

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 21.

THURSDAY, MAY 26, 1927.

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

Sin with a Capital "S."

CHRIStIANITY is a religion of redemption. It presupposes a world so lost in sin that mankind unaided would never escape from the thralldom of evil. The Son of God became incarnate to be a Saviour and Exemplar. He "loosed us from our sins by his blood," apart from the shedding of which there was no remission.

How desperate is man's position apart from Christ is seen in the apostolic declaration that they who "were dead through trespasses and sins" were quickened or made alive through Christ. It is seen in the Scriptural doctrine of the universality of sin: "There is none righteous, no, not one. . . . All have sinned and fall short of the glory of God." It is seen in the Saviour's statement that only by a new birth can men enter the kingdom of God. It is seen in the imperative call to conversion and repentance made to all men. Above all, it is seen in God's means of providing for human redemption, namely, by the death of his Son. It does not do justice to that death to describe it as the death of an heroic martyr, or as the consummation of a life of sacrifice and devotion to the cause of truth. The life was voluntarily laid down for us. "I lay it down of myself," said the Saviour: "I have power to lay it down, and I have power to take it again." The explanation of the death of our Lord is found in human sin—not merely a foul wrong was done when men by wicked hands crucified the Lord Jesus, but that he "made sacrifice of himself" for us, and that he "bare our sins in his own body on the tree."

One of the greatest hindrances to the acceptance of Christ is an inadequate estimate of human sin. Men who do not realise that they are lost will naturally not be eager to accept a Saviour. Those who treat sin as a light thing, a peccadillo, or a mere slip, will not appreciate the sacrifice of Christ for the sin of the world.

Thought of the atoning death of our Lord should convince the believer at least of the heinousness of sin. Had any other way been possible, were any other price sufficient, surely the Son of God would have been spared the ignominy and suffering of Calvary. But he could not be spared and we saved.

Professor Elton Mayo, of Harvard, U.S.A., formerly an Australian professor, has an article in the current number of "Harper's Magazine" entitled "Sin with a Capital 'S.'" It represents in a striking manner the anti-Christian attitude of much of our modern psychology. We say "anti-Christian" simply because what does away with the heinousness of sin perforce does away with the Christian doctrine of redemption from sin. We content ourselves with quoting a few of Professor Mayo's sentences:

"Sin, spelled with a capital letter, must be distinguished from sins. No one can avoid making mistakes or misjudging situations. Such sins or errors are incidental to learning—they aid the individual to establish necessary discriminations. A mind that is truly free faces reality fearlessly and is in no danger of repeating its mistakes. When a discrimination is established, the particular problem ceases to be a problem. But Sin, with a capital letter, is a morbid mental trait, it is symptomatic of obsession in however slight a degree."

LOVE—NOT MALICE.

- o let the scowls of malice
Give place to loving smiles!
For malice burns
With hate that spurns,
And better self defiles.
- o let the mind of malice
To thoughts of love give place!
For malice tries,
With envious eyes,
Pure virtue to deface.
- o change the words of malice
To words with love a-glow!
The heart that breeds
Kind words and deeds,
Must to perfection grow.

—John Kendrick Blogg.

Some years ago Dr. W. B. Selbie in his book "The Psychology of Religion" well described the defects of much of the New Psychology. It ties us down, he said, to "a purely subjective view of religion." "Sin is merely moral disease, the result of repressed or unsatisfied instincts, and to be explained in terms of the complex." "The great defect of the New Psychology, in its more extreme forms, is that it derives its material almost exclusively from morbid and pathological cases." This description suits much in Professor Mayo's article.

It will be noted that for Professor Mayo "sins" are, in the passage quoted, practically identified with "making mistakes or misjudging situations." This dismissal of sin is too airy and light. Mankind has not endured the burden of guilt and the pangs of remorse for so many centuries because of "such sins or errors" as "are incidental to learning." Dr. Selbie is by far truer to fact and experience when he writes that the sense of guilt, the remorse, we have "is something quite different from the irritated regret and annoyance which follows an error of judgment or a mistaken action."

It must be admitted that, largely because of the new view of human origins now widely accepted there is not the same sense of sin, or of responsibility to God, that there once was. As Sir Oliver Lodge has said, "The modern man is not thinking much about his sins"; but that is so much the worse for the modern man. We may be more polished than once we were, more polite and courteous (that is questionable), but sin is as great a reality as it ever was. You do not get rid of an ugly thing by the simple process of calling it by another and prettier name.

The thinking man of to-day will recognise that fundamentally the nature and the spiritual needs of humanity have not altered with the passing centuries. The biographies of the saints and their struggles with sin is as modern as last week's novel.

If we read our own hearts and study the conflict which goes on, the knowledge and desire of better things, the failure to realise our ideals, and then read the spiritual autobiography, say, of the Apostle Paul, we shall recognise the identity of experience. There is no man of Adam's race but has doubts and fears, disappointment and baffled hopes, a feeling of remorse and it may be at times of self-loathing, a consciousness of doing worse than he could or should do, a failure to live up to his ideals. Call it what you will, sin is with us. Dean Inge has a sardonic word for those scientists who seek the origin of religion, and of the Christian religion, in barbarous customs and beliefs. He tells us that "it is quite unnecessary to go to Australia or Central Africa to find the savage; he is our next-door neighbor." We may discover that he is nearer than that!

"All have sinned."

"The blood of Jesus his Son cleanseth us from all sin."

"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

Christ's Own Bible.

"We have still, as it were, Christ's own copy of the Scriptures in our hand, his very own Old Testament over which he had pored and brooded; and can still come, surely with awed and reverent hearts, on markings made by him on things that struck and helped him, on places where he heard God speaking to him, on passages against which he was wont to lean his heart when tired and disappointed, on pages browned by long and constant use—his use. Quite certainly his favorite look was Deuteronomy; he had it, most of it, by heart, on occasion thought in its very phrases. At the Temptation, for example, each of his replies are in the words of his loved favorite. But the quotation oftenest on his lips, it seems, came from Hosea: "I will have mercy and not sacrifice"—that is religion. Here is a little out of David's history that he found interesting, and here a psalm that haunted him. . . . Here in Isaiah you see for yourself, the parchment shows, how often it lay open. Always his heart kept looking back to that; always it pulled him; always he felt how glorious it would be to throw oneself away like that of the suffering servant of the Lord who thought his sufferings were to heal and save. Always the one thing that attracted Christ in life was what old Bishop Wilson called its only splendour—"the chance of usefulness" it gives us. Till, his mind turning from all else as waste of time, he rose up in the Synagogue that Sabbath day, and took that awful role of Saviour on himself."—"From the Edge of the Crowd," by Arthur John Gossip, M.A.

Opening of Parliament House at Canberra.

Hon. W. Morrow, M.L.C.

The opening of our Federal Parliament at Canberra, to which the eyes of the nation had been focussed for months, is now a matter of history. Realising the importance of the occasion, almost every known means were employed in order to adequately describe and portray the significance and grandeur of the event. The public press in this, and other countries, devoted its most prominent pages in giving a full and graphic account of the whole of the proceedings, so that, in general, little, if anything, can be added to what has already been said.

However, as the official representative of our brotherhood, I should like to pass on some comments that may be of added interest, to our churches over and above that which have been given.



HON. W. MORROW, M.L.C.,
President of Federal Conference of Churches
of Christ in Australia.

If honor is to be given to whom honor is due, then our Federal authorities are to be highly commended for the recognition they have given to the religious institutions in the establishment of our Federal Capital. Their attitude in this regard justifies the belief that they are fully sensible to the vital part that religion must play in the life of the nation. As evidence of such, I would point out that right from the inception in the layout of the city they made provision to reserve some of the most prominent and valuable sites for religious purposes, and to every religious body a site has been offered for the erection of a church building to enable them to carry on their respective religious activities. I should also like to refer to the fact that, when arrangements had to be made for the opening of our Federal Parliament, it was

fully recognised that on account of the limited accommodation at Canberra, it would be necessary to restrict the official invitations to an absolute minimum; yet, notwithstanding the strong claims of many individuals and institutions that had, of necessity, to be excluded, it was decided that the head of every religious organisation should be included in the five hundred official invitations issued for the whole of the Commonwealth.

Moreover, it was the decision of the Federal Authorities that there should be a religious service in connection with the opening ceremony. Consequently, at the request of the Prime Minister, the brief but beautiful service was arranged between the various religious bodies. Those present will agree that nothing could have been more appropriate, nor are they likely to forget the reverential attitude in which all joined, and the deep impression it created on that vast assemblage.

Herein the governing authorities have given a magnificent lead to those interested in the moral and spiritual welfare in what is now our national centre. Whatever doubt may have existed regarding Canberra ever becoming a city of great dimensions and importance, in the light of what has taken and is taking place, no such doubt can exist. Its importance is now firmly established in the fact that it is now, officially, our national centre, the seat of legislative power, the Commonwealth administrative centre and the official residence of His Majesty's representative. As a city it has wonderful natural advantages which will lend themselves to the making of a beautiful city so that it will not only be the show spot of Australia, but will, I am confident, rank as one of the finest cities of the world. The last was my third visit to Canberra within the space of three years, and on each occasion I have been astounded at the progress made in the city's development. What were, three years ago, vacant lands are to-day beautiful populous suburbs. Civic, commercial and residential building operations in every part of the city, are being carried out. It has now a population at present of about 6,000 and is constantly increasing.

Our Federal Conference rightly realised the necessity of being represented in such an important and growing centre. Availing ourselves of the generous offer of the Federal Capital Commission, we have selected an excellent site in the suburb of Ainslie, one of the most desirable locations in Canberra for our purpose; but, in view of the progress that is being made, I want to emphasise the necessity of becoming established there at the earliest possible moment if we are to reap the full advantage of the opportunity offered.

Not Paul, But Dr. Jefferson Mistaken.

In "The Christian World," London, Dr. Charles E. Jefferson has a sermon on the question, "Why have we given up our belief in the Second Coming of Jesus?" He proceeds to answer by declaiming that Paul was mistaken about the "Second Coming." His words on this point are:

Here is one error that nobody can dispute—the opinion that Jesus was going to drop down out of the sky and that Christians were going to meet him in the air, and that all this was going to take place in the lifetime of the Apostle Paul.

Paul was the most learned of all the apostles, the ablest of them all, the mightiest of all, but he was mistaken, and all the other apostles were mistaken with him.

In connection with this question and the answer we call attention to two things:

1. If the question is meant to include all Christians, or even a large proportion of them, it is unquestionably incorrect. Most Christians do believe in the second coming of Christ. Of course, it may be different with rationalists who cannot believe what they do not see, and who from one cause or another manage not to see a great deal.

2. The second, Paul said no such thing and believed no such thing as Dr. Jefferson imputes to him so far as we may judge from the New Testament. On the other hand, Paul distinctly and emphatically repudiated it as may be seen conclusively from his letter to the Thessalonians:

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things?—2 Thess. 2: 1-5.

The denial of Paul is complete and the explanation of how the false teaching came about is clear. It was foisted upon the unsuspecting Christians by a forged epistle. Paul warns the Thessalonians not to be moved by an "epistle from us," a phrase which Dr. Moffatt and Mrs. Montgomery translate "by any letter or epistle purporting to come from me"; Dr. Goodspeed, "by letter purporting to be from me"; and Dr. Weymouth, "by any message or letter claiming to have been sent by us."

In addition to disclaiming the teachings imputed to him and declaring it was based upon a forged letter, he refers to his teachings amongst them as telling them that Christ would not come unless there were first a "falling away." He did not expect the "Second Coming" to occur at once. Rather he seems to have thought of it as far away.

There were those in apostolic days who thought Christ would come "at once," but it was not the apostles, and the idea is not taught in the New Testament.

But the "Second Coming" is taught there in various places but always with the idea of that the time of his coming had not been revealed.

Many times the Christian world has been almost swept off its feet by the thought of the imminency of the Lord's second coming, but that kind of notion is not encouraged in the teachings of Christ, nor in the New Testament, not even in the striking and wonderful passage, 1 Cor. 15: 51, 52, where Paul says, "We shall not all die." In this he incorporates himself into the human race, all time becomes present to him, and he declares that the human race shall go on as it is until Christ comes. Some will never die but all will be changed into the eternal and glorious form.

The "Second Coming" is to be the grand

climax of history, and it stirs the heart when one thinks of it, but "of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."—"The Christian Evangelist."

Spin Cheerfully.

Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

The shuttles of his purpose move,
To carry out his own design;
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when with silent dread,
You view each sombre fold;
For lo! within each darker thread
There twines a thread of gold.

Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

The Matter of Loquacity.

Our Presbyterian friends have been mourning the loquacity of some members of the General Assembly. As has been reported in the public press, the reading of a mock overture aroused an energetic protest from a member who held that it was "frivolous and undignified."

The overture purported to come from the Presbytery of "Bored-to-Death," and it ran as follows:—"Whereas the members of the Assembly are called on to suffer unnecessary weariness by the incessant talk of certain members, the Assembly is humbly overtured to take action and declare that the aforesaid members are condemned to silence in the Assembly Hall for a period of ten years."

