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## Paganism in the Churches.

THE current number of "The Hibbert Journal" contains an interesting article by C. E. Lart on "Paganism in the Churches." The writer begins by referring to the low ebb of church-going to-day and the diminishing congregations of which we constantly hear. Recent statistics published in "The British Weekly" show that there has been in the last decade a continued loss of church attendants; so we cannot deny the initial assumption of the Hibbert contributor. While there are many exceptional cases, it has to be confessed that church-going is less popular than it was.

Our writer seeks for explanations, and thinks he has found at least one. "The reasons for what is called 'the church's failure,'" he says, "lie not in to-day or yesterday, but in many yesterdays, and have their roots in, and draw their substance from a mass of evils, which have accumulated in the nineteen centuries of church history." In other words, there has been and is too much paganism in the churches.

Without agreeing with all that the writer states (and we certainly dissent from some of his views), we may acknowledge with sadness the truth of much that he asserts. He thinks that "the beginning of the trouble lay in the adoption of Christianity by the State, in the reign of Constantine the Great, when the church had ceased to be the persecuted church of the Catacombs, and became the State Church, rich and endowed with temporal power; when the sacred College of the Priests, founded by Augustus, in his attempt to purify and restore the old religion of Latin Rome, became the Sacred College of the Roman Church, and the title of its Head—Pontifex Maximus—was transferred to the Bishop of Rome; when the statues of Jupiter and Apollo were reconsecrated to St. Peter and St. Paul, and the church took over so many of the rites and ceremonies of heathen cults, especially of those of its greatest rivals,"

In many respects the church made compromise with paganism. Just as heathen temples were taken over and consecrated to Christian use, so old rites and customs were transferred or transformed. Our author finds many lingering traces of the influence of sun-worship in so-called Christian practice. "St. Bridget's fire" in Ireland was one of such, continuing till 1220, when the Bishop of Kildare, struck by its pagan origin, ordered it to be discontinued. The reserving of the north side of graveyards for suicides, unbaptised children, gypsies, etc., is explained as a veiled cult of the sun.

### Priestcraft.

Our author has no doubt about the origin of the priestcraft which has been the bane of the church. "The heathen priest-hood was a sacrificial priesthood," he writes, "and claimed magical and supernatural powers—only one thing was needed to give the early church a lead which would bring it level with its rivals—to make its priesthood a sacrificial one; a priest-hood which had power to sacrifice its God afresh each day upon its altars, and turn the elements similar to those used in the Mithraic communion,

### FOR PEACE WE PRAY.

All-reconciling love Divine,  
Creation's pillar and its ground,  
Now may the nations own thy sign,  
And heart to heart be closely bound:  
Our Father God, for peace we pray;  
Give peace on earth in this our day.

O bring to nought the cruel pride,  
The selfish aims that athirst strive;  
And bid good-will flood with its tide  
The parted channels of man's life:  
Our Father God, for peace we pray;  
Give peace on earth, now and always.

Lord, make the troubled world hewal  
The hates that bring its children loss;  
And for our aching health unweal  
The lonely splendour of the Cross:  
Our Father God, in thy dear Son,  
Make us, make all the nations, one.

—Selected.

into God himself. Once convince an ignorant and superstitious people, just emerging from heathenism, that its priests have magical powers and can cast a man's soul into torment—that it holds the keys of death and of hell—and fetters are riveted on his soul, to the detriment of all true religion. The doctrine of transubstantiation gave the church its lead, but it has been the cause of more bloodshed through the centuries than the Great War. The State Church having outstripped its rivals, "the work of corruption went on apace."

### Other Romish adaptations.

Rome's cult of the Virgin Mary is shown to have had its roots in paganism. That it has derogated from the glory due to Christ no reasonable man can deny.

Another instance of pagan influence is indicated: "Charms, amulets, and relics formed no part of the armoury of Jesus and his apostles, but they soon found their way into the church, chiefly owing to the permeation of Christianity by the Gnostic heresies; and by martyr worship, which led to a flourishing trade in the fourth, fifth and succeeding centuries with Egypt, which supplied—*sab 1050*—abbeys and churches with relics taken from mummies."

