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"He Saved Others; Himself He Cannot Save."

THE Son of God, the Lord of glory, stooped from heaven to earth, endured the cross and despised the shame, that he might bring many sons unto glory. His atoning death was indeed transfigured the cross of shame. It was written, "Cursed is every one that hangeth upon a tree." That a crucified man could be the Messiah was to the Jew an abhorrent thought. Yet the believer is not only not ashamed of the cross but makes in it his highest boast. "God forbid," wrote one who once opposed the disciples of Jesus as deluded believers in a crucified malefactor, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The gibe of the chief priests, elders and scribes as they watched the dying agony of our Lord has in similar fashion been transfigured. That which they meant to be an expression of scorn has been adopted by Christians as the most precious of truths. They spoke more wisely than they knew. He came to save others, and because of this he could not save himself. Only by the sacrifice of himself could these his foes have a chance of acceptance with God. Only because he resisted the appeal to "come down from the cross" do we to-day rejoice in the fact that he is our Saviour and Redeemer. Calvary means everything to us.

"Let him come down from the cross, and we will believe on him." Not so. These were but jeering words; the settled opposition of men of wicked heart is not to be removed by a stupendous miracle which will coerce the intellect. A greater miracle than they demanded was given them within three days, when the triumphant Lord burst the bars of the tomb, and yet we do not read of the chief priests or elders or scribes turning to faith.

Our Lord might have made in the realm of physical wonders an irresistible display

of his divine power. We rejoice that he has won us to himself by the wonders of his grace.

The chief priests asked Christ to do a thing which he is never recorded to have done, viz., to perform a miracle for his own benefit. Satan had previously tempted our Lord thus, to work a miracle for the satisfaction of his hunger. He fed in miraculous manner the five thousand and the four thousand, but he refused to turn the stones into bread so that he himself might be nourished. He came to help others, to spend himself in service for them; but he never spared himself. Archbishop Trench has put into verse the impressive fact that Christ did for others what he would not do for himself:

"He might have reared a palace at a word,
Who sometimes had not where to lay his head;
Time was if he who nourished crowds with bread,

Would not one meal unto himself afford.
Twelve legions girded with angelic sword
Were at his back, the scorned and buffeted;
He healed another's scratch; his own side bled,
Side, feet and hands, with cruel piercings
gored.

Oh, wonderful the wonders left undone!
And scarce less wonderful than those he wrought.

O self-restraint, passing all human thought,
To have all power, and be as having none.
O self-denying love, which felt alone
For needs of others, never for its own!"

Our Lord was not saved, in order that we might be saved. One has put his endurance and its purpose thus: Was he scourged? "By his stripes we are healed."

Death? No! It is not so!
Joy to the faithful one full shall be given,
For light and life
End the war and crown the strife,
Rising in splendor that never shall set;
The morning of triumph shall dawn on thee yet,
When gladness and love shall forever have met
In heaven.

—F.R.H.

Was he condemned, though innocent? It was that we, being guilty, might be acquitted. Did he wear the crown of thorns? He did so that we might wear the crown of glory. Was he stripped of raiment? It was that we might be clothed with everlasting righteousness. Was he mocked and reviled? It was that we might be honored and blessed. Was he reckoned a malefactor and numbered with the transgressors? It was in order that we might be reckoned innocent and justified from all sin. Did he die? It was that we might live. Was he declared unable to save himself? It was that he might save others to the uttermost.

George Herbert represents Christ as saying:

"In healing not myself, there doth consist
All that salvation which ye now resist;
Your safety in my sickness doth subsist:
Was ever grief like mine?"

Christ did all in procuring our salvation, but there is a necessary response on our part to his love. In a gallery at Munich there hangs an impressive picture by Coreggio representing the bleeding, thorn-crowned Saviour. Underneath is a Latin inscription, which, translated, reads:

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

"We thus judge," wrote the Apostle Paul, "that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."

"Thy life was given for me!
Thy blood, O Lord, was shed
That I might ransom'd be,
And quicken'd from the dead.
Thy life was given for me:
What have I given for thee?"

"Oh, let my life be given,
My years for thee be spent;
World-fetters all be riven,
And joy with suffering blent;
To thee my all I bring,
My Saviour and my King!"

The Grave in the Garden.

An Easter Talk for the Troubled.

"Now in the place where he was crucified there was a garden, and in the garden a new tomb wherein was never man yet laid."—John 19: 41.

This was the tomb in which the friends of the Lord had never believed. They had walked with him in the garden among the lilies and roses. New hopes had sprung to birth, and all life was radiant with promise and flushed with love. Their fellowship with the Lord was so rich, so pure and beautiful, that their hearts refused to believe it could be broken. Death is always incredible to love, and though from time to time the Master spoke of the cross outside the garden, they did not hear; and when he drew aside the foliage that hid the tomb, they looked with unseeing eyes. Until one day the tomb in the garden could be no longer denied, and the lilies lost their loveliness, and the roses withered and fell.

In every garden there is a grave, though the heart denies it. We walk in the garden of love, and rejoice in its fragrance. Not wholly in the busy world, nor yet beyond it, we make our homes, and there the tender flowers of affection bloom. There the mother toils at her sacred tasks, while outside the father no less holily defends the garden against its foes. "Take us the foxes, the little foxes that spoil the vineyards, for our vineyards are in blossom"; and it is to the sacred enclosure he returns when work is done. Youth walks in its garden of hope, and dreams of love and ambition, of achievement and glory. Every strong man determines that his garden shall not be like that of the sluggard, "grown over with thorns." It shall be fair within, with its flowers and vines and ordered beauty. The unrest and defeat, the low success and the sordid gain of the world shall not come nigh it. It shall be magnificent and lovely as the garden of God. And every Christian, in the dawning, walks in the garden of faith, and sees the world and life already transfigured before his eyes. In the first rapture of consecration no thought of failure or long delay can visit the soul. The fruit of the divine life is within its reach, and the world waits only for its endeavor, to put forth the bud and blossom of the kingdom of God. And whatever the garden be, love or hope or faith, we should thank God for it, not only for the gladness we have in it, but because our garden adds to the beauty of the world, and multiplies its joy. "Awake, thou north wind; and come, thou south. Blow upon my garden that the spices thereof may flow out."

And yet there is the tomb in the garden, in every garden of earth. Death is as incredible to love now as it was of old. Into other gardens it may come, but not into ours. So we think, until suddenly we have stumbled before the open grave that has

been in our garden all the time—waiting. In how many homes are the graves over which the hiding growth of the years grows in vain. And in the other gardens the hidden grave has been discovered. There is no man who has no buried hope, no pure aspiration that remains unrealised, no dream that never was fulfilled. And there is no Christian who does not often visit the grave of his early faith, and mourn over the man he might have been but is not, over the work he might have done had he not failed in his loyalty. Beautiful though the garden of the Lord is in which he walks, it has something besides the flowers.

WROUGHT INTO GOLD.

"I saw a smile—to a poor man 'twas given,
And he was old.
The sunbroke forth; I saw that smile in heaven
Wrought into gold.
Gold of such lustre never was vouchsafed to us;
It made the very light of day more luminous.

"I saw a toiling woman sinking down
Footsore and cold.
A soft hand covered her—the humble gown,
Wrought into gold.
Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.

"Wrought into gold! We that pass down life's
hours
So carelessly,
Might make the dusty way a path of flowers
If we would try.
Then every gentle deed we've done, or kind
word given,
Wrought into gold, would make us wondrous
rich in heaven."

Selected.

Into the garden of the Master came with the dew of an eternal morning on him, having brought life and immortality to light by his resurrection from the garden-tomb. There is no death to love, nor can the grave hold any precious thing. The "stone rolled away" is the answer of the risen Christ to the despair of the human heart. Not the same, yet still ours, changed and yet unchanged, our dear ones live because he lives who has vanquished death.

"He that hath found some fledge'd bird's nest
may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown."

But that the grave in the garden is not the end, and that love lives for ever, Christ has made certain for all. And so of those other graves where lie the unfulfilled hopes and unrealised ideals of our lives. The good tidings of Easter is that they are not dead but sleeping, and shall yet arise. Nothing good can die, no pure aspiration is ever lost. The power which brought the

Lord Christ from the dead can roll every stone away, and the buried life and hope can be raised again. The man we have not been, by his grace shall yet be; the defeated ambition shall yet be fulfilled, and the grave in the garden shall yet be occupied by the angels. There need be no despair in a world that has known an Easter morning; no hopeless sorrow, or blind grief. Immortality and hope and joy shine over us all, as the pure dawn that rose upon the garden near the cross.—"Baptist Times."

The Cradle and the Cross.

From Bethlehem to Calvary.

I dreamed a dream, and in my dream
I roamed the fields of Bethlehem;
With joys no human heart could hold
I saw the shepherds leave the fold,
And to the cot I went with them.

I heard the strains of angel songs
That floated on the midnight airs;
What rapture filled my spirit, when
They sang of peace, goodwill to men,
For all my hope was centred there.

I stood in wonder by the Child
Whose right to reign I came to own;
What might the future through him bring
When all the world should Crown him King.
But, when should he his wondrous throne?

The Prince of Peace at last had come,
But would not some His claim deride?
So lowly born, could such as he
Come forth with a sublime decree
And conquer all their stubborn pride?

"It may not be," I sadly said,
"The Child may grow to full estate,
Then men may own his regal sway,
And do his bidding for a day,
But who shall quench the fires of hate?"

Now, changed the scene, the years had gone;
With tears unshed my eyes grew dim,
For, up the way-of-sorrow trod
The broken-hearted Son of God,
And to the Cross I followed him.

I followed him, it seemed to me,
To bitter shame and utter loss;
When "It is finished!" rose the cry,
I bowed my head and wondered why
My Lord should hang upon that Cross.

I wondered why; but, then, I woke;
'Twas Christmas morn and throned was he,
Unchallenged as our Lord divine
In countless hearts that beat with mine,
Through all the world, on land and sea.

The promise of the manger bed
Had been fulfilled I now could see.
For love had paid the utmost price,
And left a trail of sacrifice,
From Bethlehem to Calvary.

—Fred. P. Morris, in "Australian Baptist."

He is the eternal wisdom, the eternal truth, the eternal light. What does he give us then? Himself, wholly and completely. He does not cut a piece off for me or give me a little morsel, but the whole fountain of eternal wisdom, not a little brooklet. If then I am thus his and he mine, I have eternal life, righteousness, and all that belongs to him.—Martin Luther.

A Visit to Nanking, China.

Dr. J. L. Brandt.

We decided to go by boat up the Yangste River and stop over a day or two to visit Dr. Poland, who was in charge of a district of more than one million in population. He and his wife were the only foreigners in this region. The boat had proceeded not more than sixty miles, when it collided with another steamer coming down the river. It was disabled. Capt. Wade, of Boston, Mass., who was in charge, sent to Shanghai for a tug to return us to that city. There was no way in which we could communicate with Dr. Poland in reference to our predicament. We learned afterwards that he waited in a snow storm for twelve hours for the arrival of the boat. The Chinese new year was approaching, and so we took the train for Nanking.

This city is located 130 miles from Shanghai, and was formerly the capital of China. It is surrounded by a wall from fifty to eighty feet in height and twenty feet or more in breadth, and twenty miles in circumference.

