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## Bible Diet for Bible Duty.

Ethelbert Davis.

THE writer to the Hebrews said that many of those who ought to have advanced so as to become teachers, were still needing to be taught. They were still babes requiring milk, and could not eat strong meat. Strong meat is for those who are maturing, and is necessary for those who perform hard tasks.

In the use of our domestic animals we feed to them that food which will fit them for our purpose. If the horse is to be used for light work on the farm, little attention is paid to his food; mostly the natural grasses will suffice. If he has heavy work to do, he is given foods which will harden the bones, toughen the muscle, and give him staying power. Virgil, in his "Georgics," exhorts to feed the animal according to the use for which he is intended.

In the sphere of human life, in order to perfect health, and to fit us for the work we have to do, we should regulate our food. The man whose time is occupied on mental employ needs foods that will nourish the brain, and strengthen the nerve fibres. The man who does constant manual labor needs food that will harden the muscles of the body.

The same thing applies in the intellectual life. A man must take the intellectual food that will fit him for his calling. The lawyer must, in addition to all general knowledge, take a strong law diet. The man who is a doctor may study any and every subject, but the basis of his mental diet must be medicine. And just as there is physical food for physical duties, and intellectual food for intellectual duties, so is there spiritual food for spiritual duties.

Before Samson was born, the angel of the Lord came to his mother and told her that she should not eat that which was unclean, and not drink wine nor strong drink. Concerning Samson it was said that the food of the Nazarite should be his, and in

the subsequent life-history of Samson we learn that his abstemious diet and unshaven hair gave him the great strength for which he was so notoriously known.

Daniel and his companions refused to eat the rich meats that were spread on Nebuchadnezzar's table. They lived on water and pulse, and of them we read, "And in all matters of wisdom and understanding, that he enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel's position in the court of the Babylonian king was of such a nature as required clear thinking, mature judgment, and consecrated brain-power, and he put into his body such food only as would develop and strengthen those powers.

The Christian is a man born from above, born again into a new environment, into new relationships, to new responsibilities; born for a new purpose, to undertake new tasks. Then naturally those who are born for great moral and spiritual achievements must feed upon that which will develop much fibre, and render clear and keen all the spiritual faculties. In the realm of the spiritual there are duties so tender, so loving, so delicate, that they call for special qualities. There are duties that require daring and courage and endurance, and to have these performed it is necessary to breed and feed a royal race.

We can grow strong only in proportion to the food we assimilate. Professor R. S. Rait once said, "Both for the duties of life and for the recreation of the mind, it is necessary to know and to think, and you cannot know and think without reading. Without reading there cannot be any adequate or complete intellectual life. It is reading which opens avenues for the recreating of our intellectual life." These words at once recall the statements that fell from the lips of Jesus, and came from

the pen of Paul: "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

The great Bible duty of witnessing for Christ can only be performed when we take a Bible diet. No one has ever yet sacrificially stood for God who has not fed upon his word.

One of the Bible duties is to carry the gospel of the risen Redeemer into every part of this earth where men are found. And that calls for self-sacrifice and heroism. And who save those whose spirits are inspired, whose hearts are aglow, whose souls are on fire, whose moral fibre has been toughened, whose spiritual powers have been quickened, whose red blood has been set athrilling through feasting their eyes upon Calvary, and through feeding upon a Bible diet, could or would attempt the task? Call the roll of missionary heroes; ten thousand answer the call, and every one a Bible-fed man.

Into the midst of civilised social impurity Christ's servants must go; into the midst of physical and moral degradation some one must enter with the healing, lifting power of Christ, and there, amidst all the groanings of creation, preach the cross till "every tiger madness is muzzled, every serpent's passion killed," every social wrong is righted. But who are down in the city plague-spots? Who are wading through the streams of social corruption, rescuing the human drift-wood? Who are those struggling onward with their shoulders under other men's burdens? Who are they? Men and women who have been nourished on

the strong meat of the word until its truths have become the law of their lives.

No one fed on the sickly sentimental pabulum of fiction and mythology; no one feeding on the mawkish productions of many of our modern novelists; no one dieting on the caterings of doubt, and negation, and naturalism would attempt to hazard his life for the name of our Lord Jesus Christ. None save those reared on a Bible diet would face the mocking, jeering crowd, and in the role of Simon of Cyrene, carry the cross of the despised and rejected Nazarene along the twentieth century Via Dolorosa to the place of the skull.

The one who is nourished on a Bible diet lives and faces up to life's sternest duties, like Elijah, in the strength of that meat. A run from Carmel to Jezreel; a journey of forty days and forty nights unto Horeb, the mount of God; a conflict with giants Doubt and Despair, is as nothing to the man who is living "not by bread alone, but by every word that proceedeth out of the mouth of God."

## Sometimes God Speaks to Deaf Ears.

If chosen souls could never be alone  
In deep mid-silence, open-doored to God,  
No greatness had been dreamed or done.

It was because the great prophets of old were open-doored to God, as our poet Lowell beautifully expresses the thought, that they heard the word of the Lord when it came to them. Dr. Newell Dwight Hillis, writing in the "Christian World Pulpit," draws this suggestive comparison: Helen Keller's mother used to hang over little Helen's cradle, where Helen was all entombed in her little body that weighed fifty pounds, and her ears were deaf, saying, "Oh, Helen, Helen, how I love you! Oh, Helen, what your father and I would do for you! We would work our fingers to the very bone if you could only understand." The mother sobbed her love over little Helen, the dumb girl and the blind girl, and there were not many things in the world so heart-breaking as that mother, as she held this little girl to her bosom. And yet, all the time Helen Keller was saying to herself, "Oh, if mother would only speak to me! Oh, why are mothers giving only the whisperings of their love?" Ever little Helen would say: "I wonder if I have a father and mother, and if I have, why clouds and darkness are round about them. When she was seven years of age she began to think that fathers and mothers were only seen through a glass, darkly; and yet her father and mother were breaking their hearts trying to reveal themselves to Helen. Oh, piteous symbol of the heart-broken God leaning over the battlements of his heaven, speaking to us through all the summers, unrolling his will through all the procession of the seasons, giving to us his music in all the solemnity of sweet sounds.

# "Will Ye also Go Away?"

Randall T. Pittman, B.A., Dip.Ed.

In the later part of the Galilean ministry of Jesus, following upon two miracles wherein the Lord demonstrated his power over material elements, a notable discourse was given in the presence of a great company of people. From various motives the multitudes had followed the Master. Some had come seeking further material benefits; some, "the Jews," had joined the group as members of the hostile party; others had come as disciples, among these "the twelve." As Jesus directed the attention of his hearers away from the bread which perishes to himself as the bread of life, and then gave utterance to deeper teaching concerning the eating of his flesh and the drinking of his blood, the thoughtless began to lose interest, the Jews commenced to murmur and to argue, and many of the disciples uttered terms of dissent. The crowd melted away, and Jesus was left with the twelve.

This is the first mention, in John's Gospel, of "the twelve," but the reference is so made as to imply that they were a well-known body. They were all Galileans, except Judas Iscariot. "The band held within it a number of men of strongly contrasted types of character. Allusion need only be made to the impetuous Peter, the contemplative John, the matter-of-fact Philip, the cautious Thomas, the zealous Simon, the conservative Matthew, the administrative Judas."

No detail is given in the narrative as to the feelings of Jesus when his disciples turned their backs on him. A divinely-imposed restraint is upon the New Testament writers. They do not enlarge, as most writers do, upon such incidents. Yet enough is said to show that Jesus felt keenly his position as the "rejected of men." Observe the little word "also" in the question of Jesus to the twelve. He noted the withdrawal of disciples among the crowd. Perhaps some lingered near, halting between two opinions. He even knew that of the twelve who remained one should betray him! Hence there was deep emotional appeal in the question which he asked.

As rendered in the Authorised Version, the question asked was, "Will ye also go away?" In the Revised Version the rendering is, "Would ye also go away?" Neither of these does full justice to the original. Moffatt's rendering, "You do not want to go, too?" is much better. One of the subtleties of the Greek language is in the use of various forms of interrogation. When the answer "yes" is expected, a certain negative form (*ou*) is used at the beginning of the question. When the answer "no" is expected, or where there is hesitancy, another negative (*me*) is employed. Professor A. T. Robertson, in his exhaustive Grammar of the Greek New Testament, says: "The use of *me* varies greatly in tone. The

precise emotion in each case (protest, indignation, scorn, excitement, sympathy, etc.) depends on the context." A few examples will illustrate:—In Matt. 7: 9 Jesus says, "Or what man is there of you, whom if his son ask bread, will he give him a stone?" The English equivalent to the Greek is best secured by a circumlocution, "Surely he will not give him a stone, will he?" In Rom. 3: 3 Paul writes, "Shall their unbelief make the faith of God without effect?" The meaning is, "Surely their unbelief will not render inoperative the faithfulness of God, will it?" When Paul asks in 1 Cor. 1: 13, "Was Paul crucified for you?" he means, "Surely Paul was not crucified for you, was he?" When the woman of Samaria told of the wonderful things Jesus had said, she did not affirm that Jesus was the Christ, but in a hesitant way she said, "Can this be the Christ?" Professor Robertson says of this passage, "There is certainly a feminine touch in the use of *me* by the woman at Jacob's well when she came to the village. She refused to arouse opposition by using *ou* [expecting the answer "yes"] and excited their curiosity by using *me* [a hesitant question]."

Now the question which Jesus asked his disciples in John 6: 67 is introduced by *me*, and the context favors the view that he was appealing to the disciples and rallying them to himself by the words, "Surely you also do not wish to go away, do you?" In harmony with this expectant question, Peter made his first great confession. Speaking for the others he answered by another question, followed by an affirmation, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." Thus the appeal in the question of Jesus was answered. One indeed would betray him, but the others had been chosen for a great mission, and, though later in the hour of sore trial they forsook Jesus, they ultimately became the champions of his cause. Realising that "there is none other name under heaven given among men, whereby we must be saved," these men "of strongly contrasted types," became united in their fearless testimony of the risen Christ.

### My Lord and My God.

My Lord, my God, in adoration,  
Low before thy feet I bend;  
Thou, the Light of my salvation,  
With thy Spirit may mine blend.

My Lord, my God, in supplication,  
Breathed as in thine ear, I wait,  
Thou hast heard my invocation,  
Send me answer from thy Gate.

My Lord, my God, in expectation,  
Keep my heart and ear awake,  
Till I share thine exaltation—  
All is thine—for Jesus' sake.

# Spiritual Agriculture.

H. G. Payne.

"The Sower" has the distinction of being regarded as the Saviour's first parable. Sitting in the boat as he taught the thronging multitude on the shore, he probably saw farmers at work on the hillsides which bordered the blue Galilean lake. Seeing them he also looked at things unseen, as Henry Drummond so beautifully has described it in "Clairvoyance." Then he pictured to the multitude the sower who went forth to sow, and later to his curious disciples he explained the vision. There can be no controversy about the meaning, for he gave it himself; and thus indicated the principle of parabolic interpretation.