"Oriel" in the "Argus" referred to the matter as follows: "Then away to the Presbyterian Assembly, where a most curious happening do take place when the psychological society do try the effect of making a joke on a large body of Scots. They sending an overture which they write do come from a Presbytery called 'Bored-to-Death,' and a strange thing it is how curiously the Scots do examine into the matter and marvel what manner of thing it is, many having never seen one in their lives before. And when one do stand up and tell them how it is a joke, there is much discussion among them how anything can be anything at all if it cannot be seen. Whereat the Moderator do rule that a joke was there, though unseen, and sent as a trial of faith to the Scots. Then Mr. Forster, who is a minister, do say that he takes the Assembly seri-

ously, and how it goes against his conscience that a joke be brought into the House."

"Scribbler" in the "Presbyterian Messenger" writes: "I am not one who strongly disapproves of a member for speaking frequently. Usually those who do this are earnest-minded brethren, and take the business of the House seriously. It does, however, become wearisome when a man won't stop when he has finished, or when members discuss for an hour or more a question that is not worth two minutes' consideration."

It is evident that a good many sufferers feel that at least the loquacious brethren should pass a self-denying ordinance upon themselves and give others a chance. Other Conferences than Presbyterian ones have suffered a good deal. We have never understood why the same brother should feel bound to talk to every resolution or every paragraph of a report. Monologues and dialogues are sometimes interesting; but a series of these is a poor substitute for a Conference.

Mr. P. L. Forster was doubtless right in objecting to a frivolous overture. We once heard of a preacher who delivered himself thus:—David remarked, "I said in my haste, All men are liars." Well, David, had you lived now-a-days, you might have said it at your leisure. So we may say that it is wrong as a matter of *humor* to spring an overture such as quoted upon an Assembly; but the member who would bring it forward seriously and stop a growing nuisance might be a public benefactor.

The Origin of Churches.

John L. Brandt, LL.D.

"Upon this rock I will build my church" (Matt. 16: 16).

Would Christ call the church of to-day "My church"? Would he call a worldly church "My church"? Examine the columns of a paper in a large city, and see the many notices of the different organisations classed as churches. Which of these would Christ call "My church"? If he would pass through the streets of the city and see the names over the doors of the religious communions, would he recognise "My church" amongst them. Would he stop before the Unitarian Church and say, "This is my church"? Would he call the Church of Christ Scientist "My church"? Would he put all these organisations together and say, "This is my church"?

"I Will Build My Church."

When he made this statement it was not yet in existence. He referred to the future. It was not built in the days of Noah, the preacher of righteousness. It was not built in the days of Abraham, though God made covenant with him. It was not built in the days of David, though God renewed his promises to David. It was not built in the days of the prophets, though God spake through them about some of the characteristics of the kingdom he would set up. It was not built in the days of John the Baptist, for he was only a forerunner of Christ. John came as the voice of one crying in the wilderness, "Make ye ready the way of the Lord; make his paths straight."

The Church of Christ had a beginning; but before the time and place is designated, it is well to consider the Scripture under consideration as to the foundation of the church. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, . . . Who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

What is the Rock Foundation?

Now as to the question of the foundation of the church: Was Christ or Peter the rock? This has been the bone of contention and the campaign of controversy. We affirm that Christ, and not Peter, was the rock foundation on which the church was built. The words petros and petra are not identical. The former is masculine and the latter is feminine; the one is a rock; the other a stone. Here is a play upon the words. Petros as applied to Peter means a stone hewn out of the rock.

The second ground for rejecting the interpretation that makes Peter the rock of the church is its utter unreasonableness. The church is a divine institution through which God is working for the salvation of the human race. It would be preposterous to suppose that God would found this institution upon a man such as Simon Peter.

Peter and the rest of the apostles in all their sermons and writing never recognised Peter as the rock foundation of the church. His primacy was disputed when the twelve contended as to which should be the greatest in the kingdom of heaven. It was disputed when Paul withstood him face to face because he was wrong. It was disputed when the first great council was presided over by James, the pastor of the Jeru-

salem church. It was disputed when Paul declared that the Gospel he preached was not of man, but received from God. It was disputed when Paul declared that the Gospel of circumcision was committed to Peter, and of uncircumcision to Paul (Gal. 2: 7). It was disputed when Paul declared that all the churches were committed to his care and not to Peter (2 Cor. 11: 28). It was disputed when Paul declared that other foundation can no man lay than that which is laid, Christ Jesus being the chief corner stone. It was disputed when Peter spoke of himself as one of the apostles, and as an elder amongst the elders (1 Peter 5: 1). It was disputed when Peter referred to the prophecy, "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be put to shame." The question of his supremacy was not advanced until the dark ages, and its formulation was not pre-

I WILL.

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometime about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

—S. E. Kiser.

cipitated until the Reformation. Paul settled the whole question when he said in the letter to the Ephesians, "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." There can be no substitute for Jesus as the corner stone of the church until God announces from heaven that God so loved the world that he gave Simon Peter to redeem it. There can be no acceptance of Peter as the rock on which the church is built until it is revealed from heaven that the blood of Peter cleanses us from all sin. Jesus accepted this confession of Simon's as genuine. Had he not been the Son of God, he would have repudiated it. He gave command to Peter and the rest of the apostles to tarry in Jerusalem till they would be endued with power from on high (John 14: 16-26; John 15: 26; Acts 1: 4, and 2: 33).

The Inauguration.

Ten days after the ascension of Christ the apostles were all assembled in Jerusalem. It was the day of Pentecost; and when the day was fully come the promise of power came upon the apostles, and they were all baptised in the Holy Spirit. Peter, who had the keys, that is, the privilege and right to open the kingdom of heaven, delivered the opening sermon in which he declared that "God hath made this Jesus

whom ye have crucified both Lord and Christ." Three thousand men believed it, and obeyed his commands to repent and be baptised. Thus the church was established, and the new covenant was inaugurated. Shortly afterwards the number of saved was added till it reached 5,000 men, besides women and children. According to Volney, there were six million Christians at the close of the first century. The Gospel had been preached to such an extent that even in Paul's time he declared it had been preached in every nation under the heavens. It looked as if it would sweep the world, for the word was preached with power, and the numbers multiplied notwithstanding the forces of Judaism and paganism opposed the new-born religion.

Corruption of the Church.

In the early part of the fourth century, the church had been established throughout Asia Minor and around the Mediterranean Sea, and had become a mighty power for righteousness amongst men. Satan, that arch deceiver, crept into the church to corrupt men. The elders or bishops in the local congregations appointed an archbishop to reside in the metropolitan city to have general jurisdiction. Councils were convened to discuss doctrines and reputed heresies that were creeping into the churches. Constantine became the Emperor of Rome. St. Helena, his mother, was a Christian. His father lived and died a pagan. Constantine was called a Christian Emperor; he was also a politician; he was the product of a pagan father and Christian mother. He permitted the Christians to build their churches and worship their God, and at the same time he permitted the pagans to build their shrines and worship their idols. The office of archbishop became one of great power, and as a consequence there came a gradual amalgamation of Christianity and paganism, with the pope at the head of the church. The Bible was practically lost to the common people, the church began to lose its power over the masses, and the sun of righteousness was clouded. In the course of the centuries the church became the mother of many abominations, such as the alleged infallibility of the pope, the auricular confession, the celibacy of the priesthood, the monastic conception of the nun, transubstantiation and the mass, purgatory and indulgences, the worship of saints, angels and the virgin Mary, the veneration of images and relics. The dogmas of men were taught as being of as much authority as the Word of God. This apostasy continued for about a thousand years before light broke upon the world.

Reformatory Movements.

It would be impossible in this brief discussion to set forth all the facts connected with the restoration of the true church of Christ; but we shall mention some of the principal characters who made strenuous efforts to reform the church and purge it of its corrupt teaching and practices. Wickliffe, of the 14th century, translated the Scriptures into the vernacular of the people; he condemned some of the dogmas of the Roman Catholic church of which he was a member; he sought to reform the church and purge it of its corruptions. It resulted in his being excommunicated from the church and dismissed as professor at the University of Oxford. Forty years after his death, at the command of Pope Martin, his body was taken from the grave and burned, and the ashes were cast into the Swift river. This was in 1428. Following Wickliffe came Tyndale, who took up the work of Wickliffe, and translated the Bible into the English language; and for so doing he was tried, condemned and burned at the stake. Thus England contributed some of the great forerunners to the Reformation.

We cross over to Bohemia, where John Huss was professor in the University of Prague. He followed in the footsteps of Wickliffe, and sought to reform the church of Rome of which he was a member. He undertook to do for his people what Wickliffe and Tyndale tried to do for the English. He was summoned to appear before

a council of papists at Constance, where he was tried, condemned and burned as a heretic. These great and godly men never thought of restoring the church of Christ; their efforts were made to reform the Church of Rome.

The Monk that Shook the World.

We next introduce Martin Luther, who stands as the greatest character in the history of the Reformation. His great work was accomplished in the 16th century. He was a Doctor of Divinity in the University of Wittenburg, where he had been appointed Professor of Philosophy. In 1517 Tetzel, a Dominican monk, received from Pope Leo X. a commission for the sale of indulgences. To increase the demand for his merchandise, Tetzel asserted that the indulgences would release the purchasers from the necessity of penance and absolve them from all the consequences of sin, here and hereafter. These indulgences covered about every sin and crime in the catalogue. Luther was indignant at what he regarded as an insult to reason and religion; whereupon he drew up his celebrated ninety-five propositions, and set forth in strong language the unscripturalness as well as the pernicious effect of such dogmas and practices. This resulted in the pope's issuing a Bull condemning forty-one propositions which had been selected from the works of Luther, and directing the Romish bishops to search diligently for his writings and to have them publicly burned. Luther anticipated the blow, and in the presence of a large crowd of doctors, professors and students, he proceeded to a fixed spot outside the walls of Wittenburg and there burned the pope's Bull. Wherever the name Luther appeared, it was erased and the pope's name was inserted; and at the conclusion the pope's name was erased and Luther's affixed; as he stated that he had just as much authority to excommunicate the pope as the pope had to excommunicate him.

Not content with excommunicating Luther, and putting every place that harbored him under the interdict, Leo urged the newly-elected Emperor, Charles V., to come forward as the champion of Catholicism, and inflict upon the arch-heretic and his adherents the punishment due them for their apostasy. But the Elector of Saxony, to whom Charles had been indebted for his dignity, interposed and so far prevailed that it was determined the cause of Luther should be tried before the Diet of the Empire that assembled at Worms in 1521. Luther arrived in the city on April 16, and appeared before the Diet on the following day. When asked if he was the author of the works produced against him, he replied in the affirmative. On being asked if he was prepared to retract, he asked for time to consider till the next day. Then he was again brought before the Diet; whereupon he refused to retract anything that he had said unless it could be shown to be contrary to the Scriptures. At the same time he boldly defended his position and teachings. It was one of the great turning points in the history of Protestantism.

Luther's efforts were directed to reform a deformed church, and to introduce such changes as he deemed to be imperatively demanded; and to the last he clung to some of the doctrines of his early faith which were rejected by nearly all Protestants. He struck a hard blow at the Roman Catholic Church, but did not seek to restore the true church. Neither did he set about to organize a Lutheran Church. His persecution led his friends to stand by him, and to support and advocate the principles that he preached. The result was the adoption on June 29, 1530, of the Augsburg Confession, and the signing of the same on the 23rd day of June, 1530, by the Elector and the princes and representatives present. Following this Act came the organization of Lutheran churches. Naturally there would be some statements in that creed that could not be accepted by all, and hence there arose discussions and modifications and additions to the Augsburg Confession

that led to the establishment of other Lutheran churches, which state of affairs continued until there are at present eighteen different kinds of Lutheran churches.

The world owed much to Luther who was the tongue and sword of his time, and a mighty power in the cause of Protestant Christianity.

Calvin and Calvinism.

There were many other erroneous doctrines in the Roman Catholic Church that were objectionable, and that aroused the antagonism of other divines in other parts of Europe. John Calvin, an adherent of the Roman Catholic Church was one who detected many of the unscriptural dogmas of Rome, against which he levied his power of speech and influence. His friends rallied around him, and others joined his movement. Following the custom of the time a creed was deemed necessary. Calvin's teaching was the basis of a confession of faith and a plan of ecclesiastical discipline which was approved in a general assembly of the people

at Westminster on July 15, 1537. The doctrine of unconditional election and reprobation was the centre of Calvin's theological system, and it is to these doctrines and others growing out of them that the term Calvinism is applied. The Presbyterians are for the most part Calvinistic in doctrine, and generally accept the Westminster confession of faith as their symbol of belief. It seems Calvin never conceived the idea of restoring the true church of Christ, but aimed at reforming the corrupt church. The final outgrowth of his work and that of his supporters was the establishment of the Presbyterian Church, and flowing out of it came objections to the creed or parts of it that resulted in dividing that great body into thirteen different factions. Had they from the beginning sought to restore the early church, it would have been a great blessing to humanity.

Calvin, like Luther, was a mighty force for righteousness, and doubtless did his best, considering the conditions of that critical period in the history of the church.

Religious Notes and News.

BRITISH DRINK BILL.

In spite of industrial depression Great Britain spend over £301,000,000 on drink last year. Though this represents a reduction on the previous year, it still works out at £6/17/- per head for the whole of the population. There is some satisfaction in the fact that the decline in the consumption of spirits still continues.

WHAT HAPPENED AT CAPE TOWN.