Who can object to an author's statement that "a religious system which attaches an undue importance to conventions and symbols, or pays an abnormal reverence and worship to persons other than Jesus, is in danger of debasing him, even while professing to set him up?"

Nor can we withhold assent when the simplicity of Jesus and the first Christian leaders is contrasted with later ecclesiastical pretence and authority. "It is very hard for the ordinary man to think of Jesus as attired in a tiara or a mitre, like a Buddhist Lama; or dressed in a robe heavy with gold embroidery and costly lace, with alb and chasuble and gorgeous vestments; his train upheld by attendant acolytes, knocking with his crozier on the door of a cathedral, in

the presence of a select throng of county magnates and well-dressed people—but it is quite easy to think of prelates and spiritual peers and grandes of the church doing so, for it is, so to speak, part of the business—it is harder to imagine their wives and daughters calling on the wives of Non-conformist ministers, or inviting them to dinner—and it is hardest of all to think of Jesus—unorthodox and chosen Friend of publicans and sinners—not doing so himself."

#### Pagan living.

There is one form of paganism in the church, and that the worst of all, which is not dealt with in the Hibbert article. It is pagan living. The London "Times" had a sentence to the effect that "in large sections of the community professing itself Christian the standard of life is little more than pagan." In the apostolic church there were some whose lives dishonored Christ. Corrupt professors crept in who turned the grace of God into lasciviousness and thus denied in act the faith which they professed in words. The Apostle Paul bluntly said of some that their god was their belly—and that is paganism. We may make self the centre, worship at the shrine of Bacchus or Mammon or Mars—and so be pagan in outlook and idolatrous in practice. Christians are urged to beware of covetousness, "which is idolatry." It is possible for us to be theists in word and polytheists in practice. It is sadly possible for a believer to live "just as if Jesus had never lived, as if he had never died."

#### Back to the beginning.

To readers of the "Christian" who are familiar with a plea for a return to the simple faith and order of the New Testament, and who are wont to use the metaphor of the stream which is purer as we draw near its source, the closing words of the writer on "Paganism in the Churches" will be of more than ordinary interest.

"Never before," he writes, "has Jesus been so much sought after and inquired about; so much discussed, so much loved—but men, the world over, are not seeking him by the way of institutional religion, for Jesus does not dwell especially in cathedrals or churches or chapels; his chosen abode is in the souls of men. 'If any man love me, he will keep my words; and my Father will love him, and we will come to him, and make our abode with him.' Mankind at large, of whom the churches can count so few, is looking back with wistful eyes to the first half of the first century: not with the backward, regretful look of world-weary age which regards a lost youth which can never return again—but with the eager gaze of those who watch for the morning, and can already discern in the awakening East the first faint glow of rosy-fingered dawn—of those who, forgetting the things which are immediately behind, press forward to meet ever-oncoming Time, which

in its full cycle will bring back the youth of the world, and restore the golden age of purity and truth."

If this paragraph contains a reproach to the church, it also has in it a note of cheer.

## Keep the Tinder in Your Nature.

Such seems to be the meaning of the advice given by Dr. A. E. Garvie to a group of youth gathered in a meeting in London. As Dr. Garvie is quite well known by most Christian leaders in America this word will be read with interest—especially since its author is distinguished for his calm temper and his kindness of spirit. We are indebted to "The Christian World," London, for the following direct quotation from his speech:

"Don't let us lose our capacity for anger. There are those who morally and spiritually seem to be more like jelly-fish than human beings. It is a good thing to have the instinct of pugnacity—the power to be angry and to put up a fight. Let us hate the things that ought to be hated and continue to fight against the things that ought to be destroyed. There are some preachers who seem to have nothing but soothing syrup in stock. I heard of one member of a congregation who said, in commendation of her minister, that he was such a gentleman that he never said anything that would hurt or offend anybody. Then I plead guilty to being no gentleman! No; let us call evil, evil, and sin, sin. Intemperance means the ruin of the human soul, and the liquor traffic is the most damnable business in which human beings could engage.