*The Sower of the Seed.*—The Master sowed the word. His preaching, endorsed by God, verbally and with signs and wonders, buttressed by his blameless life, was hindered by enmity and misunderstanding—his own friends thinking him insane. He was an apparent failure, for at his arrest his supporters were neither influential nor numerous enough to sway public opinion, while his death left his intimates (the inner circle) with but very imperfect understanding of his teaching.

He was the first sower, but the gospel of the spiritual death of man (dying to sin that he might germinate in a new life), and of physical death and a resurrection from that death, found illustration and enforcement in his resurrection. So the sower, like the seed, died to live.

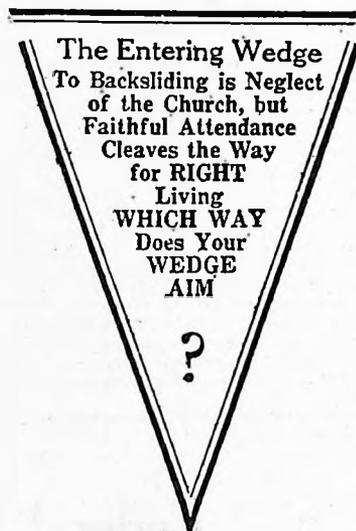
He commissioned his apostles to await the dominating power of the Spirit before sowing anew the word. Immediately on receipt of the qualifying force they preached Jesus, courageously and faithfully, to the people and rulers. Aided by their converts, Samaria, Syria, Asia Minor, Europe and the Mediterranean Coast, in fact the whole world, was sown with the immortal seed.

Let us, by every method in harmony with God's will, be all things to all men, provided no principle is sacrificed, that we may scatter the seed. Methods are as varied as the opportunities, but the "go" of the commission is unalterable, positive, energetic and imperative. One writer has said, "The sower of the parable did not sit on a fence, he went forth to sow."

*What is the Seed?*—It is the word of God. "The gospel is the power of God unto salvation." "The word is nigh thee, in thy mouth and in thy heart, that is the word of faith which we preach." Much may be done to improve mankind by laws giving better conditions of living and working. If we cannot make men righteous by act of Parliament, we can abolish or minimise some temptations, but in this there is no germ of spiritual salvation. It may make the obtaining of salvation easier for some, but justification does not dwell therein. Re-

forms which leave the gospel out are not the seed. "The church has not done its work." Perhaps not, but the remedy is within the church, not in any addition to nor neglect of it.

Seed, and the right kind of seed, is necessary. God could have arranged for plants to grow from the bare earth without seed. He could have arranged for souls to be saved without the word; but he did neither. In the best interests of converted and un-



converted he has decreed that the Holy Spirit should operate through the word in the saving of souls.

Adaptability of the seed to the soil is necessary. In every soul there is a potential harvest. There is that in man which makes it possible for the seed to germinate. The spiritual seed is adapted to all soils; there are none too sour, too wet, too dry, too hungry, for God has given us natures capable of receiving the truth, producing first germination and finally fruit.

*The Crop.*—Not all the seed sown germinates, not all that shoots matures perfectly. Sins and weaknesses of Christians mar their lives and hinder development, yet good is done and salvation is attained.

No soil can be absolutely idle; not naturally so. It may be rendered sterile by artificial means. In a paddock beside a dip, where arsenic-impregnated water had dripped from sheep, nothing would grow; but no soil can be free from a crop of some kind; good or evil.

Heedless hearers are represented by the wayside. No attention, nor consideration, nor understanding; the heart is too hard—sin-seared and calloused. Alert and swift

the enemy of souls swoops upon the seed and it has gone. Yet even the wayside has its weeds: things of evil that flourish where the truth cannot strike.

Unstable persons are pictured as rocky soil. A light covering of loam over the rock means quick growth while there is moisture, but when the sun is hot the plants wilt and die. The unstable professors' transient strength is dissipated by trouble and temptation.

Where the thorns grow with the germinating seed until the latter is choked, we have the picture of those whose fragile faith succumbs to the cares of this world and the deceitfulness of riches; the former class more particularly is represented by those with insufficient, and the latter with a surplus, of the necessaries of life.

In the abundant harvest which reproduces the beauty, profusion and vitality of the golden grain is represented the fruitful Christian bearing fruit in every good word and work. Such fill the hearts of the sowers with joy and gladness, and give the lilt- ing rhythm to the songs of harvest home.

"*Whosoever a man soweth* that shall he also reap." An old drover told the writer of a squatter's wife, who years ago cherished in her garden a prickly pear plant. The story may be apocryphal, but it is founded on fact. The crop from the folly of those who introduced the pest is seen in millions of acres of pear lands which are indescribable to those who have never seen them. Each passing year adds thousands more acres of good land to the possession of this curse. So is the spread of evil.

Thank God for the propagation of good. A young man carelessly handling a loose leaf of a Bible read there, "But go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days." This prompted consideration as to what his lot would be, then reflection on the probabilities, and finally a decision for Christ. Through the centuries since the Great Farmer began to sow the labor has been continued by a multitude which no man can number, of whose sowing we reap, as we and others do of ours.

A thousand sowers through the land  
 Passed swiftly on their way;  
 Ten thousand seeds of every kind  
 In every hand had they.  
 They cast seed here, they cast seed there,  
 They cast seed everywhere.  
 Anon as many a year went by,  
 Those sowers came once more,  
 And wandered 'neath the leaf-bid sky  
 And wondered at the store.  
 For fruit hung here, and fruit hung there,  
 And fruit hung everywhere.  
 Nor knew they in that tangled wood  
 The trees that were their own;  
 Yet as they plucked, as each man should,  
 Each plucked what he had sown.  
 So do men here, so do men there,  
 So do men everywhere.

Thos. Goodwin, one of the last of the Puritan preachers, used to say, "When I felt myself getting cold in my ministry, I just took a turn up and down among the sins of my past life, and I always came back ready and eager to preach afresh the grace of God to sinners."

## Religious Notes and News.

### Religion in Russia.

The Baptist Missionary Society's Handbook reports that prior to 1914 the Baptists of Russia numbered about 100,000. For more than a generation many of their noblest leaders suffered imprisonment, exile and death. Then came the war; and until 1920 nothing could be known of their fate or welfare. Now when the veil is lifted, we find that God has been at work among the people, and to-day the 100,000 have grown to 1,000,000, representing a Christian community which brings new hope for the future.

### Sir Henry Lunn.

"The story of Sir Henry Lunn—who is at present visiting Australia—proves that it is possible for a rich man to remain in the kingdom of heaven, says "The Southern Cross." It is a romantic story. Sir Henry was a medical missionary. Baulked in that chosen career, he launched a tourist agency and was extremely successful. The agency, it is said, controls thirty hotels on the continent of Europe. When Wesley found that his converts became prosperous and often rich, he advised them to give away their wealth; and that is what Sir Henry has done. He surrendered all his fortune, and retained only £500 a year for his own use. He is now touring the Empire to advocate Christian Unity and the League of Nations."

### W.C.T.U.

The Women's Christian Temperance Union holds a monthly meeting in the Baptist church, McPherson-st., North Carlton, Vic., and great interest is taken in dealing with the liquor traffic. At the meeting held on June 3, it was mentioned that Chelsea had not an hotel, and money was being sent to the branch at Chelsea to enable the W.C.T.U. to still keep out hotels. A jumble sale is to be held on Saturday, July 3, as a result of which it is hoped many poor people will benefit.

### A Golden Text.

We are said to be living in a time of doubt and confusion. It may be so with some but it can scarcely be true of many. A multitude of good works richly blesses the world to-day. If one "has his doubts" he can quickly scatter them by following the sayings of the Master: "If any man willeth to do his will he shall know of the teaching whether it is of God." Action dispels doubt and saves from despair.—"Christian Evangelist."

### Is Sin a Disease?

Professor Karl A. Menninger, head of the department of Criminology in Washburn College, Topeka, Kansas, contributes an article entitled "Vengeance or Vision" to a recent issue of the "Survey." Dr. Menninger deals with the question of moral delinquency from the standpoint of the modern psychiatrist. He reduces all sin to disease and concludes that the idea of responsibility has really no meaning. To the psychiatrist, he says, there are in reality no criminal and no insane. It is just as absurd to talk about an action being criminal as it would be to talk about pneumonia or a broken arm being just or unjust. All actions are governed by fixed forces and moral responsibility is absurd. From this point of view all punishment is of course ridiculous, inasmuch as it assumes that the person punished was responsible for his actions.

There can be no question about the fact that men are not as fully responsible for many of their misdeeds as the older theories believed. A great deal of the crime and vice which afflicts the world would be removed under proper social conditions. Nevertheless, it seems quite impossible

to reduce all evil to purely involuntary processes. There is such a thing as a man being sick and such a thing as his being a scoundrel, and the two things are not synonymous. A man may steal because he is diseased in body or mind, but there are some thieves who cannot justly claim such an alibi. The idea of punishment has been overworked a good deal in the past, and needs revision. This does not mean that it should be revised out of existence. Humanity suffers inevitable degradation when it loses the high note of responsibility. On the basis of Professor Menninger's theory conscience and remorse have no intelligible meaning. All this may be accepted by psychiatrists, but the ordinary preacher knows better. Sin and remorse are realities in everyday experience, whatever they may be in the laboratory records of the scientist.—Frederick D. Kershner

### Where is Apollis?

Says an interested brother, aroused over the inefficiency of many churches:—

"To me the tragedy of the church to-day is the very fact that there is so much talent left to die undeveloped.

"If I read the Book aright, it says that Paul planted, Apollis watered, but God gave the increase. Now, I believe that is right, and as it should be, but— There is a lot of planting going on, but, in a great measure, the fellow who should be watering is laying down on the job. Maybe he is asleep or something else. Enough of that. I think I could go on and give you pages of experience where men and women have been brought out and made to grow by cultivation, but you are, no doubt, very familiar with all that.

"It just looks to me that the average church

is like a farm where the owner or tenant goes out in the spring and plants oats, corn, potatoes and a lot of other crops, and then goes fishing, or maybe to town, and never sees the crop again until harvest-time, and then wonders why the corn did not turn out one hundred bushels per acre; and then each year he goes back and tries the same system again—in fact, a system that was never known to work."

And how amazingly true this is. Nobody to water after the sowing is done, and God, ready to give the increase when crop conditions are met, disappointed at the meagre harvest! The very life and perpetuity of the Restoration movement depend upon our finding some way to preserve and promote the little church. We must be losing, by neglect, more than half the annual increase, or we would have overrun the nation by now.—American "Christian Standard."

### The Melbourne Combined Church Choir.

At a meeting held in the Collins-st. Baptist Church, on April 21, it was decided by a very representative gathering of all denominations to continue the Gipsy Smith Choir, owing to its great success in the past mission. The "Gipsy" himself expressed a desire that this should be done. The choir will be known as The Melbourne Combined Church Choir, and its members will be so attuned as to be ready to render help in any meetings requiring the help of a big choir.