We spent ten days in the city with the missionaries. On arriving we enquired for Dr. Macklin, who had failed to receive the telegram regarding our coming. No Chinaman knew of such a person, although he had been there for more than a third of a century. They knew of a "Dr. Maupin," and as I had been introduced by different names by the Chinese in public meetings, I concluded that "Dr. Maupin" was the Chinese name for Dr. Macklin. This physician is an eminent surgeon in charge of a hospital there three stories high, and before erecting this building, he found it necessary to give bond that the height of it would not interfere with the movement of the spirits that hovered around. This doctor has treated an average of 20,000 cases per year during his long period of service as a medical missionary. There were many coolies in the first story wrapped in blankets and lying upon the floor; there were no beds for them. The second and third stories were filled to their utmost capacity with patients, some of them coming from afar to receive treatment. Dr. Macklin performed a difficult but successful operation upon the viceroy's son, which brought to his support the friendship, protection and financial aid of this official. Dr. Macklin has not only been a successful surgeon, but has translated portions of Motley's "Rise of the Dutch Republic," Guizot's "History of Civilisation," Green's "History of England," and portions of other books, addresses and articles, some of which were paid for by the viceroy, and through him, were distributed to other officials in China. Dr. Macklin has been in Nanking for forty-five years; and, because of the high regard in which the inhabitants held him, he has twice been the

mediator between contending parties that saved the city from pillage. In the year 1888 he was joined by Dr. E. T. Williams. This physician became so proficient in the Chinese language that he was employed by the United States Government as interpreter and counsellor at the embassy in Peking. He was widely known by all the foreign population. He returned to Nanking and became associated with the university of Nanking. This institution is a co-operative work, carried on jointly by the Methodists, Presbyterians and Church of Christ of the United States of America. It is a high-class institution, and has full courses in language and science. The attendance last year was more than 500 students in actual residence. It was here, according to recent press reports, that Dr.

TOIL.

To work for those we love, with hand and brain,
To spend ourselves unstinting, day by day,
And see the years slip, one by one, away,
While we no store amass nor guerdon gain?
To count the night hours pass in restless pain
And watch impatient for the sun's first ray—
All this till youth be passed and we grown grey
Yet is not toil, if only love remain.
While eye meets eye and gentle hands caress,
And tender word lifts off the weight of care,
The heaviest load will not too hardly press,
If loving heart will still the burden share.
But when love goes—ah! then we toil indeed,
And, toiling, find our labor all our need.

E. T. Williams was murdered because of his rendering medical aid to northern soldiers.

This university has been in existence for about fifteen years, and has had a remarkable growth and been a great influence throughout China. The American Boards that support it have sent as their representatives teachers and professors of acknowledged scholarship, and skilful physicians and surgeons.

During our visit these co-operative agencies erected a bamboo tabernacle in which the writer delivered, through an interpreter, six sermons, and received a favorable response from twenty-six Chinese men. The tabernacle seated 2,000 persons, and was well filled at all the services.

Gingling College, an institution for the young women of China, has just finished its twelfth year. It is a co-operative school, and is supported by five boards. The attendance is about 200. Some of the graduates are occupying important positions in Government schools, and some are taking post-graduate courses in Western Universities.

The Nanking Theological Seminary is another co-operative institution supported by five boards. The annual registration of last year was more than 160. There are other institutions supported by various missionary boards, among them, Miss Emma Lyon's school for girls. Amongst these girls we found some that were given by their parents to the institution, and even one wee baby girl, abandoned to die, was found in an alley, wrapped in rice paper by one of the students on her way to school.

In one of the hospitals we found a little girl named "Inasmuch," whose feet had been bound so tight that as she grew, gangrene set in and made an operation necessary. Artificial limbs were provided by friends in America. In another hospital a man who had been serving as brakeman was run over and injured so seriously that it became necessary to amputate both of his limbs. He appeared much distressed. Dr. Macklin informed me that his distress was not occasioned so much by losing his legs, but by the sale of his wife by her brother who received a goodly sum for her and kept the money. During our sojourn in Nanking, the jail was set on fire by one of the inmates who, desiring to treat the fellow prisoners, gave instructions to have his wife sold. Most of the money was kept by the jailer and the man who made the sale. On hearing of the unfair division of the spoils, the victim set fire to the jail as an expression of his vengeance. When the higher authorities came to the rescue, they became angry because they did not share in the profits.

The compounds in which the schools are built, and which contain the homes of the majority of the missionaries and teachers, are surrounded by well-constructed walls, and are located on a hill at the edge of the city, where the wind is favorable to blow away the obnoxious odours that arise from the city because of the lack of sewer system.

The missionaries and their families number considerably more than one hundred adults, and are held in high esteem by the people of the city. I am satisfied the inhabitants of Nanking would neither have planned or encouraged any attack on the missionaries or colleges, because they know their motives to be in the interest of the Chinese, and never for any sinister purpose. The American missionaries are not permitted to make any material investment for selfish gain.

This ancient city of Nanking has been a centre of missionary activities for nearly fifty years, and the work has been successful and well received by the Chinese. I was highly pleased with the splendid character of both the British and American population and the work they were doing. After becoming acquainted with the narrow streets, Mrs. Prandt and I went about in our rickshaws without fear of molestation, and we regretted that we were compelled to leave our friends for engagements in Shanghai.

Religious Notes and News.

MISSIONARY ADVENTURES IN CHINA.

"It was a little annoying after one's home had been looted to see one's best china teapot exposed for sale in the streets of a neighboring town to which you had gone for refuge." This was the experience that befell Mr. William Mudd, a Baptist missionary from Lancashire. During the past few months Mr. Mudd has certainly had his fair share of adventure in China, where he has been working for seventeen years. When his home at Fuyintsun, Shensi, was looted at the end of June, every portable stick of furniture was taken away, all his clothing, personal photographs, books, as long as they had pictures in them, English periodicals, and, of course, foodstuffs. This was not the action of bandits or anti-foreign agitators, but of soldiers of one of the armies waging civil war. One possession unexpectedly saved was his typewriter. This had actually been hidden under a heap of manure, but is still working after undergoing a thorough cleaning. Mr. Mudd spent two months in the neighboring towns of Sanyuan, where he had the unenviable experience of again being besieged, but eventually he made his escape safely, and is now having a well-earned rest at home.

THE BIBLE AND PROHIBITION.

Is prohibition unscriptural? Is it contrary to the teaching of the Bible? Can chapter and verse be quoted for this suggested reform? Yes and No. There is no verse in the Holy Book that authorises the abolition of the drink traffic, but the spirit of the Book, from cover to cover, is averse to every such institution. It has often been remarked that slavery is not condemned in the Bible, but it has been condemned and outlawed by the Christian conscience of the world. And yet slavery in its blackest form never caused anything like as much crime, suffering, misery, premature death, and horrible contradictions of God's ideal for men as the drink traffic has. Its untold and untellable sins call loudly to high heaven for the most drastic punishment. Surely the days of this masterpiece of the Devil are numbered. The writing is on the wall.—"The Patriot."

CHRIST'S LAW.

At Edinburgh, one day recently (says the London "Christian"), the Lord Provost's Committee of the Corporation discussed a motion that they should consider "whether the time had not come when Christ's law should be made the foundation of every discussion and act of the Town Council." The motion caused a good deal of comment when notice was given at last Council meeting, and since. The mover, though not a member of the Lord Provost's Committee, was permitted to submit his motion, in which keen interest was taken by members. Objections were stated to the bringing forward of the motion, and its competency was questioned, the contention being advanced that Christ's law is a matter for individual interpretation. Eventually, Lord Provost Stevenson ruled the motion incompetent. The introduction and discussion of a proposal thus framed is surely significant of a deep sense of dissatisfaction with the present basis of national life. The vagueness of the motion might be said to militate against its adoption for the governance of public affairs, yet there can be little doubt that, in a truly Christian community, such vagueness would be interpreted as the simplicity of a plain and all-sufficient statement. The Bible is the repository of "Christ's law"; and by the light and leading of the Bible, the affairs of a people could and should be controlled. But in an age when many have forsaken God and God's Book, is it not sadly true

that "Christ's law" has come to be regarded as wholly "a matter for individual interpretation"?

PROHIBITION OF PROFANITY UNDER FASCIST CODE.

One may undoubtedly write many question marks about what is going on in Italy at the present time, first because he does not know just what is happening, and in the second place, because he cannot interpret properly what has happened. But there are some things appearing which seem to be good. One of them is noted in a special cable to "The Chicago Daily News," which says:—

"Profanity will be a crime under the new penal code now being elaborated by Fascist jurists to replace and consolidate the previous codes. Although the penalty has not been announced, it will be heavy—from a heavy fine to several weeks or months in prison."

We have always regarded profanity as one of the most contemptible of vices because it is a species of blasphemy and because of its blustering and overbearing attitude toward others. Violent speech is the cause of many wrongs, and we agree with what a friend said to us the other day that he had observed that men strongly addicted to profanity had very few friends and no admirers.—"Christian Evangelist."

THE NEW ROME.

A further phase of the rapprochement between Church and State in Italy may perhaps be seen in a recent pronouncement by the Pope, bearing upon the question of associations of young Fascists. The head of the Roman Catholic church has decreed that R.C. boy scout organiza-

tions shall be suppressed in numerous centres, so that the members may enrol in the juvenile Fascist groups, recently embodied by State authority. These Fascist bodies will, it is said, enlist in their ranks practically all the school and college youths of Italy. According to the "Daily Telegraph" correspondent in Rome:—

The Pope makes some mild criticisms on this Fascist movement, which, he says, encroaches dangerously on the privileged field reserved only to religious instructors; but as he understands that the decree will be carried out in a tolerant spirit, and with no animosity against religion, he recommends Roman Catholics to accept it. Roman Catholic children may, therefore, freely join the Fascist juvenile associations.

The significance of this alliance between Fascism and Roman Catholicism can hardly be misread (says the "Christian"). The growing generation of young Italians will be, in equal measure, the followers of Mussolini and of the Pope. And so evermore the signs seem to increase of a revival of the Holy Roman Empire!

ROUMANIAN INTOLERANCE.

Jews, as well as Baptists, are being treated very badly in Roumania. In Kishinev and other towns there have been anti-Jewish excesses, and in many countries there have been demonstrations protesting against these disturbances. The Government, it is asserted, is allowing to be circulated documents of the vilest nature attacking the character of the Jews; moreover, all along the Government has shown itself ostentatiously to be the patron of Professor Cuza and his associates, who have been inciting the population against the Jews. There is a movement amongst the Jews in England and elsewhere in favor of a definite appeal to the League of Nations to bring its influence to bear upon the Roumanian authorities in order that the rights of minorities may be properly safeguarded.

Youth Renewed.

The desire for a renewed youth has been the theme of poets almost since time began. That can easily be explained if it be true, as some one has said, that rejuvenescence is the one great poetic idea of the universe. If that idea is to be found everywhere in the universe, it must also be in the heart of men. What strange beliefs that idea has inspired, and to what strange efforts it has led. Greek legend has its story of Medea taking forty years from the age of the father of her husband, Jason. There is the legend of the ageless river, which made the old young gain by only looking at it. The fountain of youth has been the lure of many adventurers. But the years march on, and men march with them, and no one has ever retraced even a single step.

Why should people desire to have youth restored? Is it simply because they did not appreciate youth while they had it, and not until they became burdened with cares and responsibilities did they recognise the happiness of carefree childhood? Is it not because rejuvenescence is the one great poetic idea of the universe? Man longs to have in himself the same renewal that he finds in the universe about him. In the evening the sun sinks into the west, pale and dim from its efforts during the day, but in the morning it rises rejuvenated. Nature seems to die in the fall, but in the springtime a miracle is wrought, and the earth becomes as fresh and young as when it first came from the hand of God. What else could be expected than that man should wish for a similar change in himself? When Jesus spoke those significant words to Nicodemus, "Ye must be born again," that was not simply to confuse

and instruct the teacher of the Jews. It was a finding in the heart of that good man a desire for youth renewed. People employ many arts to keep themselves young, and yet how ineffective it all is.

