Bro. Larsen is giving a series of addresses on "Christianity from A.D. 33 to A.D. 1926." The Bible School had a great picnic on May 1. The school is much alive and happy. The friends of Bro. Risson will be glad to know he is doing well after a serious operation. Bro. Thompson and Morris as soloists are a great help in the gospel services.

South Australia.

Glenelg meetings on "Endeavor Day," May 2, were very successful. Bro. McKie spoke in the morning, Bro. Will Graham in the afternoon, and Bro. Tease at gospel service. One decision for Christ. Junior and Y.P. Societies are doing excellent service.

At North Adelaide on May 2, Bible School Day was observed with special musical services by the children afternoon and evening, with gratifying success. Sir Joseph Verco gave an interesting talk to the gathering in the afternoon, and Bro. Hugh Gray spoke at night. On May 9, Mother's Day, at the worship meeting, Sir Joseph Verco inspired all with a talk on the words, "Who is my Mother?" and Bro. Gray addressed a good meeting at night on "Motherhood."

At Mount Compass a surprise social was tendered to Bro. and Sister E. W. Pittman on May 4, to celebrate the completion of two years' service with the church, and the commencement of an indefinite term of engagement. C. E. Verco, the secretary, was in the chair. He and other representatives of officers and auxiliaries spoke appreciative words. Bro. and Sister Pittman suitably responded.

Eight new scholars at Colonel Light Gardens Bible School on May 9. Offering for Children's Hospital S.S. cot, £1/6/-. Church delighted at action of Home Mission Committee in arranging for Forbes-Warren tent mission. Careful and prayerful arrangements are being made to ensure successful results. The mission starts on June 20. Great enthusiasm is manifested by members. All meetings are well attended.

Port Pirie had splendid meetings all day on May 9. In the morning 68 broke bread. Bro. Forbes spoke on "The Bethany Home." One sister was received into fellowship by confession and baptism, and another by restoration. In the evening there was a grand meeting in the tent in honor of Mother; 220 present. Every mother received a bunch of white flowers. Several are inquiring as to the way of salvation.

At York, young people's day was observed on May 2. Two very fine services were held, Bro. Killmier speaking morning and evening. Three young ladies from the Ladies' Bible Class, and one young man, confessed Christ. May 9, good meetings, with splendid attendances. At the evening service reference was made to the life of the late Sister Forrest, who passed away on April 27. Two Bible School scholars confessed Christ.

At Prospect "Sunday School Day" services were held last Sunday. Bro. Beiler gave suitable addresses. The evening service was bright. The Sunday School scholars supplied special singing. On May 9, Mother's Day services were held. Good attendances at the Lord's table. Bro. Beiler gave a splendid address on "Mother." At the afternoon service in the chapel five of the mothers took charge of the service. Two Sunday School scholars gave a nice duet, and the kinders and beginners sang a welcome.

The work at Kadina is well maintained. Attendances keep up to a fair average. The services since Bro. Filmer's departure have been conducted by Bro. Paddick, Trenwith, Warren, Bartle and Wilton. The C.E. and prayer meetings are improving. Mother's Day was observed on May 9. The J.C.E. had a visit from two Methodist societies, Messrs. Spackman, Strange and Spear taking part. The new competition for the Bible School, a race around Australia between a motor car and steamboat, was launched.

At Dulwich since last report, Bro. Rankine has been preaching, and has delivered splendid addresses, but the congregations have been only fair. On April 21, Bro. Morrow delivered his third lantern lecture on his travels in America; this was interesting and educational. On April 28, a farewell social was tendered Bro. and Sister R. E. Pittman, who have rendered splendid help to the cause. They have removed to Hart. Bro. Pittman was an efficient secretary in the Sunday School, and for a short period was also acting superintendent; his services will be greatly missed.

Great meetings are being held at Kersbrook. At the close of Good Friday Conference meetings, one young man confessed Christ. On Sunday, April 18, at the close of Bro. A. E. Talbot's address, two young men took their stand for Christ. On April 25 Bro. F. M. Fullston conducted the service, at the close of which another young man made the good confession. Misses M. and N. Fullston rendered a duet. Splendid meetings on May 2. Miss Norma Fullston, A.L.C.M., sang "Over the Line." Two young girls confessed Christ. Every department is in

a healthy condition, under Bro. Talbot's faithful ministry.

Victoria.

At East Kew on Sunday Bro. Youens spoke at both sessions. His evening service was appropriate to "Mother's Sunday." He spoke inspiringly and interestingly. There were two confessions.

At Berwick Bro. Garland's addresses are very much appreciated. Last Lord's day Bro. Reg. Bolduan spoke morning and evening very acceptably. On Saturday a working bee was held. The J.C.E. has been restarted on Sunday mornings.

