

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. XXXI, No. 20.

THURSDAY, MAY 17, 1928.

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

Christ's Challenge to the Churches.

A. L. Haddon, M.A.

THE insistent challenge of Christ is constantly being felt in the various realms of man's affairs. The Founder of the Christian religion predicted that while it would not always be popular, it would determine the destinies of men whatever attitude they adopted towards it. The stone rejected by the builders would become the head of the corner. In the message of God made known through him were embodied the supreme realities, the principles of successful living by which men would judge themselves. They might oppose him, reject him, crucify him, but his word would live and triumph. And has not history justified his optimism? Notwithstanding the disguises in which men have dressed his message, the accretions which have disfigured it, the oppositions of professional enemies, and the misunderstandings of interested friends, the spirit of Jesus has called in judgment the actions of men and of nations. The greatest power of his day was the empire of Rome—licentious and worldly. Judged by his standards it had failed and must fall. And it fell. But the moral energies of the gospel of Christ passed on over the ruins of Rome and built another civilisation in its place. The power of his spirit is indestructible. To our own cost we may deny it; but in the end we cannot defy it. It is not in danger; we may be. If we resist that which may be to us the power of life, it may become the silent but certain instrument of our eternal death.

The true church.

Are we denying the spirit of Christ in any aspect of our modern church life? Do we sometimes lose sight of the nature and purpose of the church as he conceived it and as his first interpreters revealed it? The church is, of course, an organisation; but it is more. It is an organism, a living, growing body, for the health of which

the proper functioning of all its parts is essential. But it is more than an organism; it is a personality—a community of persons with common interests. Let us not overlook the naturalness of the church. It is not an imposition, it is a necessity. Men of like ideals naturally seek a society in which these ideals can be developed and expressed. The more the individual members develop, the more of personality is attained by the group. Both grow together, there is no clash of interests. Those who have Christian aims need the church for the expansion and expression of these and, on the other hand, the church is only present in the most complete sense when all Christians bring their contribution to its life. It becomes more than the sum of their personalities—a continuous, developing, spiritual entity which outlasts and outshines the individuals who are its members.

Its life is not according to ordinary human standards. The church has no right to wear the name Christian unless it is animated by the life of Christ. Christ lives again in his church; otherwise it fails of its purpose. In Jesus man's most complete revelation of God was presented; that incarnation was to be continued in the church. Until it can be said that Christ still lives among men, that his spirit is embodied in

the community which bears his name, the true church is not in existence.

The church must also test itself by its performance of the task assigned it by Christ—to bring to all men the offer of life in a universal Christian fellowship. According to the statement of his purpose given by Mark, Jesus came preaching the good news of the kingdom of God. The announcement of the kingdom was often on his lips, his parables explain it, his disciples were to live for it, he died to secure it. The church is the instrument for the realisation of his ideal. She must herself grow into and help usher others into the kingdom without frontiers—a brotherhood in which God's sway is unchallenged because men love him with the whole heart, and in which social relationships have been transformed until each man loves his neighbor as himself. The kingdom is an inward spirit, not an outward splendor. It is, as Paul said, righteousness, peace, and joy in the Holy Spirit. Nowhere is the spirit of this kingdom set forth more strikingly than in one of the amazing pictures of which the book of Revelation is full. At the heart of the book stands this incident; the writer was awaiting the appearance of one worthy to unseal the book of the future and rule over the destinies of men. He is told that the Lion of the tribe of Judah had overcome for that very purpose. Turning to see the victor he beheld, in the midst of the throne of God, a Lamb standing as though it had been slain. The exalted conqueror was the crucified Christ. In his hands and feet were wound prints, and his side. The apocalyptic writer had looked to see a Lion and beheld a Lamb. "He looked to see power and force, whereby the foes of his faith should be destroyed, and he saw love and gentleness by which they should be conquered by being transformed into friends. The might of Christ is the power of love. At the heart of God's

PRAY.

But Christ can give thee heart who loveth thee:
Can set thee in the eternal ecstasy
Of his great jubilee:
Can give thee dancing heart and shining face
And lips filled full of grace,
And pleasures as the rivers and the sea.
Who knocketh at his door
He welcomes evermore:
Knelt down before
That ever-open door.
The time is short, and smite
Thy breast, and pray with all thy might.

—Christina Rossetti.

sovereignty is sacrificial and suffering love." The church must ever remember that who conquers must stoop, who reigns must serve, who serves must be willing to suffer.

An organism whose life is the interwoven functioning of all its members; a personality which enlarges itself as it develops the spiritual power of the individuals who contribute to it; a community which embodies the living Christ and lives for the realisation of His eternal kingdom—dare we say that these are the marks of the true church? I know it condemns us all, but dare we say less?

Unity essential.

Each of these characteristics, it will be noticed, depends for its existence on the fact that the church is one and remains undivided. An organism is destroyed if it is cut into sections. Multiple personality is not unknown, but it is an abnormal condition demanding the attention of a specialist. To manifest the life of Christ to men separate bodies of Christians are particularly and pathetically powerless. How can a divided church reveal anything but a dismembered Christ? It will take the true Christians of all the churches to make a true church. And before the tremendous Christian task of world transformation the impotent efforts of our divided forces is a sight to make the angels weep.

Is it any wonder that Christ prayed for unity? "Neither for these only do I pray, but for them also that believe on me through their word, that they all may be one; as thou Father art in me and I in thee." And the prayer is in no sense isolated. Throughout the New Testament it is made clear that unity is indispensable for the proper performance of the vital functions of the church. The same truth is recognised by leaders of Christendom. A few years ago the Archbishop of York's Committee on Union, consisting of six Anglicans and six Free Churchmen, reported: "There is and can be but one church. The churches are local representatives of one church. The existence of rival denominational churches cannot be regarded as in accordance with the purpose of Christ. Every endeavor ought to be made to restore the position set forth in the New Testament."

The plea of the Churches of Christ.

It was with just this plea that the Churches of Christ came into existence 120 years ago. Those were days which produced many instances of bitter intolerance, narrow prejudice, unlovely unbrotherly zeal. The great work of the Reformation had, unfortunately, left in its train a number of religious camps each claiming a monopoly of sincerity and truth, and ever willing to conduct strenuous warfare with differing neighbors. Alexander Campbell when returning from a religious meeting at night was caught in a wild driving storm. He asked at a neighbor's house for temporary shelter. When he was recognized and his religious connection remembered, shelter was refused and he was driven back into

the night. At this time certain members of the Presbyterian Church who dared to have communion with members of other denominations were disciplined and so bitterly opposed that they were forced to withdraw from their church. They became the nucleus of a movement now nearly 2,000,000 strong, whose chief reason for existence is to plead for tolerance and peace in the family of God and to seek some solution to the problem of how the church may gain unity. It is reasonable to expect that after a century of study and experience we should have some results to present. We have. What is needed is that we ourselves should live up to the ideal propounded, and that it should be more widely proclaimed.

Side paths.

We believe that union will never come by one body absorbing others. That is the proposal of the Papacy. It involves repression and dominance, and thus can

THE DAY WHEN THINGS GO WRONG.

O, the sky is blue and the wind is west
And a song is in the air;
We go our way with joyous hearts
With never a thought or care.
And then comes a sobst and a sudden rain
And the air has lost its song,
While we sadly wonder just why it is
That some days must go wrong.

But what if the day be not to blame,
Just we ourselves, maybe,
Who started the day with hasty words
That are apt to fly back, you see,
So, whether the truth be this or that,
Perhaps a bit of a song
With a merry laugh may banish the days
When everything goes wrong.

—Florence Jones Hadley.

bring no life-giving fellowship. Christianity is the implanting of liberating truth. Romanism is the imposition of enslaving ignorance. Any unity gained at the expense of liberty cannot be Christian and cannot be permanent.

Nor is union likely by arriving at intellectual oneness. There are theological differences which probably will never be thought through. They may be worked out in united service; but in any case a church which held at the same time a Peter, a Paul, and a John should be spacious enough in every age to include unlimited variety of Christian opinion.

The amalgamation of existing church organisations is not the Christian unity we plead for. It is only part. The Christ prayed that his followers might be one as he and his Father were one, and that demands something grander and more spiritual than any mere welding of existing denominations. Organic union is necessary, but it must grow out of a prepared spirit. All attempts to intermingle, inter-change, and understand each other should be welcomed. Co-operation too could be increased; as there is no dispute as to the

social task of the church why not face it unitedly?

The way of Christ.

But complete unity can only come by more determined and daring loyalty to Jesus Christ. The widespread and growing emphasis on this fact is one of the most encouraging features of the religious situation of our time. H. L. Sheppard, in his prophetic book, "The Impatience of a Parson," turns to the Anglican church and asks: "For which do you care more—for your establishment, your wealth and traditions, your property and pride, or for Christ? The time has come to choose." Undoubtedly it has. To every church must be addressed similar questions. Circumstances force us to face the issue. Whether we have sought it or not we must hear the challenge of Christ and decide. Is it to be our preferences and possessions, or Christ and his way?

Stanley Jones speaks in similar strain concerning the Christ of the Indian Road. "We must call men not to loyalty to a belief but loyalty to a Person. We may be loyal to a belief and be dead spiritually, but we cannot be loyal to this Person and be other than alive spiritually. He creates belief. We do not get Jesus from our beliefs, we get our beliefs from Jesus. And they must of necessity be under constant correction by his mind and spirit."

From a careful historian like Dr. T. R. Glover we have this statement: "Wherever the Christian church, or a section of it, or a single Christian, has put upon Jesus Christ a higher emphasis—above all where everything has been centred in Jesus Christ—there has been an increase of power for church, or community, or man. Where new value has been found in Jesus Christ, the church has risen in power, in energy, in appeal, in victory."

The perfect creed.

The Churches of Christ have long had as a watchword "No Creed but Christ." They have sought to preach Christianity as personal acceptance of a Person, asking of those who would join the church a simple statement of committal to the divine Christ, believing that this is all that is justified by New Testament example and by experience. It will be said that such a statement is open to various interpretations. It is true that no one can accept Christ without thinking in some way about him. What is to guide that thought? We hold that the New Testament gives the only authoritative interpretation of the mind of Christ. In it there are set forth a number of truths which are central to the faith of all Christians. Conformity with these alone should be considered essential to church membership and Christian unity, other matters being left for individual consciences to determine. If it is thought that this course would provide a very loosely knit body, the experiences of our own movement may serve to prove otherwise. For a century our his-

tory has shown that the closest unity in essentials is quite compatible with utmost liberty in opinions. We have had no creed but Christ, and no book of interpretation save the New Testament. Christ binds his followers together; their theologies divide them. When all are willing to subordinate theology to Christ the day of union will be infinitely nearer. Only once has Christianity had a perfect creed—when

The Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

So for church and for individual the chief question is

Not what do I believe, but whom?
Who walks beside me in the gloom
And all the dark way doth illum?
Not what do I believe, but whom?

Does this in any way restrict the field we occupy as Christians? On the other hand it expands it amazingly. In a magnificent passage Paul says: "All belongs to you; Paul, Apollos, Cephas, the world, life, death, the present and the future—all belongs to you; and you belong to Christ, and Christ to God." If you belong to Christ, all things belong to you. Submitting to his sovereignty brings not merely an individual experience but the possession of a new universe. The new standpoint is the mind of Christ if all has been yielded to him—hearts, thought, life itself, even ambition, that last infirmity of noble minds. The early Christians to whom Paul wrote had been grouping themselves around their great teachers, saying, "I belong to Paul," "I belong to Apollos," "I belong to Peter." They thought by this denominational arrangement to find and advance the truth more satisfactorily. But Paul says it is all wrong. "You do not belong to Paul or Peter or Apollos; they belong to you if you belong to Christ. All that is good in all the great teachers is yours already in Jesus. Why take a section when you may have all? Why be sectarian when you can be Christian?" And so to-day. Some are saying: "I belong to Anglicanism," "I to Presbyterianism," "I to the Churches of Christ"; and of many it is perfectly true. But if we make Christ our only creed, and reserve our supreme loyalty for him, then all that is good in these lesser things is ours already. Why cannot we all belong to him in such a way that we all belong to one another?

So the challenge of Christ to the churches is, in essence, that they come to be more unreservedly Christian. That they become one in Christ and thus bring him to all mankind. He connected this Christian unity with world-wide victory for his cause. Our divisions hinder the triumph of his Kingdom. The work given us cannot be done in separation; it is a gigantic task demanding the consecrated heart and brain of a united Christendom. If we have not grace and goodness enough to get together, then we should not be surprised if our opportunities is taken from us and given to others who have.

His Eyes.

"His eyes were as a flame of fire."—Rev. 1: 14.

When John was an old man he had a vision of the ascended Lord. One thing that instantly struck him in that vision was that his eyes were as a flame of fire. And one likes to think that in that touch there is some sweet and haunting recollection of eyes which he never could forget. Sir Walter Scott tells us that the eyes of Burns were the noblest he ever saw in human head. Anyone who ever saw the eyes of Mr. Gladstone will carry some thought of their splendour to the end. And John could never forget the eyes of Christ, the depth of them, and how they glowed and burned: his eyes were as a flame of fire. Of this there is singular corroboration in the words of the father of the epileptic boy. "Master," he cried, "look upon my son, for he is my only child." The Roman centurion wanted Christ to speak, but all that this father craved for was a look—what a tribute to the power of Christ's looks! It might be profitable to meditate a moment on some of the recorded looks of Christ.