There is no limit to its membership, as it embraces all metropolitan church choirs. Already a good number have joined up, and at least 1,000 voices are expected when it becomes known that the choir is continuing.

It has been suggested that rehearsals be held every three weeks, and these will be arranged so as not to interfere with local church practices.

Mr. L. M. Carter, 45 Fellowes-st., Kew, is the organising conductor, and the secretary is Mr. A. G. Lee, 107 Barkly-st., North Fitzroy, from whom all particulars may be obtained. Next rehearsal, June 23.

## Federal Conference.

Perth, W.A., October 16 to 22, 1926.

Repeated inquiries render it desirable to draw attention once again to the matter of

### DELEGATES' FARES.

None of the shipping companies running to Fremantle, nor the Commonwealth line, are prepared to allow any concessions at all.

On the Commonwealth line the return fares would be as follows:—

Brisbane, £22.  
Sydney, £18.  
Melbourne, £15.  
Adelaide, £13.

By the interstate boats the return fares would be—

Brisbane, First Class, £42; Second Class, £27/10/-; Third Class, £20.  
Sydney, First Class, £33; Second Class, £22; Third Class, £16.  
Melbourne, First Class, £27; Second Class, £18; Third Class, £13.  
Adelaide, First Class, £20; Second Class, £13; Third Class, £11.

If not less than six Tasmanian delegates travel, the Tasmanian railways will allow a concession to the port of embarkation for the mainland, except between Hobart and Launceston, and the Tasmanian Steamers Pty. Ltd. will grant a concession of 10 per cent. on the passage money across to the mainland, providing not less than twelve delegates travel.

So far as the railway journey to the West is concerned it will not take up as much time as

the journey by boat, and the railways will grant a concession to those travelling. The Concession Fares (return) will be as follow:—

Brisbane, First Class, £29/2/4; Second Class, £19/9/4.  
Sydney, First Class, £24/1/-; Second Class, £16/2/8.  
Melbourne, First Class, £20/9/-; Second Class, £13/14/8.  
Adelaide, First Class, £17/9/-; Second Class, £11/14/8.

These fares include sleepers and meals between Port Augusta and Perth, and between Perth and Port Augusta, but sleepers, meals and reserved seats between Brisbane and Port Augusta are extra.

It is evident that it will be better for all the delegates to travel by train. If there are sufficient it may be possible to arrange for a special train at least from Adelaide to Kalgoorlie. In order that the vouchers may be duly signed entitling the delegates to the concessions, it will be necessary for them to register early. Those coming may now send on their names to the Federal Conference Secretary, Thos. Hagger, 119 Aberdeen-st., Perth, W.A., and state whether they desire hospitality or prefer to put up at a public place. Hospitality will be extended as far as possible to those desiring it. Registration with the Secretary is necessary, even if you are making your own arrangements for accommodation. All aboard for the Federal Conference at Perth, W.A., October 16 to 22, 1926.—Thos. Hagger, Hon. Secretary



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Indifference.

When Jesus came to Golgotha they hanged him to a tree;  
They drove great nails thro' hands and feet, and made a Calvary.  
They crowned him with a crown of thorns, red were his wounds and deep,  
For those were crude and cruel days and human flesh was cheap.  
When Jesus came to Birmingham they simply 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.  
Still Jesus cried. "Forgive them, they know not what they do."  
And still it rained the winter rain that drenched him thro' and thro'.  
The crowds went home and left the streets without a soul to see,  
And Jesus crouched against a wall—and cried for Calvary.

—G. A. Studdert Kennedy.

### The House with Two Doctors.

Everybody knew that Elvidge and his wife never quarrelled. Why should they? They were good people and loved each other dearly.

Elvidge was a quiet man and patient. Some people called him Job. He had looked up all the particulars he could find of that patriarch, and was not aware of any resemblance. Anyway, in his possessions of asses and camels, Job was far and away the more wealthy.

He was a man who was different. So many men are alike. Some people whom he knew boasted because they were in the fashion. Elvidge liked to be individualistic; and a good many folk liked Elvidge, not because he was better than others, but because he was different. He was also a bit of an idealist. His heart warmed even when he looked at the cobbles in the marketplace outside his house. He remembered the days when two men, now famous, walked on those very stones. He walked over them once more just for the pleasure of walking where they had walked. He kept himself surrounded by a wide horizon. It was through his weekly newspaper that he viewed the world and found it tragedy. It was through his doorway that he saw human nature. It was through his Testament that he had peace.

When Mrs. Elvidge got her husband she knew that he had faults. She was a seeing woman. But, as she said:

"If a woman is to wait for a man who has no faults, she had better lay in a good stock of coals."

For one thing, Mrs. Elvidge thought that Elvidge was too frugal with his breath. He used too much of it to cool his porridge, and too little to talk to her. He said: "He had told her all he knew up to the present, and was looking out for something else to say; only news was scarce just then."

Mrs. Elvidge considered this no proper excuse. "News was soon told," in Mrs. Elvidge's opinion, "and did not make much conversation. What he ought to do was to surmise something; because then she could surmise something else, and they could go on for a whole evening surmising about it." She said, moreover, to herself, that "he was too exact. It was difficult to contradict him. He ought to leave a flaw in his argument somewhere, so that folks who were not so gifted could come in."

In the evenings, too, Elvidge was aggravating. He would sit on the sill outside the window,

where he could see everybody who passed and nod to some, and answer her inquiries through the open window, without so much as turning his head. Besides, he mentioned New Zealand much too often. Before they were married—indeed, when she was just preparing herself to be surprised when he should ask her—he had spoken of going to New Zealand. That had frightened her, and the mention of New Zealand still made her jump. And when she pressed him to say why it was that he could not leave off talking about New Zealand, he only replied that he "could not help it because it was such a brave color in the map."

Mrs. Elvidge was as estimable in her way as was her good man. She spoke more than he. This was to her credit. As she said, "Somebody must say something—yes, even if it is nonsense." On the other hand, her remarks had sometimes too many personalities in them. She would sometimes say to herself so loudly that Elvidge overheard it, "An hour gone and nothing said. What a mercy it is, in lonely evenings, that clocks were made to tick." She would also sometimes try to explain to the cat what her feelings were. And when Elvidge heard these revelations he did not always enjoy them. She would get so angry with him that at times, when he was on his favorite seat on the outside window-sill, she would speak to him with her knitting-needles in her mouth, so that he had to turn quite round to hear what she said. And she took care that he did not hear it till she had said it three times.

In addition to all these annoying things, Elvidge admired so many things, and did not always include her evening frock. He admired so many people, and did not always put her in the introduction of his speech. Elvidge was young at this time, and had not learned that a wife is that sort of flower which should have a vase all to itself.

Now, Mrs. Elvidge discovered these things in the very first month of their married life. And for the first year of that married life there was a good deal of unrest in their relations. Not but what they were happy—very happy. And not that it lasted for ever. A year put it all right. But during that year unrest cannot be denied.

The cause of the unrest was not these little faults. These little faults were merely incidents. There might have been perfect rest in spite of them. But the fact is, that during that first year she was trying to mend him. And, at that very time, he was trying in his mild way to mend her. And neither knew the aim and purpose of the other. The result was that there was no patient in that house; but there were two doctors.—David Donald.

### A Story.

"One day," said a storyteller, "at the close of a hot day, Adam was returning with his hoe on his shoulder from a hard day's labor to his humble cottage. Maybe it was a cave. That don't matter, for it was a humble abode. Young Cain was running ahead, boylike, throwing rocks at the birds. Suddenly they came upon a beautiful garden.

"O, father," said Cain, "look at that beautiful garden. I wish we could live there."

"We did live in that garden," said Adam regretfully, "until your mother ate us out of house and home."

"Your last employer give you a reference?"

"Yes, but it doesn't seem to be any good."

"What did he say?"

"He said I was one of the best men his firm had ever turned out."—London Telegraph.

## The Family Altar.

J. C. F. P.

MONDAY.

My yoke is easy, and my burden is light.—Matt. 11: 30.

It is said that the late Dr. A. H. Charteris delighted to make known the counsel given to him by his father, when nearing the end: "Perhaps mindful of a kind of preaching that magnified and harshly interpreted the terror of the Lord, while it failed adequately to mirror forth the kindness of his mercy, the old man said, 'Make it easy for them, Archie.' The schoolmaster of Wamphray was echoing words about the easy yoke and the light burden."

Reading—Matt. 11.

TUESDAY.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.—Matt. 12: 20.

"He'll never quench the smoking flax,

But raise it to a flame;

The bruised reed he never breaks,

Nor scorns the meanest name."

Reading—Matt. 12: 1-23.

WEDNESDAY.

Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven.—Matt. 12: 31.

This verse should be considered in connection with that which asserts that the Pharisees accused Christ with casting out devils "by Beelzebub, the prince of the devils." Other sins, though heinous, may be pardoned, but this, the attributing of our Lord's miracles to Satan's agency, would never be forgiven.

Reading—Matt. 12: 24-50.

THURSDAY.

And as he sowed, some seeds fell by the wayside, and the birds came and devoured them.—Matt. 13: 4.

"The motto inscribed by Canon Barnett above a mantelpiece in the Warden's house at Toynbee Hall was, 'Fear not to sow because of the birds.'"

Reading—Matt. 13: 1-30.

FRIDAY.

The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls.—Matt. 13: 45.

"Bunyan suggests that the Valley of Humiliation is a place where pearls are found. 'In this valley our Lord formerly had his countryhouse; he loved much to be here. He loved also to walk in these meadows, and he found the air was pleasant. . . . This is a valley that nobody walks in but those that love a pilgrim's life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him into a brisk encounter, yet I must tell you that in former times men have met with angels here have found pearls here, and have in this place found the words of life.'"

Reading—Matt. 13: 31-58.

SATURDAY.

He gave the loaves to the disciples, and the disciples to the multitudes.—Matt. 14: 19.

"The gospel by our Saviour blessed

Doth efficacious prove,

The loaves a thousand-fold increased

Communicate his love;

We banquet on the heavenly bread.

When Christ himself imparts,

By his disciples' hand conveyed

To all believing hearts."

Reading—Matt. 14: 1-21.

SUNDAY.

Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.—Matt. 14: 27.

Dr. Illingworth writes of a grave "in an Alpine village of one who died upon the Riffelhorn, and it is marked with the inscription, 'It is I, be not afraid.'" Many millions in times of peril have heard that word of comfort.

Reading—Matt. 14: 22-36.

# Prayer Meeting Topic.

June 16.

## The Message of Micah.

(Micah 7: 18-20.)

F. J. SIVVER, B.A.

Concerning the time and the occasion of Micah's prophecy, Dr. Jas. Hastings has the following eloquent paragraph: "Some time in the reign of Hezekiah, when the kingdom of Judah was still inviolate, but shivering to the shock of the fall of Samaria, and probably while Sargon the destroyer was pushing his way past Judah to meet Egypt at Raphia, Micah, standing in the sight of the Assyrian march, attacked the sins of his people and prophesied their speedy overthrow beneath the same flood of war. The exact date was probably 720-719 B.C. Amos had been silent thirty years, Hosea hardly fifteen; Isaiah was in the midway of his career."