There are few people who would care to go back and live their lives over again, even if that were permitted. Life has too many trials and sorrows and disappointments in it. Having met those things once, no one cares to meet the same things again. But if it were possible to regain the enthusiasm and hope and vigor which were characteristic of youth, men would give much to accomplish that. One wise and devout man tells how such a change can be wrought. In one of the best known Psalms he sings about God satisfying the desire with good things, so that youth is renewed like the eagle. The life which is stale and weary is the life on which God has not bestowed his good things. The infirmities of age which rest so heavily on some are not due to overwork, as they are fond of saying, but are due to spiritual starvation. They have lost their vigor and buoyancy and enthusiasm because they have lost God. Only when God has satisfied the deepest desires of the heart with his good things can a youthful spirit and energy be recovered.

Then the renewed man will be like the eagle, with its power of wing to rise, with its power of eye to see. He will lift himself above temptation and unfortunate circumstances. He will be quick to see the glories of the better land. With such wing power and such eye power he will have a youth which the passing years cannot touch.—"The United Presbyterian."

The Restoration Plea and Its Commitments.

Ethelbert Davis.

The Lord's table spread with the emblems of the broken body and shed blood of the Lord every Lord's day, whether there is a preacher present to conduct the service or not, is one of the distinguishing marks of the Churches of Christ wherever they may be found. It is not claimed that these churches are alone in the weekly observance of the Lord's Supper, but that it is one of their outstanding characteristics.

The Lord's Supper has contributed in a very large measure to the progress of the Restoration movement. It has been responsible for the establishment of many of the churches. Most of the congregations in existence to-day had their origin in the setting up of the Lord's table, either in homes or else in halls, where the Lord's death was remembered every Lord's day. In these regular meetings for the breaking of bread many of the causes that are now strong and flourishing had their foundation.

The Lord's Supper has kept many weak churches from dying out, because it does not depend upon numbers or upon preachers. In fact two or three may have communion with Christ in the feast just as well as hundreds, and it does not depend upon any ministry, save that which is necessary to distribute the emblems. The sermon may be poor, or there may be no sermon at all, but the story of the cross is told in the emblems spread each Lord's day. This service has often enabled one poorly-talented but spiritually-minded man to hold the members together, and at last bring the church through its days of weakness into strength and prosperity. Through force of circumstances other meetings have had to be abandoned but members have held together around the table.

It has been of infinite value in unifying the members of the churches. In other places there may be disagreement, but never in the presence of the memorials of Christ's broken body and shed blood. The Lord's Supper holds the cross before the eyes of all, and in its presence heart warms to heart and spirit communes with spirit. In the presence of the cross men are drawn closer to Christ, and as they draw closer to him, they draw closer to each other. There can be no question that this ordinance has generated unity, and has helped to keep in one active co-operative body those who are content to wear the name of Christ alone.

In restoring the Lord's Supper in its original simplicity to its place of centrality in the worship of the Lord's day, these people were actuated by a desire to bring their acceptance and observance of the ordinances into alignment with the primitive standard. In the religious world there was diversity of observance as there were different views of its doctrines. Some of the churches observed it once a month, some once in three months, some once a year, and some did not observe the feast at all. When an appeal was made to the Scriptures, which alone could justify or condemn the practices, it was found that the irregular observance had been substituted in the place of the weekly observance which was the custom of the early church. Those who ignored the feast were obviously disobedient to Christ's command, "This do in remembrance of me." Those who observed the ordinance infrequently were not acting in harmony with Christ's evident intention when he instituted the feast, and asked that it be done in memory of him; an intention of which there can be little doubt in view of the custom of the disciples of the apostolic days. From the day of Pentecost the disciples "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And Paul, who declared concerning the Lord's Supper, "I have received of the Lord that which also I delivered unto you" remained in Troas seven days that he might meet the brethren on "the

first day of the week, when the disciples came together to break bread."

A comparison between the modern and ancient orders soon led the people of these churches to a weekly communion, finding their warrant in the teaching and practice of the church in the days when it was under immediate divine direction. There has been no departure from that position since the origin of the movement over a century and a quarter ago, nor can there be so long as the New Testament remains as the guide book.

The detachment of the supper from the mysticism in which medievalism had entangled it made it stand out in its Scriptural significance as a grand memorial of one of the central facts of the gospel—the death of Christ. When stripped of dogma, and its value no longer dependent upon the acceptance of certain sac-

CHRIST OUR PEACE.

I thought upon my sins, and I was sad,
My soul was troubled sore and filled with pain;
But then I thought on Jesus, and was glad,
My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
Holy and just, and good in its decree;
I looked to Jesus, and in him I saw
That law fulfilled, its curse endured for me.

I thought I saw an angry frowning God,
Sitting as Judge upon the great white throne;
My soul was overwhelmed; then Jesus showed
His gracious face, and all my dread was gone.

I saw my sad estate, condemned to die,
Then terror seized my heart, and dark despair;
But when to Calvary I turned my eye,
I saw the Cross, and read forgiveness there.

I saw that I was lost, far gone astray,
No hope of safe return there seemed to be;
But then I heard that Jesus was the Way,
A new and living way prepared for me.

Then in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide, and never wander more,
Walking along in fellowship with God.

—Horatius Bonar.

ramental views and theories of atonement, it became more intelligible, and men saw in it a wonderful pictorial ordinance to which their hearts could respond. The three main views of the feast are those of Catholicism, which is transubstantiation, in which the bread and wine are transmuted into the literal body and blood of Christ and offered as a sacrifice in the Mass; the view of consubstantiation, held by a part of the Protestant church, which claims that after consecration the body and blood of Christ are substantially present in the bread and wine; while the third view is that the feast is a memorial, and that the bread and wine are symbols of Christ's body and blood.

The Churches of Christ definitely identify themselves with the latter view as the only one free from mystical speculation, true to the facts recorded in connection with its institution, and true to the subsequent teaching of the Holy Spirit. As a memorial its virtue lies in the fact that it commemorates Christ's death, and that till he comes again. It is a memorial in which the participant communes with Christ; hence Paul wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Like most other religious bodies, the Restorers have had to face the question, "Who should partake of the supper?" For centuries among other communities it resolved itself into a controversy between open and close communion. In a short article such as this we can do no more than state the position. Strictly speaking these people have had no part in that historic controversy. Their answer to the question is that they are neither close communionists nor open communionists. It is the Lord's table spread for the Lord's people, hence they themselves are invited guests, and have not the right to invite or exclude.

Christ himself instituted the feast and he has safeguarded it. He has hedged it about with a barrier that preserves it from abuse. The injunction of God's word debars the unworthy—"Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." The very genius of the supper sets it aside as the sole privilege of the child of God, and the one who partakes answers before God for the way in which he observes it.

Since precept and practice harmonise in the Word of God, the position is made clear and the truth illuminated by a reference to the first supper in the upper room. The twelve who sat with Jesus were his followers, his chosen apostles, and all of them weak and faulty. Yet frail and faulty as they were, they all entered into that wonderful experience of the upper room save Judas, who went out before the emblems were distributed, with his conscience no doubt reacting to that qualifying principle which later became the passport to the table—"Let a man examine himself, and so let him eat of that bread and drink of that cup." Though this attitude toward this question may not be endorsed by every individual, it represents the position of the churches as a whole, it being felt that man has no right to usurp the prerogatives of Christ and judge another man's fitness.

In the matter of the Lord's Supper as in all other things, the advocates of the Restoration plea would replace it in its essential features, in order to honor Christ by leaving inviolate that which his divine wisdom has prescribed, and in order to provide that common ground upon which God's people may unite.

The meeting around the Lord's table on the Lord's day to break the bread and drink the fruit of the vine in memory of Christ's death is by no means the beginning and the end of the weekly communion. What is true of baptism is true of this ordinance: there are implications which cannot be overlooked, and spiritual values which cannot be overestimated. In current religious phraseology there are terms in use, the significance of which are inseparable from the Lord's Supper. While it is a memorial feast, and the bread and wine symbols in which are imaged the death of Christ and his glorious return, it is a "sacrament" because it is a visible sign of spiritual grace. It is a "eucharist" because it is a thanksgiving. It is "communion" because it is a fellowship with Christ. These facts are implied and recognised in the comprehensive term used in the Scriptures—"Lord's Supper."

That this ordinance, as well as the ordinance of baptism, has social implications and psychological values, has always been recognised as being inherent in the ordinance itself. Christ would not have placed ordinances in his church had he not known that spiritual realities to live in human thought and experience must be preserved in image or symbol. That the ordinance has a psychological value has been evidenced by centuries of human experience, and that it implies social relations is manifest by the influence it has had upon the life of individuals and churches. And since divine wisdom has established the ordinances, they must be preserved in their entirety, else they cannot fulfil the purpose designed.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE RESURRECTION.

(A seed found in the hand of a mummy two thousand years old, when planted, bloomed into a beautiful flower.)

Two thousand years ago a flower
Bloomed brightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.
Before the Saviour came to earth
That man had lived and loved and died,
And even in that far-off time
The flower had spread its perfume wide.
Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust
While life was hidden in that shell.
The shrivelled hand is robbed at last,
The seed is buried in the earth;
When lo, the life long hidden there
Into a glorious flower burst forth!
Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed
And died two thousand years ago.
And will not he who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er their buried dust as well?
Then will I lay me down in peace
When called to leave this vale of tears.
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

AN INDIAN STORY.

The Owl as King.



ONCE upon a time, the people who lived in the first cycle of the world gathered together, and took for their king a certain man, handsome, auspicious, commanding, altogether perfect. The quadrupeds also gathered, and chose for king the Lion; and the fish in the ocean chose them a fish called Ananda. Then all the birds in the Himalayas assembled upon a flat rock, crying:

"Among men there is a king, and among the beasts, and the fish have one too; but amongst us birds king there is none. We should not live in anarchy; we too should choose a king. Fix on some one fit to be set in the king's place!"

They searched about for such a bird, and chose the Owl; "Here is the bird we like," said they. And a bird made proclamation three times to all that there would be a vote taken on this matter. After patiently hearing this announcement twice, on the third time up rose a Crow, and cried out:

"Stay now! If that is what he looks like when he is being consecrated king, what will he look like when he is angry? If he only looks at us in anger, we shall be scattered like sesame seeds thrown on a hot plate. I don't want to make this fellow king!" and enlarging upon this, he uttered the first stanza:

"The owl is king, you say, o'er all bird-kind:
With your permission, may I speak my mind?"

The birds repeated the second, granting him leave to speak:

"You have our leave, Sir, so it be good and right.

For other birds are young, and wise, and bright."

Thus permitted, he repeated the third:
"I like not (with all deference he it said)
To have the Owl anointed as our Head.
Look at his face! if this good humor be,
What will he do when he looks angrily?"

Then he flew up into the air, cawing out, "I don't like it! I don't like it!" The Owl rose and pursued him. Thenceforward those two nursed enmity one toward another. And the birds chose a golden Mallard for their king, and dispersed.

"DRIVE FAST."