There is, for instance, the look of detection. You have that in the story of the poor ill woman, who pushed through the crowd and touched his garment's tassel, and immediately found that her flow of blood was stanching. Perceiving that virtue had gone out of him, the Master asked "Who touched me?" The disciples ridiculed that question, in the thronging and surging of the crowd. And immediately, we read, our Lord looked round to see who had done this thing—and the woman came trembling to his feet. In that look she felt that she was seen. Under that gaze she knew that she was known. She was singled out from all that surging multitude by the penetrating eyes of Jesus. This poor woman felt that instantly, and I believe that everybody feels it who comes into personal contact with the Lord. We have all known people who suggest that look. They seem to see right into us and search us. There is often something strangely disconcerting in the steady gaze of an innocent little child. And when we remember that our Lord was sinless and uncoarsened by any touch of evil we begin to appreciate why it was that his eyes were as a flame of fire. It was along such avenues that men were led towards the divinity of Jesus. Had they not read in the psalms, "There is not a word in my tongue but lo! O Lord, thou knowest it altogether"? And then—they met with Jesus, and the psalm came floating back into their memories, for immediately they felt that they were known.

Then, again, there is the look of anger in the story of the man who had the withered hand. We read that our Lord looked round on them with anger, being grieved at the hardness of their hearts. Our anger is so often sinful that we hesitate to think of

Christ as angry. When a husband is angry with his wife he is generally repentant to words nightfall. But the anger of Christ is a pure and holy thing; it is the other side of his burning love for souls; and whenever anyone despises souls his eyes are as a flame of fire. I do not think you ever find Christ angry at the hideous treatment he himself received. Smitten, you never hear him crying, "God shall smite thee, thou whited wall." All this he bore in patience and in beauty, as a heavy part of the cross he had to carry—his anger flamed and burned at other's wrongs. Sometimes the deepest anger is the anger that does not say one word. Sometimes in a look is a rebuke more poignant than in the bitterest speech.

And then there is the look of disappointment. We have that in the fall of Simon Peter, when the Lord turned and looked on Peter, and Peter went out into the night and wept. There was more than disappointment in that look. There was the tender memory of happier days. There was the love that gripped him in his weakness, and held him, and would not let him go. But it seems to me that what broke the heart of Peter, and drove him out into the night to weep, was the look of utter disappointment. We speak of the ascended Christ and sing our praise to the triumphant Christ. But do we ever think, in quiet, reflective moments, on the disappointed Christ? Is there anyone who reads this column on whom the Lord is looking as he looked on Peter, with a look of utter disappointment? He expected such splendid things of you. He remembers the love of your espousals. He recalls the day of your conversion. He sees you at your first communion table. And now, are you worldly, sensual, dishonest? Have you a name to live and yet are dead? And the Lord turned and looked on Peter, and Peter went out into the night and wept.

And then there is the look of trust, of quiet and perfect confidence in God. For that we turn to the stupendous miracle of the feeding of the hungry thousands. First, our Lord made everyone sit down; then into his hands he took the loaves and fishes. And then—what did he do then?—did he break the bread and give it to the multitude? Not so; he looked up and blessed and brake, and no one ever would forget that scene—the crowd, the solitude, the greenness of the grass; and, in the hush, the Saviour looking up. One look round to see that all were seated. One look downward to the sorry loaves. Then, in the great quietness, one look upward, to draw for his need on God's unfailing reservoirs. Do you meet things like that? Do you know the power of that upward look? One look upward, and our Lord was ready for everything that mighty hour demanded.—Dr. George H. Morrison in "British Weekly."

The Gospel of Stewardship.

(Concluded.)

G. Fretwell.

The Gospel of Stewardship embodies the gospel of tithing.

The Scriptural giver, as we have seen, is the proportionate gift. The question of principle having been satisfactorily settled, the next question that arises is: What proportion? Do the Scriptures give us any guidance in answer to this very important aspect of stewardship? To my mind, yes, both as to minimum and maximum. The minimum that of a tenth, the maximum that stated by Jesus as recorded in Luke 14:33: "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." The tenth and beyond is the Scriptural rule.

The Tithes in the Old Testament.

The emphasis of the Old Testament is upon the tenth as being "holiness to the Lord."

"All the tithes is the Lord's." The tenth shall be holy unto the Lord (Lev. 27: 30-32).

This was not an innovation on the part of Moses, but a commandment which the Lord commanded Moses for all the children of Israel, and the confirmation of an already existing practice, one which had been in operation for generations.

Abraham paid tithes to Melchisedek, king of Salem and priest of God Most High. "He gave him a tenth of all" (Gen. 14: 18-22; Heb. 7: 1-10).

Jacob is the first person on record to enter into a tithing covenant with God, and the fulfilment of his vow issued in increasing prosperity (Gen. 28: 20-22).

Moses formulated into a statute according to the commandment of the Lord that which had been handed to father and son, throughout many generations. At the close of the Book of Leviticus, after many new statutes, legal, moral and ceremonial had been given, the ancient law of the tithe had been added. This first and holy tithe must not be confused with the tithe that was used to provide means for the Jewish feasts, or that which was set aside every three years for the poor (Deut. 14: 22-29).

There was no exemption from the law of the holy tithe. Even the Levites themselves, who were the recipients of this tithe as their inheritance, were not exempt from its operation.

"Thus shall ye offer an heave offering unto the Lord out of all your tithes, which ye receive from the children of Israel; and therefore ye shall give the Lord's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the Lord of all the best thereof, even the hallowed part thereof out of it" (Num. 18: 28-30).

When Israel grew careless and forgetful of this law, faithful kings like Hezekiah issued their warnings and urged the people to observe it. "He commanded the people that dwell in Jerusalem to give the portion of Jehovah, the Israelites took a solemn vow to keep all the commandments of the Lord, as given through Moses, even the law of the tithe (2 Chron. 31: 4). What was the result? A most remarkable revival in tithing which resulted in abundance and prosperity.

Under the leadership of Nehemiah, upon the return from the captivity to rebuild Jerusalem and to re-establish the worship of Jehovah, the Israelites took a solemn vow to keep all the commandments of the Lord, as given through Moses, even the law of the tithe (Neh. 10: 29-31).

God's appeal to his people through Malachi is to "bring the whole tithe into the store house, that there may be meat in my house," and his challenge to them is to prove him (Mal. 3: 10).

Restoration to the divine favor and the assurance of prosperity was conditioned by a proper observance of the tithe as of the law in every other particular.

Jesus and the Tithe.

We have every reason to believe that Jesus observed the law of the tithe. He was reared in the atmosphere of obedience to the law and himself religiously observed the requirements of the law from his youth up. He said to John the Baptist, "It becometh us to fulfil all righteousness," and he certainly did it. He who said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," would certainly do both himself.

Further, it received the endorsement of his teaching, as is evidenced by the "oughtness" of his word to the Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith; but these ye ought to have done, and not to have left the other undone (Matt. 23: 23).

Paul and Tithing.

Paul was a Pharise. "I am a Pharisee, the son of a Pharisee." He said, "After the strictest sect of our religion, I lived a Pharisee." Further he says, "As touching the righteousness which is in the law, blameless." He could make this notable confession before Felix: "This I confess to thee, that after the Way which they call a sect, so worship I the God of our fathers, believing all things which are according to the law, and which are written in the prophets" (Acts 24: 14).

His systematic method for raising funds for the help of the poor saints at Jerusalem was a Christian application of the law of proportionate giving practised for generations by God's ancient people (Deut. 16: 17).

His argument for the support of those who serve in the ministry is based upon Mosaic law and practice ordained of God: "Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel" (1 Cor. 9: 13, 14; Num. 18: 20, 21).

There is sufficient evidence to prove that the principle of proportionate giving as represented in the ancient law of the tithe is endorsed both in the practice and teaching of Jesus, and in the practice and teaching of Paul.

Extra-Biblical History.

Extra-Biblical history bears witness to the fact that among heathen peoples it was a practice to give a tenth part to the gods.

Dydimus of Alexandria says, "It was a Grecian custom to pay tithes to the gods."

Demosthenes says, "It is a sacrilege to retain the tenth."

The Greeks called Apollo "The Tenth Bearer." The Romans called the tenth "The Herculean portion."

Diodorus Siculus, of the first century B.C.: "The Phoenicians and the Carthaginians send a tenth each year to Hercules at Tyre."

Pliny, a Roman author in the days of the apostles, says, "The Ethiopians give a tenth to their gods before they buy or sell anything."

The testimony is overwhelming. A tenth is the portion reserved for the gods. Both Jew and Gentile alike testify to this.

The Gospel of Stewardship, therefore, includes the gospel of proportionate giving, with the minimum at the tenth, and the maximum of all that a man hath.

The attitude of the sub-apostolic age as revealed in the writings of the early Christian fathers and the acts of church councils, re the obligation to pay tithes, is in the affirmative,

and as well summed up by Bingham, in his "Christian Antiquities": "This is the unanimous judgment of the fathers and the voice of the church uncontradicted for more than a thousand years.

Some modern leaders are quite as emphatic as any of the ancient fathers.

Take W. E. Doughty: "The tenth and beyond is the Bible rule. The Old Testament is on the tenth, the New Testament is on the beyond."

J. Campbell White says, "The tenth is the starting-point and the minimum proportion for all Christians to give systematically to the Lord." A. T. McGarrah says, and with him I am in entire agreement, "Certainly the burden of proof is on the objector to prove that—in view of God's ownership, of Christ's missionary programme, and of the New Testament doctrine of stewardship—he as a loyal Christian can consistently offer less than a tenth." Do you think he can?

The Best Way.

As for me, I believe the law of the tithe to be, not a statutory, legalistic, Mosaic enactment, but a fundamental principle ordained of God for the spiritual and material well-being of man, and surely the best way for the proper financing of the work of the church and the kingdom. To substitute any other is to question the wisdom of God. No human ingenuity can improve on it, and beyond any question faithfulness in this will mean increase of spiritual power and abundant resources for evangelistic, educational and social enterprise in the interests of the kingdom of God.

Ten thousand tithees with an average wage of five pounds per week would mean, on the basis of a tenth, five thousand pounds per week. At four pounds per week four thousand, and at three pounds per week, three thousand pounds per week.

Is it impossible for the Churches of Christ, whose special plea is for the restoration of the ancient order of things, to measure up to that?

It would seem that the divine plan for developing a race of Christian Stewards has been to start with the separated portion and work toward a consecrated whole, to begin with law and work toward love. When once we have attained to the minimum standard of Scriptural giving, we should be impelled to hold the ground we have gained, and advance as we are able by the higher motives of grace.

The greatest incentive to Christian liberality is the "grace of our Lord Jesus Christ." We know that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. God's love determined his gift. He gave us his best-beloved Son because he loved us so. Christ loved us and gave himself for us. If we love at all, it is because he first loved us. Let us love, not in word only, but in deed and truth.

We are stewards of the manifold grace of God. The Gospel of Stewardship is a glorious and a challenging gospel. Let us be true to it in our own personal life, and in our preaching.

"We give thee but thine own.

Whatever the gift may be:

All that we have is thine alone.

A trust, O Lord, from thee.

"May we thy bounty thus

As stewards true receive;

And gladly as thou blestest us,

To thee the first-fruits give."

AT HOME.

There is beauty all around

When there's love at home;

There is joy at every sound

When there's love at home.

Peace and plenty here abide,

Smiling sweet on every side.

Time does softly, sweetly glide

When there's love at home.

—Exchange

Winter Comes: A Plea for the Poor.

The Victorian Social Service Department, in anticipation of a trying winter for the poor, have planned for a general canvass of the whole of our churches.

Many members of the Churches of Christ are unemployed, and prospects are not bright for them. Some have been out for months already, and the position for such is critical. The present crisis offers a splendid opportunity to the churches to show to the world what Christianity means. Too often it has to be confessed that our religion does not measure up to the real demand of the every-day life. The church gives her poor little better consideration than other institutions give theirs, and lays herself open to the adverse criticism of her enemies. While there are existing organisations that deal with almost every other phase of social need, there is not one which deals in anything like an adequate manner with this one. The charitable organisations are finding it very difficult to give even a meal-ticket. Many are being refused. Some families are being allowed groceries to the value of two or three shillings once a week. Good fathers are going hungry in some cases that the children may be fed. It is almost impossible to overstate the trying time many are having. Every day now new cases are coming under the notice of the department. Rent is unaffordable and the landlord is threatening. A few shillings does not meet the minimum requirements. Humanitarianism demands that the hungry be fed and the poor clothed.

What is the Church's Duty to Her Own?

This is a question that calls for a Scriptural answer which will be necessarily be concerned in the nature of a command. Duty surely would be the response of love. While the exhortation stands to "love one another," the obligation to help our own brethren cannot be disregarded. It must not be imagined, however, that we are unable to find some definite instruction on the matter.

The parables of the Good Samaritan, Dives and Lazarus, and others, as well as the attitude and teaching of our Master, while on earth; the words of judgment, "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me"; the care of the widows by the early church all combine to give us what should be our attitude in the words of the apostle, "Bear ye one another's burdens, and so fulfil the law of Christ."

How is it to be Done?