Under the above heading Dr. Jesse R. Kellems writes regarding the S. African missions. His opening paragraph reports the close of the mission at Cape Town, and reads as follows:—

"The great meeting in Cape Town closed Sunday night, February 13, in a veritable blaze of glory. Eighteen fine people responded on the last day, and seventeen were baptised. At the morning service Carroll C. Roberts preached a truly magnificent sermon (his first in Africa) on 'Building the Wall.' From the very first word he captured his people, and there is now not a doubt in the mind of a single member but that the Cape Town church has one of the great preachers of the brotherhood. They are absolutely delighted. At the close of the vigorous address the invitation was extended, and Bro. Roberts had the joy of taking four confessions, the firstfruits of his preaching in this new land. A great crowd assembled at the evening service, and when the invitation was extended, twelve more came forward and made the great surrender. Two others confessed the Saviour and were baptised in the afternoon. Such a wonderful close to the campaign! And on the same day comes the news of the victory at Durban, when a whole new congregation was created and a Christian unity demonstration staged, the like of which had never before been seen on Africa shores. Surely the Lord is richly blessing this work. How it ought to stir the hearts of the whole brotherhood."

"DOLLAR DOCTORS OF DIVINITY."

A vehement protest is made against American "Dollar doctors of divinity" by "The Baptist" (Chicago), which says that "the degree mills are only bootleg colleges run by academic bandits." Some years ago a degree mill with a college charter sold to a clergyman patron the honorary degree of Doctor of Divinity for 200 dollars. The customer paid 100 dollars cash when the degree was conferred and gave his promise in writing that the other 100 dollars would be paid within a year. When the year was up the degree millers tried in vain to col-

lect, and in desperation they sent a final letter threatening to take off one "D" unless a certified cheque for the deferred payment reached them within a week. To solve the "dollar doctor" problem, "The Baptist" makes the suggestion that "since the title of Doctor of Divinity is used so often to decorate mediocrity and dishonesty, and since this and other academic degrees may be purchased from educational bootleggers at so much per degree, it is high time for all worthy men to drop the use of their honest degrees except when academic necessity requires their publication."—"Christian World."

PROTESTANTS IN FRANCE.

A careful calculation of the strength of the French Protestant churches, made by M. Paul Fuzier, who, as a Judge and Counsellor of State, is punctiliously precise, appears in the "Bulletin Protestant Français." It gives the total of the Protestant "parishes" as 1,038, with 1,000 pastors, and 97 others engaged as professors, chaplains, or in other service. There are Protestant "pockets" in France where there are Protestant churches and no Catholic churches. Of the "parishes," 381 are "Evangelical Reformed," 164 "Reformed"—the two representing the Huguenot strain. There are 40 Reformed "parishes" of Alsace and Lorraine, 49 of "Free Churches," 60 stations of the Societe Centrale, 261 Lutheran churches (196 in Alsace), 20 Baptist churches, 23 English Methodist, and 31 "independent" churches and stations of the McAll Mission. No "scientific figure" is possible, but M. Fuzier reckons that since the return of Alsace-Lorraine there are a million and a half of French Protestants—one in 27 of the French population.

AN AMUSING CRITICISM.

An amusing criticism of Mr. Bruce Barton's book, "The Man Nobody Knows," says the "Christian World," is made by a correspondent of the New York "Nation." He refers to Mr. Barton's examples of the simplicity of language used by Jesus, e.g., in the Lord's Prayer, "Not a single three-syllable word; hardly any two-syllable words. All the greatest things in human life are one-syllable words—love, joy, hope, home, child, wife, trust, faith, God." But, says the critic, Mr. Barton has overlooked the fact that Jesus did not speak Tudor English. He spoke in the Galilean dialect of the Aramaic, in which, for example, "faith" is "hayanenutha," and God is "Elasha," and the opening clause of the Lord's Prayer is "Abha debashemaya yith quaddesh shemka."

The Home Circle.

Conducted by J. C. F. PITTMAN

GIVE ME A GENTLE HEART.

Give me a gentle heart that I may do
Naught but the gentle thing my whole life
through.

Give me a heart as kind as hearts can be,
That I may give before 'tis asked of me,
Give me a watchful heart that shall divine
The need of those whose hearts are dear to
mine.

Give me a heart where joy and sorrow wait
To know what joy or sorrow is at my gate.

Give me a song, but not one to be known
For loveliness, for loveliness alone.
Give me a humble song whose sweetest strain
Shall be for those whose hearts are mute in
pain.

Give me a prayer, but save me lest I kneel
For that which ministers to my own weal,
Let me forget the highest gift I crave;
Let me forget the deepest need I have.
Grant, Lord, that every thought of self may be
Lost in the selfless light of Calvary.

—Percy Thomas.

SOME ONE IS COMING.

"He's coming. He's coming."
Everybody in the house shouted that he was
coming.

Excitement ran high. Brothers and sisters,
and mother and father were all in ecstasies.
Why? Because "Some one was coming."

"In fact he will be here to-morrow morning,"
definitely added Mrs. Cummings, looking over
the letter again as she re-read it at the supper
table.

"I shall have to tidy up my room right away,"
spoke up Emily, who was the eldest child.

"Those vines on the front porch have needed
stringing up badly for some time," remembered
Sidney, the eldest boy. "I shall get at the
job immediately."

"I must mend my dresses, and see that my
ribbons are ironed, and my pretty collars and
middies pressed," Florence, who was ten years
old, remarked.

"I shall get to work right off and groom the
horse and wash the buggy. It must look neat
and clean," added Ned, the fourth child, as he
was very proud of his little pony and cart.

"As everybody seems to be getting very busy,
I see that the sooner I get the front lawn cut
and trimmed to look nicer, the better will I
be able to enjoy company," responded Mr. Cum-
mings himself, as he saw how industrious his
children were suddenly becoming.

That evening was one of hustle and bustle
well on toward midnight. Every one was busy.
Who were they expecting, you ask? Well,
just wait and you will see.

Mother was up betimes, daddy was having an
early breakfast to go to the station, and all the
children were busy dressing in their very best.
The maid was in the pantry dishing up all man-
ner of things to prepare good meals with, for
she too realised that we must do our very best
when some one is coming.

Even the kittens were licking their soft paws
and washing behind their ears more than they
were ever noticed to do before.

Then, just as everything was looking its very
best, wearing bright smiles because it was done
willingly, daddy arrived with the visitor.

"It is granddaddy Cummings whom we have
not seen for ever so long," shouted the children
gleefully, for their parents had purposely kept
that a secret!

My, how jolly granddaddy was. He was by
nature spick and span as any man could be. He
loved all things and all boys and girls that
looked and were pleasing.

His visit was a happy one, for himself and
all the Cummings family. Many good and
pretty things did he bring for every one. You
see, he came from far off and he could obtain
beautiful and odd presents that were most de-
lightful. Every one was happy, even the little
kittens, for even they were remembered with
some tiny bells made of shells tied to ribbons.

When granddaddy had said good-bye the Cum-
mings family decided that they would so live
each day that it would never again be necessary
to hurry and scurry, and put on party man-
ners, when he came again for a visit. They
decided it would be better to keep one's party
manners all the time, and they enjoyed their
home so much more when everything was in
such first-class order, that they never wanted
to let it run down again.

Boys and girls, let me tell you a secret! Some
day, I hope before long, you are going to have
a very Great, a very Important Visitor. He is
not coming to visit your father, or your mother,
or your brother, or your sister, but you, only
you. He is coming, not to your house, but to
your heart. I can't tell when he is coming, and
neither can you, but I know he is coming. Who
is he? It is Jesus, who has known and loved
you every moment of your life, and who gave
his own life to serve you, long before you were
born.

Now that I have told you that he is surely
coming, you must take the boy scouts' motto,
"Be Prepared." You do not want this Visitor
to see any nasty or unclean things in your
heart when he comes. Evil things, and ugly
things offend and wound Jesus, and I know you
would never like to do that.—George Adam, in
"I-Wonder-Why Stories."

CURIOUS ADVERTISEMENTS.

A Canadian firm, having placed a new patent
nursing bottle on the market, accompanied it
with this recommendation: "When the baby
is done drinking it must be unscrewed, and laid
in a cool place under a tap. If the baby does
not thrive on fresh milk it should be boiled."

Most of us have heard of the advertisement,
"Lost a blue silk umbrella, by a gentleman with
an ivory handle." Another advertisement in-
quired for a "Servant who can cook and dress
children." It is only a question of punctuation;
but "A widow woman wants washing" would
seem to be inexcusable. "Try Jones's butter—
it cannot be approached," is likely to send up
margarine shares. And "Smith's carpets—can-
not be beaten," will cause a run on dust ex-
tractors. A cook-shop notice is probably cooked
which says "Dine here and you will never dine
anywhere else." "Wanted a room by two gentle-
men about thirty feet long and twenty feet
broad," suggests the sons of Anak.

Some trades are more bloodthirsty than they
ought to be. A furrier advertises thus: "Mr.
Butcher begs to announce that he makes up
capes, jackets, etc., for ladies out of their own
skins."

"Pa," said Clarence, "what is an optimist?"
"He's a preacher, son, who gets a lot of com-
fort, as he looks over the empty pews, in think-
ing that all the absent ones are listening to the
sermon over the wireless and will send in their
collection by post," replied his dad.—"The Cin-
cinnati Enquirer."

Accented Sutor: "Sir, I admit being a poor
man, but I am determined to marry your daugh-
ter in spite of her wealth."

Father: "Oh, well, if that's the case, I'll just
remove the obstacle."

The Family Altar.

—J.C.F.P.—

Monday.

And when Jehovah saw that they humbled
themselves, the word of Jehovah came to
Shemaiah, saying, They have humbled them-
selves: I will not destroy them.—2 Chron. 12: 7.
"Humility is a gracious herb, and allays the
wrath of God; whereas pride provokes it. . . .
Whilst man flies stubbornly from God, he that
rides upon the wings of the wind posts after
him with the sword of vengeance drawn. But
when dust and ashes humbles himself, and stands
to his mercy, the wrath of God is soon appeased."
Reading—2 Chron. 12.

Tuesday.

And Asa cried unto Jehovah, his God, and said,
Jehovah, there is none besides thee to help,
between the mighty and him that hath no
strength; help us, O Jehovah our God; for we
rely on thee, and in thy name are we come
against this multitude.—2 Chron. 14: 11.

"The same sentiment as that uttered by Jona-
than, when he attacked the garrison of the
Philistines" (1 Sam. 14: 6). The petition of-
fered has been thus expressed: "Help us, O
Lord our God; because we depend on thy Word,
and in the name of thy Word we come against
this great host."

Wednesday.

Because thou hast relied on the King of Syria,
and hast not relied on Jehovah thy God, there-
fore is the host of the King of Syria escaped
out of thy hand.—2 Chron. 16: 7.

Whilst upon a missionary tour, James Gil-
mour wrote: "Read to-day in 2 Chronicles 16.
God never failed those who trusted in him, and
appealed to him. God was displeased with
the King of Judah because, after the deliverance
from the Lubims, Ethiopians, etc., he trusted
in the arm of flesh to deliver him from the
Syrians. Do we not in our day rest too much
on the arm of flesh? Cannot the same wonders
be done to-day as of old?"
Reading—2 Chron. 16.

Thursday.

Jehoshaphat cried out, and Jehovah helped
him; and God moved them to depart from him.
—2 Chron. 18: 31.

"The Lord helped him out of his distress, by
moving the captains to depart from him. God
has all men's hearts in his hand, and turns them
as he pleases, contrary to their own first in-
tentions, to serve his purposes. Many are
moved unaccountably both to themselves and
others, but an invisible power moves them."
Reading—2 Chron. 18: 1-3, 28-34.

Friday.

Now therefore let the fear of Jehovah be upon
you.—2 Chron. 19: 7.

There are two kinds of fear: one full of sus-
picious watchfulness, of anxious apprehension,
of trepidation, terror and dismay; the other
such as can dwell in the same heart with con-
fidence and love, and is but another form of
reverence. Filial fear of God is a duty; slavish
and servile dread of him is a sin. Filial fear
shrinks from sin, servile fear only from the
smart of punishment.—R. A. Bertram.
Reading—2 Chron. 19: 6-19.

Saturday.

He (Ahaziah) walked also after their counsel.
—2 Chron. 22: 5.

"The house of Ahab humored him, and he
walked after their counsel, gave himself up to
be led by them, and did just as they would have
him. Thus do those debase and destroy them-
selves that forsake the divine guidance."
Reading—2 Chron. 22.

Sunday.

Behold, the king stood by his pillar, at the
entrance, and the captains and the trumpets by
the king; and all the people of the land rejoiced
and blew trumpets; the singers also played on
instruments of music, and led the singing of
praise.—2 Chron. 23: 13.

Reading—2 Chron. 23: 1-6, 21-32.

Prayer Meeting Topic.

(June 1.)

THE TOLERANCE OF JESUS.

(Luke 9: 51-56.)

F. J. SIVYER, B.A.

There are several false brands of tolerance. Some folk would tolerate almost anything or anybody, simply because they are too low-spirited or too disinterested to protest. Then there is a fawning kind of tolerance based on the hope of gain or the desire to stand in well with everybody. The tolerance exhibited by Jesus was in marked contrast to these false varieties.

Tolerating the Intolerant.

Luke's finely told account of Jesus coming to the Samaritan village and being refused hospitality leaves little to the imagination. Jesus was doubtless not only tired in body, but sick at heart, because of the disappointing finish to his Galilean ministry, and yet when the disciples returned with blazing eyes and the news of the miserable pettiness of the Samaritans, he refused to harbor any bitterness, condemned the vengeful spirit of his followers, and silently moved on to the next village.