### MICAH THE MAN.

Micah was "a man of the people," a democrat with big sympathies for the oppressed peasantry of his time. Born in the little town of Moresheth, a dependency of Gath in the maritime plain, whilst he lacked the finished eloquence of Isaiah, his contemporary, he made up for it in the boldness and directness of his speech.

### MICAH'S MESSAGE.

(1) *Denunciation and Destruction.*—The prophet begins by describing God's coming judgment upon Israel and Judah, because of their transgressions which centre in the capitals, Samaria and Jerusalem. "The mountains shall be melted under him, and the valleys shall be cleft as wax before the fire." In strong terms he condemned the social evils rife in the cities: "they covet fields and seize them; and houses and take them away." So cruel was the heartless oppression of the poor that he likens it to the cannibalism of the barbarous heathen: "who pluck off the skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and slay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron." Because of this Jerusalem "shall become heaps" and "be plowed as a field." But Micah's severity was shot through with sympathy. "For this will I wail and howl, I will go stripped and naked."

(2) *Restoration and Righteousness.*—Zion is to have greater glory than ever, for she is to become the centre from which shall go forth the everlasting gospel to the whole world. "For the law shall go forth out of Zion, and the word of the Lord from Jerusalem." Out of Bethlehem, little among the thousands of Judah, shall come forth the Messiah, "who shall be great unto the ends of the earth." As a climax to the picture there is the fair vision of universal peace when "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

### MICAH'S PERSONAL EXPERIENCE.

The most characteristic feature of Micah's preaching and that which makes it so powerful is the experimental note. We catch it in that great apostrophe of his which begins, "Who is a God like unto thee?" Says Dr. Alex. Whyte, "Micah begins to speak to the people but forgets the people in the presence of God, and his glorious grace, and so his message begins with a doxology and finishes with a cry of wonder at the great grace of God. For whilst it is not in the text, yet I am sure it is true, that when Micah asked "Who is a God like unto thee?" he asked also, "And who is a sinner like unto me?" No man is ever amazed at the grace of God, who is not first of all confounded by his own sin. It is this experimental note that gives Micah's message its freshness and its force, for there is an everlasting freshness about the sinful heart and an everlasting freshness in the gospel of God's grace."

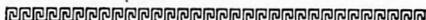
TOPIC FOR JUNE 23.—THE LIVING Word.—Heb. 4: 6-13.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## A Phenomenal Growth.

On a recent Lord's day afternoon the Victorian organiser visited the Bible School at Thornbury. Talk about young life! From end to end the large building was packed with boys and girls, while the kindergarten hall had almost a hundred little people in it. The superintendent, Bro. H. Swain, was very much like the old woman who lived in a shoe, his trouble being lack of accommodation. Already two of the senior classes meet in private houses, while the young men's Bible Class has ceased to meet because there is no room available. The lack of accommodation is not due to lack of interest on the part of the church, but rather to the phenomenal growth that has characterised this school. From a small beginning about five years ago, it has steadily increased until on Sunday afternoon, May 31, the actual attendance was 332. The church has under consideration the erection of a new building, and we certainly hope that this may soon be done that the great opportunity which presents itself for work among the young people may be seized and utilised to the full.



"There is no chance, no destiny, no fate  
Can circumvent, or hinder or control  
The firm resolve of a determined soul.  
Gifts count for little; will, alone is great.  
No man can place a limit on thy strength;  
All heights are thine, if thou wilt but believe  
In thy Creator and thyself. At length  
Some feet must tread all heights now unattained.  
Why not thine own? Press on. Achieve."  
—Wilcox.



## A Fine Record.

Prahran Bible School has just concluded its anniversary gatherings. The meetings were as usual large and enthusiastic. The scholars sang splendidly under the direction of Bro. Chipperfield. Prahran has not only a fine number of boys and girls, but a large body of young people. During the year thirty members of the school attended the full fifty-two Sundays. The anniversary celebrations were concluded by a concert held in the Masonic Hall, Prahran. The attendance was especially large, and the programme enjoyed by all. Both church and school are looking forward with anticipation to the coming of their preacher, Bro. A. W. Connor.

## B.P. and "Coffin Nails."

Every boy scout idolises B.P. He is the hero of scout land as the hero of Mafeking.  
"This is what Baden Powell says about smoking—  
"When I was a boy I used to smoke like anything, because I thought I was a man who could do so without being sick. But I soon found out I was a big fool.  
"When I began rifle shooting I had to give up tobacco to have a keen sight and steady nerves."  
Men at the top of the sports list, Grace the cricketer, Hanlon the sculler, Weston the walker, Selous the lion-hunter, and Burnard the great scout, were non-smokers.  
When, during the siege of Mafeking, the older soldiers had used all their tobacco, many of them had become useless—so much had they become slaves of their pipes—the younger men, almost boys, who could do without, came forward and did excellent work for their country.  
All boys should be scouts in civil life if not as soldiers, with all their senses of sight and smell and taste and touch and hearing perfect.  
To that end let them do without tobacco and intoxicating liquor, and thus prove they have a manly spirit.

## A Winner of Scholarships.

Among the many bright boys of our Bible Schools must be numbered Clifford Menhennit, of Moreland. During 1925 the following scholarships were won by Clifford: Government Junior, first in University High School; Working Men's College, Commercial Branch, a half and a whole; Working Men's College, Engineering, full scholarship; Bradshaw's and Zercho's Business Colleges, a half-scholarship at each; Central Business College, dux of the school and winner of Waxman prize. Clifford has certainly done well, and we wish for him further successes, and above all, may he grow into that kind of man that God needs in the world of to-day.

## Annual Examination.

As this event draws near we receive many inquiries as to how best to prepare for it. Methods, of course, differ. Here is one that has proved very helpful. The instructor draws out a fairly exhaustive list of questions on each lesson, each question being followed by the answer. These are given to the students who are expected to memorise them. This plan may not meet every contingency, but it will go a long way toward preparing scholars for the test. Let us once again urge all students to devote special attention to the portions of Scripture set for each lesson. This is especially necessary in the junior grades. Students in the higher grades should be ready to answer questions on geographical features covered by the lessons, while in all Teachers' Divisions students must be prepared for questions concerning the teaching of the lesson material. Let fear of failure deter none. To secure a prize it is necessary to do good work, but it is encouraging to remember that 50 per cent. of marks gained means a pass.

## The School Spirit.

No real Sunday School just happens. Its organisation and its administration must be planned. The really efficient Sunday Schools have been built up by busy men and women, who have taken time from other duties to read, study, visit, labor and pray in order that the work might be well done. They have considered the Sunday School worthy of large investment of time, thought and physical energy. They have given freely of themselves, and they have succeeded in persuading others to do the same. The successful Sunday School is not a one-man institution. It is built up and maintained by the co-operation of preacher, superintendent, teachers and pupils. It is not made in a week, nor in a single year. It is the result of a process of growth extending through years.  
The Sunday School should hold such a place in the affections of all its members that they will talk about it, wear its emblems, praise its work, and constantly invite others to its sessions. The development of such a school spirit depends upon the officers and teachers. It cannot be cultivated merely by exhortation. It will grow as the school enters into the life of the pupil, commands his interests, proves its care for his welfare, inspires and enthralls him. The spirit of loyalty and enthusiasm is contagious; if the leaders possess it, it will be communicated to the pupils. If the leaders are discouraged and pessimistic, or critical and fault-finding, given to scolding, the pupils will share this spirit. If officers and teachers have high ideals and are cheerful and optimistic, if they take the pupils into their confidence and make them feel that they believe in them and rely upon them, using every possible opportunity to give sincere praise, all will soon be found talking with pride of "our" school, and working energetically for it.

## Foreign Missions.

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

Continue in Prayer for the Work,  
and a Sacrificial Offering  
on LORD'S DAY, JULY 4.

### News from Dr. Ray Killmier.

"Would you please pass on our very grateful thanks to all who sent goods to China per Mr. H. A. G. Clark and Miss Ludbrook. We have endeavored to write our thanks to all whose names we know. There were others unknown, and some we may have overlooked. Please let them know we thank them very much indeed.

"I am glad to be able to report all the missionaries in good health. Mr. Anderson's furlough will come none too soon for him. He is in need of a thorough change. Mrs. Anderson is in excellent health. Neville, for a day or two, had a touch of influenza. I have fortunately escaped so far. I hope this does not sound like boasting. 'Let not him that hopeth he hath an immunity, boast as one who indubitably hath.'

"I have just sat for my third language examination. I did the first paper. I have worked on this examination pretty consistently through the winter. It covers a fair amount of ground, a large section of the Mandarin Primer, the life of Hudson Taylor in Chinese, the second half of the Pilgrim's Progress in Chinese, a large portion of the Sacred Edict (a Chinese classic), Genesis, and from Romans to Hebrews in Chinese, a Catechism and a Tract, and write a certain number of Chinese characters. That is the written part. In the oral several texts must be recited from memory, and several portions picked by the examiner anywhere in Genesis or the New Testament from Romans to Hebrews must be read to the examiners, and the candidate must hold a fifteen minutes' conversation with a Chinese in the examiner's presence." (As previously announced, Dr. Killmier was quite successful; he obtained 98 per cent. of marks.)

In a later letter dated April 5, Dr. Killmier writes:—"We are all well at the present. The weather is very kind to us. Usually at this time in other years it has been quite hot and dry, continually becoming hotter until about June when the rains begin. But this year we have been having frequent rains, and it is not so hot.

"The schools have opened. We have fewer scholars this year owing to the anti-foreign troubles. It is the continual arrival of news, true and unfounded, from other parts which keeps the thing in the minds of the students here. In Hueichow, I am sure, it would very soon be forgotten but for this.

"The dispensary is still well patronised. During the month we were able to cure a very bad sinus in the side of a woman of high class. She is the sister of the military official here, and had had it treated unavailingly for five months by Chinese doctors. She was very grateful, and showed much interest in the religion of Christianity, of which she previously knew nothing whatever. She was continually asking questions of us about the doctrine. Of course, these higher class people are extremely hard to win over to associate in a church with lower classes and coolies, but a little knowledge of Christ in high-class places can do nothing but good.

"We have, by means of those books so kindly sent by Sir Joseph Verco, been able to follow the latest developments of spinal anaesthesia, and have used it lately in several cases with gratifying results. It is of very great value in a place like this to use in place of general anaesthesia. It relieves me from all worry in the oversight of the anaesthetist, and allows Gladys, who otherwise

would be engaged in giving the anæsthetic, to be free to assist in the operative procedure. Testing these methods in an isolated place like Hueichow has many problems which the same procedure at home would not have.

"We have not yet obtained the ground for the hospital. The delay is because we are trying, through our middlemen, to buy some ground adjacent to make the land of sufficient size for our purposes, and also to make the boundary straight. If we are successful we shall have a piece of land about four acres in extent.