The preacher himself is important, the officers of the church have their limitations, and the church as a whole is crying out, with or without cause, under the burden of the cry, "Give us a solution of the problem." The solution is deferred for "tomorrow's" consideration. "Free air to-day, free petrol to-morrow," is a motor garage slogan which with a slight variation might be a slogan of many churches. The petrol is never free, neither is food or clothing. These have to be paid for, and this is the solution. The fortunate can help the unfortunate, thank God. The while, for there is no truth less dependent for proof than the blessedness of giving above receiving.

Recently there was a suggestion in certain quarters that the workers divide the hours of their day so that all would have a share, but owing to lack of the spirit of self-sacrifice a suggestion was not acceptable to them, and as a result the few must still suffer. While some may be willing to share the hours, it may not be possible for them to do so, but there is nothing but a selfish mind that can prevent all from sharing their possessions.

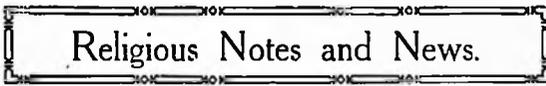
What Possession can We Share?

The position for many is desperate, and desperate conditions demand desperate means to

meet them. It is safe to say that in the average home there is always a superabundance of good food and clothing, and giving from such would be from the excess of actual requirements. This would not be the sacrifice; no family would suffer lack. Some could give blankets, others clothing, and others food. All could give something. Some could and would give money.

Social Service Week.

The depot is suggesting that a Social Service Week (May 20 to 27) be recognised amongst the churches. Every member as the Lord hath prospered him is being asked to do something for his less fortunate brother. During the war thousands of parcels were sent across the seas to the unfortunate men in the trenches, and the practice brought delight to the senders. Giving at that time was infectious. It can be again.



Religious Notes and News.

A RELIGIOUS FILM.

A recent issue of the "Australian Baptist" contained the following paragraph: "The publicity people for a certain supposedly religious movie picture have been exploiting the religious press throughout the Commonwealth. The 'Australian Baptist' was offered the series of advertisements, heralding this film, but declined it. In New South Wales, we cannot speak with knowledge of any other State, it was the only religious paper that did not accept the contract to publish."

A JEWISH PHILANTHROPIST.

"Give till it hurts" is said to be a popular slogan, but "give till it feels good" is claimed to be a better one, at least so Mr. Nathan Straus thinks. He is one of the best-known philanthropists in the United States of America. His greatest philanthropy has been in connection with his fellow-Jews, especially those in Palestine. He has given more than a million and a half dollars to the work of returning and establishing Jews in the Holy Land. He recently celebrated his eightieth birthday by giving a further \$100,000 dollars to his beloved Palestine.

ON HYMNS.

Bishop Berry, of the Methodist Episcopal Church, has been recording, at the Detroit Conference, the hymns that used to be sung when he was a boy, and rejoicing in the change that has come over hymnology. He quoted two verses of a ten-verse hymn which used to be sung—

I'd rather be a Baptist
And wear a shining face,
Than be a dirty Methodist
And fall away from grace.

I'd rather be a Methodist
And talk about free grace,
Than be a hard-shell Calvinist
And damn near half the race.

Stagnant sentimentalism as many modern hymns are, they at least escape the atrocious taste of these samples of an earlier age. "Christian World."

FRANCE PUBLISHES TESTAMENT.

For the first time since the Reformation one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher is Bernard Grasset of Paris.

This issue is made possible in a large measure by a donation of the American Bible Society toward the publication costs.

Preachers are being asked to deliver special addresses, and each church to find a position for one unemployed member.

The Social Service Department, through the kindness of Gulgown and Grace, Solicitors, have temporarily secured a large room, on the same floor as the office at 19 Elizabeth-st., in which provisions may be stored. The women's auxiliary to the depot will be in attendance on specified days and hours to receive applications from the churches through the appointed representatives to the department. All clothing, blankets, etc., should be sent to the Churches of Christ Mission, Burnley, as usual, and Mrs. D. Allen, of 12 Boundary-st., Surrey Hills, the secretary of the depot, notified.

All provisions sent by rail, addressed Churches of Christ Mission, 49 Elizabeth-st., Melbourne, will be carried free on rail.

The usual "free on rail" for Burnley labels will be sent in any address upon application to the organising secretary, Will H. Clay, 49 Elizabeth-st., Melbourne, C.T.

The new edition, to be called the Library Edition of the New Testament, will have about 544 pages, and will be bound in ordinary paper covers with a wood engraving on the outside. The text will be that of the Spang's Version, which has recently been revised. The price of the book in ordinary binding will be fifteen francs. A special limited, de luxe edition will be printed on Japanese or Holland paper.

It is expected that in those countries where French culture is eagerly welcomed—the Balkans, Turkey, Egypt, etc.—this edition of the Testament presented in the new format will attract many readers.

STRANGE LANGUAGE.

In the recent encyclical of Pope Pius XI, issued from Rome, in regard to the proposed union of the Anglican Catholic party with the Roman Catholic church, occurs the following statement:

... Christ's church not only must exist for all time, but must moreover, exist exactly as it was in the apostolic times, lest we are ready to admit either that Jesus Christ failed of his purpose or erred when he affirmed that the gates of perdition never shall prevail against his church.

Does the Pope actually believe that the Roman Catholic church, as it exists to-day, is "exactly as it was in the apostolic times"? If so, will he explain where, in the New Testament Scriptures, we have any record of the existence of cardinals, archbishops, and the papal hierarchy in general. Will he cite us to a single instance from the records of the early church, as they are preserved in the New Testament, where seven sacraments were celebrated or where indulgences were authorized or sanctioned? Will he point to any passage where those who were to be teachers in his church were required to know or to believe the Tridentine confession of faith? All these things, and many more, constitute essential characteristics of the present Roman Catholic system. To say that they were features of the New Testament church is so hopelessly to misstate the facts that even the claim of infallibility should not shield such inaccuracies from the observation of the faithful. If we restore the Christian ecclesia just as it was in the apostolic days we shall be sure to get something very different from the present church of Rome. Nevertheless, it is significant that the Pope and his advisors recognize the value and necessity of restoring the primitive church.—F. D. Kershner in the "Christian Evangelist."

The Home Circle.

Conducted by J. C. F. FITTMAN

TABLE MANNERS.

When teddy bears are brought to table

They do not clutter forks and knives;

They act as well as they are able,

And do so all their lives.

They do not tip back in their chairs

Or leave the spoon within their cup,

Or croak a finger for fine airs;

They're very well brought up.

They keep their mouths shut when they're

chewing.

Nor chew aloud, nor smack their lips;

They're quite refined, whatever's doing;

They drink not gulps, but sips.

They speak when they are spoken to;

They say, "Yes, please," and, "I thank you,"

Their elbows are not up, but down;

As if they lived in some great town.

—Oliver Markle.

BEGINNING TO LIVE.

Every day an old man passes my door at least twice.

In the early morning he goes to the market with his empty basket. Later he returns with his fruits and vegetables.

He has a bill of lill to climb, and lately he has been resting just before my house, beneath a great tree that towers there.

To-day, moved by pity, I chatted with the aged pilgrim awhile, and found him to be genial and friendly withal.

"I am eighty years old," he said, "and a lonely, lonely man! Not again shall I feel at home on this earth!"

And then, with streaming eyes, he told me about his wife who had been dead just a year. He spoke of the pioneer days on the farm, nearly sixty years of comradeship, "and then Mandy went home."

"Well," he continued, "I had to rest three times this trip. I'll not make many more. Then I'll be with Mandy; that's what I told my daughter this morning."

"Have you no fear of death?" I asked.

"Fear! I'm ready to shake hands with death right now!"

"But don't you want to keep on living?" I asked again.

"Sure!" he responded eagerly. "That's why I am so anxious to die. I want to start living!"

Then, he gathered up his basket and went feely, slowly, on his way.

But there was a glow on his face that angels might envy!

And though my mind ran these words: "Thou foolish one, that which thou thyself sowest is not quickened, except it die."—E. C. Baird in "Christian Standard."

RESIST THE BEGINNINGS OF EVIL.

Let none of you deceive yourselves with the notion that you will not be tempted, and terribly tempted, to do wrong, or that, unless you be armed and watchful, you will not be awfully liable to be wounded, even unto death. Sin wounds, and it may be slays us, in two ways. It creeps towards us stealthily; or it crashes out upon us suddenly. It comes with the glide and rustle of the serpent, or with the crouch and bound of the tiger. It comes with the shout and charge of an enemy, or kissing and smiling under the fifth rib, with the smile of some false friend. How often is a man's fall, or a boy's fall, sudden in a moment—in a sudden flash of silent anger; in a sudden burst of ruinous temptation. The tempting opportunity always meets

sooner or later the susceptible disposition, and then

There cometh a mist, and a weeping rain,

And life is never the same again.

And yet, common as this sudden failure is, the other form of defeat is far more common, in which, when the wakefulness of battle has sunk into deceitful sleep, then in silence

Slowly drawing near
A vapor, heavy, hateful, formless, cold,
Comes creeping on, for many a month and year
Unheeded.

The thought becomes the wish, the wish the act, the act the appetite, the appetite the habit. The evil first draws, then drags, and lastly drives. The sin becomes first pleasing, then easy, then frequent, then habitual, then confirmed; then the man is impenitent, then obstinate, and then—ah, my brethren, then comes what comes hereafter. And all this may date, alas! from one day's unwatchfulness, from one hour's disgrace.—Farrar.

MOTHER.

I believe in mother

More than any other,

I believe in mother's hands.

Why, the wonders they can do

No one really understands.

Only me—not even you!

Only mother's hands can make

Scrumptious pie and sandwich cake,

No one's hands but hers can ease

Poor, bruised elbows, bleeding knees.

I believe in mother's way

Of making time to watch and pray.

I know she gets alone to spend

A quiet moment with her friend;

And though I can't keep still a minute;

I do believe there's something in it—

Something that takes away the fret,

Something that helps her to forget.

Some one, who shows her how to be

The lovely thing she is to me.

Oh, she can rule without the rod:

And—I believe in mother's God!

—Fay Inehfawn.

IRISH.

Teacher (to class): "Now, if we lived all winter without food, like the squirrel, what would happen to us?"

Little Tommie (in back seat): "Please, mum, we would be dead when we wakened."

A QUESTION OF FATHERS.

An irate father was lecturing one of his sons over some misdeed, and, of course, brought in the old boast, "When I was a boy my father would have thrashed me soundly for such a thing."

"Was! Nee sort of father you must have had!"

"What? You impudent young rascal! Did a jolly slight better father than ever you had?"

THAT'S ALL.

"How does your boy Josh like his job in the city?"

"First-rate," replied the father. "He knows more about the business than the man that owns it."

"Who told you that?"

"Josh did. All he's got to do now is to convince the boss of it, an' get promoted."

The Family Altar.

I. C. F. P.

Monday.

The house was filled with the odor of the ointment.—John 12: 3.

"I think (excuse Henri Perreyve) that great griefs may have two contrary effects according to the nature of the souls which are stricken. There are souls which are irritated by sorrow, thrown back upon themselves, made selfish and rude; there are others whom grief breaks as we break a vase of perfumes, in order that the same may spread forth its treasures. These are the generous souls, souls enriched by God."

Reading.—John 12: 1-26.

Tuesday.

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

"The cross is for all ages, and all countries, the great moral magnet to draw men from barbarism to civilisation, from sin to holiness, from misery to happiness, and from earth to heaven; and it were as natural to say the loadstone had lost its original property of popular attraction, and that the mariner's compass is an old state invention, and must now be replaced with some new device better adapted to the modern light of science, as to suppose that the doctrine of the cross has become effete, and must give way to some new phase of theological truth."

Reading.—John 12: 27-50.

Wednesday.

He loved them unto the end.—John 13: 1.

"Oh, never is 'loved once'! Thy word, thou Victim-Christ, misprized friend, Thy cross and curse may rend, But having loved thou lovest to the end."

—Mrs. Browning, "Loved Once."

Reading.—John 13: 1-20.

Thursday.

There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.—John 13: 23.

"While thou art intimately nigh—

Who, who shall violate my rest?

Sin, earth, and hell I now defy;

I lean upon my Saviour's breast."

Reading.—John 13: 21-38.

Friday.

Whosoever ye shall ask in my name, that will I do.—John 14: 13.

"Dr. Livingstone wrote in his Journal: 'He will keep his word—the gracious One, full of grace and truth; he will keep his word; then I can come and humbly present my petition and it will be all right. Doubt is here inadmissible, surely.'"

Reading.—John 14.

Saturday.

If I had not done among them the works which none other did, they had not had sin.—John 15: 24.

Dr. Johnson "observed that we could have no certainty of the truth of supernatural appearances, unless something was told us which we could not know by ordinary means, or something done which could not be done but by supernatural power; that Pharaoh in reason and justice required such evidence from Moses; that our Saviour said, 'If I had not done among them the works which none other man did, they had not had sin.'"

Reading.—John 15.

Sunday.

Be of good cheer; I have overcome the world.—John 16: 33.

Bishop Collins, of Gibraltar, wrote to a friend, "Don't try and fight too much against fatigue, or irritability if that comes, or pain or weakness either; we are not stones, are we? Let Christians. We don't think we were put here to overcome the world, but we are to be of good cheer because he has overcome. So be still and wait upon God, and make room for the Saviour."

Reading.—John 16.

Prayer Meeting Topic.

May 23.

WHY WE ARE CHOSEN.

(John 15: 16.)