It is easy for us "to let ourselves go" when we come across a glaring case of petty intolerance, but that is really the testing time of our own spirit of tolerance. If we meet spite with spite, we lower the flag, we lose our case, we place ourselves on the same level as our adversary. It is the very time when we should remember Jesus, and exhibit his magnanimous spirit.

Tolerating Opposition.

Some successful workers cannot tolerate anything in the nature of opposition. Like the Turk they "can hear no brother near the throne." Big souls, however, are big enough to make room for others. We think of King Saul at his coronation, of Moses and his refusal to be envious of Eldad and Medad, of John the Baptist and the increasing popularity of Jesus, of Paul and his opponents at Rome; all these had the spirit of Christ when he refused to hinder the rival exorcist, and said, "He that is not against us is for us." We all need to pray, "Lord, help me to rejoice in the success of others."

Tolerating the Disloyal.

Not many years ago, the mayor of a certain city, speaking at an Empire Day service, advised schoolboys to punch the nose of any lad who refused to salute the British flag or lift his hat when the National Anthem was being sung. We think of Jesus and Judas Iscariot. No disloyalty is more exasperating than that of one friend to another. Months before the actual happening Jesus knew that Judas would betray him, and yet he permitted the traitor to company with him, to sit at his feet and learn, to receive his blessing, to share the secrets of his kingdom.

But if we are honest with ourselves, this will not surprise us. When we think of our own unprofitableness and unworthiness, and remembering all our faults and all our unloveliness, realise that our Lord not only tolerates, but loves us with an everlasting love—this should be to us the greatest miracle of grace.

TOPIC FOR JUNE 8.—CHRIST'S INTOLERANCE.—Luke 11: 23.

"As the morning light returns,
As the sun with splendor burns,
Teach us still to turn to thee,
Ever blessed Trinity,
With our hands our hearts to raise
In unailing prayer and praise."

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE BIBLE

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul:
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."
—Whittier.

THE INTERMEDIATE DEPARTMENT.

In order that we may be clearly conscious of the ultimate goal of all work with intermediate pupils, it is essential to have not only a clearly-defined aim or goal for the educational work of the church, but for each department—the department's aim being to serve as a stepping-stone in the realisation of the ultimate aim. Briefly expressed, the educational aim of the church through its church school is to "produce, through worship, instruction and training, the highest type of Christian manhood and womanhood expressing itself in right living and efficient service." It is well, therefore, in the very beginning of our consideration of the work of the intermediate department, to ask, What is the aim of this department with relation to the larger educational aim of the church through its church school? that there may be a clearly defined goal toward which the work of the department may progress.

Of necessity the answer to this question must grow out of the life needs of the pupils, for they are the plastic clay which we must mould into men and women whose chief passion and purpose shall be the building of the kingdom of God. Viewed from the life needs of boys and girls, and the growth of the kingdom, the aims of the intermediate department may be briefly summarised as follows:—

1. To secure the acceptance of Jesus Christ as a personal Saviour and Lord. The studies of Coe and Starbuck show that this period is the period of the first great religious awakening.

The aim of the department, therefore, should be to win each life for God at the very beginning of this religious awakening.

2. To cultivate an ever-increasing knowledge of Christian ideals, and of the Bible as the source of these ideals.

3. To secure on the part of boys and girls a personal acceptance and open acknowledgment of these ideals in their daily life through Bible study, prayer, Christian conduct, recreation and service.

4. To awaken in boys and girls a growing appreciation of the privilege and opportunities of church membership, that they may come to have a deep and genuine reverence for the Lord's day and the Lord's house.

5. To secure an all-round development through the cultivation of the social consciousness, and the expression of the physical, intellectual, social and religious life in service for others.

6. A knowledge of Christian principles in choosing a life-work or vocation.

At least once a year the department superintendent and teachers should check up the work that is being done in the department, to see how largely these results are being accomplished in the lives of individual pupils.—Cynthia Pearl Maus.

CHELSEA BIBLE SCHOOL.

Bible School work at Chelsea, Vic., moves along steadily. The school is gradually growing in numbers, and the average attendance of scholars is good. A spirit of reverence is noticeable in all sessions due largely to the quiet leadership of the superintendent and his officers. The school is issuing a challenge to the school at Ormond. Both schools have just under a hundred on their rolls, and the contest is to see who will first have one hundred in attendance on a Lord's day afternoon.

On Sunday afternoon, May 15, a teacher's tea was held, when eighteen officers and teachers gathered together. Bro. McCallum was present, and spoke a word in season to the teachers.



P.B.P. Club, Warrnambool, Vic.

Foreign Missions.

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

THE ONE DAY'S INCOME CAMPAIGN.

In some of our American churches during the month preceding the offering, quite a number of our members set apart a particular day, the income of which to be given to special work in our foreign fields. Many of our members will give much more than this on July 3, but are there not a large number who will agree to give that much to help our beloved missionaries?

A RECORD OFFERING.

How can we best help our July 3 offering to be a record one? One suggestion is that we make June a *do without* month, and put the results in the envelope on July 3. When Mary broke her alabaster box of ointment on Jesus, the value of which was nearly ten pounds, every breath of its fragrance represented something that she had gone without.

MEDICAL MISSIONS.

The New Testament authority for Medical Missions is definite and emphatic. Its two-fold character is at the same time clearly shown.

1. **The example of Jesus.** "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people" (Matt. 9: 35; Mark 1: 22-24; Matt. 14: 35, 36; Luke 5: 16).

2. **The command to the disciples.** "As ye go, preach . . . heal the sick" (Matt. 10: 8). "Heal the sick . . . and say unto them, the kingdom of God is come nigh unto you" (Luke 10: 9).

When Dr. Allen, of Kuren, saved the life of Min Yong Ik, the nephew of the King, the Prince said to him, "Our people cannot believe that you came from America; they insist that you must have dropped from heaven for this special crisis." When Dr. Allen was called to Min Yong Ik he found thirteen native doctors trying to staunch his wounds by filling them with wax. Standing aside for the young missionary, they looked on with amazement while he tied the arteries and sewed up the gaping wounds. Thus, in a few minutes, a revolution was effected in the medical treatment of the kingdom, and at the same time an incalculable vantage ground was thus created for the introduction of the Gospel.

MEDICAL MISSIONS SHOW THE TRUE CHARACTER OF CHRISTIANITY.

The kindly sympathy and helpfulness of the Christian religion is never more dearly shown than by the work of the medical missionary.

An old man came to Dr. Ray Killmier in West China. For about ten years he had had one arm ulcerated from the tips of his fingers to his elbow, and swollen to about twice the normal size. It was fearfully fly-blown, and had a very high-power, long-range odour. He had been ostracised by all his relations and friends on account of the offensiveness of his arm. No one would have him, and he had to sleep outside the city on the ground. It was a terrible thing to wash and dress the arm when he came to our doctor, but for some days this was done to see if it would heal, but no improvement being noticeable, the arm was amputated. After the operation he was accommodated with a bed made up



Dr. Killmier,
Medical Missionary
in China.

on an old door, in the waiting room of the dispensary, for we have no hospital ward at Hucili yet. He found himself in a new atmosphere; from being an object of loathing to become one of kindly consideration and care. What a transformation! It was there too, that he heard of the Christian's God, pure and holy, and of the Saviour, more tender and eager to save even than those who attend to him there. He is densely ignorant, but there is a message in all this that gradually penetrates the grossest darkness.

MEDICAL MISSIONS PROVIDE A POWERFUL EVANGELISTIC AGENCY.

Morning services for the patients who come for healing and treatment, so that as the people come for physical healing they are also given a little of the Word of Life for the healing of their souls. They thus become interested, and later on, attend the meetings held at the mission chapel.

MEDICAL MISSIONS TRAIN DISPENSARY AND HOSPITAL WORKERS

Thus enabling the native Christians to become useful, and open the way into the hearts of their own people.

In these different ways are medical missions seeking to obey the Lord's commands, and neither they nor sympathising helpers will fail to secure his approval and reward.

"Inasmuch as ye have done it unto the least of these, my brethren, ye did it unto me" (Matt. 25: 40).

Livingstone said that God had only one Son, and that he sent him into the world as a medical missionary. This saying is as true as it is striking.

A young woman was carried to a mission hospital distant three days' journey. She had been unable to walk for six months. After four months she went home. She walked all the way. She passed through a country that has always been closed to the missionaries. This woman carried a new message, a new hope. She said, "We have not understood the people at God's station. They are for our good. See me. I was carried. Now I walk." A few months later the missionaries went through that country and found every door open to them. At the end of three days' journey the entire town came out to give them a royal welcome.

Dr. G. E. Post, a medical missionary in Syria, writes: "There is a language which all can understand, and which carries a message which every man, sooner or later, cares to hear. From the moment the medical missionary sets foot on his chosen field, he is master of this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's-hair tent and bids him enter. The mandarin calls him to his palace, the peasant begs him to come to his lonely cabin, the Brahmin leads him to the recesses of his zenana. Heal the bodily ailments of the heathen in the name of Christ, and you are sure at least, that he will love you and bless you, and all that you will have to say to him will have a meaning and a power not conveyed by other lips."

Dr. Macklin, our own beloved missionary in China, said many years ago: "We have gained the



Dr. Oldfield,
Medical Missionary
in India.

goodwill of the people in Nanking, and for miles around I meet people who have been treated in our hospital, and they have only good to say of us. They offer to pay our tea money and for our meals at the inns. Many have turned to the Lord by the kindness of the Gospel as seen in the attempt to heal the body. Our influence reaches not only the poor and needy, but well-to-do business men and great officials."

MAKE JUNE A MONTH OF PRAYER AND SELF-DENIAL FOR FOREIGN MISSIONS.

On June 16 we shall issue our Foreign Mission Day Number of the "Christian." It will be filled with messages from our missionaries all over the world, and contain many interesting photographs. Let all members see that they obtain a copy. It will be a good opportunity for those who do not subscribe to the "Christian" to become subscribers, and have as their first number the Foreign Mission Day Number.

Supplies for July 3 will be sent forward in a few days. If the quantities sent to your church secretary are insufficient, kindly notify your State secretary immediately and state the extra number required.

Do not let June slip away without planning for the offering. Let your addresses be informative and your prayers definite. Do not treat the occasion as incidental, but let your church see that you are in dead earnest about the extension of the kingdom.

Do not be afraid that the emphasis given to Foreign Missions during June will hinder the local and State work. The best way to bring down God's blessing on the local needs and State work is to arouse the church to make a record offering for the work in India, China, New Hebrides, and among the Chinese in Australia.

Carry on. Pray, plan and work. Ours is a grand opportunity. The missionaries cannot be at home to plead the cause of an unsaved world. The heathen cannot—possibly would not, plead their own cause. Angels would—but dare not. This work is ours.

Now for a grand response on July 3. Freely we have received. Let us freely give.

Foreign Mission subjects of addresses to be given during the month of June to prepare the way for a record Foreign Mission offering, July 3.

1. Are Foreign Missions really doing any good?
2. Epoch Makers of Modern Missions, Robert Moffat.
3. Epoch Makers of Modern Missions, Dr. Shelton.
4. Epoch Makers of Modern Missions, John Williams.
5. Epoch Makers of Modern Missions, Hudson Taylor.
6. The Church a Missionary Organisation.
7. Five Loaves and Two Fishes.
8. Paul as a Missionary.
9. Phillini, the First Church in Europe, result of Foreign Mission Effort.
10. Come over and help us.—Acts 16: 1-10.
11. The grace of giving.—2 Cor. 8, 9.
12. Christian Union and World-wide Evangelism.—John 17: 20-23.
13. The Supreme Mission of the Church.—Luke 24: 46-47; Isaiah 49: 6.
14. The Lord's Supper and the Evangelisation of the World.—Luke 22: 9; Mark 16: 15.
15. The Commission according to Matthew.—Matt. 28: 18-20.
16. Baptism and Foreign Missions.—Galatians 3: 27; John 20: 21.

Here and There.

Bro. Jas. Gordon is conducting a tent mission at Cowandilla, S.A.

The church at Balaklava, S.A., is erecting a fine hall at the rear of the chapel for her young people's work.

Bro. Thos. Hagger is now visiting some of the South Australian churches in the interests of the work at Canberra.

Bro. J. E. Webb has resigned his work at Unley, S.A., and has accepted an engagement with the church at Moreland, Vic.

The W.A. Women's Auxiliary gave Mrs. Hagger a farewell before she left the West, and presented her with a beautiful gold wristlet watch.

Bro. C. R. Burden has been elected president of the Victorian Social Service Department for the Conference year, and Bro. R. P. Clark and J. Hare have been re-elected vice-presidents.

The Victorian Women's Conference Executive will meet on Friday, June 3, at 2.30 p.m. Bro. J. E. Thomas will be the speaker. All sisters are cordially invited to attend.

Each week a few church reports arrive after the paper has gone to press. Correspondents will please note that all church news must reach Austral Co. by Tuesday afternoon's mail at latest.

Meetings were good at Enmore, N.S.W., on Sunday. In the morning Sister Mrs. Bagley, of Melbourne, was present. At night Bro. Paternoster gave a strong address on "Builders of Empire."

On Monday, June 6, meetings to consider the Second Coming of Christ will be held in connection with the Balwyn Church of Christ, Vic. Splendid speakers have been secured. All interested friends are invited to attend.