There are two great tendencies in life today. One is "Go Slow"—the other is "Drive Fast." The first is a motto of some workers, the second is the cry of multitudes who are pursuing pleasure, and both as practised are foolish and disastrous in their results. Life is in action, which if improperly meddled with causes injury, disease and death. The One who made us is the only One who really understands, and can manage us, so our wisdom and safety is in giving the reins into his hands, that we may not lag behind on the one hand or be over-driven and break down on the other. I think that driving fast is the great danger. The story is told of the late Professor Huxley that once when on his way to a meeting of the British Association in Dublin, and arriving late at the station he threw himself into a jaunting car, and called out to the coach man, "Drive Fast." Away went the car jolting over the streets until Mr. Huxley inquired, "Do you know where you are going?" and the driver answered, "No, I don't know where we are going, but anyway I'm driving fast." Is that not a picture of modern life? Driving fast, but going nobody knows where; speed without purpose; restlessness without end or peace. Hurry—mere speed, leads to worry, and worry to unhappiness, disease and death. An American appeal against the folly of worry says: "So far as is known, no bird tried to build more nests than its neighbor; no fox ever fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay by enough nuts for the two winters instead of one, and he dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years." If God as our heavenly Father is taking care of us, we need never worry or drive so fast as to risk losing limbs or life of others or ourselves, or destroy our character and usefulness by "Going Slow."—Selected.

INTRODUCING THEMSELVES.

First pedestrian (to man who has just bumped into him)—"Clumsy idiot!"
Second ditto (with ready wit)—"Glad to know you. Mine's Brown."—Boston Transcript."

QUITE TRUE.

Evelyn—"They tell me at your office that you are only one of the clerks. You told me you were a director."

Harold—"Well, I am. I am a director of envelopes."

THE REASON.

"Didn't you hear about it?"

"No."

"But it happened in your neighborhood."

"I know—but my wife's been away."

The Family Altar.

—J.C.F.P.—

Monday.

And David said to Saul, Let no man's heart fail because of him (Goliath); thy servant will go and fight with this Philistine.—1 Sam. 17: 32.
"Necessity," wrote John Bunyan, "gave David a call. Is there not a cause, saith he, lies bleeding upon the ground, and no man of heart or spirit to put a check to the bold blasphemer? I will go and fight with him, I will put my life in my hand; if I die, I die." Reading—1 Sam. 17: 31-51.

Tuesday.

He (Jonathan) loved him (David) as he loved his own soul.—1 Sam. 20: 17.
"David, though now in disgrace at court and in distress, was as amiable in the eyes of Jonathan as ever he had been, and he loved him never the less for his father's hating him, so pure were the principles on which his friendship was built." Reading—1 Sam. 20: 12-23, 35-42.

Wednesday.

Jehovah reward thee good for that which thou hast done unto me this day.—1 Sam. 24: 19.
"He is Saul, ye remember in glory—ere error had bent

The broad brow from the daily communion;
and still, though much spent,
Be the life and the bearing that front you, the same, God did choose,
To receive what a man may waste, desecrate, never quite lose."

—Browning's "Saul."

Reading—1 Sam. 24.

Thursday.

Then said Saul, I have sinned: return, my son David; for I will not more do thee harm, because my life was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly.—1 Sam. 26: 21.

It must be remembered, however, that though "Saul invites David to return, David knew the uncertainty of Saul's character too well to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When he undertakes to save, who can destroy? And who can deliver out of his hands?" Reading—1 Sam. 26.

Friday.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up?—1 Sam. 28: 15.

This text is frequently quoted "as an instance of the divine displeasure with those who seek to gain knowledge by penetrating into the supernatural world. . . . God has placed for every creature natural and rational boundaries for its government, and is displeased when the soul wanders outside its true limits." Reading—1 Sam. 28: 3-19.

Saturday.

As his share is that goeth down to the battle, so shall his share be that tarrith by the baggage; they shall share alike.—1 Sam. 30: 21.

"Every post of service is not alike a post of honor, yet those that are in any way serviceable to the common interest, though in a meaner station, ought to share in the common advantages, as in the natural body every member has its use and therefore has its share of the nourishment." Reading—1 Sam. 31.

Sunday.

I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.—2 Sam. 1: 26.

"David had reason to say that Jonathan's love to him was wonderful; surely never was the like for a man to love one who he knew was to take the crown over his head, and to be so faithful to his rival; thus far surpassed the highest degree of conjugal affection and constancy." Reading—2 Sam. 1: 17-27.

Prayer Meeting Topic.

April 6.

THE NAME WE WEAR.
(Acts 11: 26.)

F. J. SIVVER, B.A.

"The disciples were called Christians first in Antioch." There is nothing in the narrative to support the notion that the name "Christian" was given as a nickname. Obviously it did not come from the Jews, since they did not admit that Jesus was the Christ. The form of the word is Latin, and it may have originated in the Latin-speaking court of the Roman governor. According to the Roman historian, Tacitus, the name was in common use among his countrymen as early as 61 A.D.

As a people, we hold it to be the most fitting and the most God-honoring designation that can be given to the followers of the Lord; for it proclaims the divinity of Jesus, and tends to promote the unity of all who acknowledge his sway. "God never made Protestant Episcopalians, nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they chose to call themselves by less lovely names."

By reason of its sacred association and far-reaching implications, such a name should never be given nor taken lightly.

Ownership.

Doubtless the people of Antioch heard so much about Christos from the disciples that, naturally enough, the name they gave them implied ownership—Christ's ones. "Surely he hath borne our griefs and carried our sorrows," proclaimed the prophet. "Ye are not your own," said the apostle, "for ye are bought with a price." "Ye are Christ's, and Christ is God's." Someone tells of a very simple but very suggestive motto, that hung in the study of one who was a great saint as well as a great preacher—"I believe . . . I belong." As often as the name "Christian" occurs to us, it should bring the warmth and the comfort of the assurance that through his grace, we belong to him.

A Challenge.

The name "Christian" not only implies the comforting assurance of divine ownership; it also issues an unmistakable challenge. It strikes the bugle-call to live worthily.

The use of sectarian designations tends not only to a loss of united power but, in the case of the individual, it tends to obscure the issue. It may stimulate some folk to be exhorted to be "good Baptists" or "good Methodists," but there is a greater urge, a more direct challenge in the call to be "good Christians." No man need seek for greater honor, and no greater praise could be bestowed on a man than for it to be simply said, "He is a Christian."

A Prophecy.

There is often a big distance between the beginning and the end, but the one is a sure prophecy of the other. We may humbly and sincerely call ourselves simply "Christians," and indeed try very honestly to live worthily, but through our human weakness be such pale copies of the great Original that the relationship is hardly recognisable. Yet it is to the end and not to the beginning we must look. A building in course of construction looks a poor thing alongside the conception of the architect. But when the work is finished and the last touch given the likeness is complete. "Ye are God's building," says the apostle. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Let us, therefore, humbly, and with hope, hold fast to the name which is above every name."

TOPIC FOR APRIL 20.—THE CREED WE HOLD.—Matt. 16: 16.

Our Young People.

Conducted by Lexile C. McCallum, M.A.

AMONG THE SCHOOLS.

Our Picture.

The fine crowd of boys shown in our picture compose the 7th North Fitzroy Troup of boy scouts. This troupe is connected with the Church of Christ, and is proving very helpful in the work there. Near the centre of the picture on the left is seen the preacher of the church, Bro. J. W. Baker, while on the right is Bro. W. Wigney, the scout-master. Bro. Wigney is thoroughly at home with young people, and the large number of boys present speaks well for his leadership. What a wealth of possibilities reside in such a group of young people! We wish the church at North Fitzroy, the boys of the troupe, and their leaders every success in their work. Bro. Wigney has, since this picture was taken, become the preacher of the church at Warragul.

Thornbury Bible School.

The largest school in our Victorian brotherhood is the one at Thornbury. It is only a young school, not yet ten years of age, but its growth has been remarkable, and reflects great credit on those who have directed its activities. This year the school reports an increase of 100 scholars, and eight teachers. The school suffered inconvenience through lack of accommodation, several of the older classes having to meet in private houses. The church has now commenced to build a new church home, and when this is completed more accommodation will be available for the Bible School. Bro. H. Swain is the superintendent and Bro. Harvey the secretary of this wide-awake school.

Paddington Bible School.

The Paddington school, N.S.W., reports that an aeroplane campaign has been commenced in an effort to increase the enrolment of scholars. The school has a full staff of teachers who are anxious to have more scholars. A juvenile choir has been formed amongst the older scholars of the school, and they hold a song service prior to the gospel service every Sunday evening. This effort of the young people is greatly enjoyed by the congregation. A concert is to be held in April, the proceeds of which are to go to the funds of the school.

THE BIBLE SCHOOL TEACHER.

"Actions speak louder than words." So we were told when we were children, and now that we have grown older we know it to be true. Consciously or unconsciously we have shaped our lives after the example of those who have interested us, and who have shown interest in us.

The Bible School teacher can always have a large share in the shaping of the lives of young people, and we are anxious to have teachers who will set a good example, not only while they are in the house of God, but in their daily lives, so that all may see and know that the religion of the Lord Jesus Christ is a reality in their lives. The teacher who is a real friend will be able to impress upon her pupils her own individuality, and that of her Master, the Lord Jesus Christ.

The youth of to-day is rather eager to be recognised. Sometimes we who are older feel that this spirit should be squashed, lest youth should become too conceited altogether. It is somehow quite natural for young people in their later teens to carry more sail than ballast; to talk more than to do. Even here it is possible for the Bible School teacher to help.

It is possible for the teacher to recognise the eager activity of youth and its desire for expression so that interest and talent may be exercised in the presentation and discussion of the lesson. Impression must precede expression, but impression should always be followed by expression, and happy are we if we can so teach that our scholars are brought into the lesson study and induced to express their own thoughts on the topic that is being considered. The teacher we need is the teacher who will work hard in the preparation of the lesson, so that when she comes before her class she knows what she wants to do in the lesson period and proceeds to do it.

Punctuality and regularity in attendance on the part of the teacher, the lesson well prepared, with bits of interesting facts as side-lights, the lesson taught so as to make every scholar feel that Christ is a living reality, will go far towards accomplishing the great aim of all Bible School teaching, namely, that of bringing those who are taught to a living, vital faith in the Lord Jesus Christ as the Saviour of their souls and the Master of their lives.



7th North Fitzroy Group of Boy Scouts.

Foreign Missions.

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

NEWS OF THE WORK AND WORKERS.

The Dhond Hospital bungalow will soon be completed. Dr. and Mrs. Oldfield will occupy it after their attendance at the Marbleswar language school.

Bro. T. Hagger has resigned his treasurership on the W.A. F.M. Committee. The brethren speak in very eulogistic terms of the splendid service that he has rendered to the W.A. F.M. Committee. The F.M. Board desire to add their appreciation of the great service that Bro. Hagger has rendered to them in their work.

Miss Thompson writes:—"The Ballarat Mission Band, my home folks, and other friends sent me nice sums of money and other gifts for myself, so I was able to make quite a number of others happy. Will you kindly express my gratitude for a kerosene tin of dried fruits and a voile dress? I would write and acknowledge them but do not know who sent them."

Miss Mary Thompson speaks most appreciatively of the visit of Dr. Oldfield. During the last few weeks they have lost two of their missionaries at Harda. Mr. Scott, who passed away after an operation for appendicitis—his death is a great blow to the mission, and Mrs. Harnar. Mrs. Harnar leaves three children, and Mr. Scott a widow and four little girls.