"Medical report for February and March, 1926:—Dressings, 111; Re-treatments, 172; New Cases, 106; Operations, 10; Opium poisoning, 12; Fees Received, \$39.90."



This little nurse went with Miss Vawser Blake to the hospital, and remained there as her nurse during her illness. Her name is Malan Londhi. She was baptised recently with Miss Nancy Watson. The photograph was taken outside Miss Blake's room at St. Margaret's Hospital, Poona.

### Jottings from India.

When Misses Nellie Morris and Edna Vawser arrived at Shrigonda the girls, numbering about 99, including about 8 babies, were all arranged in the yard to be introduced. At about 5.30 there was a welcome meeting in the chapel, where they were each presented with a small bunch of flowers. As there are very few flowers there, they had to dispense with the garlands.

One night three of the orphan girls were bitten by scorpions; these give great pain and cramps in the legs, so the new missionaries had to assist in rubbing them to give relief.

The next night the girls killed a centipede six inches long. "Notwithstanding these things," Nellie says, "we like Shrigonda very much." She sends her kindest regards to everyone, and wishes to be remembered in prayer by all.

When the Misses Ashwood arrived at Baramati at the end of that week, the boys had made two beautiful garlands out of puffed rice, cloves, nutmegs and a few beads.

Miss Nellie Morris says emphatically that in all their journey they met no natives that approached those on our own stations for cleanliness.

Miss Queenie Ashwood in a letter to Mrs. Morris writes:—

"We saw Nellie and Edna after their visit to Shrigonda, and they were in high spirits. May and I went to Shrigonda the same night as the trio stayed in Poona on their way to Mahabaleshwar. The Shrigonda orphanage and bungalow were a pleasant surprise to us. The house is very nice, and we like the room the girls were to occupy. It is nice and clean. They have a bathroom to this, containing a portable tub which stands in a cemented square provided with a groove for drainage which leads outside. Water is supplied in a large pitcher and baled out as required. The bathroom leads into the bedroom, and the bedroom opens out on to a wide verandah, where the girls intend to sleep.

"Insects are apt to crawl into one's bedroom, but I think most people keep a lantern burning all night so that in getting out of bed you don't walk on a scorpion.

"We saw a mark on the wall where Edna had settled a big cockroach the night before, but we had no excitement with insects the night we were there. The insects were probably just welcoming Edna and Nell as new residents.

"The girls' Orphanage is about five miles from the railway station, and seems more secluded from the town of Shrigonda than does the Baramati compound. They are sinking a well at the orphanage, which will assure their water supply if things turn out as they expect.

"The orphans are a jolly lot of girls, and the older ones wear white saris on special occasions and look very nice in them. The orphan babies are a handful for Miss Cameron, and I am sure she gives them a mother's care, even bringing ailing ones into her bedroom to look after at night-time. I think the girls will be very happy with Miss Cameron, who is doing a splendid work there.

"Mr. Watson lives on the same compound on which the orphanage is built, and has a motor-car, which we rode in from Pimpri, which is the nearest railway station to Shrigonda, and is about five miles away. We went back in a bullock-tongue. I can't say I like that mode of travel. One gets jolted very much, and is occupied holding oneself in all the while.

"We liked all the folks at Baramati very much, and they treated us royally. They turned out in full force at the station to meet us, and the Indian women put garlands of flowers round our necks, and we did a terrible lot of hand-shaking all round. They held a special meeting later in the day, where we were presented with more necklaces, this time of cloves, nutmegs, cinnamon, etc., and May's had a lot of puffed rice mixed in hers. They are very sweet smelling, and will probably last for ages. They presented us with two addresses of welcome, and May responded for both of us.

"Miss Blake is getting on slowly. She feels the changes in the weather very much, and is going to the hills with the Coventrys at the end of this month.

"On our way to Agra we stopped off for two days at Harda. Miss Mary Thompson gave us a warm welcome. We were introduced to a crowd of folks, and listened to a sermon in Hindi on Sunday; the previous Sunday we were at Baramati and the sermon was in Marathi, so we are hoping to hear something we will understand next Sunday, as we hope to be in Srinagar in the Province of Kashmir then."

The annual Foreign Mission issue of the "Christian" will appear next week. Watch for it.

**£6 A YEAR**  
will Feed, Clothe, Educate and  
Christianise one of India's Babies.

# Here and There.

The Victorian Sisters' General Dorcas will hold their monthly meeting for work on Wednesday next, June 16, at Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters welcome.

Work for the second term has begun at the College of the Bible. Good results were obtained at the first terminal examinations. On another page we print the Honors List.

On Wednesday morning we received the following telegram from Western Australia:—"Continued adverse weather Cottesloe, yet wonderful blessings Hinrichsen-Brooker mission; thirty confessions for week, total seventy.—Thomson."

There were great Sunday School anniversary services at Coburg, Vic., last Lord's day. It was also the opening of Bro. H. A. Saunders' ministry. Ten from the school responded to the gospel invitation.

After three years of very happy service with the church in Swanston-st., Melbourne, Bro. J. E. Shipway is concluding his ministry shortly. He will not be leaving the State, as he has accepted a three years' engagement with the Carnegie church.

In preparation for the offering for our work in the regions beyond, our next issue will be a special Foreign Mission number. This number will be larger than usual and will be profusely illustrated. It would be well if the paper were introduced into the homes of all our members.

At this time of the year the Austral sends accounts to all who have the "Christian" posted direct from the office. Agents will receive statements in July. It will help greatly if all will pay amounts due to June 30. Those who have paid to the end of the year are specially thanked.

By an overwhelming vote, the Australian Methodist Conference held at Brisbane decided against the holding of dances in church halls or buildings. This decision will commend itself, we presume, to practically all of our readers. It has given rise to an amazing amount of newspaper discussion and a varied expression of views—some of it wise.

Bren. W. C. Craigie and J. McG. Abercrombie have been re-appointed chairman and secretary respectively of our Victorian Advisory Board for this year. The Board exists for the purpose of helping churches desiring advice in the selection of preachers, and preachers seeking a change of field. Communications should be sent to the secretary, 23 Rose-st., Ivanhoe; phone, Ivanhoe 281.

Our Federal Secretary writes:—"If those going to Perth for the Federal Conference intend staying with friends, or to otherwise provide for themselves, it is still necessary for them to register with the Federal Secretary, 119 Aberdeen-st., Perth. If this is not done, they may be overlooked at the Conference functions, and they will be to blame themselves. Perth brethren hear of many going of which they have no official knowledge. Please do things 'decently and in order,' and register with the secretary."

L. Larsen writes as follows from Queensland:—"It was the writer's pleasure to spend two Sundays, May 16 and 23, in this large and growing district. Kingaroy has a beautiful little building almost in the centre of the town. At present there are only three members in the centre. In order to attend the meetings, others came a distance of 9, 12 and 14 miles, morning and night. While in the district I travelled over 200 miles, made 25 calls, and preached 8 times. Arrangements are being made for a preacher to visit the brethren once in five or six weeks. I hope the day is not far off when some big effort will be made to place a strong man in this large and growing field."

Registrations for the Federal Conference are being made from all the States, but the preachers are finding it hard to meet the cost of the trip. It would be a gracious thing, and profitable, for the churches to give this trip to their preachers.

At the Victorian Conference Home Mission demonstration, a large number of monetary promises were made. These were to be redeemed within two months, and most of the promises have already been met. The Committee will be grateful if others who made promises will forward the money just as early as possible.

At the beginning of the month Bro. A. J. Fisher commenced work at Warrnambool, Vic. For a long time past this church has been served by visiting students. It is felt that a very special effort must now be made to build up the work, and the church and Home Missionary Committee are uniting to this end. Later it is hoped to have a tent mission in the town.

## Canberra.

### *The Work Must Commence There Soon.*

Crowns required to open up the work, 12,000  
Crowns received to date, 260.  
Crowns still required, 11,740.

Has yours been sent yet? It is needed, and needed quickly. You need not restrict your gift to one Crown, or even two. The larger the gift the better. But let every member have a part if only to the extent of one Crown. Send to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.; H. G. Harward, 242 Pitt-st., Sydney, N.S.W.; A. G. Saunders, 122 McIlwraith-st., North Carlton, Vic.; or F. T. Stubbin, Boonah, Qld.; but don't delay.

The States have contributed Crowns as follows:—

Victoria . . . . .	122
New South Wales . . . . .	51
South Australia . . . . .	40½
Western Australia . . . . .	33½
Tasmania . . . . .	7
Queensland . . . . .	6

Those who intend attending the Federal Conference in Perth, W.A., in October should register early on the proper form, which can be obtained from the various State Home Missionary offices or direct from Thos. Hagger, 119 Aberdeen-st., Perth. Early registration will make the work at the Perth end lighter, and will give more satisfactory results to the delegates. It will be necessary to book one month before the late of leaving, or earlier if the railway booking office will do it, so that accommodation may be reserved on the train.

"Not only in China is there trouble and upheaval. India is having its troubles, also. Many," says the "British Weekly," "have been killed and wounded in Calcutta and elsewhere, during serious riots caused by conflicts between Hindus and Moslems. The riots in Calcutta itself are described as the "most serious in modern times," and only the most stringent official measures have served to relieve an ugly situation. Although not apparently connected with the change of Viceroy, these troubles have coincided with Lord Irwin's arrival in India as successor to Lord Reading, who is now on his way home. The last Viceroy's term of office was marked by many problems, numerous and grave in character, and a number of these have yet to be solved. Lord Irwin will need more than human counsel and upholding to guide the ship of State safely through the troubled waters ahead."

## South Australian Sisters' Auxiliary.

There was a good attendance on June 3 at the F.M. rally, 40 delegates and 4 superintendents responding to the roll-call.

It was notified that Hindmarsh, Croydon, Prospect and Forestville were the churches to provide literature this month.

Mrs. Black had charge of the devotional session, and gave a most impressive talk on "Communion and Service."

Mrs. Messent presided over the next session, and it was our pleasure to listen to thrilling addresses from two lady missionaries—Miss Russell and Miss Parsons.

A collection totalled £3/11/10.

Before the meeting closed Mr. G. T. Walden made a few remarks, urging the privilege of giving to support such noble work as we had heard of, and hoping forthcoming F.M. collection would be a record one.

Mrs. Collins handed in the following Home Mission report:—In March received £5 from Mrs. Storer. In April received £3/13/3. In May, £6/11/1. From Northern Sisters' Conference, £8/18/9, and in June the sum of £3/6/9.

Mrs. McNicoll is to be leader of next devotional session.—V. B. Thompson, 12 Kintore-st., Mile End, S.A.

## College of the Bible.

The Board of Management desires to acknowledge, with thanks, the receipt of the following amounts during April and May:—

Churches—Annual Offering—

N.Z.—Nelson, £10; Dominion-rd., Auckland, 15/6; Ponsonby-rd., Auckland, £3/14/2; Tadmor, £1; Mataura, £2/13/6.