We received the following telegram from Warrnambool, Vic., on Tuesday:—"Hinrichsen-Brooker mission, large meeting town hall, although pouring rain; eight decisions; total thirty-eight; seven welcomed Sunday morning.—Fisher."

With regret we learn of the death of Mrs. Way, wife of Bro. W. J. Way, preacher of Brunswick church, Vic. She fell asleep on Wednesday of last week. Brethren in many States will sympathise with our brother in his time of sorrow.

At Swanston-st., Melb., last Lord's day Bro. A. L. Gibson delivered good sermons morning and evening, which were appreciated by hearers. Dr. Brandt spent the day with Geelong church, having visited that city to assist the Prohibition League's special meetings.

Bro. Wm. Morrow was an official guest at the opening of Parliament House, Canberra, as President of the Federal Conference of Churches of Christ. His second visit to Canberra has convinced him that we should start our work there immediately. The city is growing fast.

On Lord's day, May 15, the Grote-st., Adelaide, S.S., celebrated its anniversary. There were splendid congregations, that in the evening crowding the building, extra seats being brought in to accommodate the people. At the close of the evening service one of the scholars confessed Christ.

Less than £1,000 is now required to make up the £2,000 for which the Federal Executive is asking the brotherhood in order to commence the work at Canberra. If the members will send in £950/7/4, the full amount will have been secured. This should be a task easily accomplished. But it must be performed at once. Will all who have not yet helped, please send to Alf. J. Gard, King's-grove, Traumberg, S.A., or to Thos. Hagger, G.P.O., Melbourne, Vic.

We learn that Bro. Geo. Tease has accepted an engagement with the church at Bambra-rd., Caulfield, Vic., and will commence work there in August next. Bro. Mortimer is meantime assisting the church.

South Kensington church, N.S.W., continues to enjoy excellent services with large attendances at Bible School and the Gospel meeting. During the past fortnight five have confessed Christ, S. J. Southgate preaching.

Meetings in Bordertown circuit, S.A., are excellent at present. An Endeavor Society has been formed at Mundalla, and about 30 members have been enrolled. At the same place the Bible School is overcrowded. The week-night meeting at Bordertown enjoyed a sermon by Bro. D. Milne on "Jesus in the Midst." Bro. E. P. Verec preached a good sermon on evening of May 22, from the words "We ought to obey God rather than men." Two more lads have been immersed by Bro. Cornelius on confession of their faith.

At the last meeting of the College Board of Management the matter of providing some help for brethren who could not see their way to attend College was considered. We are glad to make a preliminary announcement that a class will shortly be commenced, if a sufficient number of men are willing to undertake a course. Messrs. R. T. Pittman, B.A., Dip.Ed.; A. G. Saunders, B.A., and F. J. Sivyler, B.A., have kindly consented to act as instructors. The class will meet on Tuesday evenings in Melbourne. We shall make later announcement of the place. The first meeting will probably be called for Tuesday, July 5.

"The beautiful outdoor life of Australia often tempts children away from the church, and breaks up the home life. But if the children will play at the seaside, we must go to them; if the children will go to the pictures, we must see that good pictures are shown," said Mr. F. A. Walton, Director of Education in the Diocese of Sydney, at the National Sunday School Convention of Australia. "Many youths have their first dance at church socials. Then they find church socials too tame, and go where the dancing is less tame." "The boy who makes the best street leader, makes the best leader in any other department of life," said the secretary of the Y.M.C.A. (Mr. F. O. Trainor).

Interest is being well sustained at City Temple, Sydney. There was a good attendance at each service on May 22. In the morning Bro. J. Fox addressed the church, and at night Bro. Illingworth continued his series on the coming of our Lord. Both messages were greatly appreciated. On 17th inst., a successful conference of Bible School workers, and the officers was held. Some very definite conclusions were arrived at, which should assist that section of the work. There was an unanimous expression of appreciation of the work of Bro. A. Baker, who, after a little over twelve months' enthusiastic service as superintendent of the Bible School, has removed to Victoria.

IN MEMORIAM.

TAYLOR.—In loving memory of our dear daughter and sister Adela, who passed away in Brisbane on May 21, 1925.

A patient sufferer at rest.
—Inserted by her loving mother, father, sisters and brothers.

WANTED.

A preacher for the Churches of Christ in Broken Hill, N.S.W. Under appointment of the South Australian Home Mission Committee. Full particulars from Secretary, J. W. Cremer, 287 Iodide-st., Broken Hill.

ADDRESS.

V. R. Griffin (preacher South Yarra church).
—28 Davis-ave., South Yarra. Phone: Windsor 6326.

COMING EVENTS.

MAY 29.—Surrey Hills Church of Christ. Remembrance Day. Unveiling of enlarged framed photograph of the late Bro. and Sister G. B. Moysey, and special sermon by the Conference President, Bro. A. W. Connor. Old associates of Bro. Moysey will take principal parts. Bro. A. L. Gibson will preside. The service will commence with the Te Deum by the choir at 10.50 a.m. Special invitation to old friends of our brother and sister. Come early and bring own hymn books.—A. C. Frieze, Secretary.

MAY 29, 31.—Church of Christ, Court-st., Box Hill. Anniversary Services, Sunday, May 29. Morning, 11. J. E. Shipway; evening, 7. J. E. Allan. Tuesday evening, at 8 p.m., J. E. Thomas, of Balwyn. Splendid programme of vocal and elocutionary items. Come home.

MAY 29 and 31.—Newmarket Bible School Anniversary. Sunday, 11 a.m., chapel, J. I. Mudford. 3 p.m., Town Hall, A. G. Saunders. 7 p.m., Town Hall, A. Anderson, from China. Special singing, under leadership of Mr. Carl Hall. Tea service on Sunday at nominal charge. Old and new friends invited. Grand Concert in Town Hall, Tuesday, May 31, 8 p.m. Musical items, gymnastic display by scholars, trained by Miss Isa Southwick. Admission, 1/.—W. R. Crichton, Hon. Sec.

JUNE 6.—King's Birthday. Church of Christ, Whitehorse-rd., Balwyn. Meetings concerning the second coming of our Lord. 11 a.m., J. E. Shipway will preside. Pastor W. H. Hinton, of Geelong, will speak on "The Coming of Christ, the Hope of the Church." 12.30 lunch. Hot water, tea and milk provided. 2.30 p.m., A. W. Connor, President of Conference, will preside. Pastor S. Beekingham will speak on "The Second Coming of Christ, the Hope of the Jew." Pastor W. H. Hinton will speak on "The Second Coming of Christ, the Hope of the World." 5.30, tea catered for all visitors. 6.45, devotional meeting led by Jas. E. Thomas. 7.30, Dr. J. J. Kitchen will preside. Mr. E. Lee Neil, C.B.E., will speak on "Behold, the Bridegroom Cometh." Dr. D. Stewart McColl will speak on "The Revelation of Jesus Christ." W. H. Clay will lead singing. Hymn sheets provided. Offering for expenses. Come and spend the day.

JUNE 24.—Dunolly Church Anniversary. Make June 24 your reunion day. Back to Dunolly Sunday. A golden offering will be taken. Special speaker morning and evening. Come back to Dunolly on June 24.

TO LET.

Widow, alone, will let well furnished bedroom and sitting-room to refined lady or married couple, middle aged preferred. Good position, near tram and train. Quiet home, permanent. Appointment by letter.—H.W., 59 McPherson-st., Moonee Ponds, Vic.

FOR SALE.

Fruit trees, best sorts, 13/- doz.; Passions. Grape Vines, Gooseberry, Current, Logans, 4/- doz.; Strawberry 9d. doz., 2/6 100; Raspberry, 1/3 doz.; Chestnuts Walnuts, Almonds, 1/3 each; Orange, Lemon, 3/- each; Rhubarb, 5/- doz.; Asparagus, 1/3 doz.; Cabbage, Cauli, Lettuce, 1/- 100 on rail, 2/- posted; Assorted Bulbs, 2/- doz., 2/6 posted; Choice Roses, bush, climbing, 1/- each, standards, 3/-; Gums, Cypress, 8/6 doz., 55/- 100; Oaks, Elms, Planes, Poplars, 1/6 each; Hedges, Golden Privet, 2/- doz., green, 1/6; Veronica, 4/-; Boobyalla, 6/- doz.; Climbing Plants 1/6 each. Price list posted.

A. S. G. NIGHTINGALE,
NURSERYMAN, EMERALD, VIC.

VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

The Executive met on May 6. There was a large attendance. The President, Mrs. J. E. Shipway, presided and conducted the devotions. A splendid paper was given on "Realising Our Opportunities." A cordial welcome was extended to new and old delegates. The treasurer's statement was received. Mrs. McCann was thanked for the very fine way she presented the Conference echoes. We were pleased to welcome Mr. A. W. Connor, President of General Conference, who conveyed greetings and thanks from the Victorian brotherhood. It was resolved that the Council make an appeal to all Victorian churches for the sum of £150, as a renovation fund, to celebrate the coming of age of the College of the Bible.

Additions from Bible Schools:—Williamstown, 3; Fairfield, 1.

The syllabus for ensuing year submitted and approved.

Miss Darnley reports that development has taken place on all sides of the Social Service Department. The benevolent section is larger and more effective by the co-operation of Women's Executive. Many needy cases have been assisted, and employment found for more than 40 persons. The department is alive to all social problems. Mrs. Meyer, superintendent hospital visitation, reports 41 visits paid to the various institutions by the committee. Home comforts, children's clothing, books and bed jackets were given to the inmates. Thanks are given to General Dorcas for parcel. Next Executive meeting will be held on June 3, at 2.30 prompt. Leader of devotions, Mrs. Gill.—L.R.

Committees Elected for 1927-28.

Home Mission.—Supt., Mrs. F. Lee; Mrs. G. Mitchell, Mrs. B. J. Kemp, Mrs. Reg. Clark, Mrs. Sturges, Mrs. Dennis, Mrs. F. Lewis, Mrs. Pratt, Mrs. Searebrook.

Foreign Mission.—Supt., Mrs. D. Pittman; Mrs. R. Lyall, Mrs. Pang, Miss Baker.

General Dorcas.—Supt., Mrs. Hunter; Mrs. Martin, Mrs. Zelius, Mrs. F. A. Kemp, Mrs. Kettle, Mrs. Carey, Mrs. Thurgood, Mrs. Johnson, Mrs. Withers, Mrs. Barrett, Mrs. Smedley, Mrs. Anderson, Mrs. S. Wilson.

Women's Mission Bands.—Supt., Mrs. Scambler; Mrs. Ludbrook, Mrs. Gill, Mrs. Main, Mrs. Forbes, Mrs. Dines, Miss Ellis.

Prayer Meeting.—Supt., Mrs. T. Edwards; Mrs. Ray, Mrs. Baker, Mrs. Lindsay, Mrs. Newham, Mrs. Mahony, Mrs. Burton.

Isolated Sisters.—Supt., Miss P. Ellis; Mrs. Trehearne, Mrs. Piper, Miss Porter.

Benevolent Home.—Supt., Mrs. Croxford.

Girls' Circles.—Supt., Miss Smith.

Social Service.—Supt., Miss Darnley.

Obituary.—Mrs. Gill.

Hospital Visitation.—Supt., Mrs. Meyer; Mrs. Cameron, Mrs. Widdicombe, Mrs. Thomas, Mrs. Banks, Mrs. Hillier, Mrs. Kettle, Mrs. Carey, Mrs. Bennett, Mrs. Allan, Mrs. Northeast, Mrs. Smith, Mrs. Smedley, Mrs. Stewart, Miss Smedley, Miss Lawson, Miss Curtis.

VICTORIAN HOME MISSION FUND.

ACKNOWLEDGMENTS.

From January 1 to April 30, 1927, the Victorian Home Missionary Committee gratefully acknowledges the following amounts:—

Churches, per Collectors.—Cheltenham, £5/7/4; Northcote, £1/13/10; Bayswater, 7/-; Lygon-st., £1; South Yarra, £3/16/-; Hampton, £1/10/-; Sth. Richmond, 10/-; Lygon-st., £2; Middle Park, 19/-; North Carlton, 13/-; Essendon, £1/4/-.

Churches, per Duplex Envelopes.—Swanston-st., £7/7/-; Fitzroy, 9/6; Bendigo, 5/3; Bamberald, 6/3; Newmarket, £1/8/4; Sunshine, 1/4; Hartwell, £1/12/9; Box Hill, £1/18/-; Kaniva, £4/4/2; Swanston-st., £5/2/10; Preston, £2/18/10; North Fitzroy, £5/8/-; Pyramid Hill, 19/8; Colac, £1; Shepparton, £2/0/10; Castlemaine, £2/10/-;

Kyneton, 1/7; Bambera-rd., 10/7; Footscray, £2/10/11; Geelong, £3/7/10; Ascot Vale, £2/8/7; Warrnambool, £1/8/9; Windsor, 10/3; Echuca, £1/3/4; Red Hill, 18/-; North Melbourne, £1/8/-; Merbein, £1/9/5.

Individual Gifts.—Miss Linda Hooper, 5/-; Mrs. E. C. McCallum, 10/-; Mr. and Mrs. A. T. Stevenson, £1; "A Sister," £50; Mr. J. R. Storey, £1; Mrs. L. Bosworth, £1/1/-; "Anonymous," 5/-; Mr. T. Clements, £1; Mr. John Levis, £1; "Anon. Brother," £1; "Glen Iris," £2/10/-; Miss Alice Moore, 5/-; Mr. H. Schmidt, 10/-; "A Sister," Swanston-st., £1; Mr. J. C. Skinner, £1; Mr. B. J. Kemp, £2/10/-.