F. J. SIFFER, B.A.

"You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit that lasts, so that the Father may grant you whatever you ask in my name" (Moffatt's translation). The parable of which these words are the consummation is known as the parable of the vine. It might well be called the parable of the fruit, for "fruit" is the keyword, marking as it does the expression-points of the Master's teaching. Christ demands from his followers fruit, more fruit, much fruit, fruit that lasts.

Fruit.

"I have chosen you . . . that ye should bring forth fruit." The aim and end of the Christian life is rich, full, fragrant, Christ-like character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control," that is primarily what Christ demands.

"A Christian life," says Dr. W. M. Chow, "should be a winsome, gladdening, love-evoking round of years. Sour looks, sulky tempers, scornful words, self-willed deeds, should find no place in it. A Christian character should have the alluring beauty of the form and color of a cluster of grapes. It should minister to the refreshment of men, bearing witness to all things beautiful in God's providence."

More Fruit.

"Every branch that bears fruit he prunes, that it may bear more fruit." Too frequently some imagine when trial and sorrow come that these are the sure sign that God is against them and is punishing them. Christ tells us here that such is not necessarily the case. We are called upon to bear more burdens in order that we might become more fruitful. It is in days of trial that character is most developed through a closer contact with and a deeper consecration to the Captain of our salvation.

Much Fruit.

"He that abideth in me, and I in him, the same bringeth forth much fruit." Jesus is not satisfied with "a little fruit," for he knows that where there is the right kind of union with him the natural result will be "much fruit." But it is not easy to maintain this vital connection with the living Lord in a world such as ours. There is so much that tends to take our thoughts and desires away from him. Contact with Christ is only maintained by much prayer, much attention to the means of grace, much diligent study of his word. However, the end is sure if the aim is steady and right. All growth is mysterious, and not least of all the growth in grace.

Fruit that Lasts.

"I have chosen you that ye should go and bring forth fruit, and that your fruit should remain." The greatest defect of fruit is that it will not last. Few things are more perishable than fruit. But the influence of a godly life is eternal. It produces fruit that shall remain. Among the most impressive and consoling words in the New Testament are those which assure the Christian that his labors for the kingdom will not be lost. "And I heard a voice from heaven, saying, 'Blessed are the dead which die in the Lord from henceforth: yea, shall the Spirit, that they may rest from their labors; for their works follow with them.'"

Fruit, more fruit, much fruit, fruit that shall remain—these are the outcome of the indwelling Christ in his disciples. The way to this experience is by abiding in the love, in the words, in the commandments of Christ.

TOPIC FOR MAY 30.—OVERCOMING THE WORLD.—John 16: 33.

Our Young People.

Conducted by Leslie C. McCollum, M.A.

ANNUAL REPORT OF JOINT COUNCIL FOR RELIGIOUS INSTRUCTION IN DAY SCHOOLS.

The Annual Report of the Joint Council for Religious Education in Victorian Day Schools contains many interesting items. The report shows that about 130,000 Protestant children are receiving religious instruction in our State schools, but owing to inadequate staffs in the large industrial centres, and the many small outlying schools for which it is difficult to provide, many are not receiving such instruction.

Over 2,000 voluntary workers are engaged in this great work, and the number is ever increasing.

Five organisers, one in the metropolitan area, and four in the country districts, look after the interests of the work. The work of the organisers calls for constant vigilance, for staffs have to be kept up to the required strength and new workers found for new schools as they are opened.

The Metropolitan Situation.

Much has been done in an effort to find instructors for the many schools of the metropolitan area, but there are still areas in which many new teachers are required. For instance, in the Preston district there is an attendance of 4,200 scholars in the five schools there. To meet the needs of these schools about 60 instructors would be required, and even this number would give 70 pupils to each, but so far we have only 25. To make the position more serious, a new school will be opened shortly, with an attendance of about 500 scholars. Similar conditions obtain at Footscray, Yarraville, Kingsville, and Tottenham—indeed, one large school (Preston) has completely lapsed through lack of instructors.

In many of the metropolitan schools complete staffs take charge of the work, and instruction proceeds with regularity and efficiency. Every class is provided for, from the juniors to the seniors.

Work in the Country.

In their work the country organisers have to travel long distances. Mr. J. J. Peart, a retired State school teacher, who has charge of the Western and Southern Gippsland districts, during the year ended March 31, travelled over 12,000 miles in his car.

There are still hundreds of small country schools in which no religious instruction is given, but gradually their number is growing less.

Too much cannot be said of the energy, devotion, and self-sacrifice of the ministers and other workers in some of the remote districts of the State. Many by no means an uncommon thing do find instructors visiting from eight to twelve schools in their district. In such cases it is not possible to pay more than fortnightly visits to these schools.

Concluding Words.

The value of the work that is being done is great. Mr. J. E. James, late of the Collinsist, in the *Incident Church*, writes in the foreword to the *Book of Bible Lessons* for 1928: "The work in which we are engaged is surely one of the most important being done in Victoria. We are given the opportunity of helping to inform and shape the mind of the young folks of our State. Apart from this work there are many children who will grow up with little or no knowledge of the Scriptures, or of God or Jesus Christ. Such ignorance is calamitous for the individual and the State."

The earnest co-operation of all Christian people who can either join in the instruction pro-

sonally, or by gift of their means, is earnestly solicited. The cost entailed in carrying out the work is considerable, but it is small when compared with the results obtained.

HEAR THE ATHLETES.

Many would have our young people to think that prohibitionists are physical weeds, with lugubrious countenances, and at enmity with ordinary human delights. "Well, let's hear what some of the great 'sports' have to say:—

Tom Mix of the movie world: "I am a non-drinker and non-gambler. I never drink or gamble on the film or in real life."

C. G. Macartney, the cricketer: "I owe my measure of success largely to the fact that I have always been a total abstainer."

H. Hobbs, cricketer: "The greatest enemy to success on the cricket field is the drinking habit. I am an abstainer."

Charles Lindbergh, the intrepid aviator, was born an abstainer all his life, and even wine-soaked France could not persuade him to drink.

W. T. Tilden, tennis wonder, is an abstainer.

There are scores of others, but these will be sufficient to prove that drink spoils sport.

AUSTRALASIAN CHRISTIAN ENDEAVOR CONVENTION.

Arrangements for the big convention of Christian Endeavor to be held in Perth, Western Australia, are proceeding, and the enthusiasm of Endeavorers in all parts of the Commonwealth is growing.

Western Australia is preparing for the great event, and much encouragement has come to the leaders who are making the local arrangements for the convention. A strong committee has been formed under the leadership of Mr. Ray Hocking, the State President of Christian Endeavor, and the convention secretary, Mr. L. J. Gomm.

The programme, based on the theme, "Jesus Christ, Saviour and King," is a most attractive one, and with splendid speakers from all parts of Australia, should prove most helpful.

Excursions to the beauty spots of Perth and district have been planned, and trips will be taken by train, tram, ferry, and on foot, so that the tastes of all may be catered for.

The musical programme is being prepared by the choirmaster, Mr. J. Fewster. The choir will number several hundred, and will be assisted by the Derbyshire Male Chorists of Adelaide.

Queensland was the first State to register delegates, but now registrations have been received from all of the States. Victoria anticipates sending 100 Endeavorers to the convention, and some of the other States should not be far behind that number.

Any communications on convention matters may be addressed to the Convention Secretary, Box 8303, G.P.O., Perth, Western Australia.

NO TIME LIKE THE PRESENT.

He who to-day stores his mind with knowledge shall to-morrow lead the vanguard of progress. He who early seeks the path of moral rectitude has founded his life on a rock.

He who, in the days of his youth, lays his hand in the Master's skill, in the hour of trial, feel no fear, and he shall not falter. Bound about him a host shall keep guard. Peace and joy shall be his. Out of the abundance of his Father's riches shall he be supplied. And as he gives so shall the abundance thereof increase.

—Selected.

Foreign Missions.

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

FROM DR. OLDFIELD.

Dr. Oldfield's report for March states that work is proceeding very satisfactorily at the Dhond dispensary. They had 202 new patients in March, with 268 retreatments, and the medical fees received amounted to £29/16/-. They are hoping to start their first session at the Dhond hospital in August. The intervening months are not favorable for building operations in India.

ENCOURAGING NEWS FROM CHINA.

Dr. Killmer reports that he has received word from one of the Yunnan C.I.M. missionaries that they have received a Consular notice from Yunnanfu stating that men are now allowed to go inland from Yunnanfu. Dr. Killmer adds, "This is very good news, for it means that the trouble in Yunnan must be practically settled. Of course it has to be remembered that the notice was given before the present strong Southern drive was made in Shantung, and the present general situation may make the Yunnan Consul cautious again for a time, but the point of greatest importance for us is the definite improvement to be noted in the local Yunnan situation."

INDIAN SCHOLARSHIPS AND TRADE SCHOOLS.

We have now attending various schools eight of our senior boys and girls. The girls are getting experience for work as Bible-women and nurses for our Dhond hospital, and the boys are preparing for teachers and evangelists.

In the industrial department at Haramatti in the March report the receipts included sale of furniture, £57/6, building and repairs, £20/16/8. This included labor and material. This news is very encouraging, but as evidence of the growing skill of our boys in their work, and also the financial help in the work at the school that these sales indicate.

A SUMMARY OF BRO. KWAN YOUNG MAN'S WORK AMONG THE CHINESE IN AUSTRALIA.

Bro. Kwan Young Man left Hong Kong for Australia on Jan. 22, 1926, at the request of the Australian Chinese Churches of Christ, and landed in Sydney on Feb. 11. On June 18 he left Sydney for Melbourne, whence he went to Adelaide on Sept. 22. He left the latter for Western Australia on Jan. 14, and returned to Adelaide and Melbourne on July 21 and Oct. 1 respectively. On Feb. 9, 1928, he went back to China by the steamer "Taiping." He now works in Hong Kong, filling the gap consequent upon the going of Bro. Au Kwang Hon to America and preparing to buy a piece of land in Canton to build a mission there.

During his two years' stay Bro. Young Man was wholly supported by the Chinese brethren in Australia. He was instrumental in turning the low-spirited Chinese brethren into enthusiasts. All the Chinese churches in the States have visited made splendid progress. He worked with full vigor. Wherever he went he always showed great zeal in teaching the young Chinese students, and his magnetic personality was partly responsible for attracting the ever-increasing attendance in each State. He conducted many open-air meetings in the streets, and the number of converts totalled eleven. The church is small. But when we come to think of the fact that the Chinese are decreasing daily, and many of the people are already Christians, we will appreciate the work to its full extent. His appeal was like a voice in the wilderness. With regard to the raising of the fund for building the Canton church, he was able to raise a subscription of over £200 in Perth, and more than £170 in Adelaide. Owing to the limited time, he was unable to start the subscription in Melbourne and Sydney. He is now in China, and we earnestly hope that he will do a great deal in spreading the doctrine of Jesus Christ among his people, who thus may emerge from the sea

of trouble and enter the happy kingdom of heaven. We hope that all brethren and sisters will pray for him so that he may have the spirit, the energy, the power to march forward, sowing good seed in good ground, bringing forth fruit. "Some an hundredfold, some sixtyfold, some thirtyfold," all glorifying to our Lord Jesus Christ.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Employment.—Wanted reliable young women for domestic service; good homes waiting; suburban and country. Housekeeper wanted. A good position open to a first-class sheet metal worker, used to motor radiator repairs, urgent. Employment.—Laborers and tradesmen waiting. No job too big, none too small.

Furnished double room to let, in good suburb, reasonable terms; recommended.

Social Service Week, May 22-27.

(One pair (cloots for the children). One parcel (food or clothes). One position (a job for the other fellow).

Blankets.—Applications for "Herald" blankets may be made through this department. Forms forwarded on request.

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

FOR SALE.

At Travancore Estate, Modern Brick Villa (built 18 months), attractively designed, superbly built (James and Son), spotlessly clean, 6 large rooms, sleep-out 23 ft. x 7 ft., double leadlight doors, leadlight windows and front door, extra special tiled bathroom, perfect kitchen (double I.S.L.), tiled verandah. Land 55 x 125. Paths made, fernery, shed 12 x 10, beautiful garden, lawn on footpath, 3 min. tram, close trains. The whole property in perfect order, not needing a penny spent. Best house of size on this splendid estate, 3 miles to city. A home for the discriminating. Such invited to inspect. Leaving district. Special reduced price if sold without agent's commission. J. I. Muddford, Travancore, 35 Madras-st., Ascot Vale. EC 7671.

IN MEMORIAM.

GARR.—In loving memory of our dear mother, who passed away on May 15, 1926.

A tender chord of memory is deeply touched to-day;

Our loving thoughts of you, dear mother, will never fade away.

Some day, some time, our eyes shall see the dear ones held in memory.

And God shall link the broken chain still closer when we meet again.

—Inserted by her loving son and daughter-in-law, Dick and Teresa, and grandchildren.

CHAWFOID.—In loving memory of Worthington John, who passed away May 11, 1926; eldest son of John and Alice Crawford, and brother of Nell, Emil, Cedric and Faith.

BIRTH.

TRIVETT (nee Steen).—On April 16, 1928, at St. Helen's Private Hospital, Buckley-st., Essendon, to Mr. and Mrs. W. H. Trivett, of Ballyvaughan East, Pascoe Vale—a daughter (Valma Barbara).

MARRIAGE.