N.S.W.—Mosman, 6/9; Hornsby, 19/-; Paddington, £1/6/6.

S.A.—Lochiel, 10/-; Prospect (add.), £2; Malala, £1.

Qld.—Maryborough (special), £1; Tannymorel, £5; Bundaberg Bible School, 12/-.

Duplex Envelopes—

Vic.—Bendigo, 5/2.

S.A.—North Adelaide, 3/3.

Special Offering, Queensland Conference, £2/6/6.

Individual Gifts—

Queensland.—A. J. Fisher, 10/-; Anonymous, Albion, 2/-; Mrs. F. Enchelmaier, 10/-; E. Snow, £1; J. H. Asmus, £1/10/-; Mr. and Mrs. A. C. Walk, 10/-; Mrs. J. H. Asmus, £1; A. H. Wissmann, 10/-; Mrs. F. Deoberitz, 2/6; Miss A. C. Wissmann, £1/4/-; Mrs. B. B. Cross, 2/-; "Friends," Bundaberg, 10/-; E. Trudgian, 10/-; C. S. Trudgian, 10/-; Mrs. L. Colvin, £1; R. Pieper, 10/-; Alex. Pieper, 5/-; Miss M. Pieper, 2/6; R. W. Schneider, 5/-; Adolph Pieper, 5/-; G. Drury, 2/-; H. L. Niebling, 2/-; Mr. and Mrs. T. F. Stubbin, £2/10/-; F. Hinrichsen, £5; W. Sellars, £1; Alht. Hinrichsen, £1; H. W. Hermann, £5; H. H. King, £1; Mrs. Larsen, 10/-; Mrs. K. Browne, £1/1/-; T. A. Simpson, £3/3/-; H. H. Saunders, £2/2/-; Miss E. Bailey, £1/1/-; A. Sutherland, £1; Mr. and Mrs. W. H. Peters, £1; Miss Skerman, £5; R. J. Browning, 10/-; T. Geraghty, £1.

S.A.—G. W. Halliday, 10/-; Jas. McGregor, £1/10/-; Mrs. F. Charlick, £2/2/-; A. Glastonbury, £1; Mrs. A. Glastonbury, 5/-; A. E. Caudle, 5/-; J. E. Pearce, £1; Miss L. Creer, 5/-.

N.S.W.—A. Allen, £1; Miss E. Larcombe, 5/-; H. E. Tewksbury, 10/-; Mrs. Beveridge, 3/-; Mrs. W. Coote, 3/-.

N.Z.—Miss C. Winter, £1.

Total, £86/9/4.

W. C. Craigie, Treasurer.  
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# Official Census of U.S.A. Churches for 1925.

H. K. Carroll, LL.D., in the "Christian Herald" printed his annual statement regarding the churches as follows:—

Quite appropriately at Easter time, the festival by common consent set apart for the reception of new members, come the churches bringing an ample harvest of sheaves. First repairing all losses by death, expulsion, withdrawal, etc., these gains show an increase of more than 800,000, the largest for several years.

The Roman bodies, including the oldest Christian organisation, which claims St. Peter as its first Pope, has a smaller increase than usual. Two things ought to be mentioned in explanation: the restriction of immigration from countries which are strongly catholic, as Italy, Spain and other European nations and Latin American countries to the South of the United States; second, returns do not come in from arch-dioceses and dioceses annually, but in some notable cases only at long intervals. Boston has not sent in a

that these bodies may not be represented by figures of 1924 instead of 1925, has estimated the returns for 1925 by taking the average gain of the last three preceding years, and adding it as the probable gain of 1925, perhaps the fairest thing to do in the absence of actual returns. He is given to understand that returns for the Southern Convention for 1926 will be ready for distribution in January, 1927, which would be most satisfactory to all concerned.

The only other case where the compiler has been compelled to substitute an estimate for unobtainable actual returns is the Congregational denomination, which has had a healthy growth for the past few years. The estimated increase for 1925 is added to by the union of the denomination with the Evangelical Protestant body, formerly German, whose centres of strength have been largely Pittsburgh and Cincinnati.

It will be noticed that the largest gain of the year is not by the Roman Catholic as usual, but by the Methodist group.

The confusion arising from litigation over the control of property of the Russian Orthodox church in this country has made it impossible to get late returns from that body, and also of other closely related Oriental bodies. One denomination, the Evangelical Protestant (formerly German) has been consolidated, reducing the number

of denominations by one, which will probably be increased by a merging among the Lutherans, now in process, which will lessen the present number by two more. On the other hand, a division is reported in the Church of Christ Scientist which adds one.

Attention is called to the fact that there is an actual increase in the number of churches of 166, in place of the actual decrease of twelve, returned in 1924, which was the first in our history, if my memory is correct. Losses of churches are not necessarily an indication of failing Christianity. They are due largely to changes in populations in country places and cities. The active church must follow the people. Moreover, the spirit of comity among denominations merges in overchurched communities, and growing bodies consolidate wherever possible.

The number of ministers shows an encouraging gain. As laborers in the vineyard fall or reach the limit of useful service, younger men take their places and carry forward the work. The net gain in 1925 was 2,066. Since the beginning of 1920 the increase has been from 194,047 to 216,078, or 22,031 in the six years, an average of 3,672 annually, which cannot be reckoned as discouraging.

Annual reports of the United Stewardship Council show an income for current expenses and benevolences for two dozen or more of the larger denominations, being a gradual rising. The grand total for 1925 is \$463,871,678—all voluntary contributions. This, too, is far from discouraging.

## Membership Gains for 1925 in Numerical Order.

Groups	Members added in 1925	Present Membership.
Catholic Western	203,990	16,156,914
Methodist	220,183	8,920,190
Baptist	104,396	8,397,914
Presbyterian	61,520	2,561,986
Lutheran	42,485	2,546,127
Disciples of Christ	90,493	1,759,399
Eastern, Orthodox	2,980	729,630
Latter-Day Saints	1,416	625,160
Reformed	8,319	540,987
United Brethren in Christ	6,853	411,956
Brethren (Dunkards)	6,273	150,160
Adventist	4,925	149,092
Friends, decrease	549	115,528
Mennonites	—	85,639
Scandinavian Evangl	—	42,758
Moravian	1,002	27,804
Pentecostal	—	18,641
<b>Totals</b>	<b>753,656</b>	<b>43,239,885</b>

new report for the last fifteen years. Even New York, the greatest of all, does not furnish returns annually. As the footnotes always show, our tables try to present probable communicants for this church as the U. S. census used to do. These figures are obtained by deducting 15 per cent. from Catholic population, for unconfirmed children and others not admitted to the communion. The returns are from the Official Catholic Directory.

A striking fact is shown by the foregoing list of seventeen groups, namely, that they comprise a membership of over 43,000,000 gathered in a hundred denominations, leaving a hundred bodies or more to make up the remainder of the total strength, or 3,645,871, and that the churches listed in the table largely monopolise the gains, having all but 53,609, illustrating the fact that divisions do not make for prosperity, at least not without a plentiful sprinkling of very large ones.

The large Baptist total of 8,398,000 communicants is made up chiefly of the great Conventions: the Northern, the Southern and National. The last consists of colored people, and is the largest colored organisation in the United States. The Southern Convention is by far the largest body in the South, and is characterised by vigorous growth. The Northern Convention, the oldest of the three, is also making good progress. The Negro organisation or organisations—there are two of them—suffered in recent years by the heavy migration of colored families to Northern cities. The most recent official returns for these three Baptist bodies are for 1924, and are given in the American Baptist Year Book, which was published in mid-December, 1925. The compiler,

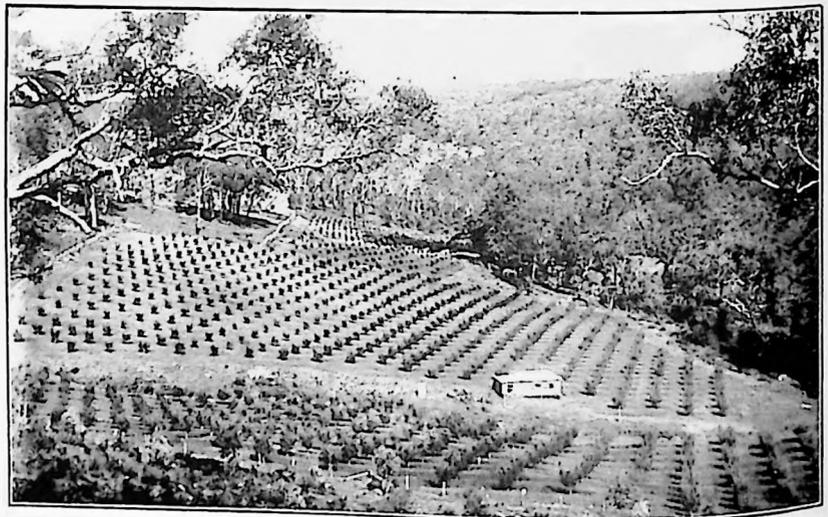
# The Orchards in the Hills.

Albany Bell.

From the remarks of visitors from the East the early impression apparently still lingers that the Western State is still a land of sand, sin and sorrow, and they express considerable surprise when ocular demonstration dissipates that impression. The orchards in the hills along the coast line and the excellence of the fruit produced in them help us considerably in this respect, and I hope interstate visitors will allow a few days in their plans to see something of the potentialities of the Western State. I remember Bro. Walden on his first visit ransacking the Adelaide shops for their best fruit as a special treat to his friends here, and he was rather chagrined on landing to find superior qualities of all varieties displayed in the local fruit shop. To visit an orchard set amongst the stately and beautiful

Jarrah or Karri forests always reminds me of Paul's words to Corinthian Christians, "Ye are God's husbandry," the only reason for both being the production of fruit. The civilisation of Greece was admirable and beautiful from the natural point of view, but the "fruits of the spirit" were the justification for establishing the insignificant little body in the great and wonderful city of Corinth.

Of course, in describing our orchards it behoves us Westerners to speak with becoming modesty as the Cinderella State (still in the kitchen of primary products economically), but I may be allowed to mention that for many years Western Australian apples have consistently topped the London market, which is the undeniable crucible for determining quality and value, and one of



A West Australian Orchard. The Federal Conference of Churches of Christ is to be held in W.A. in October next.

our apple orchards of 50 acres holds the record for quantity of production per tree for Australia. Apples are successfully grown on a stretch of 300 miles down to Albany district.

Western Australian grapes are also justly famed as world winners, and "Belhus" orchard of 70 acres of table grapes, 10 miles from Perth, is, I believe, the largest in its class in Australia, and for many years has been exporting grapes to London, thus leading the way in which the Eastern States are now attempting to follow. While the other great staple fruit, oranges, are successfully grown from above Geraldton in the north to Harvey in the south-west, a distance of 400 miles, and all other varieties of fruit, passion, apricots, peaches, etc., grow prolifically over a similar range.