Miscellaneous.—Christian Endeavor Committee, 10/-; Women's Conference Executive, for Home Mission Tent Appeal, £130/4/6; Women's Mission Bands, £46/10/7; Conference Cash Offering, £49/0/3. Refunds: Secretary's Travelling Expenses, etc., Brim, £1; Brighton, £1/10/-; Geelong, £1/1/-.

William Gale, Secretary, 343 Lt. Collins-st., Melbourne.

W. C. Craigie, Treasurer, 265 Lt. Collins-st., Melbourne.

OBITUARY.

BARR.—Robert Barr, of the church at Saint Morris, S.A., closed his long pilgrimage on Saturday, April 23, at the age of 94 years. He left a splendid example of faithful discipleship. The funeral took place in the Magill Cemetery on April 25, and H. R. Taylor officiated in the presence of a large number of relatives and friends. Bro. Barr came out from Scotland in 1874, and settled at Alma Plains, a stronghold of primitive Christianity. He united with the church 50 years ago, being baptised by J. Colbourne. Removing to Balaklava, Bro. Barr and his family worshipped at Long Plains. Later he took up land on Kangaroo Island, and for 20 years he was out of fellowship with the church. Subsequently he retired to Magill, and became identified with the brethren at Norwood. At the age of 86 it was his practice to walk three miles to the morning service. Since 1917 Bro. Barr has been connected with Saint Morris. He loved the book and repeatedly requested the reading of "One of the Psalms of David."—H.R.T.

HUTSON.—Violet Mary Hutson, wife of Andrew Hutson, evangelist at Inglewood, W.A., and Organiser for the Young People's Department of that State, passed to higher service on Lord's day morning, April 24, at the age of 41. Our sister came into the church when a girl at Ann-st., Brisbane, and has been a faithful follower of the Christ ever since. In addition to her husband, she leaves four children, the baby being only four months old. A large number of members and friends assembled in the Karrakatta Cemetery on Tuesday morning, when the funeral took place, the service being participated in by Bren. Brooke, Ingham, Hagger and Stirling. The deepest sympathy of

the Western brotherhood goes out to our brother and his young family, and to our departed sister's dear ones in Queensland. May God sustain them all until the day break, and then they will have a glorious re-union in the "home over there."

"AMERICA OR ROME: CHRIST OR THE POPE?"

This is the title of a volume by Dr. John L. Brandt, author and preacher, containing 530 pages with 55 engravings. It is a serious discussion of the dogmas, traditions, corruptions and persecutions of the Romish church. The author exposes the political ramifications of the papacy and her efforts to undermine our free institutions. The material is drawn from first sources such as Roman Catholic historians, theologians, essays, decrees, catechisms, encyclicals and authoritative utterances of the hierarchy. A long list of authorities are quoted, and a valuable index is helpful to enable the reader to study any subject he chooses. Scores of testimonials pronounce it the best, up-to-date book on anti-Roman Catholic dogmas and practices, and worthy of a place in every Protestant library. It has a wide circulation in the States, and for the first time put on sale in Australia at the Austral Publishing Co., at the reasonable price of 8/- per copy; posted 8/6.

THE MELBOURNE CITY MISSION and Sister Grace's Home for Friendless Girls FUNDS URGENTLY NEEDED



Sister Grace.

Headquarters: 280-2 Exhibition St., Melbourne.

The State Savings Bank of Victoria

THE PEOPLE'S BANK

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Cash deposit £50 per home. Repayments equal £1/4/7 per week on home costing £850, including land.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:
139-153 ELIZABETH ST., MELBOURNE

GEO. E. EMERY,
General Manager

N.S.W. SISTERS' AUXILIARY CONFERENCE.

The monthly meeting was held in the City Temple on May 6. The newly-elected President, Mrs. Rush, led the devotional session, and gave a most helpful talk concerning the real values of the Christian life.

This was followed by the business session, under the presidency of Mrs. Rush. Thirty-five members responded to the roll call, representing twelve churches.

Sisters Clydesdale and Corbett were elected, with Sister Simmons, to represent the Sisters' Conference on the Foreign Mission Committee. Sister Webster was elected to serve with Sister Shearston on the Temperance and Social Questions Committee; and Sister Steer as social superintendent.

The report on Conference catering, by Mrs. Hall, showed a substantial balance, and thanks were extended to all those who rendered willing and efficient service in that respect during Conference week.

Sister Escott was appointed devotional leader for June.

The Executive desires to draw attention to the fact that sisters from all churches in the metropolitan area, and any visiting from the country, and other States, are heartily invited to the monthly sessions of the State Sisters' Conference and earnestly solicit the interest and enthusiastic support of the sisterhood of all the churches.—Janie Fretwell, Hon. Secretary.

THE BOOK FREE

to the people of Victoria. Many wonder how it can be done. To preach free the story of the Book is the ideal and claim of the Churches of Christ in Victoria.

Thousands have not heard our presentation of the Book.

An Offering from Every Member is solicited by the

VICTORIAN HOME MISSION DEPARTMENT

Help new work—maintain existing fields—by generous support.

Vic. Churches of Christ Home Mission Dept.

William Gale, Organiser & Secretary.

McEwan House, 343 Lit. Collins St., Melbourne

SUNDAY SCHOOL PRIZES

I have a large and varied assortment to choose from.

10 per cent. Discount to Sunday Schools.

KINDERGARTEN MATERIAL

Kindergarten Tables, Chairs, Sand Trays, Blackboards, Blackboard Erasers, Chalk, Crayons, etc.

Please make Appointment.

Lists sent to Country Clients.

A. R. PITTOCK

431 Bourke St., Melbourne (1st floor).

Phone, Bwk. 1934.

Foy & Gibson's

Specialise in the Manufacture of CHURCH and SCHOOL FURNITURE

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J 4151 or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

LAMP HOSPITAL Motor, Railway, Household Lamps, Primus Stoves, Painters' Blow Lamps. Motor Radiators, Guards, Wind Screens. Copper—Asbestos Gaskets.
MOTOR RADIATOR MFG. CO. Phone: CENT. 5758 (H. B. Robbins)
LATROBE ST., 1 door from Elizabeth St.

Australian Baptist Foreign Mission BOOK DEPOT

TRY THE DEPOT FOR Sunday School Reward Books, Gift Books S. S. Library Books

We Specialise in Foreign Mission Adventure Stories, Biographies, Missionary Recitations, Dialogues, etc.

Liberal Discount for Sunday Schools. Special attention to Country School Orders. All Books carefully selected.

201 LITTLE COLLINS ST. (Next to George's)

Stained Glass Memorial Windows

AND

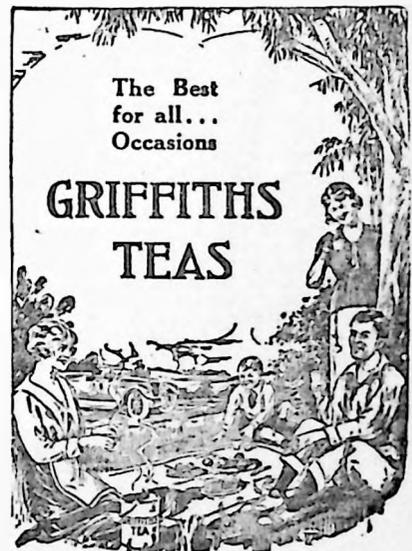
Plain Leadlight Church Windows

FITTED WITH PATENT VENTILATORS.

Designs on Application.

Brooks, Robinson & CO. LTD.

59-65 Elizabeth St., Melbourne.



LET US CORRECT YOUR EYES



WE are Certified Ophthalmic Opticians and we only advise glasses after a thorough and painstaking examination.

Phone 6778 Cent. for an appointment.

E. WOOD PTY. LTD.

95 ELIZABETH ST., MELBOURNE

Certified Ophthalmic Opticians.

News of the Churches.

Tasmania.

Launceston enjoyed a great week-end on Foreign Missions. Bro. Albert Anderson, on furlough from China, delivered excellent addresses at Prospect on May 14, and at Margaret-st., Launceston, morning and afternoon of May 15. A splendid F.M. rally of Invermay, Prospect and Margaret-st. churches was held on May 16. Bro. P. Duff, Conference President, presided. Combined choirs rendered inspiring music. Bren. A. Anderson and W. Waterman delivered instructive and stirring addresses. Bro. Lewis Viney, on vacation from the College of the Bible, conducted the Gospel service at Prospect on Sunday afternoon, and also greatly helped by a special message on "Our College," at the Y.P.S.C.E. service on May 17, when Bro. Horace Nicholls spoke on "Great Bible Prisoners."

Western Australia.

Claremont church had a welcome visit on May 11 from Miss Sharp, who gave an interesting account of the work of the China Inland Mission, which was enjoyed by all.

At Bassendean on May 16, Miss Sharp's talk concerning the work in China was much appreciated. All services were well attended on 15th. Bro. Bodea addressed the church on "The Christian Life." We are pleased to report that Bro. Peacock was sufficiently recovered to deliver the Gospel address in the evening.

A married lady and a young man recently from England, were received into fellowship at Kulgoorlie on May 15. 221 broke bread. Bro. Hunt spoke to a good evening meeting on "The Challenge of a Great Leader." Bro. Simeon Nelson is rendering excellent service as Gospel song leader. Sister Hardie is still in hospital owing to injuries to her arm. Bro. C. H. Hunt has resigned the secretaryship of the Goldfields District C.E. Union, but has been elected district president. Sister Mrs. Hewitt, of Subiaco, and Orton Bell, of Bunbury, were recent visitors.

Queensland.

New Veteran had excellent meetings on May 15. Bible School had record attendance. At night Bro. E. Trudgian preached on "Piety." Rosewood had good meetings on May 15. At the close of a powerful address three made the good confession.

Sunnybank Bible School anniversary was held on April 30. On May 4 the school held a successful picnic in Sunnybank cricket grounds. On May 8 the church celebrated Mothers' Day. The Y.P. society prepared white buttonholes with texts for the members. The evening service was conducted by Bro. E. Reeves, of Annerley, who spoke on "Mother." The Y.P.S. gave special items at night.

At Annerley on May 15 Bro. Young commenced a special series of addresses. The first on "The Heart of Our Plea" was very inspiring. His theme at the Gospel meeting was "What the Bible Teaches About Sin." A young lady made the good confession. On May 17 a special meeting of the men of the church was held. Bren. Finger and Boettcher were appointed organisers for the building fund. The men decided to meet monthly.

Better meetings at Maryborough give encouragement. On May 8 Bro. E. Snow spoke in the morning and Bro. A. Price at night. On May 15, Bro. V. B. Adeock took the Gospel service, his subject being "How Shall We Escape?" Attendance at last two Gospel meetings reached 90. On May 15 there were over 80 present at Bible School, with several new scholars. Bro. and Sister Pratten have returned after three months in Brisbane.

Ipswich church prospers despite difficulties. At the end of April a big gathering from Ipswich

and other churches bade farewell to Bro. L. Larsen, at the end of his three years' ministry. Bro. C. Young (vice-president of Conference), A. Hinrichsen (president of West Moreton Circuit Conference), G. Green (Bundamba), officers and other members of Ipswich church spoke appreciatively, and expressed regret at Bro. Larsen's leaving Queensland. A wallet of notes was presented to Bro. Larsen by the church, and presentations were made to him by the Christian Endeavor Society and Sunday School, and to Mrs. Larsen by the Ladies' Guild. No regular preacher has yet been obtained, Bro. Keith Gerrard taking most of the services this month. Mothers' Day was observed worthily with big attendances. Recent services have been bigger than any for a long time, and Sunday School and Christian Endeavor are expanding. On Bro. Larsen's last Sunday one of the Ipswich police force, who had been baptised a week previously, was received into fellowship. On May 15 a young married woman, from Brisbane, made the confession and was baptised. The mid-week Bible study class is being conducted by Bro. B. Coward.

South Australia.

Croydon church had a good attendance at the breaking of bread on May 22. Bro. Graham was the speaker. Owing to wet weather the Bible School attendance was not as large as usual, and evening service attendance was small.

At Crystal Brook meetings have been held in Sister J. Cornwell's home. On May 8 there was the record meeting to date, 15 breaking bread. Bro. Hughes, of Pt. Pirie, exhorted. Bro. and Sister Bridgman and family are back. Bro. Bridgman exhorted on May 15, when 11 broke bread.

The work at Balaklava is in good heart. On Young people's Sunday the young people presented the church with a piano for the new hall. The young people are also providing £100 in cash for their new building. The walls of the hall are now being built, and the church is planning for opening and jubilee services in August.

The work at Kadina is in a very healthy state. Since Bro. Bowes commenced his labors, a great improvement has been noticed in all branches of church work. It is hoped shortly to establish a K.S.P. society. The messages of Bro. Bowes have been full of power. Attendances at all services are well maintained, particularly the Gospel services. The church building fund debt was considerably reduced during the past twelve months.

Norwood church meetings continued to be well attended. On May 15 a sister was received by letter of transfer. On May 18 Bro. T. Hagger made an appeal on behalf of the church at Camberra. On May 22 over 190 met at the morning meeting. In the evening a special address was given for men, when a male choir occupied the platform. Congratulations were offered to Bro. and Sister A. Fisher, old Norwood members, on the attainment of fifty years of married life.