It is plain from this that the anger Dr. Garvie has in mind is indignation against evil and a Christian who has lost that power is not like our Master. One who cannot fight for righteous causes has fallen from the faith.

Moral indignation, or wrath against evil,

It may hearten those who are content to give Jesus Christ the pre-eminence, and who make it the business of their lives to induce men to come and find their rest in him.

is a dangerous tool and it requires one skilled in the battles of the Christian life to use it without great harm to himself and danger to others; nevertheless one needs to develop this dangerous and terrible Christian virtue as well as others. If Christians really possessed it they would quickly sweep lawlessness with all its contingent evils out of the land and out of the church. It takes a brave man to deal with ills in the church, but can we not become Godlike and be a consuming fire?—"Christian Evangelist."

## Federal Conference,

October, 1928.

The next Federal Conference of Churches of Christ in Australia is planned for Adelaide in October, 1928. A large representation from each State is hoped for. The presence of Dr. Burnham, of U.S.A., is expected to help the conference much.

Intending delegates are allowed break-of-journey privileges with the concession ticket which holds good for one month. Brisbane and Sydney delegates must complete their forward or return journey in nine and six days respectively and can break their journey at the capitals and at Goulburn. Concession certificates are necessary, and can only be secured on direct application to the secretary, W. G. Graham, 9 Milton-ave., Fullarton Estate, S.A. To facilitate arrangements will all those intending to share the privileges and blessings of conference please communicate with the secretary at once?



View of Memorial Gardens, Adelaide, showing Cross of Sacrifice and St. Peter's Cathedral.

—Block by courtesy of S.A. Government Tourist Bureau

# An Unenviable Reputation.

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

"Cretans are always liars, evil beasts, idle gluttons."—Titus 1: 12.

This severe indictment by "a prophet of their own," which is quoted by the Apostle Paul, arouses curiosity. It may be a matter of surprise that a dignified apostle of Jesus Christ should pen such a judgment. Certainly there is that in it which demands some investigation. One recent commentator has written: "However such words may have befitted the pagan seer, it is not pleasant to regard them as taken up and endorsed by the great Christian apostle, who is thus made to stigmatise as liars, beasts and gluttons a whole people, among whom he had so successfully labored that several churches had been founded in a short time. They are strange words from a venerable Christian minister to a younger minister to whom he had entrusted the care of those very souls; and in any case are superfluous, as addressed to one who must have known the characteristics of the Cretans quite as well as the writer himself." Other writers consider Paul's utterance as "unapostolic tactlessness." These strictures, like the statement criticised, urge the Bible student to investigation.

As a starting point we may take the profane quotation itself, and trace it to its source. Who was the "prophet of their own"? In the sixth century B.C. Epimenides, a Cretan poet, prophet and philosopher, wrote a poem on "Oracles" in which was the line quoted by Paul. Various magic powers were assigned to this writer, and his reputation as a prophet led to the circulation of many strange legends concerning him. After his death, his name was greatly honored among the Cretans, so that they even sacrificed to him as a god. It is said that the particular lie Epimenides had in mind was the statement that the tomb of Zeus, the supreme god of the Greeks, was on the island of Crete! Callimachus, borrower of manuscripts in the famous library of Alexandria about 250 B.C., quoted the first part of the line in his "Hymn to Zeus":

"Cretans are always liars"; thy grave has been claimed by the Cretans,  
"Thou, O King immortal, who livest and retestest for ever."