At Castlemaine on May 2 special services were held for the young people. Bro. Clipstone gave a fine address on "The Waste of Time." A solo was sweetly rendered by one of the junior members, Lorna Mounsey. Mother's Day was celebrated on May 9. Bro. Clipstone preached in a splendid meeting on "Honor thy Mother."

Fitzroy church had a record service at prayer meeting on April 23, 35 being present. One young man was baptised. On Sunday evening Decision Sunday was observed, the scholars under Bro. Shephard rendering special items. Bro. Saunders will end his ministry at the end of May after completing two years' service with the church.

Three have been added to Collingwood church by faith and obedience since last report. On Sunday, May 10, Mother's Day was observed in the school, and at a special service in the evening Bro. Andrews spoke, and the soloist was Sister Halliwell. The Bible School is in a healthy condition; attendances increasing. Practice has commenced for anniversary.

South Melbourne meetings last Lord's day were fairly well attended. In the morning Bro. Copeland gave a short talk on "Mother," which was much appreciated; Bro. Waterman preached. In the evening the P.B.P. club conducted the meeting. Bro. Waterman delivered an excellent address on "Mother." On Sunday, May 2, two young men made the good confession.

Burnley meetings are keeping up well. At the morning service on Sunday, one Bible School scholar was received into fellowship. Bro. J. Perry, from Williamstown, was the speaker. In the evening Bro. Rasmussen spoke on "The Magnetism of Christ." A young lady was baptised. On Wednesday nearly 70 attended to hear Miss Cabena speak on the work among the lepers.

Oakleigh work is progressing well in all departments. On April 25 a young man was baptised. Bro. Sutton's personal work is being appreciated. The Bible School now under the leadership of Bro. McGregor is working well. Bro. W. J. Smith has been elected church treasurer. Bro. R. O. Sutton, the evangelist, is acting as church secretary *pro tem*. The new kindergarten hall proves a great blessing.

The meetings at Middle Park were poorly attended last Sunday. Bro. H. Hunt spoke in the morning on "The Unknown Companion." His gospel message was "Mother." The teachers of the Sunday School entertained parents and friends of the scholars at a social on Thursday night. Bro. R. Gebbie delivered a very fine address, and other visitors contributed delightful vocal and elocutionary items which were much appreciated.

Very fine meetings at Yarrowonga last Lord's day. At worship service 66 broke bread, and Bro. Reg. Starr, recently baptised, received of the right hand of welcome. Record attendance of 82 at Bible School. At the gospel service Bro. Pratt concluded his series of addresses on "Town Evils," and at the close of a powerful address a young lady from the Bible Class, and a married lady made the good confession. Sister Pratt sang a fine solo.

Mother's Day at Glenferrie was a great success. The building was crowded, and every one wore a white flower presented at the entrance door by children from the primary department. The boy scouts were present in full force, also a fine band of young men from the sports committee. Bro. T. H. Scambler preached from the fifth commandment, "Honor thy father and thy mother," making special reference to the duties of both parents and children.

First Principles.

If there is need in our preaching of the gospel to give clearly and insistently the preliminary instruction involved in "making disciples," there is at least as much need for giving the "teaching" which the commission requires to those who are babes in Christ. Particularly there is need of careful instruction in the first principles of the gospel that the foundation for future growth may be laid aright.

In time past, practically every disciple was a Christian only because of conviction. The denominational world looked upon undenominational Christians as a species of religious crank to be shunned or persecuted. It took a price for people to go out from denominational loyalties, friendships and prestige. Those willing to pay that price paid it because they knew the Scriptures, and knew by study that their aims and ideals as Christians only were identical with those of the primitive church.

For the most part this is no longer true. The growing generation in our congregations needs most careful training in the Bible and the plea. They have grown up in churches of Christ, in which they have seen no clear demarcation from surrounding Protestantism. They have paid no price for the privilege of being Christians only, and they value the privilege lightly. Their choice of a plain church of Christ is due to a great variety of reasons other than the conviction that in a church eschewing denominational names and practices is found a Scriptural position.

God's people of old went into captivity "for lack of knowledge"; if we imitate them in their decline and fall, we shall doubtless have their most

adequate reason. We must cease taking it for granted that the young people in our schools and churches know "first principles." The congregation that fails to provide for special, definite, systematic teaching of its young people and new converts in these basic New Testament principles, is losing its power. It is doomed to a surrender of its place as a church patterned after the New Testament order testifying to the power of the pure gospel in its community. It is doomed to become merely a poor imitation of its denominational neighbors, without conviction and without even so poor a thing as denominational loyalty.—"Christian Standard."

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