Two received into fellowship at Dulwich since last report. Meetings are keeping up well. Bro. Rankine's addresses are particularly helpful. On May 18 the annual social and business meeting of the church was held, when it was decided to make an effort to reduce the debt on the building. An offer was made to help, and it was resolved to canvass each member to ascertain what amount could be raised by November 30. Amongst recent visitors were Sisters Mrs. and Miss Hagger, of Perth, W.A. The C.E. society visited Maylands society.

On May 3 Murray Bridge Sisters' Guild gave a social afternoon. A collection of £2 was taken in aid of Foreign Missions. Special Mothers' Day services were held on May 8. C.E. meet-

ings are being better attended. Mr. Samuels (Institution for the Blind) at last three meetings, gave helpful messages in speaking and singing. The church has been pleased to have fellowship with a number of visitors lately. Miss M. Arnold, of Port Pirie, rendered some beautiful solos which were much appreciated. On May 14 a pretty wedding was conducted in the chapel, when Sister Nina Burgess was married to Mr. Spurling, Bro. Arnold officiating.

May 15 was fathers' day at Queenstown, and red flowers were worn. At the evening service Bro. Brooker spoke on "Behold the Man." A men's choir of 27 voices occupied the platform. On May 16 the Band of Hope met, when Mr. A. H. Harris gave an interesting object talk. On May 18 Mr. Bray gave a lantern lecture on "Caravanning in India." On May 22 Bro. Brooker exhorted the church. In the evening he preached on "Suffer the little children to come unto me."

At Grote-st. on May 15, anniversary services were held. In the morning Bro. Melvin spoke of the lives of great men. At the afternoon service Bro. Will Graham gave an interesting talk. In the evening the chapel was crowded, seats having to be placed in the aisles. Bro. Thos. Hagger was the speaker, and he gave two delightful addresses—one to the children and the other to the adults. At all the services the children have sang well under the leadership of Bro. Manning. The kindergarten sang sweetly under the leadership of their superintendent, Miss Price.

Nailsworth church anniversary was held on May 8. At the worship service £23 was given to reduce debt on building. Bro. Raymond preached at night to a large audience on "The Church of the New Testament." The week following a Bible conference was held. Bro. Willshire spoke on "The Purpose of the Gospel," Bro. Ewers on "The Purpose of the Acts," Bro. Collins on "The Purpose of the Epistles," and Bro. Rankine on "The Purpose of the Revelation." Meetings were well attended, and subjects helpfully discussed. Bro. Raymond preached on May 15 on "Mother." The annual business meeting was held on May 18. Reports showed good progress. Deacons elected were Bren. Bristow, Perriam, Henderson, Howie; Bro. Henderson, secretary, and Bro. Packer, treasurer. Church membership reported to be 134.

At Maylands on May 15 the following were received into fellowship by transfer:—Sister Belcher, from Unley, and Bro. and Sister Foote, from Mile End. Bro. Thos. Hagger addressed the church. In the evening a young lady from the Bible Class confessed Christ. On May 22 Bro. Roberts, who was immersed on the previous Wednesday; also his wife, by transfer from Queenstown, were received into fellowship. In the evening two young ladies yielded to Christ at close of Bro. Collins' address. Since last report a welcome home social has been tendered to Sister Florence Cameron (on furlough from India), when several five-minute greetings were given; also eleven floral greetings were presented, representing various auxiliaries of the church. Sister Cameron suitably responded, after which refreshments were partaken of.

Victoria.

Meetings at Cheltenham were good on May 22, "Loyalty to Christ and his Church in all Departments" is the motto for the year. Next Sunday afternoon in the school house the photos. of Mr. and Mrs. W. Judd and the late Bro. Wm. Wolf, and Mr. and Mrs. G. B. Moyssey will be unveiled.

Preston reports good meetings at all services. Bro. Dawson's messages have been excellent and uplifting. The Gospel services are growing. On May 15, three sisters were received in by transfer, and in the evening a young lad from the Bible School made the good confession. The Bible School is doing well, and with a new installment of library books, interest in that sphere is aroused. The J.C.E. are practising for their anniversary. The K.S.P. and Girls' Sunshine Club are doing a good work.

At Horsham on May 22, a young man was baptised. A fine attendance at morning service, and increased attendance at mid-week meeting. The church was pleased to have Bro. and Sister Gray, of North Richmond, for several services.

Both morning and evening services were well attended at St. Kilda last Sunday. Bro. and Sister Friece and family, old members of the church, were present in the morning. At the girls' club on May 18, six candidates were initiated.

Bro. Miles, from the College of the Bible, preached at both services at Bendigo on May 22. 150 broke bread. Large attendance at Gospel service. Bible School now busy preparing for anniversary. The sisters of the church are also very busy preparing for their spring fair which is in aid of the building fund.

Maryborough church celebrated its 65th anniversary on May 22. Meetings were well attended throughout the day. Bro. Withers preached at all services, his messages being much appreciated. The day was brought to a close with a baptismal service; four candidates, who had previously confessed their faith in Jesus, were baptised.

On May 1 the anniversary of Blackburn church and Bible School was celebrated, with good attendances at all meetings. The speakers were Bro. Thomas, R. Clarke and J. E. Allan. The church has engaged Bro. Hendry, of the College of the Bible, as speaker. Recently the P.B.P. and K.S.P. clubs held an American tea in aid of the piano fund. The net profit was £20/14/8.

Prahran has had a splendid run of meetings since Easter. Bro. A. G. Saunders, J. W. Baker, and A. L. Gibson have been appreciated visiting preachers. Interest and attendance at the Gospel services are splendid. One baptised believer, and two by faith and baptism, have been added to the church. The choir, which is doing good service, held a most successful social last week.

Fairfield's great tent mission was brought to a close on Monday evening, May 23. There were 16 decisions and 3 re-consecrations during the month in which the mission was held. The thankoffering so far amounts to £75 in cash and promises. Bro. Tease and Baker rendered excellent service, and the thanks of the brethren are extended to them, also to all who have helped to make the mission a success.

Splendid services at Balwyn on May 15. J. E. Shipway spoke in morning, F. T. Saunders at night. E. H. Kentish, of Unley, S.A., was present. May 22, W. H. Clay was the speaker in the morning. Jas. E. Thomas preached at night. One confession since last report. Mrs. Head gave a helpful talk at Sunshine Circle. Mr. and Mrs. J. T. Mahony are contemplating leaving next month for a trip to America.

At Shepparton on May 19, Bro. and Sister L. Larsen and son Horace, were welcomed at a social evening. Bro. Johnston and others spoke words of welcome. Both Bro. and Sister Larsen spoke in reply. Fine meetings both morning and evening on May 22. Increased attendances. Interested and appreciative listeners.

At the morning service Bro. Larsen made feeling reference to the passing of the mother of the church's late preacher, Bro. D. D. Stewart.

Splendid meetings at Colac on May 15. Bro. Bird continued his discourse on "The Character of Christ." At night he gave a fine address on "The Great Invitation," at the close of which a man made the good confession. On May 22 the church celebrated Mothers' day. In the morning Bro. Bird spoke on "The Second Coming," and at night delivered an address on "Mother." The ladies of the club had charge of the service. At the close of the Gospel address, a small presentation was made to Bro. A. Tucker, who is leaving with his family for Adelaide.

South Melbourne on May 22 enjoyed helpful messages on "Foreign Mission Work and Results in China," and the "Shipwreck of Paul." The mid-week prayer meetings are being attended with interest. The Bible Study Circle, under Bro. Waterman's charge, continues to have good

meetings. The Sunshine Club for junior girls is making rapid progress. Their basket ball team is enjoying weekly games in an association. Good attendances at church services of all auxiliary members.

On May 5 members from the Brunswick church visited the tent mission at Fairfield, when Sister Miss Alice Adams rendered solos. The Bible School concluded its anniversary services on May 10 and 15. On the Tuesday a concert was held, attended by a crowded audience. On the Sunday prizes were distributed. At the worship meeting Sister Mrs. Davis, from Castlemaine, was received into fellowship. Bro. Way exhorted, and preached at the evening service. Duplex envelopes have appreciably increased the Home and Foreign Mission contributions.

The annual meeting of Coburg church was held last week, and the following officers were elected—Deacons, Bro. P. G. Lennox, W. Anderson, J. Stewart, E. Crossfield, H. Hammon, F. B. Withers and W. J. Kenley; secretary, W. J. Kenley; treasurer, J. J. Anderson; auditors, W. Anderson and F. B. Withers; Bible School supt., E. Crossfield; J.C.E. supt., H. Hammon; organist, Miss I. McKay. Good preparation has been made for the forthcoming Bible School anniversary. The J.C.E. Society recently celebrated its anniversary, which was a fitting climax to a splendid year's work.

Among the speakers visiting Geelong on May 22, in the interests of the prohibition drive, was Bro. Dr. Brandt, of Swanston-st. church, who spoke at all services. At 11 a.m., Bro. Stuart Stevens welcomed a number of visitors, subsequent to receiving into membership two who had previously been immersed. Dr. Brandt's theme was "Home and Mother," which was keenly appreciated. "Curses of Mankind, Past and Present," were considered in the evening address. A novelty evening was held on May 25 in honor of Bro. S. R. Carr and Sister Miss Burnett, whose marriage will shortly take place, by the auxiliaries with which they are associated.

Merbein on May 15 celebrated the Bible School anniversary. Bro. Gale addressed the school in the afternoon, taking for his subject "Lend Me Your Pencil." In the evening his message was received with interest and appreciation. Special singing by the scholars helped to make the meetings of the day a great success. On Monday, 16th, a crowded house met to see the prizes distributed. A number of visitors were present from Mildura. A solo by Miss Seater was well received, as were also addresses from Bro. Cave and Gale. On morning of May 22 Bro. Orford spoke on "The Church, her Foundation, Teachings and her Destiny." The evening subject was "Moving to the City." In the afternoon a record Bible School showed 98 per cent. present.

At Surrey Hills on May 22, Bro. Theo. Edwards concluded his ministry, and at the close of the morning service a presentation was made to the preacher and his wife of a souvenir wallet of notes. In making the presentation Bro. Burrows conveyed the good wishes and esteem of the donors. At the Gospel meeting the Phi Beta Pi club took a leading part, and there was a fine attendance. At its close a young man was baptised. On May 2 a social evening was held by the Phi Beta Pi club. After the festivities the Alpha (Miss Pearl Murray), on behalf of the club, expressed appreciation of the splendid work done by the chaplain (Mrs. Theo. Edwards) and her daughters, Ruth and Naomi, and presented Mrs. Edwards with a sylvan clock, and the twin sisters with souvenir brooches set in gold emblems of the club's badge.

Church anniversary services at Carnegie on May 22 were very successful. The seating accommodation of the church, morning and evening, and of the Memorial Hall in the afternoon, were taxed to the limit. At the reunion communion service, Bro. J. E. Thomas gave a stirring address on "Ambassadors of Christ." The service, besides being a reunion of past and present members, was also a reunion of families. Bro. Shipway presided. Bro. and Sister Illing-

worth mustered ten of a family; Bro. and Sister Hargreaves had nine present. A suitable present was made to Bro. Illingworth during tea-time. At the afternoon service, Bro. Thomas and Griffin gave appreciated addresses to the parents and children. An appropriate musical and elocutionary programme was also enjoyed. A memorable choral service was held in the evening, when the choir, under Bro. Reg. Hayward, excelled. A male quartette and a solo from Miss Middleton were well rendered. A sumptuous repast was provided by the Ladies' Aid Society, and their efforts were most praiseworthy.

New South Wales.

An impressive Mothers' Day service was held at Bankstown on May 8. Mr. P. C. Bennett gave an appropriate address. Four new converts were baptised.

At Epping on morning of May 22, Bro. K. Wells gave a most helpful and appreciated message. At night Bro. Fretwell delivered a splendid discourse on "The Message of the Living Christ to the Church in Pergamos," to a large congregation. Sister Mrs. Edwards sang a nice solo.

Wagga attendance last Lord's day including both meetings appeared to be a record since Bro. Stitt's ministry. Over 70 broke bread. F. Greenway was received by letter from Preston. Visitors, H. C. Fryer, Gisborne, N.Z.; Mrs. Ludlow, Inverell. Bro. Stitt has included a special talk to the children during the evening service. His Gospel theme was "Almost Christians."

At Chatswood there was a good morning attendance on May 22. Bro. Saxby gave a splendid address on "God is a Spirit." Joyce Wilson, a Bible School scholar, was received into fellowship. Visitors included Bro. Burns, from Sth. Australia. The Gospel service was also well attended by an interested congregation. Bro. Whelan baptised Stella Kirk and Cliff Hilleat, and preached on "Doing Exploits."

Large attendance at Lismore on May 15. About 50 men of one of the lodges attended in a body, and other visitors swelled the audience. Bro. P. J. Pond preached on "Christian Citizenship." Bible School is still at high water mark both as regards teachers and scholars. A fine spirit of service is being manifested. Several promising young people from outside families have decided to follow the Lord in baptism.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Clothes, blankets, boots and shoes and groceries for the asking!

The organising secretary to the above department has communicated with all the Churches of Christ in the State, requesting that each appoint a representative, who shall investigate all cases of need connected directly or indirectly with the Bible School or church, and represent such to the specially appointed committee, Mrs. E. Gill in charge. These ladies meet every Wednesday, from 2 till 4 o'clock at the Church of Christ, Burnley-st., Burnley.