There is abundant support for giving a bad name to the Cretans. Polybius, the Greek historian, who wrote a lengthy work on the period 220-146 B.C., described the inhabitants of the island thus: "The Cretans, on account of their innate avarice, live in a perpetual state of private quarrel and public feud and civil strife . . . and you will hardly find anywhere characters more envious and deceitful than those of the Cretans." Plutarch, speaking of the flight of Perseus, King of Macedonia, from L. Flaminus Paulus, says that "of the common soldiers there followed him only those from Crete, not out of any good-will, but be-

cause they were as constant to his riches as the bees to their hive." Indeed, so bad was the reputation of these islanders that a proverb, in an alliterative line, classifies them amongst the three very bad K's of antiquity:

Kretes, Kappadokai, Kilikes, tria kappa kakista.  
In Greek, the letter K is used as the initial letter of all such words as "Crete," there being no C in the language. To put the above line into modern form, we may write:

Cretans, Cappadocians, Cilicians, the three worst C's.

Other testimonies can be cited against the character of the Cretans. An epigram asks, as if demanding the impossible, "Who knows of a righteous Cretan?" and describes the race as always robbers and pirates, and unjust. As a climax to this unsavory array, let it be said that, just as a Greek verb

## A TORCHBEARER.

Oh, what a wonderful thing to be  
Bearing a torch that the world may see  
Just a bit plainer into the night,  
Because of my flaming, searching light.  
Bearing a torch! May I hold it high,  
Nearer and nearer to the sky,  
So that its glittering rays will fall  
On the path of travellers, great and small.  
Being a torchbearer, oh, I must  
Ever be faithful to my trust!  
Putting the darkness of night to rout,  
Watchful, alert, lest my light go out.

formed from the word Corinth meant "to act the wanton," so a word formed from Crete came to mean "to cheat" or "to lie."

Paul, then, used a quotation concerning the Cretans which must have been often on the lips of those who had dealings with them. But in what sense did he make use of the expression? Did he mean to imply, as his critics seem to have thought, that every person on the island was worthy of this damaging description? Surely not; else, where would be found those worthy to be ordained elders in every city? Much of the advice given by Paul to Titus receives point for us when we know of the general environment of these Christians, but the special application the apostle has in mind is to those Judaising teachers who everywhere hampered his work. These false teachers seem to have exercised their evil influence with peculiar power in Crete, and not a few were listening to Jewish "fables" rather than to sound doctrine. Amongst the Cretans, it was an easy matter for those seekers after "filthy lucre" to overthrow "whole houses" from the faith, for they had but to appeal to the very passions most common among the people of their race.

Hence, such outspokenness on the part of Paul is not a lowering of his dignity, or an example of "pastoral tactlessness," or an instance of superfluous abuse. Rather is it, as Dr. Horton says, "the privilege of an apostle who has felt the spirit of the Highest." If Paul could write to the Philippians concerning the same class; "Beware of the dogs, beware of the evil workers; beware of the concision" (Phil 3: 2), we need not be surprised that he used strong language when these false teachers were at work amongst a community such as that in Crete cities. He had the authority to praise or to blame, and he used it in the name of the Lord.

Perhaps it would be well for us to be reminded of the fact that the words of Epimenides did not give a complete picture of Cretan civilisation. He was speaking of his own time, and subsequent criticisms show that the evil name clung to the people, but in earlier times they had characteristics of a nobler type. Recently Crete has become a place of great interest, particularly to those concerned with the study of antiquities, through the efforts of archaeologists to unearth evidence of early civilisation in the Mediterranean. Not only has the famous palace of Cnossus been identified—in itself sufficient to show that on the island in early times a comparatively advanced civilisation existed—but it has now been proven that Crete was an important centre of the Mediterranean world in the pre-Homeric period. It was a land of flourishing communities, and a considerable sea-power. One scholar writes: "The remains of this period at Cnossus, Phæstus, Hagia Triada, and other lesser sites, mostly situated in East Crete, show us a luxurious, sport-loving people whose princes lived in elaborately decorated structures of stone, with well-developed systems of lighting, ventilation, drainage, and sanitation; while even the common folk had good stone houses. The dress of both men and women among the better class was full and rich. The precious metals were abundant; the arts of sculpture, painting and engraving were far advanced; and a system of writing in linear syllabic or alphabetic characters was perfected. The clay tablets, found in great numbers, prove that book-keeping was understood, and that a decimal system of reckoning was in use." Professor Bury says: "The Cretans hold a distinct place in the history of civilisation by inventing the first method of writing that was ever practised in Europe." Crete is thought to be the link between Egypt and Greece in the development of European civilisation, and this makes many scholars regard the island as of great importance.