THOMPSON—MOSEY.—On April 4, 1928, at the Church of Christ, Swanston-st., Melbourne, by Mr. Shipway, Thomas Ward, son of Mr. T. W. and the late Mrs. Thompson, West Brunswick, to Ida E., youngest daughter of Mr. and Mrs. H. Mosey, Narre Warren.

TO LET.

Furnished house, Belgrave district, local surroundings, tons of wood, main road, garage, cheap for rent. —Jack S. Selby.

Two clean, healthy, part-furnished rooms, separate stove, entrance, use bath, wash-house, suit couple. Address, Mrs. Knith, Reynolds-ave., Ringwood, Vic.

COMING EVENTS.

MAY 20 & 21.—East Kew Church of Christ, Fifth Anniversary of church. Speakers 11 a.m., A. B. Main, M.A., Glen Iris; 7 p.m., P. A. Young, Song Service, 6.15 p.m., led by P. H. Elliot, Monday, 21st, at 8 o'clock, conversation; social intercourse; musical items; short addresses by founders and others. Past members specially invited.

MAY 20, 27 and 28.—Prahran Sunday School Anniversary Celebrations. May 20—11, J. E. Thomas; 3, A. E. Anderson; 7, A. W. Connor. May 27—11, A. L. Gibson; 3, Special for Kinder—Gradle Bill prizes—all come; 7, A. W. Connor, Music by school and orchestra. Sunday School Anniversary Concert, Monday, May 28, in Masonic Hall. Splendid programme. Tickets 1/- and 6d.

MAY 27. Collingwood Church of Christ, Grand J.C.E. Anniversary, May 27, 7 p.m. Splendid singing by scholars.

MAY 27 (Sunday)—Carnegie Church Anniversary. All former members specially invited. 11 a.m. speaker, R. Emms; 3 p.m., Mr. Ebnis will speak on his travels abroad; 7 p.m., gospel service; speaker, J. E. Shipway. Members are providing meals for visitors. Please notify Mr. J. C. Ward, 6 McPherson-ave., Carnegie, if intention to be present.

MAY 27, JUNE 3 & 6.—Bell-st., Coburg, Bible School Anniversary. May 27, 3 p.m., Miss Koekaburra, of 310; 7 p.m., Bro. A. L. Gibson. June 3, 3 p.m., Bro. J. E. Welch; 7 p.m., Bro. L. B. H. Beaumont. June 6, Annual Demonstration and Distribution of Prizes. Bright singing. Splendid speakers. All welcome.

JUNE 3 and 4.—Balywin. Meetings concerning the Coming of Christ. Sunday, June 3, 11 a.m., Dr. J. J. Kitcher; 7 p.m., Dr. F. J. Wilken, M.A. (of Baptist College). Monday, June 4, 11 a.m., J. E. Shipway (chairman); speaker, A. L. Shaw (Ashburn); 2.30 p.m., Dr. J. J. Kitcher (chairman); speakers, W. G. Pope (Knox) and A. E. Hingworth. 7.30 p.m., E. Lee Nell, C.B.E. (chairman); speakers, Dr. D. S. McGill and S. Beckingham (of Upway). Leader of song, W. H. Clay. All welcome. Tea provided.

CHURCH OF CHRIST, MONT ALBERT.

(Corner Whitehorse-rd. and Barlow-st.)

OPENING SERVICES.

Saturday, May 19, 2.45 p.m.

The Mayor of Camberwell, Cr. J. D. Howle, J.P., will open the building. Representative speakers.

Sunday, May 20.

11 a.m.—Thanksgiving and Communion Service.

3 p.m.—Bible School Rally.

7 p.m.—Dedication Service.

Morning speaker: F. T. Saunders; afternoon and evening: Harold H. Robbins.

All are heartily invited to these opening meetings of Mont Albert church.

COLLINGWOOD TOWN HALL.

Wednesday, June 6, 8 p.m.

THIRLING LANTERN LECTURE.

156 Slides of Life in Interior of China.

Many of the pictures are taken from the great Buddist temples, and show some of the terrible tortures said to be meted out to the Chinese in the world in error.

The lecturer, Mr. J. H. Bird, in Chinese costume, will speak and sing in that language. Many curios will be exhibited.

Admission, 1/6 and 1/- (children half price).

FOOTBALL.

Any junior team, average age 15 or 16 years, desiring a game, enquire C. Burden, 19 Gos-st., Caulfield. 18278.

Here and There.

We learn that Bro. W. H. Nightingale, who for some years has been laboring in Tasmania, has accepted an engagement with the church at Bassetfield, N.W.A.

We are glad to report that Bro. J. G. Barrett, who underwent a serious operation at Madeleine Private Hospital, Melbourne, is now making satisfactory progress.

Bro. Stuart Stevens will terminate his work as preacher at Geelong, Vic., at the end of June. Bro. H. M. Clifton, the new preacher, will begin with the church on July 1.

Mr. Thos. Hagger (N.S.W. Home Mission organizer) has been visiting some of the border towns of the State. He spent a few days in Melbourne before returning to Sydney.

Mr. H. Gallum, of Auckland, N.Z., is on a visit to Australia. He spent last week-end in Melbourne and visited a number of churches. His short stay was much appreciated by the brethren.

Bro. H. M. Farrow, State school master at Burramanda, N.S.W. (late member of Broken Hill church), has opened a Bible School at Burramanda, and is doing well. He uses the Austral lesson books.

The Victorian Foreign Missionary Committee has elected the following brethren as officers: President, Jas. E. Thomas, secretary and acting-treasurer, J. E. Allen; assistant-secretary, J. I. Muddford; treasurer, R. Lyall.

There was a splendid meeting at the opening of the Jackel-Elliott mission at Burnley, Vic. On Sunday evening there was one confession. At the close of the service on Monday night, after Bro. W. E. Jackel's address on "A Neglected Truth," there were five decisions.

At South Kensington, N.S.W., Mothers' Day services were an unequalled success. A record number broke bread. A baptised believer was received into fellowship. There were new scholars in the Bible School. Prospects were never brighter.

The following telegram from South Australia reached us on Monday:—"Horriehsen-Stewart mission Mile End enjoying rich blessings; twenty baptisms last week; despite rain eight hundred present Sunday night; five confessions; forty-seven to date.—Ewers."

Bro. Hugh Gray, preacher of North Adelaide church, S.A., has recovered sufficiently to leave Lorton Hospital, S.A., where he has been some weeks owing to an accident, and to return home to North Adelaide. He hopes to be able to resume church duties in a few weeks.

Mr. and Mrs. H. G. Harward arrived in Melbourne on Saturday last, looking well after their stay in the home land. They report having had a delightful time with the British churches and on the journey homeward. They were due to leave to-day for Sydney.

The attention of our Victorian readers is directed to the plea for the poor (see page 209) made by our Social Service Committee. There is much unemployment and an unusual amount of distress. Churches and individual Christians are urged to help, and to help quickly.

At the gospel service at Kadina, S.A., on May 6, two young ladies confessed Christ. There, with a young man who had previously made the confession, were immersed and received into fellowship on morning of 13th. The church rejoices over the recent ingathering of souls, and Bro. Bowes has been greatly encouraged.

The tent mission at Semaphore, S.A., has entered upon its final phase. On May 13 there were good meetings, and six welcomed into fellowship in the morning. A crowded meeting in the afternoon at Mothers' Day service. At night Bro. Beiler preached on "A Momentous Family Question."

Two confessed Christ, making 12 to date.

By telegram we learn of four decisions and seven baptisms in the Baker mission at Inglewood, W.A.

At Ghentham, Vic., on May 13, the Mothers' Day service was most impressive and interesting. White flowers for all were supplied by the J.C.E. Society. Two good sermons were preached by Bro. D. Wakeley bearing on mother. There were two confessions, by a mother and daughter.

At Grafton, N.S.W., a baptismal service was held on April 30, when three candidates were immersed. There were 53 present. The Sunday School is healthy and working for the coming examinations. An attractive kindergarten room has been fitted out. The Christian Endeavor is in its infancy, and meets every Tuesday evening. Mr. Greenhagh has been elected secretary of the Grafton branch of the N.S.W. Prohibition Alliance.

At North Sydney, N.S.W., on May 13, the concluding services in the old building were held. Bro. Crisp's exhortation was appreciated. At the gospel service an offering was received on behalf of the Women's Hospital. Two extremes of age met at the conclusion of the service when a brother over 80 years of age and a lad from the Bible School made the good confession. Working bees have been busy with final preparations for the opening of the new chapel on 19th and 20th inst.

Despite wintry weather there were over six hundred in attendance at Regent Theatre, Gardiner, Vic., on Sunday night. Bro. Gebbie delivered an address appropriate to Mothers' Day, each member of the audience being provided with the conventional white flower. Miss Bennett, of Hawthorn, assisted with two beautiful solos. In the morning, two were received into fellowship. Bro. J. W. Ennis was the speaker. Mrs. and Sister H. G. Harward were welcome visitors.

We have been requested to note that the following addresses are to be made in the Tasmanian Conference report previously sent to the "Christian." The F.M. shield was won, not by West Hobart church but by West Hobart Bible School. The C.E. Union demonstration will be held, together with that of the Temperance and Social Service Committee, on Thursday night of Conference; and the Bible School Union alone will hold a demonstration on Easter Sunday afternoon.

J. E. Shipway gave a fine address at Balaam, Vic., on morning of May 6. There was a good meeting. At the evening service Jas. E. Thomas spoke to a full meeting on "What the Churches of Christ Believe." There was one confession. Splendid services on May 12. It was Mothers' Day and Endeavor Day. The Endeavorers provided all with a white flower. Endeavorers acted as ushers, and 30 took part in the services during the day. Jas. E. Thomas spoke at each service, and a mother confessed Christ at night.

At Queenstown, S.A., on May 13, a baptismal service was held in the morning, when eight were immersed and welcomed into the church. Bro. Brooker exhorted on the morning lesson. In the evening Bro. Brooker spoke on "A Mother's Love." A male choir and about 10 men and boys were on the platform. W. Newcombe sang, "My Mother's Prayer," and Messrs. Hall, Fong, Newcombe and Faule sang "Tell Mother I'll be There." The chapel was crowded both morning and evening. Sister Hradley has been transferred to the church at Semaphore.

Previous to the report, good attendances and increased interest. Bro. Fisher's exhortations are helpful and inspiring, and his preaching is impressive. On May 3 a large number of members accepted Bro. and Sister Fisher's invitation to a conference-social at which the wel-

fare and furtherance of the cause at Preston was discussed. On May 8 an excellent concert was given under the direction of the J.C.E. in aid of the Bible School. All auxiliaries report good work done. The Bible School is planning to launch a rally. The church regrets the death of the aged Sister Batty; sympathy goes to the relatives.

Pearson Hill, Vic., anniversary services passed off very satisfactorily on May 13. Several families of visitors were present at the meeting for worship focused on Psalm 124, and some of the Hoort brethren assisted in the service. Bro. H. G. Cameron conducted all services for the day, and in the afternoon distributed prizes to the scholars. The annual social on Monday night took the form of a farewell to Bro. Cameron and a welcome to Bro. T. Westwood, who will assist in the future work of the church. Bro. H. Lloyd and the young son of Bro. Swallow are in Bendigo Hospital. Bro. Cameron has served the church faithfully for the past three months, and his departure is sincerely regretted.

Unley church, S.A., recently had an interesting morning address from A. H. Edgar, F.H.G.S., on mission work in Tibet. Since last report four have been received by transfer and two by faith and baptism. Mothers' Day was held on Sunday, when a large number listened to a fine morning address by H. B. Taylor. The B.S.P. club entertained the ladies of the church at a social about 120 were present. The literary and debating society held a fine morning on Sunday afternoons are growing in interest and attendance. F. Garnett, one of the elders, was present on Sunday morning after several weeks' illness. Mrs. Uncle, who recently underwent a serious operation, and Mrs. Orchard, who had a severe illness, are making steady progress.

Anniversary services at Melbourne were joyfully celebrated at Swan Hill, Vic., on May 13. S. H. Mudge, of Okakleigh, was the special speaker; his morning message, "The Paradox of Success," was helpful to the large congregation. In the afternoon a large company enjoyed a special Mothers' day address. In the evening Bro. Mudge delivered an impressive message on "The Credentials of Jesus" to an unusually large gathering, when a married lady made the good confession. Special services for church members, with Bro. Mudge leading, are being held from May 12 to 17. The front of the chapel has been repainted, and the interior renovated, as result of working bees comprised of brethren and sisters respectively. Bro. and Sister Bedford and Sister P. McDonald returned specially to be present at the anniversary.

The Melbourne "Argus" of Saturday last contained the following paragraph which will be of interest to our readers:—"Prohibition organisations in Victoria already are taking action in connection with the Social Service Commission. For some time the position of director of the Victorian Prohibition League has been vacant. In response to advertisements many applications were received, including a number from leading prohibitionists overseas. Although not among the original applicants for the office, Mr. Reginald Ennis was chosen by the council of the league after two months' consideration, and a request has been conveyed to him to act as director. Mr. Ennis is at present in Adelaide, and his decision is not known. Mr. Ennis is a business man who has devoted much of his time to social and religious service. He has occupied many important positions in connection with the Church and is a former organising secretary of that body."

THEATRE SERVICES EVERY SUNDAY EVENING.

REGENT THEATRE GARDINER

Ralph Gebbie, Preacher.
Will H. Clay, Leader of Song.

Across the Pacific.