Through the generosity of the churches, societies and friends a fine assortment of goods is now available, and church representatives are invited to call. Country representatives please write stating particulars very carefully.

Churches that have not yet appointed their representative are requested to do so at once.

Requests for blankets or any real necessity will be considered. State particulars of the homes where required.

Please note.—The above offer is, in the first place, to churches and schools. Other cases are referred to their own respective bodies.

Unemployment.—Members or friends requiring the services of laboring men, for gardening or general work, kindly communicate with the secretary.

First-class tradesmen waiting. Have the job done now, and help a brother.

A married couple wanted for outer-urban area. Lad for gardening. Housekeeper for suburbs.

Will H. Clay, Organiser, 49 Elizabeth-st., Melb.

W.A. WOMEN'S AUXILIARY.

The monthly meeting was held in Lake-st. hall on May 3, when there was a splendid attendance of 67 sisters.

The newly-elected President (Mrs. J. Robinson) led a short devotional service. A sweet solo by Mrs. H. Seaby was enjoyed. Mrs. Robinson read a short paper entitled, "In His Service."

The president welcomed all present, especially the visitors. Mention was made that Mrs. Tovey and Miss Clark would be leaving for several months' holiday. These sisters were asked to convey greetings to the sisters in the East from our auxiliary.

Mrs. Robinson extended a loving welcome to Mrs. Schwab, who was present with us. Mrs. Schwab responded. The suggested programme for year's work was read and approved.

Mrs. Elliott expressed the sorrow and regret felt by the sisters in the departure of Mrs. Hagger from our State, and asked her to accept a small token of love and esteem from the sisters of the West. Mrs. Robinson added a few words of appreciation of Mrs. Hagger's service. Mrs. Hagger responded, thanking the sisters for their gift, and expressed the regret she felt at leaving the sisters in the West. Mrs. Wakefield read a poem entitled "Life Mosaic."
—M. Wilson.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible Study, Bible Analysis, Bible Doctrine, Church History, Christian Evidences, Grammar and Composition, Teacher Training, Elocution, Church Efficiency (for Presidents, Officers, Secretaries and Treasurers), Paul's Life and Work, Women of the Bible.

Terms: One Guinea per Quarter.

These lessons help towards efficiency in service, which should be the aim of all.

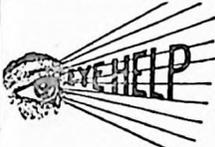
Enrol me as a Student in _____ Course.
Send Particulars re _____

Name..... Address.....
Fill in above, and post to

J. C. F. PITTMAN,

"Romney," 7 Staughton-rd., Sth. Camberwell, Vic.
Phone: Canty. 2817.

Have your EYESIGHT accurately tested by **W J. AIRD** PTY. LTD.
OPTICIAN, 314 Collins St., Melbourne
(corner Elizabeth St.) 4th Floor, lake elevator
PHONE 6937



AUSTIN SHOES.
For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.
Manufactured by **AUSTIN SHOES PTY. LTD.**
310-322 Johnston-st., Abbotsford, Victoria.

J. McCRAKETT
Pianoforte, Theory, Harmony
(Chalmers, Church of Christ, Footscray)
Students Prepared for All Examinations
53 PARK STREET, PARKVILLE

JACK FERGUSON
(Late of W. Ferguson)
Undertaker & Funeral Director
Up-to-date Motor Service
All orders promptly attended to
ONLY ADDRESS 660 HIGH ST., THORNBURY
Phone: NORTHCOTE 1771

McMASTER'S VALUES ALWAYS THE BEST ALL GOODS SENT POST FREE

"ROLEX" £4/10/-
Famous Jewelled Lever "ROLEX" with strong 9ct. Gold Expanding Bracelet, Guaranteed 3 years, £4/10/-; with wider bracelet, £5 5/-

Extra Heavy, Initials Free
9 ct. 20/-; 15 ct. 30/-

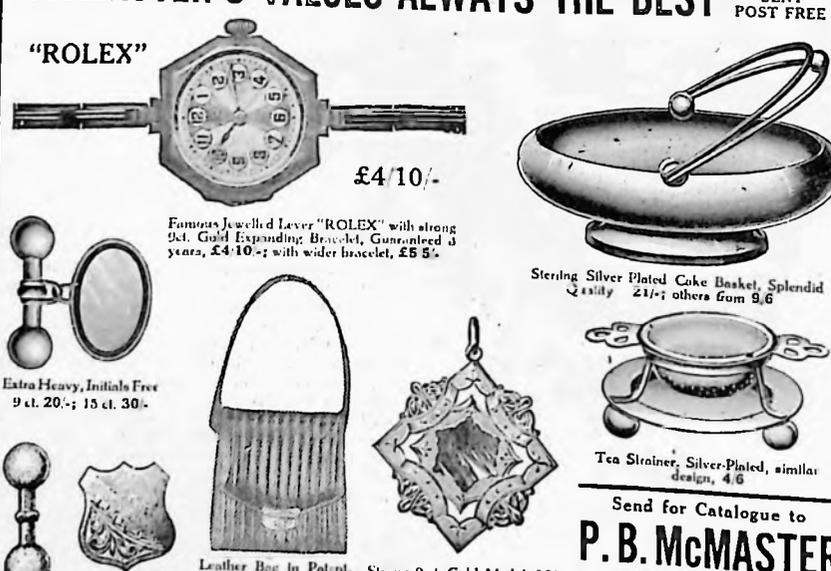
Leather Bag in Patent Morocco or Fancy leather, with Mirror & Purse, 6/11 Post Free

Strong 9 ct. Gold Medal, 10/- Initials Free (Special Price for Quantities)

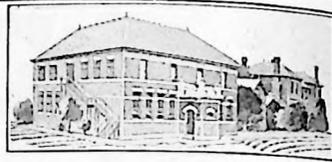
Sterling Silver Plated Cake Basket, Splendid Quality 21/-; others from 9/6

Tea Strainer, Silver-Plated, similar design, 4/6

Send for Catalogue to **P. B. McMASTER**
Town Hall Buildings
Errol St., Nth. Melbourne, Vic.
Est. 1858 **PHONE F 3068**



OUT OF DEBT AT 21



The College of the Bible

Has provided driving force for progress in all departments of local church and co-operative enterprises.

TWENTY YEARS OF SATISFACTORY SERVICE

lie behind its appeal to be **OUT OF DEBT AT 21.**

FUNDS URGENTLY NEEDED

Please send your gift now!

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE
Principal, **A. R. Main, M.A.**

Send Donations to
Fred T. Saunders,
Organising Secretary,
250 Tooronga Rd., East Malvern.
Phone, U 2964.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

The Model Dairy

11 MOFFAT ST., BRIGHTON

Bottled Milk from Selected Cows for
Babies and Invalids

A TRIAL SOLICITED

F. FROST, Proprietor Phono X 1744

HARTLEY G. RYAN

Barrister & Solicitor LL.B.

418 Chancery Lane, Melbourne

Private Address: 12 Miller Grove, Kew
Phones { F 3827
Haw. 1799

CHURCHES OF CHRIST New South Wales.

Home Mission Office and Book Depot,
Bible House, 242 Pitt-st., Sydney.
Interstate and Country Visitors Welcome.
Phone: City 10,767. E. Davis, Act.-Secretary.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm
Evangelists' Trust.

Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.

Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and
Retired Preachers.
- 2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to W. H. Hall,
107 Pitt-st., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O., Sydney.
Contributions may also be sent to A. R. Lyall, S.
Price Weir and D. M. Wilson.

A. J. CURSON

Architect and Designer of the following Church
of Christ buildings:—

Brighton, Hampton, Ivanhoe, North Fitzroy and
North Melbourne Bible Schools.

— Send for Advice. —

Buildings designed for other States if required.
Villas, Shops and Factories Designed. Finance
Arranged at Lowest Rates.

Tel. X 6618.

Cr. of BLUFF-RD. & RED BLUFF-ST.,
BLACK ROCK.

T. W. BURROWS,

CASH and FAMILY BUTCHER.

Prime Corned Beef, Pickled Pork and Ox
Tongues.

Families waited on daily. Orders promptly
attended to.

The favor of your patronage and recommendation
respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.

Phone: (Call) Canterbury 898.

CATARRH

Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel
dry? Do I feel tired on rising? Does the nose
discharge? Do I suffer from headache? Do
crusts form in my nose? Do I expectorate fre-
quently? Is my sense of smell affected? Is
there fulness in the throat? Does phlegm drop
into the throat? Do I suffer from noise in the
head? Do I suffer from shortness of breath?

One month's treatment, 50/-, or for three
months, £6/6/-, which is generally necessary in
Catarrhal troubles. On receipt of either amount
the necessary treatment with full typed instruc-
tions will be sent.

See sworn testimonial of cures.

STORER ROSEMONT OIL,

Sure Cure for Blisters, Pimples, Boils, etc., 2/-
3/6 and 5/-, posted free. Satisfaction guaranteed.

T. G. STORER,

Adelaide's Leading Herbal Practitioner,

IVALINE INSTITUTE,
RING WILLIAM-ST., ADELAIDE, S.A.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Office—49 Elizabeth-st. (2nd Floor).

Benevolent Depot.—Church of Christ, Burnley-
st., Burnley. Wednesdays, 2 till 4. Mrs. C.
Gill in charge.

The Department offers free service in any
social matter to the whole brotherhood. Write
for advice in your trouble.

This is a work that should appeal to Chris-
tians everywhere. Send contributions to the
Secretary, Will H. Clay.

Help us to Help Others.

Offerings for Foreign Missions

from Victorian Churches and Members
will be thankfully received by

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

FOR SOFT WHITE HANDS

USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties.

Price, 1/3 & 2/3, post 6d. extra.

Prepared only by

EDW. G. OWEN, Chemist and
Druggist,

102 COLLINS ST., MELBOURNE.

— PHONE 2087 —

Miss A. Allamby

has returned from her tour and has opened at

Capitol House, 109 Swanston St.

Room 35, Third Floor Tel. F2491

Specialist in LADIES' KNITTED APPAREL

VICTOR G. COOK

Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE

Private Address:—92 Primrose St., Essendon

Architect for New Church of Christ,
Buckley St., Essendon
ESTIMATES & SKETCH PLANS submitted
on Request



The Vest-Pocket
Cough
Remedy

CURE-EM-QUICK

In Little Black Pellets

Sold by all Confectioners
Chemists & Grocers
Made by
A. W. ALLEN LTD
Melbourne.

6th
D
a
Tin

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)

Teacher of Singing

Phone. X 6473

"Brentwood," Hampton St.,
Hampton.

or c/o Allan's.

also Lygon St. Christian Chapel.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO

HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Cemeteries.
Prompt Attention given to all Country Enquiries.**LYALL & SONS** PTY. LTD.

Exporters of

PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

CHAFF, HAY,**GRAIN and
PRODUCE****MERCHANTS****Australian Christian**Published Weekly by
Austral Printing & Publishing Co. Ltd.528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year,
Posted Direct, 10/6. Foreign, 14/-. Cheques,
money orders, etc., to D. E. PITTMAN, Man-
ager.CHANGE OF ADDRESS—Send Old and New Address
a week previous to date of desired change.DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.

TO USE

PAULINE**"Reliable" Paper Patterns**is true economy and a won-
derful help to the Home
Needle-woman.They are accurate, simple and
always in good taste.

MANUFACTURED AT

195 Smith Street, Fitzroy, Vic.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston-st.**H. Louey Pang & Co.** Pty. Ltd.
Fruit, Produce and Commission
Agents,172-176 LIT BOURKE ST., MELBOURNE
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

— Also —

LOUEY PANG & SAMUEL WONG Ltd
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.
Fruit, Produce Commission Agents and
Merchants.Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne
firm.**JOHANNESBURG, SOUTH AFRICA.**Church of Christ Meets Every Lord's Day
At Eton Hall, Noord-st.
Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. WILSON, P.O. Box 6182 Johannesburg.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.265 Little Collins St., Melbourne
(4 Doors from Swanston Street)A Home for Neglected, Orphan and
Fatherless Boys.PHONE:
Canty. 411No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.**Burwood Boys' Home**Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.**OFFICE BEARERS:****PRESIDENT:**

Mr. R. Campbell Edwards.

VICE-PRESIDENTS:Mr. W. C. Craigie.
Mr. Wm. Macrow.**HON. TREASURER:**Mr. John Hunter,
10 Peverell St., Canterbury.
Phone: Canty. 2040.**HON. AUDITOR:**Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.**HON. PHYSICIAN:**Dr. Beatrice Sharwood,
"Carlowie," Riversdale-rd.,
East Camberwell.**HON. CHEMIST:**

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. T. M. Ward, Surrey Hills.

HON. OPTICIAN:Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.**HON. SOLICITOR:**Mr. Hartley G. Ryan, LL.B.,
418 Chancery Lane, Melbourne.**STOCK EXPERT:**

Mr. L. Hunter, Hawthorn.

ORGANISING SECRETARY:

Mr. A. E. Knight.

COMMITTEE:Messrs. W. Cust, J. Hunter, Wm.
Macrow, Rowland T. Morr's,
Mesdames G. A. Edwards, R. C.
Edwards, Misses Alt, Landman,
Smedley, Quilliam.All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**

Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth-st., Melbourne, Victoria, Australia.