Western Australia because of her equable, even climate and regular moderate rainfall is destined to be the California of Australia, and will in time come into its own as a fruit-exporting country, and in the glory of the harvest home will open the veins of wealth and health through which prosperity and happiness will flow to her population, provided as with all peoples that her soil is cultivated as assiduously as her orchards and fields. "May she prosper and be in health even as her soul prospers." Brethren, the better part is up to us.

### Go and Preach Them.

A. W. Tucker.

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned." —Mark 16: 15-16.

When the Founder of Christianity had completed his great work on the earth, and was about to return to the heaven from which he came, he left these and other kindred truths as the great moral machinery by which his kingdom was to be established. He had accomplished all that was necessary to be done by his incarnation and death, and it only remained for him to give directions to his followers for the wise and successful conduct of this great enterprise in all future time. It is a beautiful view which here presents itself. It was his last direction; it is all he had to utter for the guidance of future ages. And what was it that he uttered? "Go ye into all the world and preach the gospel to every creature."

The instrumentality on which he relied for the progressive renovation of the world was no other than the truths of the gospel. He knew how unwelcome they were and would be to the heart of man; but his language was, Go and preach them. He knew that the "heathen would rage, and the people imagine a vain thing"; he knew these truths would be "despised and rejected by men"; a "stone of stumbling and a rock of offence." Still this was his language. Go and preach them. He knew that they would "be a sign that shall be spoken against; that the thoughts of many hearts might be revealed"; he knew that they would be "seen and hated"—"hated without a cause"—but his only direction was, Go and preach them. He knew that they would encounter the sophisms of unbelief, the contempt and scorn, the unrelenting hostility, and the infuriate rage of a world that lieth in wickedness; but he did not modify the injunction, Go and preach them.

He knew that different ages of the world, and different communities, would express their hostility to them in different forms. He knew that they would be subject to a chilling neglect and indifference, and a disheartening formality and worldliness; and he knew also that there would be seasons when hatred would be added to indifference, indignity to hatred; when persecution would erect her gibbet, set up her rack, and light her fires; yet Go and preach them was his unaltered command.

But because he knew these things, he did not leave them to prosecute the work alone, and although he altered not, relaxed not the command, Go and preach, he superadded the promise, "Lo, I am with you always, even to the end of the world."

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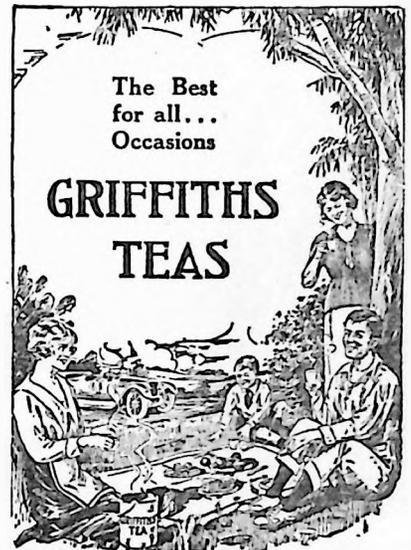
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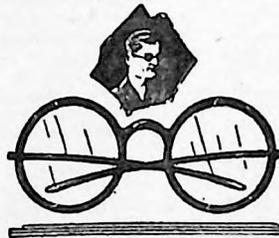
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## News of the Churches.

### Tasmania.

Good meetings at Ulverstone on Sunday, May 30. Bro. N. J. Warmbrunn exhorted the church, and Bro. E. C. Hardstaff preached the gospel, when a lad confessed Christ. Bro. W. H. Nightingale immersed three young people on June 5.

Launceston Y.P.S.C.E. has decided to include a C.E. Band of Hope in the regular syllabus work. Bro. H. V. Stevens was elected president of the J.S.C.E. On May 30 Bro. Hodgson, of Invermay, exchanged with Bro. Noble, and delivered a good exhortation. Bro. N. G. Noble has accepted the superintendency of the Bible School. At 4 p.m. Bro. R. Tole greatly cheered a fine meeting at the Old People's Home with a message on "Jesus Wept." At the close of Bro. Noble's gospel message on "Divine 'Buts,'" two men and two women confessed Christ. A Margaret-st. branch church and school are to be organised at Prospect early in June. Sister Mrs. Sing has been received by letter from Maryborough, Vic. Deepest sympathy is extended to Sister Mrs. Hillier in the sudden decease of her sister.

### Western Australia.

Claremont Sunday morning meetings are good, but Sunday evening meetings have been small, partly owing to absence of many members at Cottesloe mission. To date, four from Claremont have made the great decision at the mission. The church is preparing for the Foreign Mission offering: £30 is the aim. A special F.M. rally, organised by the F.M. Committee for June 16, will help.

Maylands reports a continued upward movement. The second open-air service has been held. The scholars of the Bible School recently rendered an excellent concert in the chapel in aid of the Dhond Hospital, realising over £7. Appreciation of the sacrifices made by the organiser, Sister Mrs. Fletcher, and her helpers, was tendered during the concert. A Foreign Mission rally for adults, following upon the open service, is expected to produce good results.

At Bassendean on Saturday, May 29, literary night was held under the auspices of the girls' mission band. A debate on the subject, "Which is better—to have lived 50 years ago, or to live in the present?" proved most interesting. A collection was taken towards the two orphans the young ladies are supporting. On Sunday, May 30, Bro. Peacock spoke morning and evening, there being an exceptionally good attendance in the morning. Good meetings were held at Beechboro. At the gospel service Bro. J. Butcher, jr., led the singing, and Bro. J. Robinson gave the address.

### Queensland.

Attendances at Ma Ma Creek are well maintained. At the morning meetings for worship, since Bro. Aderman left, local brethren have been exhorting and carrying on the work. The Sunday School is making steady progress.

At Gympie on May 30 there were good meetings. Bro. H. King exhorted in the morning on "Faith," and Bro. Barrett preached at night on "Choose ye this Day." Bible School attendance, 57. Seven new scholars since rally commenced. Total enrolment of 60. Young People's Christian Union very healthy.

Mount Walker on May 30 had a record attendance at breaking of bread. There were 40 communicants. Bro. E. P. Aderman delivered an excellent address. At the gospel service Bro. A. Bennett, of Albion, conducted a fine song service and delivered a fine address. Visitors were Sisters Mrs. S. Jenner and C. Jenner, of Victoria.

At Ipswich in the absence of the evangelist, who was in Kingaroy district for two Sundays, the work was carried on by Bren. R. Coward, K. Gerard and J. Larsen. Bro. F. Martin having charge

of the Bible School. The aged Sister Smith is in hospital again, this time with a broken thigh. Her patience is wonderful. Bro. Risson is now able to meet with the church after his operation.

Meetings at Brisbane on May 30 were well attended. Bro. Alcorn addressed the church in the morning, and preached a powerful sermon at night on the subject, "Three Fools." Visitors present included Bro. Le Page and daughter, from Carnegie, Vic. It was a joy also to have several members who had been away ill. On Lord's day, May 23, the right hand of fellowship was extended to Bro. J. Harold Smith, B.Sc., of the Gloucester-st. Church of Christ, Newcastle-on-Tyne, England. Laborers are at work with renovations.

Toowoomba Sisters' Mission Band is outlining a progressive campaign. It was decided at last meeting to inaugurate a "sisters' penny-per-week fund." Sisters Miss Skerman and Mrs. Pascoe were appointed collectors. Sister Mrs. Greenwood was appointed sick visitor. Mr. Rodger addressed the sisters, and drew lessons from the "Shunammite Woman." Fine morning meeting on May 30. Mr. Rodger exhorted on "A Church Patterned after God's Ideal." Mr. Browning had charge of evening service. Mr. C. Swenson spoke at Harlaxton worship service. Mr. Rodger conducted gospel service. Sickness is prevalent.

### New Zealand.

At Gishorne five have made the good confession, four of whom have been baptised and received into fellowship. The meetings have been well attended and a keen interest shown. At the last meeting of the Christian Women's Auxiliary, a presentation of a roll of notes was made to Sister Riches, who has held the position of president. The chapel has been painted, and the sisters have contributed towards the expense by gift afternoons. About 30 young people spent an evening at the home of members in the country, when music and items were enjoyed.

### South Australia.

Meetings at Williamstown continue good. On Mother's Day Bro. Talbot's addresses were much enjoyed: at night a good crowd was present. The church anniversary was held on May 23 and 24. Bro. and Sister Eagle (late of Moonta) were present, and Bro. Eagle's messages were much enjoyed. On the 24th good crowds came to meeting and supper. Altogether a most enjoyable and profitable time was spent.

The work at Forestville in all departments is going along splendidly. The Y.P.S.C.E. is growing. The Sunday School held a very successful anniversary on Sunday, May 30. Owing to lack of accommodation the Goodwood Institute had to be used. It was decided to repeat the anniversary on June 6. Splendid addresses were enjoyed from Bren. Horsell, Beiler, Hollans, Walden, Graham and Lampshire. The tea was held on June 2 in the chapel. The children received rewards for work done during the year.

Bro. and Sister Russell are back at Tumby Bay, much refreshed after their holiday in Victoria. During their absence the attendances were well maintained, the chief speakers being Bren. Hammond, Nankivell and Young. On Mother's Day the chapel was suitably decorated. Bro. Russell spoke to a fine audience. On May 13 a kitchen social was tendered Miss Ruby Harris, on the occasion of her marriage with Mr. Dudley Biddell. Record gospel service on May 20, when Bro. J. E. Hammond gave a splendid message to a crowded meeting. A fine spirit prevails in all auxiliaries.

At Dulwich on May 26, the combined social of Endeavor and Mutual Improvement Societies was held, and an enjoyable time spent. Bro. G. D. Wright spoke in the morning of May 16, and

Bro. Morrow on the 23rd. At other services Bro. Rankine was the speaker. On Sunday evening, May 30, the subject was "Signs of the Coming of Christ." Attendances on June 6 showed improvement. Among visitors were Bro. Colin Thomas, from Victoria, and Sisters Mrs. and Miss Charlick, who are now living in the district. Sister Gladys Cook, from North Richmond, Vic., was welcomed into fellowship at the evening service.

At Queenstown on May 31 Bro. Brooker gave an interesting lantern evening to the Sunday School scholars, parents and friends. Over 300 slides of picnics and other interesting items were shown. On Tuesday, June 1, the girls' Wattle club gave an evening in aid of the S.S. library, when 84 books were received. On Sunday, June 6, Bro. Brooker exhorted the church. At the Sunday School, which was well attended, a presentation of a Bible was made to the secretary, Bro. W. R. Brooker (son of the preacher), who is leaving for Western Australia. Several of the teachers spoke, wishing him every success and God's blessing in his new sphere. The evening service was well attended. Bro. Brooker preached on "The Unalterable Gospel."

### Victoria.

At Swanston-st. last Lord's day there were nice meetings and good sermons from Bro. Shipway: several visitors present.

Glenferrie had very good attendances on Sunday. Bro. T. H. Scambler preached in the morning on "Abraham—the Beginning of the Long Trail," and at night the subject was the ninth commandment.