Mr. B. Lyall has written an interesting account of his voyage from Australia to America. The earlier portion describes the familiar beauties of Sydney and Auckland and acknowledges the kindness of the brethren in those cities. We print Bro. Lyall's description of Honolulu, feeling sure that our readers will be glad to read of that beautiful city and to learn of our church people there. — Ed.

Our next port of call was Honolulu, 2,760 miles from Auckland, or 5,181 miles from Sydney. The approach to Honolulu was very beautiful. The hills are lovely in coloring, and the verdure intermixed makes a charming sight. Here we first touch American territory and find we are now classed as aliens. We must fill in various forms, and must answer unusual questions: "Are you a polygamist?" "Are you an anarchist?" "Have you any intention of trying to upset orderly government?" Our friends would hardly suspect us of furnishing any other than emphatic negative answers in the appropriate columns. We are subjected to inspection by a doctor, and most rigid examination by customs officials, with particular questions: "Have you any liquor in your possession?" All these were negotiated safely. To fix up tickets for the new steamer for Los Angeles, and get pass from Immigration Office, took about two hours' very solid work.

All received at Honolulu a delightful welcome from M. H. Fagan, preacher of the Church of Christ here, and Bro. and Sister W. L. Hopper, who are widely known as most generous and lavish entertainers of missionaries and brethren who pass through Honolulu. Their guest book is full of names of well-known missionaries to India, China, and Japan, and names of Australian visitors are also there.

Bro. Hopper has been resident for 63 years, and is generally identified with the interests of the Islands. He is the "Gaius" of this portion of the world. After lunch at their beautiful home, we were taken in a Studebaker car, driven by Bro. Fagan in splendid style, accompanied by Bro. and Sister Hopper.

The first call was made at the church building, a commodious and handsome structure of wood with ample schoolrooms and all conveniences. The building is described as the "most beautiful in the world." It is off a corner of the church building and overhanging with ferns and foliage, and surrounded with rich shrubbery. It is certainly most wonderful in beauty and appointment. We were taken through the city—great, massive, splendid buildings everywhere—whole blocks being covered. The heart of Hawaii has a beautiful structure; inside is a fountain playing, with shrubs around. The appointments are wonderful. The Army and Navy, Y.M.C.A., also Y.W.C.A. buildings are great and handsome in conveniences. Motor cars seem running everywhere. At each crossing the word "STOP" is shown on roadway, and every driver must stop and then look if the road is quite clear and wait or proceed as occasion warrants. We saw some splendid school buildings, at one of which 1,500 students attend. In the native shopping quarter the crowds of Japanese, Chinese and Hawaiian are very evident. Swarms of children are in the streets; little, clean, neatly dressed boys and girls abound. Motor cars driven by Chinese, Japanese and natives run about everywhere filled with their own people. The roads are excellent, miles and miles of concrete roads being everywhere. Away out of the city the sugar-cane and pineapple fields abound. We were then taken to see the sights of the Island. The Palms, a wonderful gorge, beautiful bays and valleys abounding with tropical plants and verdure. The hills are wonderfully tinted, and present a spectacle of beauty everywhere. The residential portion of the town is a dream, with palms and shrubs and beautiful shade trees. Hedges of various hues,

not fences, separate the houses. The whole makes a gorgeous picture. I am sorry to be bankrupt in adjectives. One could only say with the Queen of Sheba, "The half was not told." It must be seen to be realised.

There is an immense business done in the cultivation of sugar, rice, and pineapples in the Islands. Thousands of tons per annum of raw sugar are shipped annually to San Francisco for refinement. The output of cans of pineapples for 1925 was sixty-three million. The tops of the pineapples are kept for sowing again, and each year thirty million new plants are set out in holes punched in paper laid on ground. It takes four thousand miles of these strips of paper to do the plants.

The church folk had arranged a "chop suey" dinner, which was well attended. It was to aid some church activity, and a half dollar was subscribed by all, except visitors who were the guests of the evening. The writer was called on for speech, and he described our church work in Australia and various activities. Dr. Brandt followed with an address. A most cordial welcome was given to us, and after formal items were over all came round and in a most delightful manner introduced themselves: "I am Mr. or Mrs. — (mentioning each name), and am glad to see you." The fellowship will long be remembered. Next morning we were driven to see the grounds of the famous Hawaiian Hotel, also Waikeke Beach, a stiff bathing spot of great beauty. Bro. and Sister Hopper accompanied us to the steamer, the "City of Honolulu," which was to take us to Los Angeles, the first touch of the great country of America. The gracious hospitality of Bro. and Sister Hopper was a lasting memory.

The steamer was filled with returning American tourists, who were profusely garlanded by their friends according to the custom of Honolulu and the Islands. The wharf was very crowded, and movement was difficult. A feature at the arrival and departure of steamers is the playing of an Hawaiian band. Beautiful music is rendered interspersed with songs by the men, assisted by two women with soprano and alto powerful voices. The harmony is wonderful.

From Honolulu we have had cloudy skies and strong head winds nearly all the way—2,228 miles to Los Angeles. Many kept to their rooms. Games and card playing mostly occupy passengers. Sunday service was conducted by the purser, with nice hymns and well-selected Scripture portions. The New Testament lesson was read by leader and audience alternately. I conducted a song service during the evening, which was enjoyed by those attending according to expressions made.

The best feature of all is the operation of the prohibition law. We have not seen in-

Eye-strain relieved,
Reading will be
a pleasure
after visiting
W. J. AIRD

By Ltd.
The Reliable Optician

314 Collins St., Melbourne
4th Floor, take elevator
Phone 6937 C1

W. A. FORDHAM

House Painter & Decorator
260 Riversdale Rd., Mid. Camberwell
Estimates Submitted for All Classes of Repairs.
Phone W 1403

Holder Typewriter Championship A.N.A. Australia

Miss M. MITCHELL

Typewriting and Duplicating Office
31 QUEEN ST., MELB. C1
Ct. Flinders Lane & Queen St. 2nd floor, esp. 1/6 & 6/40

HARTLEY G. RYAN

Barrister & Solicitor
418 Chancery Lane, Melbourne
Private Address: Phone F 3827
12 Miller Grove, Kew Phone C Haw. 1799

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 field—
by generous support.

Vic. Churches of Christ Home Mission Dept.
William Gals, Organiser & Secretary.
McEwan House, 343 Ltt. Collins St., Melbourne

The State Savings Bank of Victoria

"THE PEOPLE'S BANK"
HOUSING ACT LOANS

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

Deposit £50 on a capital cost of:— Wood £1,000
Brick £1,300

repayable by instalments over a term of 26¹/₂ years.

Special reductions in the amount of Deposit required are granted to applicants with two or more children under the age of 14 years.

Payments under this Scheme amount to less than rent.

For further information call in at any Branch of the Bank or write to Head Office:—
139-153 ELIZABETH ST., MELBOURNE. G. O. E. EMERY, General Manager

tempting drink either in Honolulu, where the city is without saloons, and the effect is wonderfully noticeable, or on the steamer—a very marked contrast with the British steamer were left at Honolulu. On the latter the bars were continuously open all days, Sundays included, and were well patronised. When at Honolulu they had to be rigidly closed. The passengers are very courteous and appear much interested in Australia. Many had been touring there, and were delighted with their holiday. Australia must advertise itself more, and offer every utmost attraction to visitors from America. Such intercourse is productive only of good. Some tell me of the marvellous prosperity of America. They do not think prohibition will be annulled. The latter class are in favor of the law. When will Great Britain and Australia be able to follow America in this great reform? Will it come in our time? Shall we ever be able to sing a triumph song.

"Sound the loud timbrel
O'er liquor's dark sea,
Jehovah hath triumphed,
His people are free."

—Robert Lyall.

UPWEY, DANDENONG RANGES.

Spend a Holiday at this delightful spot. "Hillcrest," furnished cottage; electric light. £2-10/- week. (Christmas and Easter extra.)—Miss Pittman, "Brentwood," Willis-st., Hampton, S 6173.

FOR SALE.

Fruit trees, best sorts, 15/- doz., 20/- 100. Passion, Grape Vines, Gooseberry, Currants, Logans, 1/6 doz. Raspberry, 1/3 doz. Strawberry, 2/1 doz. 2/6 100. Chestnuts, Walnuts, Almonds, 1/3 each. Orange, Lemon, Persimmons, 2/- each. Hibiscus, 6/- doz. Asparagus, 1/3 doz. Cabbage, Cauliflower, Lettuce, 1/- 100. Assorted Bulbs, 2/- doz. Choice Boxes—Bush, Climbing, 1/- each. Standards, 3/-. Sugar, Mahogany Gums, Cypress, 8/6 doz., 25/- 100. Flowering Gums, 1/1 each. Wallies, 1/1 each. Oaks, Elms, Planes, Poplars, Paris, 1/6 each. Hedges—Golden Privet, 2/- doz. Green, 1/6. Veronica 4/6. Bushyalla, Jasmine 6/- doz. Shrubs and Climbing Plants, 1/6. Price list posted.

A. NIGHTINGALE, NURSERYMAN, EMERALD, VICTORIA.

J. FERGUSON & SON

J. Ferguson E. J. Collinge

Funeral Directors

660 HIGH ST., THORNBURY

Phone N'cote 1771

77 HIGH ST., WESTGARTH

Carefully attended to. Up-to-date Motor Service

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. 6758

(11, B. Kabbas)

LATROBE ST., 1 door from Elizabeth St.

KNITTING.

Miss Alice Alamy, "Knitting Specialist," late of Capital House, Swanston-st., Melb., wishes to notify that she has resumed business at her present residence, "Carlton," Antihess-st., Parkdale, with new up-to-date fine-gauge machines. Samples of knitting sent on request. Customers interviewed at their own homes by appointment. Phone, Cheltenham 384.



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

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.

Introducing the

"KOF DOKTA"

A small packet, containing a remedy of great value for all affections of the throat and lungs. "The best goods are often wrapped in small parcels."

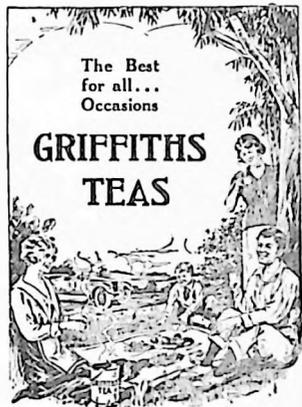


Always Carry the "Kof Doka"

To "Stop-a-Kof," Relieve a cold, or "Fix the Flu"

Or even should you sneeze—or wheeze, Through sitting in a chilly breeze, Relief is quickly given you With a 3d. packet of "Dukta Doo."

Obtainable at all Confectioners, etc. W. C. A. Luke, Manufacturer, Melb.



DO YOU NEED GLASSES?

If you suffer from headache, or your eyes tire easily, you should not delay, but have your sight examined by a Qualified Optician.

CONSULT

E. WOOD & Co. Pty. Ltd.

Certified Ophthalmic Opticians

95 ELIZABETH ST., MELBOURNE

Phone, Cent. 6774 for an appointment.



News of the Churches.

New Zealand.

Nelson.—The church has sustained a great loss in the passing away of Bro. T. Brough, one of the original members. At a memorial service Bro. Bolton outlined his long period of church work and his many sterling qualities. The safe arrival of Bro. and Sister Sizer, with their little daughter, is reported. They were tendered a grand welcome social two days after their arrival, when speeches of welcome were given on behalf of church, ministers of the city of Nelson, and the country churches. The church here has rallied considerably with their arrival.

Western Australia.

Maylands.—A married woman was baptised on April 25, and later received into fellowship. There were good meetings on April 29, when the women's guild held their anniversary service. Special singing was rendered, and Bro. Wakefield gave a splendid message on "New Paths of Old Friends." Auxiliaries are in the working order.

Haslemere.—The church rejoices that Bro. Nightingale, of Tasmania, is coming to labor with it. On May 6 seventy-eight broke bread. A timely address was given from Bro. Jeffries on "Standing Square in the Hour of Battle." Bro. Sealey, from Southern Cross, presided. Bro. and Sister Craft and Sister Gopley, of Kalgoorlie, were welcomed into membership.

Northam.—On May 6 Bro. and Sister Buckingham commenced the fourth year of their connection with the church. Bro. Arnold addressed the well-attended morning meeting. Bro. Buckingham delivered his gospel address on "What the Church of Christ Stands For," and a man and his wife made the good confession. The attendance was excellent.

Kalgoorlie.—A visit from the Orange Lodge was appreciated on April 22. At the close of the service the wife of Bro. Bennett made the good confession. On the following Sunday a public welcome was accorded to the members of the Y.L.O., who have nearly all returned from their coastal holiday. Sister Laidie, of the China Inland Mission, gave an interesting address upon her work in China, on Saturday, May 5. On May 9 the annual business meeting of church was concluded; all offices have been satisfactorily filled.

Queensland.

New Veteran.—Bible Schools (2) had 30 scholars present on May 6. Interest is growing both in the schools and in the forthrightly gospel services.

Sunnybank.—Excellent meetings are reported with increasing attendance. Every Sunday night the place is full. A successful Bible School picnic was held on May 7. There is a fine staff of faithful officers, and the outlook is very promising.

Gympie.—On morning of May 6 Bro. Vanham gave a splendid address on "The Name Christian." At night he preached on "Man's Fall and Recovery." The Bible School annual picnic (Gympie and New Veteran combined) was held on May 7. There was a very large attendance, and an enjoyable time was spent.