We are sorry to report that Dr. and Mrs. Wohlrey, who expected to work with our missionaries in China, have had to return to America. The United Christian Missionary Society has sent for them to report on their Tibetan work. In a letter received from Dr. Wohlrey he expresses his great regrets at not being able to work as an independently supported missionary with our Chinese brethren.

Miss Florence Cameron is on her way home on furlough. She left Bombay by the "Malaja" at the end of March. The probability is that she will leave the ship at Fremantle and remain in West Australia for their Easter Conference, and will likely leave there about the end of April for Adelaide, her home. We are sure that a very great welcome awaits her in Australia. She has done a magnificent work at the "Lyall Children's Home" among the nearly one hundred girls that she has the care of.

Mr. and Mrs. A. G. Nicholls have just arrived from China. Mrs. Nicholls was a Miss Paseoe, daughter of one of our South Australian preachers. Bro. Nicholls has been 34 years in China, and has done a magnificent work among the hill people. He is a near neighbor of our Hueilichow missionaries, and was one who suggested that we should go into the interior of China. These faithful missionaries are working with the C.I.M., and we hope that many of our members will be able to hear their message. They know our missionaries intimately, and have both met Dr. and Mrs. Wohlrey, of whom they speak in the highest terms.

Bro. A. Hughes in his last letter says, "The boys in the Blake Memorial Children's Home at Baramati are going to be an engrossingly interesting charge. Shaping their future will be no easy task, but we feel it will be absolutely worth while. There are a number of young men about the compound now, and I think these, too, will get a lot of my time. To help and train them has become one of my ambitions, and so far I find them very ready to respond. For the next year these young men and the boys in the children's home will take all of our time in addition to the further language studies, and we are very keen to really get into harness. I find that the Indian climate has not interfered in any way with my health."

WAR NEWS FROM CHINA.

The news of the terrible doings at Nanking, China, where our American brethren have so many missionaries, churches and institutions, has given great grief to our Australian brotherhood. Nanking is the city where Dr. Macklin is working. He has spent forty-one years there. They have churches, a hospital and several schools, besides work on other stations adjacent to Nanking. During the early periods of the war they threw open their church and school buildings to the defenceless women and girls seeking protection. In this way they were able to succour 261. From our knowledge of Dr. Macklin we are afraid that he would be one of the last to leave Nanking, and we fear that some of our own beloved American missionaries will be included in the one hundred Americans reported missing. Many prayers were offered in our churches on Sunday for our missionaries in danger in the war zone.

In the Settlement part of Shanghai, where our main work of church and school are located, things are more peaceful, as our work in Shanghai is almost exclusively under the management of the Chinese themselves, and being in the settlement area they are in less danger than those in the Chinese part of Shanghai. In the Chinese district we have our Liung-rd. preaching station and residence for our senior evangelist, Bro. Hu Sing Kwei, but we feel sure that he and his good wife have been able to take refuge in a large building we have at Kwenming-rd. in the British Settlement area.

Our Hueilichow mission, being removed hundreds of miles from the war zone, is not likely to be in much danger. The Board, however, have cabled the China Field Council not to incur unnecessary risks by remaining at Hueilichow, but must leave the decision to their judgment as to what is the best to be done. Our agent, Mr. Myne, living in Yunnanfu, is in constant touch with the British Consul there, and can very speedily advise our missionaries what is his judgment of the situation. The consul, of course, will be in touch with the consuls all over China. In addition to this Dr. Killmister is also subject to the oversight of the British Consul at Chengtu in the Province of Szechuan, and if any danger threatens will be advised by him as to the best course to pursue. Some missionaries in this same district have told me that they found in previous disturbances that it is safer to remain in a friendly city like Hueilichow, where the military and civil officials are cordial in their friendship, than to take a two hundred mile journey to Yunnanfu.

This time of anxiety must surely cause us to be much in prayer for our beloved missionaries and to pray that they may be able to say, as the Apostle Paul said to the Philippian Christians, "But I would ye should understand, brethren, that the things which happened unto us have fallen out rather unto the furtherance of the Gospel."

The Board have sent a cablegram to Bro. Cameron and the Chinese Christians in Shanghai, assuring them of the prayers and sympathy of the Australian brotherhood.

FOR SALE.

Farm, good, 162 acres, Bet Bet. creek land, £12 acre. Cash or terms.—J. H. Stevens, Main-st., St. Albans.

Table Potatoes, 5/- $\frac{1}{2}$ cwt., 9/- cwt., on rail Emerald. Cabbage, Cauliflower plants 1/3 50, 2/- 100 posted, 1/- 100 on rail. Winter flowering seedlings mixed, 1/6 huddle posted. Mixed daffodils, Tulips, Freesias, Ixias, 2/6 doz. posted. Order fruit trees, shrubs, roses, hedge and berry plants for winter delivery.—A. Nightingale, Nurseryman, Emerald, Vic.

IN MEMORIAM.

BARRETT.—In affectionate remembrance of Anne Isabelle Barrett, who passed to the higher life, April 6, 1925. In God's keeping.

MILLIS.—In loving memory of Fanny Millis, dearly loved wife of Alfred Millis, who passed away at "Hokitika," St. Kilda-st., M. Brighton, April 7, 1918. Is memory ever dead?

PATTERSON.—In sweet and sacred memory of our beloved wife and mother, who departed this life at Wasleys (late of Williamstown, S.A.), on April 7, 1919.

Her voice keeps whispering,
Be loving, brave and true;
At the end of the lane of shadows
I'll be waiting for all of you.

—Inserted by her loving husband and daughter and son-in-law, Gertrude, Walter, and grandson Clarrie.

RENTON.—In loving memory of William Beveridge, dearly loved husband of Elizabeth A., loved father of Douglas, who passed away on April 9, 1925. Ever remembered.

COMING EVENTS.

APRIL 10.—Prahran, High-st. (near Chapel-st.); Easter Sunday, 11. Worship, J. A. Wilkie (Ballarat), 7. B. J. Combridge (Warracknabeal). Services conducted by A. W. Connor. Soloist, Miss A. M. Connor (Ballarat). All welcome.

APRIL 13.—Victorian Women's 42nd Annual Conference will be held in the Chapel, Lygon-st., on Wednesday, April 13, commencing at 10.30 a.m., and continuing all day. Speakers, Mrs. Anderson and Mr. R. Gebbie. Solos, recitals. A cordial invitation is extended to all sisters.

APRIL 21-24.—Back to Collingwood, April 21 to 24. Old members' reunion. Great times in store. Come.

APRIL 24—MAY 22.—Plan to be present at the Monster Tent Mission at Fairfield Park, commencing April 24 and continuing till May 22. Interstate preacher, Bro. G. Tease. Bro. J. Baker, song leader. Prayers and co-operation of sister churches solicited.

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MINISTER—JOHN L. BRANDT, LL.D.

APRIL 17, EASTER DAY SERVICES.

Morning at 11.

Communion. Subject of Sermon, "The Resurrection of Christ." The Choir will sing.

"O, Saviour Friend" (Fletcher).

Soloist, Mrs. Henry Simpson.

Evening at 7.

Subject of Sermon, "To Know Him and the Power of His Resurrection."

After shortened service led by Dr. Brandt, the Choir will sing Harold Moore's Passion Cantata

"THE DARKEST HOUR."

Soloists—Miss Bessie Martin. Mr. Percy Blandell. Mr. Thomas George. Mr. Campbell

Moysey. Mr. Ernest Watson.

Pianiste, Mrs. N. Featherstone, L.A.B.

Organist, Mr. C. H. Mitchell.

Conductor, Mr. J. Harold Barrett.

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Will H. Clay, Secretary.

Here and There.

Last week we received the following telegram from Western Australia:—"24 confessions, Graham-Peacock mission, Bassendean."

Glenferrie church, Vic., received three new members on Sunday, and at the evening service there were two confessions, Bro. T. H. Scambler preaching.

Mrs. F. Lee has charge of the hospitality arrangements in connection with our Victorian Conference. Any sister willing to entertain delegates is requested to communicate at once with Mrs. Lee, 108 Greville-st., Prahran (phone Windsor 36), and to state whether ladies or gentlemen are preferred as guests.

On April 3 Bro. R. Verco addressed Chatswood church (N.S.W.) on "The Bread of Heaven." Bro. C. R. Hall gave a very helpful message at the gospel meeting in the absence of Bro. Whelan, who is still laid aside in sickness. The church prays for his speedy recovery and expresses deepest sympathy to Sister Whelan.

Bro. Dan. Stewart, late evangelist of Shepparton, Vic., made an excellent start at Parkdale on Sunday last. There were good meetings. At night there were three confessions. It is with much regret that we learn that Bro. Stewart has since been called to Western Australia owing to the very serious illness of his mother.

In view of the grave position in China, special interest will be taken in the article on "A Visit to Nanking," which Dr. John L. Brandt, preacher of Swanston-st. church, has kindly written at our request. Nanking is the centre of the Chinese work of our American brethren. We anxiously await news of the extent of the damage to our stations and of the prospects for future work.

Our royal visitors, the Duke and Duchess of York, have received a demonstrative welcome in Australia as in New Zealand. In every State of the Commonwealth they will have the most cordial and loyal of welcomes. Their coming will strengthen the ties which binds Australia to the Motherland. Members of churches of Christ will not be behind others in showing their spirit of loyalty.

The Australian Nurses' Christian Movement does good work by the formation of Bible Study Circles and in other ways. Dr. Harrington Lees (Anglican Archbishop of Melbourne) has accepted the position of President of the Victorian Branch of the Movement, while Mr. A. L. Gibson, who has for some time been Hon. Treasurer, has been appointed Vice-president. Miss F. E. Collett is organising secretary.

There were good meetings at North Essendon, Vic., on March 27 and April 3, Bro. Mathieson giving helpful exhortations in the mornings and splendid gospel addresses. The school is increasing in numbers each week; 50 children now on roll. About 100 members and friends, including many from Essendon and Ascot Vale, enjoyed a social evening on April 2. About £4 was collected for reduction of debt on the land.

The secretary of Anzac Memorial Appeal Committee has written as follows to our Victorian Conference President, Bro. J. E. Shipway:—"My committee feels sure that the appeal has your interest and asks that through your usual channels of communication between the churches, a request be circulated that each church hold a memorial service on Anzac Day, April 25, and devote the collection taken up thereat to the appeal. Last year a considerable sum was received by this means, and many returned men expressed their appreciation of this practical help which meant so much to the League's relief work."

On April 3 special services were held at South Kensington, N.S.W., to mark the close of the Bible School rally. In the afternoon the parents and friends of the scholars visited the school, when presentations were made to those scholars for special work during the rally, and regular attendance at church services. The rally resulted in the enrolment of 145 new scholars, the school enrolment now being 346. At night, after S. J. Southgate's address, one of the scholars confessed Christ.

Dawson-st., Ballarat, Vic., church anniversary was held on Mar. 27 and continued on the 30th with a tea and public meeting, at which Mrs. Laidlaw, of California, spoke. The secretary gave a report on the year's work; this showed the finances to be in good condition, the debit of £14 being converted into a credit of £17. There have been eighteen additions and 20 removals. The men's meeting of the Ballarat district was held recently and was very successful. Bro. G. T. Fitzgerald gave an illustrated lecture on New Zealand, at the Literary and Social Guild.

IF THOU ART!

I cannot see, my God, a reason why
From morn to night I go not gladsome, free;
For if thou art what my soul thinketh thee,
There is no burden but should lightly lie,
No duty but a joy at heart must be:
Love's perfect will can be nor sore nor small,
For God is light—in him no darkness is at all.