South Richmond had good meetings on Sunday. Bro. Jackel addressed the church, and at night Bro. Hinrichsen gave a talk on the Sermon on the Mount. He intends giving a series of addresses on the same subject, using the blackboard. A sister has been received in by transfer from Coburg church. A lot of members are sick.

Shepparton reports fair meetings and fine addresses by Bro. Stewart on "Mountain-top Experiences in the Life of Christ." At the close of the address on May 30, one young man, who was influenced by the Hinrichsen mission two years ago, made his decision for Christ and was baptised, and on June 6 received into the church.

Meetings at Merbein are conducted faithfully by Bro. Orford, whose addresses on the second coming are listened to attentively by large numbers. Interest in these meetings is growing. On May 23 one lad from the Sunday School (the son of Bro. and Sister Chislett) made the good confession. The Endeavor Society has been reformed, and an interesting syllabus prepared for the winter. The Bible School is well sustained.

Meetings at Ormond continue to improve, and a steady growth in every department is manifest. 70 broke bread last Sunday. The C.E. Society has now an active membership of 30. The secretary of the society, Miss Burton, was a sufferer in the recent railway disaster, narrowly escaping with her life. It is expected that she will be in hospital for some three or four months. A young lady was received into fellowship by faith and baptism last Sunday.

Bayswater church has had a time of spiritual help through special services held from May 16 to 24. One made the good confession. Bro. W. E. Jackel's messages were helpful and instructive. Bro. F. Elliot rendered good service as song-leader, while Bro. Robinson presided at the piano. With Bro. Hinrichsen all these brethren helped a great deal in visitation. Ringwood, East Doncaster, Boronia, Croydon and Emerald churches are thanked for their attendance.

The church at Boort has sustained some loss by removals recently. On May 26 a farewell gathering was tendered Bro. and Sister J. Stanyer and family, who have left to reside in Bendigo. Presentations were made to each one, suitably inscribed, and many expressions of appreciation of valuable help rendered were made. The Bible School rally is in progress: four new scholars added on Sunday last. The church was pleased to have Bro. C. McAllister present after a prolonged and serious illness.

At East Kew the morning was an "all-members-present" service, and a large attendance was recorded. In the evening four candidates were baptised. Bro. Youens spoke at both sessions.

At St. Melbourne last Lord's day there were nice meetings. Bro. D. Morgan delivered an appreciated address in the morning. Bro. Waterman's sermon in the evening was good and attentively received.

Meetings at Cheltenham on Sunday were good. Much interest in Bible School work, with increasing numbers and attendance of scholars and teachers. D. Wakeley preached well at both services. A large choir rendered good singing.

Good services at Echuca on June 6. Bro. Woolman preached at night on "The True Church." The new building presents a very attractive appearance. At the official opening on July 3 it is hoped to have a reunion of many past members.

Kyneton has had a "home-coming" morning service and a Mother's Day service, when Bro. Greenhalgh gave special addresses. Sister Miss Redman has been a visitor and has spoken on missionary work in India. During the vacation, Bren. Potter and Bruce Smith carried on the work, taking the services on May 23 and 30 respectively. Church members and Sunday School scholars sang at the hospital on Sunday, Bro. Greenhalgh playing the violin.

At Collingwood on June 6, all meetings were well attended. Bro. Andrews spoke in the morning on "A Portrait of Love." Bible School attendance was a record. In the evening Mr. Billington, from India, gave the address to a fine congregation. The meeting was assisted by the choir and soloist, Sister O. Simmons. One young man has recently been added to the church. The J.C.E. has held a very successful anniversary, and on May 22 the society visited the Children's Hospital, distributing gifts. The officers are planning for a "Back to Collingwood" movement.

A. G. Saunders gave excellent addresses at Lygon st. on Sunday, speaking in the morning upon "Worship and the Christian Life," and at night on "The Church of Christ." W. C. Craigie presided in the morning, and made feeling reference to the death of Sister Ross Pearl after an operation in the Homeopathic Hospital. The congregation sang "Asleep in Jesus," and Bro. A. G. Saunders engaged in prayer. Her remains were laid to rest in the Burwood Cemetery on Monday morning. Bro. Saunders and Jas. E. Thomas took part in the service at the house and graveside.

Bright services were held at Geelong City church on Lord's day. Visitors included Bro. Moncur, of Ascot Vale; Sister Moore, Hawthorn; and Sisters Ellis and Moore, of Collingwood. A series of special addresses was commenced by Bro. Stuart Stevens. The morning theme was "The Natural Man," and the gospel address, "Your Heavenly Father Knoweth." Two selections were excellently contributed by the choir. Miss M. Bird rendered a message in song. The first "Wayside Pulpit" message was displayed on June 5, being the first to appear in this city. The C.E. Society erected and will maintain the pulpit, while its construction was commendably performed by Bro. Barnes.

A successful church anniversary at Carnegie concluded with a social on Wednesday, May 26, at which Bren. J. E. Shipway, Conference President, and F. T. Saunders, a former preacher of the church, gave appropriate addresses. At the conclusion of a musical programme the young people participated in social games. At a well-attended morning service last Lord's day, Bro. Reg. Sparks gave a much-appreciated address. In the evening he spoke to an audience in which young people predominated. At the unanimous request of officers and members, Bro. J. E. Shipway has agreed to accept the call to lead the church forward into more active and prosperous work.

Preston morning meetings are well attended and interest is maintained. Bro. Mortimer exhorts and preaches faithfully. On Sunday, May 23, four were received (two baptised and two by

letter). On Tuesday evening the J.C.E. held its first anniversary. A very good programme was submitted. Bro. Withers' address was appreciated. Bro. Patterson capably conducted the singing. The chairman of the meeting was a diminutive member, aged nine years, Frank Telfer. For one so young he presided very well. On Thursday afternoon, June 4, the ladies' guild held a successful American tea. The Bible School is doing very well. The K.S.P. and girls' club are doing well. An enjoyable social, under their auspices, was held a few weeks ago.

Very successful church anniversary gatherings were held at Box Hill on May 30 and June 2. In the morning of May 30, a large gathering assembled, and Bro. A. G. Saunders exhorted beautifully. At night the chapel was filled, and Bro. Allan preached in a fine way on "The Message of the Church." The anniversary choir, under Bro. Hammond, with Sister Ward as organist, contributed fine anthems. Bro. Bowers, of Hawthorn, and Sister Edna Bagley gave splendid help with messages in song. At the anniversary social on June 2, Bro. Shipway gave an excellent message. Bren. R. Hayward and A. Sindrey, and Sisters Mrs. Howgate and Miss Edna Bagley contributed largely to a very enjoyable programme. The help of all these visitors from sister churches was much appreciated.

**New South Wales.**

At Lismore on May 30, many visitors were present at an "in memoriam" to the late H. Nenkorn. Bro. P. J. Pond spoke from the words, "Let not your hearts be troubled." Mid-week meeting of sisters was held at the home of Sister Jas. Wotherspoon; good attendance. Bro. F. Sutton is now teaching at North Lismore Bible School. Bro. A. Stevens, assisted by Sisters R. Stewart, E. Gardner and B. Sommerville, is doing good service in Junior C.E. work.

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The church at Invermay, Launceston, Tas., require the services of a preacher. Apply, stating salary required, to H. V. Clements, secretary, 39 Forster-st., Launceston.

Ascot Vale church would like to hear of brother able and willing to conduct choir. Communicate with H. J. Patterson, 39 Walter-st., Ascot Vale, Vic.

**BIRTH.**

BROWN (nee Bergin).—On May 24, 1926, to Mr. and Mrs. Arnold G. Brown, of Geddes-st., Victoria Park, Western Australia—a daughter (Eileen Merle).

**MARRIAGE.**

PHILLIPS—SCOTT (Golden Wedding).—On June 12, 1876, at Studley-st., Abbotsford, by Mr. Jas. Taylor, Ferrar, eldest son of the late William and Sarah Phillips, to Mary Harper, eldest daughter of the late Arthur and Elizabeth Scott, of Abbotsford. Present address, 669 Brunswick-st., North Fitzroy.

**IN MEMORIAM.**

ALCORN.—In loving memory of William Alcorn, who departed this life at Toowoomba on June 5, 1925. A loving father and devoted husband.

"Though gone from us, he still lives in the memory of those whom he loved."  
—Inserted by his loving wife and sons and daughters.

FINNEY.—In loving memory of my dear little friend, Hazel, who fell asleep in Jesus, June 11, 1925.

With a loving smile upon her face,  
And a heart so light and free,  
Words of mine cannot express  
How dear she was to me;  
Who can describe the pain I feel,  
The grief and bitter tears;  
How many understand the loss of  
The one I love so dear?  
She had a nature you could not help loving,  
A heart that was purer than gold,  
And to those who knew her and loved her  
Her memory will never grow cold.  
—Inserted by Mr. and Mrs. Williams and family, South Melbourne.

TURNER.—In loving memory of my dear friend, Elizabeth Turner, Forest-st., Bendigo, who entered into rest on June 13, 1920.  
—Inserted by A.H., Meredith-st., St. Kilda, Vic.

**COMING EVENTS.**

JUNE 13 and 15.—North Melbourne Bible School Anniversary. Sunday, June 13, 3 p.m., H. B. Robbins; 7 p.m., C. C. Dawson. Bright singing under leadership of Mr. Will Easton. Tuesday, June 15, 8 p.m., Demonstration and Prize Distribution. All welcome.

JUNE 13 and 16.—Ormond. First Anniversary services will be held to-day, Sunday, 13th. Preacher, Mr. Will H. Clay; and continued Wednesday, 16th. Everybody welcome.

JULY 3 (Saturday).—Echuca Official Opening of New Building. Special services 7 a.m., 3 p.m., 7 p.m., Sunday, July 4.

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**OBITUARY.**

**SPRY.**—Mr. John Pregsley Spry fell asleep in Jesus on May 13, aged 80 years. He was one of the pioneers, having landed in Australia from England in 1849. During an energetic life farming interests engaged his attention. He was associated with the church for many years. He loved the word of God and delighted in the fellowship of God's people, always rendering what help he could to the cause of Christ. About 15 years ago he came to North Adelaide from Naracoorte, and until infirmity prevented was regularly at the Lord's table. During the last two years his memory gradually failed, and after a few days' illness, he passed quietly away. A large number of relatives and friends were present when his body was laid to rest in faith and hope of the life to come. His widow, aged 85 years, is with us; also his children, Bren. W. Spry, F. Spry, and Sister Mrs. Grant.—H. G., North Adelaide.

**For Yesterday.**

Whatever, Lord, in yesterday's fair hours  
I may have failed to do:  
Or what, best left undone, too late I rue,  
Give me another chance, with equal powers,  
My will to prove anew.

But if, to the world's store of happiness,  
A little more I gave,  
By some chance deed or word, now I would crave  
That to-day likewise may my life confess  
Thy love, each hour I have.

—Margaret Baumann.

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