Maryborough.—Evangelist Cambridge, of Bundaberg, paid a visit on May 2 and held a gospel service. On May 3 a Bible School concert was held, over 150 being present. On evening of May 6 Bro. Price spoke on "Work." There were 85 present at the Bible School, a record. There are wonderful opportunities, but the church is still without an evangelist.

Annerley.—The church was greatly edified by an address by Bro. Howdies on morality on May 6. An open-air service was responsible for an increased attendance at gospel meeting, when

Bro. Young preached on "A Four-act Drama." Three women confessed Christ. The Sunday School held its annual picnic at Yeronga Park on May Day. 160 children and 100 adults had an enjoyable outing.

Ma Ma Creek.—At a business meeting on May 11 it was decided to offer engagement as evangelist to Bro. C. W. Hanaman, of Bundaberg. Interest is well maintained in all departments of work. The sympathy of the church and district goes out to Bro. and Sister Stan. Neumann in the loss of their little daughter, who passed away in Toowoomba Hospital, after a brief illness, at the age of five and a half years. Bro. Cole, senr., has returned home much improved in health after a serious operation.

South Australia.

Long Plains.—The church has sustained a very severe loss by the passing away of elder Bro. H. T. Daniel on May 6. Bro. Daniel had a stroke on May 2, from which he never recovered.

Asen.—A welcome home social to Bro. and Sister Mason was held on May 1, on their return from a holiday in Queensland. Various speakers spoke of good work done by the guests.

Port Pirie.—Bro. Randall has settled down to a good work. Meetings have been well attended. There was another confession at Crystal Brook. Much pleasure was felt by Bro. Brethren when the Northern Conference decided to allow several northern district preachers to visit Crystal Brook.

Glenside.—Last Sunday was observed as Mothers' Day. At the morning service Sister Mrs. Nelson was welcomed to membership. After the gospel service a senior scholar from the Bible School was baptised. The large congregation enjoyed the message of Bro. Edwards and the singing of the choir. The J.C.E. society supplied white flowers to all.

Cottonville.—Steady progress in all auxiliaries is reported. On May 6 Bro. and Sister Giffries were received into fellowship from Brooklyn Park. The Junior C.E. and the Bible School are having grand attendances. Bro. Vic. Berry, an earnest worker, has left for W.A. Bro. Hughes preached to a large audience. The midweek prayer meeting has fallen off lately in numbers, due to sickness in some homes.

Henly Beach.—Anniversary services were held on April 15. Bro. Harry Manning gave fine addresses both morning and evening. Bro. Ross Graham gave a delightful address to the children in the afternoon. Singing by the scholars and kindergarten was much enjoyed. The anniversary was continued on 17th, when singing and items were rendered in good style. On 20th Mr. A. G. Nicholls, C.I.M., exhorted on "Obedience to the Heavenly Vision." The church is still without a resident preacher.

Gawler.—The Bible School anniversary was held on May 13. W. Bealey conducted the singing, assisted by an orchestra. Bro. W. Morrow was the speaker at all services. On 9th a kitchen evening was given to Sister Miss Doley on the eve of her marriage to Bro. W. Magor. On May 11 a children's tea was held, and distribution of prizes made. A word of farewell and presentation of a dinner-set was made to Sister Miss Doley for her consistent work as organist of church and Sunday School.

Croydon.—Splendid congregations for Mothers' Day services on May 13. At the breaking of bread there was a record congregation for a morning service since Bro. Graham's coming. The new communion table was dedicated to the glory of God and the memory of the late Bro. Hays, a foundation member in whose home the first meetings in Croydon were held. Special items were given by the choir in the evening. A

bouquet of white flowers was presented to each of the two oldest mothers in the building; both were over eighty years of age.

Adelaide (Grote-st.).—Sunday School anniversary services were held on May 13. In the morning a teachers' recognition service was held, and E. B. Manning spoke on "A Mother's Request." In the afternoon the kindergarten department gave several items, and the remainder of the school rendered the cantata, "The Fairy Palace." At the evening service Bro. Day Killmer, the living link missionary of the church, gave the address. One man confessed Christ. There were good attendances, the building being almost full afternoon and evening.

Murray Bridge.—Attendances at all services are larger than for a long while. The C.E. social was a happy time. Mrs. Killmer has been appointed president of sisters' guild. A large box of clothing has been sent by the sisters' guild to Grote-st. mission. The kindergarten room has been lined and ceiled. Bro. Howard and Downing gave large donations towards this, the rest being collected. A beautiful number of flowers has been given by the sisters. Mothers' Day service was held, and an appropriate address given. Bro. Killmer's addresses are enjoyed.

Norwood.—Good meetings on May 13; 197 met to break bread. Amongst the visitors were Bro. Richards, from Claremont, W.A., and Sister Davoren, from Lygon-st., Melbourne. Bro. W. P. Goodhurst recently met with a painful motor accident, but is recovering. Bro. and Sister Tucker, and Bro. and Sister Hewson have returned. Bro. B. J. Matthews, the choir leader, has resigned his position after many years of faithful service, and Bro. Will Watson has been appointed. Sympathy is extended to Sister Mrs. Loveridge, who has lost her husband; he had been an invalid for some years.

Victoria.

Wangaratta.—Good meetings are reported. Bro. Hurlibush's gospel messages are much appreciated. The new tennis court was opened on April 28 by Bro. C. H. Pratt, of Yarrowonga.

Warrambool.—On May 6 the services were bright. For the gospel address Bro. Grundy spoke on "Jesus and Mother." Special items were given by scholars from the Bible School. Bro. Hays filled full congregations on Sunday. Bro. Allan preached at both services. The first baptism in the new chapel took place at night. At the close of the meeting two married women made the good confession.

Drumcondra.—One sister and two brothers, previously baptised, were received into fellowship by Bro. Banks on May 6. Mothers' Day was observed on May 13. Special songs were rendered by the Band of Hope members. Bro. Banks spoke at the gospel meeting on "Mothers of Men."

Hampton.—Last Thursday A. G. Saunders, B.A., gave an informative talk on the Philippines. On Sunday the J.C.E. distributed a great number of flowers and invitations, and there were good meetings. B. L. Arnold delivered Mothers' Day addresses. A Bible School girl confessed Christ.

Shepparton.—During May special services are being held. On the first Sunday there was an attendance rally, when 100 broke bread. Mothers' Day services were held on the 13th. 102 met at the table. Good mission hand meeting during the week. Sisters' sewing guild is meeting on the 17th after the usual recess.

Bred Cliffs.—Interest is maintained in gospel services. On April 22, to a large audience, Bro. Cameron held an Anzac service. Representatives of the sub-branch of B.S.S.L.L.A. were present, returned scholars reading the Scripture Lessons. Bro. Cameron was the principal speaker at the public memorial service on Anzac Day. He commenced a "Go-to-church" campaign on April 29. On May 13 Bro. Cameron spoke on "Our Mother." Boy Scouts of the local troop were

St. Kilda.—Bro. Mulford, of Camberwell, was the main speaker on May 13. In the evening the club assisted Bro. Goodwin in his Mothers' Day service.

Horsham.—Mothers' Day was celebrated with appropriate addresses from Bro. Williams. The evangelists distributed white flowers to all at morning service. The P.E.P. held an enjoyable social on Saturday evening.

Berwick.—Bro. Turner has given a series of helpful addresses. A number of visitors have attended morning and evening meetings. A social was held in honor of Sister Ida Moxsey on the eve of her marriage with Mr. T. W. Thompson. A presentation of a beautiful jardiniere was made, and a happy evening spent.

Glenferrie.—A very successful recital was arranged by Mr. Will Fielding, assisted by a number of friends, on May 9. There was a large attendance, and proceeds were in aid of the new hall. On Sunday Bro. McIverson spoke in the morning, and Bro. Scambler preached at night. Miss Tucker rendered a solo.

Melbourne (Swanston-st.).—Bro. Moore's subject on Mothers' Day was "Mary, the Mother of Jesus." It was a good address. "Art Thou a King?" was the evening message. The church had the pleasure of a visit from Bro. and Sister H. G. Hayward and Dr. W. A. and Mrs. Kemp at this service. Very fine attendances.

South Melbourne.—Mothers' Day was celebrated last Sunday with well attended services. The gospel service was taken by the members of the Phi Beta Pi club. Special songs and solos were an enjoyable feature. Bro. Waterman spoke on "Mother." The Phi Beta presented every member of the congregation with a white flower. Many visitors were present.

Warracknabeal.—Good meetings were held on May 6. Mr. G. J. Andrews spoke in the morning, and Mr. Gordon Smith, of the Bible Society, in the evening. Special songs and solos were given by Bro. and Sister Cunningham who were present. Bro. and Sister Cunningham were received into fellowship. On May 10 Mr. J. C. F. Pittman gave an interesting lecture.

North Melbourne.—Last Lord's day Bro. C. C. Dawson was received into membership by letter. He addressed the church on "God Is Love." Bro. and Sister Thomas, from Danden (Swan Hill) were present. They are going to settle down at Dunستر. In the evening Bro. Hunt gave an excellent message on "Honor thy Father and Mother." Attendances were fair.

Morland.—The Lord's day services of the Bible School anniversary are concluded. The singing of the scholars under Bro. A. E. Barber was excellent. Attendances were splendid. The speakers were J. E. Thomas, H. B. Robbins and Cyril Fortune. Bro. Cyril Fortune, from W.A., was received by letter on Sunday, May 6, together with Bro. W. Baker, from Lygon-st.

Blackburn.—Anniversary services on May 6 were well attended. Addresses by Bro. McCallum and Monday on "Giants and Dragons" held the attention of the children well. A prize was given to each child at the concert on 7th. The choir was packed, and many were unable to find seats. Ten was provided for the children, and a later supper for all (about 160) was provided by the ladies.

Fitzroy.—On May 6 the J.C.E. held their anniversary. Bro. Arnold being the speaker. During the week they gave a concert, at which enjoyable items were rendered, and prizes distributed. Bro. H. Swain addressed the gathering on May 13 (Mothers' Day). Bro. Sandell preached. After Bro. Buttcher's address at night, a young lady confessed Christ. All the members who were sick are improving.

Collingwood.—The members are busy with a scheme to build up the church. On Sunday the Bible School welcomed more new scholars. The Phi Beta Pi club held a mothers' night during the week, when some 50 persons spent an enjoyable evening. The Kappas had a busy time

initiating 12 new members. The members of church and friends held a banquet on Saturday night, 54 being present; this was in aid of the new hall toward the building fund.

Bruswick.—May 13 Bro. A. McNelly welcomed in four on immersion and a sister, Mrs. C. Scott, who had been isolated in the country. Bro. Cecil Watson, of Moreland, gave an informative address on "Lessons from a Conversion." The offering for Bible School departed was \$137.50. At night Bro. McNelly preached "Christ, I must I do to be saved?" Three decided for the Saviour. A collection for a case of distress brought £55.3. Three candidates were baptised.

Kyneton.—Special services for Children's Day, May 6, were successful, attendance at night being a record since opening of building. A young lady was baptised. A largely-attended social, under auspices of Mutual Improvement Society, was held on May 12. W. Bartlett, of the College, exhorted the church on Sunday, 13th, and during the day five were received into fellowship, including one from the Baptists at Bendigo. C. Felton and L. Stirling were recently added to the board of officers.

Geelong.—Special Bible meetings last Sunday in the morning (Bro. Conbridge exhorted) visitors included Bro. and Sister Edwards, from S.A. The evening meeting was in recognition of Mothers' Day. Bro. Conbridge gave an address worthy of the occasion, the building being filled almost to capacity. To-day (Thursday) the ladies' guild are holding a session in behalf of the Children's Hospital, with a talk by the secretary, Mr. H. Barrett, on the work and needs of that institution.

Warragul.—Special services were held on May 13 (Mothers' Day). W. Gale, H.M. organiser, gave an instructive address in the morning on "Seeking the Best." Bro. Gale met the teachers of the school and Bible Class. A tea was held after the school session, 100 were present, after which he spoke words of encouragement and advice. A mothers' service was held in the evening, when 52 were present. The service was greatly helped by the presence of three members from Moreland church, who aided assisted with musical items.

Gaikleik.—The young people's club and friends were treated to an enjoyable and helpful entertainment by Mr. F. Milroy Moore (Band of Hope Union) on 20th ult. Mothers' Day was celebrated on May 6. Afternoon and evening meetings were held; splendid attendance at the latter; special singing by the scholars, and fine addresses by Bro. Mudge. Last Sunday in the absence of Bro. Mudge at Swan Hill, Bro. Bay Skinner gave the address, and Bro. H. Hartman, of the Bradford S. C. gave the address, giving an impressive gospel message.

South Blewmond.—Since the tent mission the church has made steady progress. Attendance at the Lord's table has been greater, and gospel services are better attended. On May 6 and 10 the church anniversary was celebrated. On Sunday P. T. Saunders gave the address. At night G. Jackel preached, when over 100 were present. The concert on Thursday was a great success. South Yarra, Hawthorn and Middle Park members gave fine items. A. Anderson gave an enjoyable talk on Chinese customs. A number stayed to supper.

Carlton (Lygon-st.).—Two splendid addresses were delivered on Sunday, May 6, the speakers being A. B. Main, M.A. in the morning, and A. G. Saunders, B.A., at night, whose subject was "The Establishment of the Church." On May 13, Mothers' Day, each one entering the building was presented with a white flower. In the morning P. T. Saunders spoke at both services. In the evening his subject was "Christ Living in Me"; evening service "Lifting Power." Miss Edna Bagley sang "Love's Blessing" and "My Mother's Bible." Appropriate pieces were also sung by the choir.