At Bendigo, Vic., the Hinrichsen-Brooker mission entered its fifth week on April 3. During the past week there were wonderful meetings each night; large crowds continue to come to hear the message, and a great interest is manifest. Meetings on April 3 were the best yet. The night meeting was held in the Princess Theatre, when it was estimated that 1,500 people heard a striking address on "Christian Unity." Special singing arranged by Bro. Brooker was greatly enjoyed. Mrs. Hinrichsen played a delightful pianoforte solo. Total decisions to date, 50.

The fourth anniversary celebrations of East Kew, Vic., started on April 3. In the morning Bro. A. McNeill gave a suitable address to members and friends. In the afternoon Bro. Thomas delighted the large number of scholars and friends with his talk on "And He Called the Boy," after which the prizes were presented to the kinders and primary children. In the evening the building was crowded. Bro. Youens preached a wonderful message to parents and scholars, after which a lad from the Sunday School took his stand for Christ. The children's singing was a delight to all. Great credit is due to the superintendent, who so assiduously trained the children.

Bro. and Sister A. L. Haddon arrived in New Zealand on March 14, and on Tuesday, 15th, the Invercargill church extended to them a welcome to the Dominion. Members from Gore and Maitauro churches were also present. Bro. T. Pryde, Conference President, occupied the chair, and on behalf of the New Zealand churches extended a welcome to Bro. Haddon as the first principal of our N.Z. Bible College. Bren. King (North-east Valley), Ladbroke (Gore), Perkins (Maitauro), and B. G. Corlett (secretary Bible College Board), also spoke. Mrs. Pryde, on behalf of the sisters, welcomed Mrs. Haddon and presented her with a beautiful bouquet. Bro. and Sister Haddon feelingly responded. Several

musical items were given and the sisters dispensed supper.

Shepparton church, Vic., held a farewell social to Bro. and Sister Stewart on Mar. 29. Prior to the meeting a brother was baptised and, with his wife, received into fellowship. After a brief musical programme farewell words were spoken by Bren. Funston, Clydesdale and Johnston, each paying a tribute to the fine work done by Bro. Stewart, from the platform, as song-leader, in his pastoral work, and in the sports field, and by Sister Stewart as organist, and as a loyal helper in other ways. Bro. Johnston made, on behalf of the church, the parting gift of a wallet of notes. Bro. Stewart expressed the joy he had felt in his four years' service, and his appreciation of the co-operation in his work, during which 200 had decided for Christ. On April 3, attendances were good, Bro. Bolduan speaking in the morning and at Cosgrove, and Bro. Funston giving the gospel message in the evening.

The average attendances at Wagga, N.S.W., worship services appear to be increasing. Two more new scholars added to Bible School. Kindergarten also increasing; enrolment now 32. A married woman confessed Christ at the close of the gospel address when Bro. Stitt preached on the "Bethesda Hospital." The Junior Endeavor voted half-guinea to poor children on F.M. stations. Very representative church business meeting held on 31st ult. Unanimously decided upon a more progressive pastoral and evangelistic policy. The application from Rand for a regular monthly visit was approved. A Riverina conference is in contemplation.

A very successful "Mothers' Meeting" (which it is proposed to hold monthly) was inaugurated at Enmore, N.S.W., on March 30, over 30 being present. Mrs. Paternoster welcomed the members and visitors, and Mrs. Lewis, of Murrumbidgee, gave a happy talk. On Friday the choir provided the music for the S.S. Convention, at Pitt-st., and the Bible School, through the kindergarten teachers, provided a table at the tea on Saturday. At the S.S. anniversary on April 3, a happy day was spent. Visitors included Bro. and Sister Wakeley, of Cheltenham; Sister Eagle, of Adelaide; Bro. L. C. McCallum, of Melbourne, and Bro. H. Greaves, of Norwood. In the morning Bro. and Sister McAllister, son and daughter, were received by letter from Merrylands church, and Bro. Byles, by faith and baptism. A very fine new platform, made by brethren, was used Sunday.

There were splendid meetings at Brighton's (Vic.) home-coming and welcome to Bro. A. E. Forbes on April 3. 230 broke bread in the morning. Bro. T. R. Morris welcomed Bro. Forbes, who delivered an address on "Vision." A special session of the Bible School was held, attended by many old scholars and teachers. The school rendered several musical items very acceptably. Bro. Forbes spoke to the children. A large company sat down to tea splendidly served by the sisters. A song service was conducted by Bro. A. G. Chipperfield. The wonderful Gospel service was presided over by Bro. A. L. Gibson, who has been holding the fort at Brighton for the past two months. The choir provided special singing, and Bro. Forbes preached a clear-cut gospel sermon. One of the school girls confessed Christ. The whole day was an inspiration, and prospects appear very bright. Sister Mrs. Passe is leaving for an extended visit to her son, Garnett, in England.

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The Master's Voice.

Chas. Hale.

A prominent picture to be seen in most phonograph shops is that of a dog listening to a record of his master's voice, which reminds us of the fact that a well-trained dog is very faithful, and knows and heeds the voice of his master.

Can we not also say with some assurance that our first parents were familiar with the voice of God, and had sweet communion with their Maker until broken off by disobedience? Even then his voice is heard in the loving question, "Adam, where art thou?" That same question to-day may be heard alike by the converted and unconverted. The former might, if he will, hear the Master's voice saying, "Be ye faithful unto death, and I will give thee a crown of life"; and the latter should hear that pleading voice saying, "Come unto me, that ye might have life and not die in your sins." "What's wrong with the world?" Why, everything is wrong with us when the voice of Jesus is unheeded. God spake on the Mount of Transfiguration, and said of Jesus, "This is my beloved Son in whom I am well pleased, hear ye him." Let us be careful that other distracting voices do not drown and allure us on to destruction.

One of the many such voices is

The Voice of Riches.

which if heeded, forces itself into the human heart and persistently exclaims, "Get rich very quickly; get wealth at any cost. Riches will make you free and happy; see what money can do and undo for you; how independent you can become if you only have riches." This clamoring voice, alas, is but too frequently heard and heeded, and but proves an alluring "will-o'-the-wisp." Doubtless it is wise legitimately to earn all you can, give all you can to a good cause, but not at the expense of failing to render to Cæsar and God their due demands, and unheeding the Master's voice when he said, "Seek first the kingdom of God."

The god of wealth is not always the god of health, and if placed before Christianity hinders, as Christ said, "the rich from entering the kingdom of heaven." The god of riches is of this world's own making, and man can easily become an idolater by worshipping his wealth in place of the God, who made him for his own glory.

Let us beware of any idol that would drown God's voice as given to us in his Son, who said, "If a man love me, he will hear my voice, and my Father will love him, and we will take our abode in his heart." Let his voice dispossess all other disintegrating appeals.

Another insidious rushing temptation that reaches the heart is

The Voice of Worldly Pleasure.

"Lovers of pleasure more than lovers of God" is a prophetic sign of the times we live in, and how prone we are to love the pleasures of sin more fervently than the pleasures of righteousness. Often we hear the saying, "I must do something to kill time," when time was never given to be killed but to be redeemed, and made the best use of because the days are evil. The Almighty does not deny us true happiness, but warns us against the pleasure that would not have his approval. We cannot help noticing the time and money wasted to-day on pleasure that becomes sinful by its excess such as picture shows on the one hand, men gambling on the other, the latter certainly not in keeping with the teaching of Christ. All this, along with being the slave of fashion in lieu of being the servants of Christ, might be pleasing to the flesh; but we are told that they who are solely

in the flesh cannot please God. We are told in all things to glorify God, and God's blessing is not nor indeed can be asked on the pleasures of sin. More blasphemy than prayers is used in places of amusement, of gambling and other sinful pleasures. The god of pleasure that leaves the voice of Jesus out is a god of this world's own making. There is a voice that would sanctify our pleasures and put the world right. That is the voice which says, Do unto others as you would like to be done by; not as the worldly gambler says, "Do others, or they will do you."

Let us listen to

The Voice of Jesus.

For truly no man ever spake like him. This was and even now is admitted, but many of his sayings cross the path of the mind wholly given up to the silly world of fashion which says, "Better he out of the world than out of the fashion." The thought should rather be, Let us be in the world witnessing for Christ, but not of the worldly ways, dishonoring the Master's voice. How forcibly the Master's words, spoken in the home of Martha and Mary so long ago, appeal to us to-day. First he gently reproves Martha for being cumbered by so many things, and then says, One thing above all others is needful, adding that Mary had chosen that better part which should never be taken away. Mary sat at the feet of Jesus and listened with joy to the everlasting words of Christ Jesus, which meant everlasting life to her. This is in keeping with the Master's words, when he said that heaven and earth would pass away but his words would never pass away. We need something lasting in these fleeting times.

Because Christ once said something, some of the disciples did not take time to understand, but turned to go away from him. Then he said to the twelve who were left, "Will ye also go away?" Listen to the wise words of Peter who said, "Lord, to whom shall we go? Thou hast the words of eternal life." This was the same man who made the great confession that Jesus was the Son of God and the sent Saviour, and one of the men who heard the voice of God on the Mount saying to Jesus, "This is my beloved Son in whom I am well pleased; hear ye him." The world would do well to hear that voice above all others to-day.

The Saviour was able to say when a lad of twelve that he must be about his Father's business, and later on the cross that "It is finished," because he knew the word of God and obeyed that word. We need to know the words of Christ and obey them. His last great command was to his followers to go and "make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatso-

ever I commanded you." Those who hear and heed his voice now will hear that welcome voice one day saying, "Come ye faithful, enter into the joy of your Lord." "Let us lay aside every weight, and the sin that doth so easily beset us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him (viz., bringing many sons into glory) endured the cross, despised the shame, and is now set down at the right hand" of glory, expecting us to shut out voices that would hinder his still voice saying, "This is the way; walk ye in it."

"I heard the voice of Jesus say, Come unto me and rest,

Lay down, thou weary one, lay down thy head upon my breast.

I came to Jesus as I was, weary, and worn, and sad,

I found in him a resting place, and he has made me glad."

"The Scripture Gift Mission."

J. E. Shipway.

A letter from Bro. Alcorn, our preacher at the Ann-st. church, Brisbane, served to introduce to me Mr. W. G. Pope, the Australian Secretary of the Scripture Gift Mission. We had a long talk together regarding the work and the aspirations of the society. Mr. Pope has been for many years a missionary among the Jews in Arabia, and he loves the Bible with all his heart as the inspired Word of God. Because of a physical breakdown, caused through overstrain in work, Mr. Pope last year visited England, and whilst there was persuaded to become the Australian Secretary of "The Scripture Gift Mission," and for the present is carrying on that work. He expects to settle with one of the Baptist churches in Melbourne, but will still continue, for a time at least, to act as secretary to the mission.

I was very much impressed with much of the work being done by the society which Mr. Pope represents. It has productions very suitable for almost every phase of a preacher's work. There are some beautifully arranged and illustrated New Testaments, and also individual Gospels. The illustrations are from original drawings made in Bible lands by H. A. Harper and J. Clark, and are certainly some of the best I have ever seen. The little pocket Gospels are arranged with titles to facilitate the habit of daily reading, as is also the New Testament in one binding. A little booklet of "The Acts of Apostles" is in fine type with splendid illustrations. All of the Gospels are prefaced with outstanding key words, and a short prologue regarding the specific content of each. There are some fine little booklets which could be wisely used by preachers in visitation to homes of sickness or sorrow. There are also some little folders with striking titles, and helpful reading that a preacher could well use to place under the door of folks who happen to be out when he calls. If these were used it would be realised by them that the preacher was in quest of souls.