Yarrawonga.—The second anniversary of Mulwa Bible School was held, the tea taking place on May 7. 150 people were present, including

brethren and friends from Wanganatta and Corowa, also Bro. T. Bagger who, after the tea, addressed the meeting. Visitors were welcomed by Bro. Pratt, Arthur Smith, F. Gowper, and J. Houghton, and responses were made by Bro. Jackel, Wanganatta, E. B. Corowa, and Nicholson, Mulka. Bro. and Sister Pratt sang a duet. Bro. Pratt visited the school on Sunday and distributed the prizes. A number of visitors from Corowa were present last Lord's day at the worship service, and after Bible School three young folk were baptised.

Colony.—Addresses have been given by Bro. Withers, Ladbrook, Robinson and Fortune. In the annual church business meeting, the following officers were elected: Deacons, Bro. Withers, Lemux, W. Anderson, Crossfield, Hammon, Moody and Kenley; secretary and treasurer, W. J. Kenley; auditors, F. E. Withers and W. Anderson; staff of Bible School, E. S. Crossfield; supt. of J.C.E., H. Hammon; organist, Miss L. McVey. Bro. and Sister A. Griffiths, two of the best workers, have been lost by removal. Six have been received by letter and by faith and baptism. At the conclusion of a Mothers' day service on Sunday four young people made the good confession. All departments are doing good work. The ministry of L. Beaumont is a splendid feature.

Newmarket.—On May 6 the Bible School anniversary was held in Kensington Town Hall. Speakers were J. E. Mulford, A. Anderson and G. T. Black, large meetings enjoyed the addresses, and the special singing led by C. Hall. The concert was held on May 8, and the tea meeting on the 10th. All services were successfully conducted. On Sunday, 13th, T. J. Warner exhorted on "Exalting the Cross." At 7 p.m. the young men's club known as the Triangle League conducted its first birthday rally in conjunction with Mothers' Day service. The founder and first president, Bro. Warner, presided over a well-attended meeting. Bro. Black gave the address, "The Game of Life." Solos were rendered by A. Stanford and T. J. Warner. The Triangle League has decided to form a chapter of the K.S.P., under the chaplaincy of Bro. Allen Stanford.

New South Wales.

Auburn.—Attendances and interest are well maintained. Sunday School anniversary services held recently were a great success. There were splendid meetings on Mothers' Day, Bro. H. M. Arrowsmith speaking at both services, evening subject being "Mothers and Jesus."

Broken Hill.—There was a splendid Anzac service on April 22. The choir did well. On May 6 Bro. E. Warren gave a good address on the Bradford S. C. This was a men's service with a male choir and splendid audience, several of the men taking active part in the conducting of the service. There were seven new scholars in the Bible School. Last month about three thousand Austral tracts were circulated.

Chatswood.—On morning of May 13, Bro. G. Saxby gave a thoughtful message to the church on "Examine Ourselves, Consider one Another." At night Bro. Cecil Graham gave his first impressive message on "Mother." Bro. Whelan's theme was "Back to the Faith of Our Mothers." The young men's choir helped in the service. Sabbath was Bro. Hilleot. There was a splendid congregation, extra seating being provided on the platform.

Hornsby.—Bro. H. C. Stitt commenced his ministry on May 6. He spoke in the morning on "The Witness of the Christian Church." The evening attendance was the best for some time. On 7th inst a farewell was tendered to Bro. Childs, and a welcome to Bro. Stitt. The president of the Conference, Bro. J. Chaplin, was chairman. Greetings were conveyed by Bro. W. B. Hall, E. Davis, and R. O. Sutton, sister churches, and other religious bodies. Bro. Childs was presented with a travelling bag and rug by Mr. Tewkesbury on behalf of the church. Bro. Stitt has made a good impression.

OBITUARY.

HORSEY.—A sister highly respected and much loved for her consistent life and good works in the person of Mrs. J. Horsey departed her home—call returning from church on evening of April 15. She was in her sixty-fourth year. With her husband she joined the church at North Sydney after being baptised by Bro. Thos. Hagley nearly 23 years ago. Together they have worked consistently for the advancement of God's cause. Our sister's work was mainly in connection with the Dorcas Class, of which she was secretary until just a few weeks prior to her death. To the husband, Bro. Josiah Horsey, and to the children, Bro. F. A. Horsey (secretary of North Sydney church), Mrs. Madral (wife of the assistant secretary), and Bro. J. Horsey (of Homebush), and to other sorrowful friends and relatives sincerest sympathy is extended. Bro. J. Whelan, of the Chatswood church, conducted the funeral services, assisted by Bro. R. O. Sutton, of North Sydney.—I.O.S.

HOWARD.—The church at West Ulverstone, Tasmania, mourns the passing of our aged Sister Catherine Howard on April 17. Bro. and Sister Howard were immersed by Bro. W. Moffat at Sheffield about fifty years ago. They were devoted pioneers in the cause of primitive Christianity on the north-west coast of Tasmania, and for the last few years were in membership at West Ulverstone. Our sister was a faithful Christian, and a devoted wife and mother. She loved the Saviour, the Bible, and the church. Our sympathies go out to our aged Bro. Howard and family in this hour of trial. The writer conducted services in the home and at the graveside.—W.H.S.

JOHNSON.—On April 20, at Toowoomba, our Sister Johnson was called to be forever with the Lord whom she loved so much. Our departed sister, who was 77 years of age, had been ailing for some weeks. Her husband, the late J. H. Johnson, who died 27 years ago, was a member of the church at Carrigan, Vic. He came to Queensland about 1876, and it was through his efforts that F. W. Troy, brother of our late Sister Johnson, was sent to establish a church on the lines of primitive Chris-

tianity in Queensland. This resulted in the arrival in 1882 of Bro. Stephen Check and the establishment of the cause here. In 1883 Sister Johnson became a member of the church of Christ, and from that time on has been one of its most faithful workers, striving always to help others, and to lead wandering ones to Jesus. Our sister was particularly interested in the young folk, and many can testify to her saintly influence upon them in their younger days. On April 22 Bro. Parsons paid a touching tribute to the saintly life of our departed sister. Two sons and a daughter survive her mother, one son, Alex., having been killed in the war.—S.D.

Australian Baptist Foreign Mission
BOOK DEPOT
 486 ALBERT-ST., EAST MELBOURNE, C2.

Bibles for all ages and all sights.
 New supplies of popular books. Every-body's reading them.
 "The Christ of the Indian Road," 3/6.
 "The Christ of the Round Table," 5/-.
 "The Impatience of a Parson," 4/6.

Sunday School Rewards. Gift Books for children. We select for country schools. Choice Missionary books. F. W. Boreham's Renowned Essays.

SEWING MACHINE SALE  **STAR BARGAINS** **CASH WITH ORDER**

66 SINGER, latest drophead, &c., was £21
 now £12/10/-

25 WERTHEIM, late high arm, now £5/10/-
 15 SINGERs, New Family, drawer, cover, &c., now £3/15/-

WARD BROS. Erral St., Nth. Melb. (F 2985)
 Chapel-st., Prahran (opp. Coliseum); Smith-st., Collingwood (opp Ackmen's) Sydney, Adelaide, Hobart.

SHOP BY MAIL - - SATISFACTION GUARANTEED
 SEND FOR CATALOGUE AND COMPARE PRICES



9ct. GOLD
15 JEWELS

The High Grade
15 Jewelled Lever, fitted to 9ct. Gold Fancy Case and with Strong Gold Expanding Bracelet.
3 Years Guarantee, £2 17/6 Others 4s, 2s are not satisfied we will return money in full.



Beautiful Quality Diamond Ring, 18ct. Gold and Pure Platinum. £8/10. Others, £10 to £40



4 Diamonds of Splendid Quality in 18ct. Gold and Pure Platinum. £8/10. Others £7/10/- to £25



9ct. GOLD
ROLEX

This Famous Rolex High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracelet, £4 10/6 with heavier bracelet, £5 5/- Others from 4s



4 Diamonds, Beautiful Quality set in 18ct. Gold and Pure Platinum. £15 Others £7/10/- to £40



3 Diamond Caravel Ring in 18ct. Gold and Pure Platinum. A Bargain - £10 Others £5 to £50

P. B. McMASTER
 TOWN HALL BUILDINGS, NORTH MELBOURNE, VIC.
 (3 Doors Fitz's) Est. 1858 PHONE F 3068

?

QUESTION:
 What is the great need of Churches of Christ to-day?

ANSWER:
 Workers to gather the Lord's Harvest.

QUESTION:
 Where can workers be trained for service?

ANSWER:
 At the College of the Bible, Glen Iris, Victoria.

QUESTION:
 Are there many in training now?

ANSWER:
 There are fifty-four students enrolled, of whom six are ladies.

QUESTION:
 Does the College pay? Has it justified its establishment?

ANSWER:
 A mighty chorus, appreciating the work of College graduates, rolls from every State, "YES." Two-thirds of our workers at home and abroad have been trained at Glen Iris.

QUESTION:
 How is the College maintained?

ANSWER:
 By voluntary contributions from churches and members; and nominal fees paid by students.

QUESTION:
 Is there any present need for contributions?

ANSWER:
 Yes. The general account is heavily overdrawn.

QUESTION:
 How can I help?

ANSWER:
 By sending a donation to the Organising Secretary.

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 Melbourne, S.E.C.

Ring up J 1441 EX.

and we will wait upon you for
Contribution and Instructions

LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

AUSTIN SHOES.

For Ladies and Gents Pumps, Wells, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.

Manufactured by
AUSTIN SHOES PTY. LTD.
310-322 Johnston-st., Abbotsford, Victoria.

See Back Page for Rates of Small Advs.



CURE-EM-QUICK
In Little Black Pillar
Only in all Confectioneries
Chemists & Grocers
Solely by
J. B. & Co. Ltd.
Melbourne

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. Bafe, L. Russell, F. S. Steer, J. Simson and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. B. 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 contribute.

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

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. B. Lyall, S. Price Weir and D. M. Wilson.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
J. E. ALLAN, Sec., 51 Watt-st., Box 1111.
Phone: Box 1111 452.

Book Specials

THE BANKRUPTCY OF RATIONALISM.

By T. H. Scambler, B.A., Dip.Ed.

Chapters on: The Needs of the Heart; The Demands of Reason; The Religious Needs of Man; The Basis of Character; The Miracles of Unbelief.

Brief Reply by J. S. Langley, Rationalist, and Rejoinder by T. H. Scambler.

Also "Is Christianity True?" Opening Speech by Mr. Scambler in Debate with Mr. Langley.

6d. per copy; posted, 7d.

Every preacher should have a few of these pamphlets by him. They will help the "honest doubter."

AUSTRAL PRINTING & PUBLISHING CO.

528, 530 Elizabeth-st., Melbourne.

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.

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 respectively solicited.

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

Phone: Canterbury 3487.

LEARN BY POST

(Pittman's Correspondence Course.)

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

Terms: £2/2- 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,
"Brentwood," Hampton-st., Hampton, Vic.
(Enclose 2d. Stamp for postage.)

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
EDWARD G. OWEN, Chemist and Druggist,
102 COLLINS ST., MELBOURNE.
PHONE 2087

VICTORIAN DEPT. OF SOCIAL SERVICE.

Office—49 Elizabeth-st. (2nd Floor).
Phone F 4592.

Benevolent Dept.—Church of Christ, Bury-st., Buryton. 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 Christians everywhere. Send contributions to the Secretary, Will H. Clay.
Help us to Help Others.

SOCIAL SERVICE DEPARTMENT OF NEW SOUTH WALES.

Room 405, Rawson Chambers, Rawson-pl., Sydney.

Employment Bureau.—If you can offer work or desire work, let us know at once.

Clothing and Poor Relief Dept.

Hours: 9 to 5 daily.

The wholehearted co-operation, financial and otherwise, of the brotherhood will be appreciated.
—W. J. Crossman, Organiser

VICTOR G. COOK

Registered Architect and Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE

Private Address:—92 Fernrose-st., Essendon

Architect for New Churches of Christ at Essendon and Thornbury.

ESTIMATES & SKETCH PLANS submitted on Request.

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. FITTMAN, Mgr.
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, Disengagement Notices, 2/- line versus
allowed in Deaths and Memorials. Coming
Evening, 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.SMALL ADVERTISEMENTS
Should be Accompanied by Payment.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.

PROPRIETORS—

Pauline Reliable Patterns Pty. Ltd.
195 SMITH ST., 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 LITTLE 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.**MOTZOS** UNLEAVENED BREAD
FOR THE LORD'S SUPPER
1/3 lb. Postage Extra.
Austral Co., 528, 530 Elizabeth-st., Melb.**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:
BOX HILL 558.No 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.
Headed everywhere are eager 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,
14 Peveler St., Canterbury.
Phone: Canty. 2040.HON. AUDITOR:
Mr. F. Hoake, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.HON. PHYSICIAN:
Dr. H. Selby Link,
Riversdale-rd., Camberwell.HON. CHEMIST:
Mr. Calbert, Surrey Hills.HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldg., 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.
Meadames G. A. Edwards, R. C.
Edwards, Misses Ah Landman,
Smidley, Quilliam.

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