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One of the finest productions are some very beautifully illustrated portions of Scripture with helpful titles, viz., "A Friend in Need," tells the story of the Good Samaritan; "A Wonderful Doctor," the story of the paralytic borne by four, forgiven and healed by Jesus, and so on. These should be especially helpful for distribution in Bible Schools and for hospital visitation. Mr. Pope's testimony is "That as a missionary he found these more helpful than any other thing else he could supply." Free grants of these will be made to any missionary society making request for same. Mr. Pope has kindly offered to supply free 1,000 of these for a Hinrichsen-Brooker mission, and I have suggested that they be secured for the Drumeondra mission which will shortly be held. Mr. Pope (D.V.) will be present at the Preachers' session of the Victorian Conference on Thursday, April 14, at 3 p.m., and will have samples of the work produced by the mission. He has been promised a little time at the tea table to present its claims to the preachers present.

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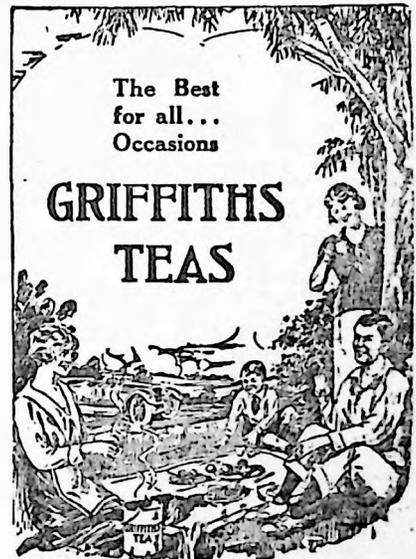
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News of the Churches.

Tasmania.

On March 27 harvest thanksgiving services were held at Ulverstone. At the close of Bro. Nightingale's gospel message one young man desired to be restored.

Members of Launceston Sisters' Auxiliary enjoyed a meeting in the Royal Park on Mar. 23. Bro. N. G. Noble laid to rest Bro. W. T. Clifford, a sufferer for years, and Sister Mrs. Alfred Sherriff, formerly of Berwick, Vic. Over twenty assisted at the Old People's Home service on 27th, when Bro. P. Duff delivered a very helpful address. Hearty services were conducted at Prospect by Bren. E. A. Stevens and H. V. Clements, from Invermay. At Margaret-st. Gospel service Bro. Noble commenced a special series on "I will build my church." There was a good attendance. Sister Doris Stevens beautifully rendered a solo. A fine rally of the Northern Tasmania C.E. Union was held on March 28, when Bro. N. G. Noble was introduced as new president.

Queensland.

On March 27 there were two additions to the church at Albion. A Y.P.S.C.E. has been formed. Bro. Payne is a delegate to the Australian Sunday School Convention in Sydney. He also expects to visit the Victorian Conference.

Kingaroy church reports visits and assistance from Bren. W. E. Reeve, J. Larsen and C. S. Trudgian. The church has been saddened by the death of our young Sister Youngberry. Bro. H. Youngberry and children have removed to Nambour.

East Ipswich C.E. Society is particularly active. The Bible School has had a highly successful year. The Endeavor Society has undertaken to provide a radiator for the College of the Bible, and has begun the organisation of a junior division, to meet on Sunday mornings. The Bible School has almost reached the full efficiency standard set in the State organisation campaign. Bro. L. Larsen, who has been preacher for two years, is leaving at the end of April to go to a Victorian church. Mervyn Ambrose, one of the junior Sunday School scholars, died early this month. The church has shown deep sympathy with the parents, Bro. and Sister H. Ambrose.

Western Australia.

Claremont church rejoice to report one confession during the month. On Tuesday, Mar. 22 a very successful social was held. On 29th Bro. Hagger paid a visit, and gave a profitable and enjoyable lecture on "The Rise and Progress of the Restoration Movement."

Bunbury church anniversary was held recently. On March 12 Sister L. Cahill was married to Mr. E. Sweeting. The church tendered them a kitchen tea. Barely a fortnight after the wedding Sister Sweeting was called upon to part with her aged mother. We sympathise with the bereaved ones. March 27, splendid meetings, many strangers being present in the evening, when the evangelist preached on "Voting for God."

North Perth meetings continue good. Two more decisions on March 20 at the conclusion of Bro. Ingham's sermon on "Jonah." Phi Beta Pi club had three Initiations for the month, and the Kappa Sigma Pi had two. Annual meeting was held on March 9. Good reports from all departments. Financial statement showed a record year for all purposes, although there was a debit balance on local account. Bren. Harris and Cross were added to the diaconate.

Great enthusiasm continues to be shown at Bassendean in regard to the mission, which is to be held for a further two weeks. On evening of March 27 the tent was filled to its ut-

most, Bro. Graham's subject being "What Must I Do to be Saved?" At the conclusion of the message ten responded to the invitation, nine of whom were young people from the Bible School. At the close of Monday's service there were two further decisions, making a total of 23.

South Australia.

Croydon had good congregation on April 3. Bro. Pearce presided at the breaking of bread. Bro. Garrett spoke both morning and evening. There were 217 scholars present at Bible School.

At Queenstown on morning of April 3 Mr. Stanley, from Semaphore, addressed the church on "Sounding our Depths." At the evening service the attendance was good, when Bro. F. Harris spoke on "Missing the Mark."

At Norwood on April 3, a successful harvest thanksgiving service was held. At meeting for worship 215 broke bread. Miss E. Jackel was received into membership. In the evening over 300 were present. The first mid-week prayer meeting after the mission was a helpful meeting, when 80 were present.

At Balaklava members have been pleased to have visits from Bren. J. E. Webb and J. G. Bridgman. March 20, Bro. Manning was at Saddleworth for the day and Bro. J. E. Webb took the services all day. March 27, Bro. S. T. Barr gave the exhortation, and Bro. George Bridgman preached a forceful message at night.

Since the tent mission at Bordertown meetings at Mundalla have been large. March 27, there were 66 at worship. 14 were received into the church, making 32 of the converts of the tent mission at Bordertown received in at Mundalla. Bro. Cornelius preached to a large audience at night. On April 3, 74 were at worship meeting, 59 at Sunday School, and 26 in Bible Class. 80 were present at night when there were three confessions, Bro. T. B. Verco preaching.

A number of men from the military camp attended Gawler services on April 3. At the C.E. meeting seven of the men attended and joined in the discussion. Bro. and Sister Oram invited the officers of the church and their wives to the manse for an evening. Prior to their departure from Gawler the church gave Bro. and Sister J. Smith a social on March 22. Representatives from each department spoke highly of their good qualities. The Bible School is practising for the anniversary.

Henley Beach reports splendid meetings on March 27; 65 at morning service, and 84 in evening. B. W. Manning, of Balaklava, spoke in the morning. Bro. H. P. Manning at night made a splendid appeal. April 3 was the culmination of efforts for a successful Bible School anniversary. About 70 were present in morning, Bro. Manning being the speaker. Afternoon, 100 present. Bro. W. L. Ewers, of Mile End, gave a message to the children. Building crowded at evening meeting; 160 present. The Gospel was preached by Bro. Manning. Excellent singing was rendered by the scholars afternoon and evening.

Unley Bible School anniversary services were held on March 27. Bro. J. W. Cosh (superintendent) presided in the morning and Bro. P. R. Baker, of Norwood, exhorted. In the afternoon the children gave a song service under the leadership of Bro. P. Woods, assisted by the school orchestra and a few friends. Bro. J. E. Webb preached to a good attendance in the evening, and the school children repeated several hymns. On March 29 the tea meeting and concert by the children were well attended, when the secretary's report was read and prizes distributed. During Bro. Webb's absence on holidays Bro. Will Graham and R. Harkness ad-

ressed the church. The Home Mission offering amounted to £158.

Maylands 16th anniversary services were commenced on April 3. Bro. Collins exhorted. At the evening service Bro. Jas. Gordon spoke on "Launch out into the Deep." The four retiring deacons—Bren. A. Blanden, F. D. Langlois, W. Lyle and A. W. Tompsett—have been re-elected for two years. Bible School attendances are still keeping up. Mrs. Read, leader of primary department, has resigned. A suitable gift in recognition of long service has been made. Sister Z. Trevelion was united in marriage to Mr. Crawford on March 31. The new building is progressing satisfactorily. A debenture or bond scheme has been started to liquidate the debt incurred. To date, over 180 bonds have been issued, which, when fully paid up, represents £2,164.

On March 18 the annual conference of churches of Christ on Eyre's Peninsula was held at Tumby Bay. Greetings were received from the churches at Butler, Cummins, Tumby Bay and Ungarra. Bro. Wiltshire was present, and in genial manner gave some uplifting messages. On March 20 Bro. Wiltshire spoke at both services. On 28th a farewell social was tendered to Bro. and Sister Russell, who have resigned the work, and to Bro. and Sister Green Shields, who are leaving for the city. Several speeches were made testifying to the good work of these brethren, and the regret at their departure. Suitable presentations were made on behalf of the church, to which Bren. Russell and Green Shields responded. A social time was then spent.

Victoria.

Swanston-st. had fair attendances on April 3. Dr. Brandt's sermons were powerful and attentively received.

At Geelong on morning of April 3 Bro. Stuart Stevens spoke on "Walking with God," and at 7 p.m. on "Autumn." On Monday last, Band of Hope members visited Drumcondra society.

St. Kilda meetings are steadily growing. The Sunday School membership is increasing. Among recent visitors are Bro. and Sister Clegg, of W.A., and Bro. Grunde, of Gisborne, N.Z., who is at present attending the College of the Bible.

On April 3, the evening service at North Melbourne was well attended. Bro. Hunt gave a very stirring address, entitled "Unsatisfied Cravings" (Num. 11: 1-22). In response to the invitation one lady came forward and confessed Christ.

Warrnambool reports good services for April 3. Bro. and Sister Scobie, of Ararat, and Sister Biddell, of Oakleigh, welcomed into fellowship. Bible School welcomed two new enrolments. Special prayer is requested for the Hinrichsen-Brooker mission beginning on April 24.

Splendid meetings at Moreland on April 3 with many visitors. Bro. and Sister Howe and son Sylvian, from Ulverstone, Tas., were received into membership. At the evening meeting Bro. Robbins spoke on "An Interrupted Sermon," when two lads made the good confession.

Services at Echuca are keeping up fairly well. Bro. Bryce, of Parkdale church, spoke at both services on March 27. Bro. Bryce also conducted prayer meeting on Tuesday, and spoke on the morning of April 3. Bro. Payne preached at night, after being absent for six weeks from the platform through sickness.

Harvest thanksgiving was celebrated at the Mildura church on April 3. The morning was marked by a special talk to the children. At the evening service Bro. Cave's message was "The Unspeakable Gift." Under Bro. Cave's leadership a Bible Class has been formed, and meets every Sunday in the Memorial Hall.

South Melbourne had bright services last Sunday. Bro. Waterman's gospel topics have proved helpful. Sister Miss Olsen rendered an enjoyable solo. At the morning worship services the members are being strengthened by

instruction on Christian principles. The J.C.E. is doing a simple but beneficial work. Last Wednesday a "Service of Song" was held. Lygon-st. church reports good meetings on Wednesday. Several visitors present, amongst whom were Bro. and Sister Eames, from Orange, N.S.W., and Bro. Weir, from North Adelaide. One received by letter. F. E. Rainsbeck exhorted in the morning and W. H. Clay spoke in the evening. The solo part in the anthem was sung by Miss Hilma Dickens.

Good meetings at Carnegie on April 3. Bro. Shipway spoke at both services. Bro. and Sister Steele were received into fellowship in the morning, and a Bible School scholar was baptised at night. The choir, under Bro. Reg. Hayward's leadership, is doing good service. A working bee was held on March 26 and April 2 to paint the kindergarten hall.

Gardiner church is having good meetings. All the auxiliaries are working well. Many strangers appear at the various services. An April 3 harvest thanksgiving services were held. Bro. Gebbie preached both morning and evening. The choir, under Sister Mrs. Gebbie, gave effectively several items. An offering for benevolent purposes—with the sale of produce—amounted to over £10.

At Cheltenham on April 3, W. Gale addressed the church in the morning, spoke to the Bible School, took charge of the Bible Class, and offered some kind words of encouragement to the school teachers and workers. At the evening service R. T. Pittman spoke. His address was much appreciated. Bro. Joseph Pittman was also at the meeting, and was greeted by many old friends.

Middle Park harvest thanksgiving services were held on March 27. Good attendance at each service. On morning of April 3 the church enjoyed a fine address by Mr. Fitzgerald, of Fairfield. In the evening the 3AR broadcasting party greatly assisted the meeting. Solos were rendered by Misses Marie Jones and Gwen Williams and Mr. Jenkins. Sacred recitals were given by Miss Rene Bartley and Mr. Shaw. A large number was present. At the conclusion of Bro. Baker's address two young men, and a young lady made the good confession.

Meetings are improving each week at Colac. On morning of March 20 Bro. Bird gave a fine talk on "The Theme of a Great Life." At night a large audience listened with rapt attention to a discourse on "The Heart of God." Bro. Bird gave a thrilling lantern lecture on his experiences in China, illustrated by 156 beautiful slides. The public hall which holds many hundreds, was almost filled, and the receipts amounted to £23/16/-. On March 27 meetings were of the best. At night Bro. Bird spoke on "The Dark Shadows that Cross Life's Pathway." Sister Edna Wheadon rendered a fine solo.

At Drumcondra, Nth. Geelong, a kitchen tea was held on March 30 in honor of Sister L. Combridge who is to be married shortly, and will be leaving to reside in Warrnambool. Words of farewell and congratulations were spoken by Bro. Jenner (church officers), W. Readhead (young people), and C. J. Williams and Bro. S. Stevens. Sister Combridge has been organist to the church since the opening. Bro. J. Eaton, on behalf of Exclusion Club, presented Sister Combridge with a case of stainless cutlery. Bro. Williams handed over to Sister Combridge a fine collection of useful kitchen utensils. The ladies provided a dainty supper. April 3, good meetings, Bro. C. J. Williams speaking morning and evening.

At a farewell social to Bro. and Sister Tyler at Hartwell on March 31, Bro. A. Bady, chairman, spoke of the good work done by Bro. and Sister Tyler. Bro. Beaumont made a presentation on behalf of the church to Bro. Tyler of a rug. Sister Farrell made a presentation to Sister Tyler, on behalf of sisters of a brush, comb and mirror. Musical items were rendered by Bro. Greenhalgh and Paternoster. Bro. Tyler responded. Bro. Tyler presented to the church a very nice clock. On

April 3 Bro. Beaumont addressed the morning meeting, and gave a fine message. Bro. Tyler presided. Two young lads received into the church. Bro. Robinson spoke at Gospel meeting. One young lad made the good confession.

Preston church held its annual business meeting on March 17. Pleasure was expressed at the progress made and at the encouraging reports submitted by all auxiliaries. The officers of the church are—Deacons, Bro. Crowley, Ferguson, Garth, F. J. Lang, J. D. Lang, Morfiew and Quaise; secretary, Bro. E. A. Gillanders; treasurer, Bro. T. Salisbury. On March 23, a lecture on "Bird Life in Our Bush" was delivered by Bro. C. Lang, illustrated by splendid and unique lantern slides. Both the K.S.P. and Girls' Sunshine Clubs are getting on well. On March 31 the executive of the Women's Mission Band paid a visit to the local branch, and an enjoyable meeting ensued.

The work at Yarrowonga is well maintained. All meetings very well attended. On Wednesday, March 30, the Ladies' Guild and Friends gave Sister Miss Myrtle McNeil a novelty tea on the eve of her marriage with Mr. Richard Stephens. A fine number of people were present. As a thankoffering, following thanksgiving day, the aged Sister Mrs. Pallott presented the church with a beautifully bound, large type Bible for the reading desk. Recently very fine mid-week Gospel meetings were held at the South Pelluebla State school and Mulwala Hall. Several members went from Yarrowonga, and a number of local residents were present at each meeting. Good meetings were held last Lord's day.

At Boronia on March 20 the church and Bible School anniversary services were held. Bro. Williams gave appropriate addresses morning and evening. In the afternoon Bro. Reg. Clarke interested all with a fine address. Special singing by the children was enjoyed. On 23rd the services were continued, when the prizes were distributed, and the children ably performed their items. At the Lord's day morning meeting a fine offering was made for the church debt, the offerings at other services being for hospital. On 27th the C.E. Society held successfully its first anniversary. Bro. Hurren delivered a very fine address in the afternoon, and responses were given by several kindred societies. At night Mr. J. H. Kitchen gave a fine address. These meetings were presided over by Bro. Williams, and song services were a special feature. A successful concert was held last Friday in aid of tennis court in church grounds.

Special services were held by the church at Camberwell on March 27 to celebrate the third year of service in the new chapel. All the meetings were well attended, including several members of the years gone by, and visitors from sister churches. Bro. Robbins, the first preacher in the new chapel, spoke in the morning, his message being much appreciated. In the afternoon Dr. Brandt, of Swanston-st., gave an uplifting address on the theme, "They Shall See His Face." Many visitors and friends were present. In the evening Bro. Stephenson addressed a good congregation. An appeal for a special offering towards reduction of the building debt resulted in a response of £40. The Lord's day school recently celebrated its anniversary. Sunday services and week night demonstration were very successful and prizes were presented to the scholars. Sister Mrs. D. Brown has had to undergo a serious operation, which has been very successful.

At South Yarra on March 1, Bro. J. E. Thomas gave a lantern lecture. On March 8 a social was held to assist the installing of heaters for the College students. About £4/10/- was realised. On March 13 harvest thanksgiving service was held. There were good attendances and fine addresses, and fine singing by the choir. During the month of March Bro. Griffin gave a series of special addresses. Solos were rendered by Miss Lawson, Miss E. Bagley, Bro. Grundy and Miss C. Graham. On March 30 a kitchen tea was given to Sister Miss J. Rodgers

and Bro. J. G. Brown prior to their marriage. Miss Rodgers is the kindergarten superintendent. Bro. Brown is S.S. supt., assistant church secretary, and is general help in every other sphere. The Women's Guild, J.C.E. Society, Phi Beta Pi, K.S.P. and the church gave representative speeches, and spoke very highly of the happy couple's sterling qualities. Miss Rodgers and Bro. Brown responded. Last Lord's day the anniversary of the church and Bible School was celebrated. Crowded meetings all day. Morning, Bro. Dr. W. H. Hinrichsen gave a fine address. Mrs. Walters and daughter were received by letter from Launceston. 3 p.m., Bro. A. Searle addressed the scholars, who gave various items under the leadership of Bro. F. Lewis. In the evening Bro. Griffin gave a fine address on "A Painful Introduction." The children again rendered several items. The work is going on satisfactorily.

New South Wales.

At Epping on April 3 Bro. Holt gave a fine morning address based on Matt. 14: 31. At night Bro. Fretwell gave a splendid message on "Childhood's Imprisoned Splendor." Mr. Keith Wells sang a nice Gospel solo.

Ashfield reports that since the coming of Bro. Stow, of Granville, as preacher, all meetings have been well attended. Bro. Stow's messages have been particularly helpful. The work generally is very encouraging. The Bible School is holding a rally, with new scholars every Lord's day. The clubs all doing well.

On April 3 Lidcombe had good attendances at both meetings. Bro. H. M. Arrowsmith, of Auburn, exhorted; subject, "Holy." In the evening Bro. J. Clydesdale, late evangelist of Rockdale, conducted the Gospel service, which was in memory of our departed sister Mrs. Wilkins, a faithful and loyal servant called home last month.

Hurstville reports that good meetings continue. On March 27 Bro. Hinrichsen's address on "A Dance of Death" was enjoyed by all. Bro. Alf. Morton exhorted in the morning. On April 3 Bro. H. G. Payne, from Queensland, spoke in the evening, when two scholars were baptised. Bro. Lidguard exhorted in the morning. The C.E. and Sunshine Club continue their good work. On March 23 a great number were present at a successful basket social. The Sisters' Aid Society is preparing for a sale of work.

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BEREAVEMENT NOTICE.

Mr. and Mrs. Alfred Morris and family of "Pendennis," Grosvenor-eres., Summer Hill, Sydney, are very grateful for the kind expressions of sympathy made by the many friends who visited their home and those who were present at the graveside of their beloved Muriel, and also the sympathisers who sent wreaths, cards, letters and telegrams but omitted to give any address.

QUEENSLAND WOMEN'S AUXILIARY.

On March 3 the sisters met in Ann-st. chapel. The secretary presented the programme for conference, and reported that arrangements were well in hand. At the close the sisters held a gift afternoon; several sisters contributed items to the programme. Afternoon tea was provided by the Executive. Gifts included 26 salad bowls, 4 jugs, dipper, 1 teapot, 4 large dishes, 1 tub, sugar basins, 2 vases and £2/14/- in cash. This, together with the £3.5/- previously in hand for crockery, will be a valuable asset to the Executive for Conference use.—M. Morton, Secretary.

OBITUARY.

ANDERSON.—Sister Rebekah Anderson, for many years a faithful member of Berwick church, but more recently of Essendon, was called home on March 14. Mrs. Anderson was a very beautiful character—unobtrusive, unselfish, unwearied in her service for others. Her ministries to the sick and her kindly oversight of the home of her brother-in-law (Bro. J. Richardson) will not be forgotten. Her patient faith throughout her long illness was a fine testimony to the reality of her religion. On March 16, in the Spring Vale cemetery, her body was laid to rest beside that of her husband, who predeceased her by nine years. The sisters and brothers of the family who mourn their loss are comforted by the assurance of the glad reunion.—F.J.S.

SLOGGETT.—Sister Ida Sloggett was a member of Hawthorn church. She confessed her faith in Christ and was baptised by Bro. Nightingale in July, 1913, and ever since she witnessed faithfully for Jesus. Our sister was only 31 years of age. She had had over two years of continuous sickness, and for ten weeks she was laid aside in hospital. At all times she exercised a quiet, patient and Christlike spirit. She passed to her eternal rest at the hour of the morning service on Lord's day, March 20. Her body was laid to rest in the Toowong cemetery in certain hope of a glorious resurrection. She leaves to mourn a father, mother, six sisters and three brothers. These we commend to the loving care and comfort of the Father of all.—F.E.A., Brisbane.

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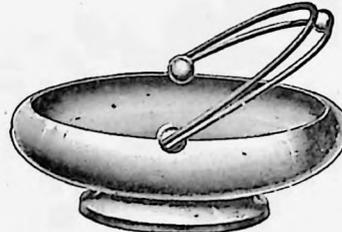
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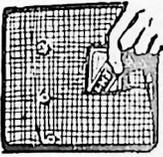
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