It would seem, then, that in early times the Cretans were more than "idle gluttons," whatever other undesirable epithets they merited. But moral decay often sets in in the midst of material prosperity, and perhaps their degeneration is another occasion for the lament, "How are the mighty fallen!"

# Divine Ideals for the Church.

A. W. Connor.

Our task is primarily a spiritual one—to bring God as a living reality into our own lives, and into the lives of others. We may have plans, numbers, organisation, and abundance of machinery, but we will fail unless we are accomplishing this, and producing men of God, and churches which are spiritual power houses, where souls are charged with the spirit of love, sacrifice, and service.

Paul writes to Timothy that he may know "how men ought to behave themselves in the household of God, which is the church of the living God, the pillar and bulwark of the truth; and confessedly great is the mystery of godliness: he who was manifest in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." (1 Tim. 3: 14-16.) Here we have two of the greatest subjects presented. The mystery and majesty of the person of God's Son, Jesus Christ, and the related theme of the worship and witness of the church of Christ. Because it reveals to us who Christ is, it will help us to see what the church is.

It is first

## The Household of God.

This beautiful ideal is at once a challenge and an inspiration. The church is a holy temple "in whom we are built together for a habitation of God in the Spirit." The church is the body of Christ, "the fulness of him that filleth all in all." These conceptions are so vast that we stand before them more than half-afraid to take them in the fulness of their meaning. But here we have a closer, surmer, more personal note: "Strangers and foreigners as ye no longer, you share membership with the saints, you belong to God's own household." The church is the household of God, and must be the home of the devout. The task of the church in this age—an age which not without reason has been called "a lazy, pleasure-bent, super-syncretized age of south without inner restraint, and of elder people trying to keep up the mad attempt at appearances of up-to-dateness"—is to supply a moral tonic, and bear witness to the reality of God. That can only be if we remember our position as the household of God: where primacy of Christian character is understood, and the ethical imperative is heard and obeyed. It is Dr. John A. Hutton who, speaking of the church, says: "It is good to remind ourselves of the great end for which Christ's church exists—the end which is so great and so directly of her essence that if she misses it all other success is vain." What is that end? Do we not agree with him when he continues: "It is good for us to remember that God will judge us by the saints; it is good for us to be sure that what we are aiming at in all our ordinances and interests is that we ourselves may become simple and devout worshippers of the true and only God, people who want to know what Christ would have us do in the private business of our hearts, and in the region of our public responsibilities." Is that not the ideal that rises before us as we think of the church as the household of God? It is at once a heart-searching appeal to the individual member, and a call to the highest loyalty and holiest brotherhood. You may say that this is a religious commonplace. So be it, but I reply that it emphasises a clamant need in our church life to-day.

But let us go further. It is

## The Church of the Living God.

The phrase "the living God" suggests, I think, not God in His omnipotence, or in His creative work, but God in His redemptive work and redemptive relationships to man. The church in the New Testament is "the church of God." But

it is the redeeming God. "The church of God which he purchased with his own blood." The church then is the fellowship of the redeemed, the society of those who have faith in Christ as the revealer of God, and as the redeemer of men. We behold the God of love in the Man of Sorrows. The cardinal doctrines of the faith are the divinity of Christ and the saving power of His cross. "God was in Christ reconciling the world unto himself." "In His sign conquer"—whatever be the truth of its origin—is the motto for the church to-day. The centrality of the cross must never be overlooked. The energising, vitalising power in the church's life lies in the truth of the Son of God giving his life a ransom for many. There can be no obscuring of this truth at the hiding of a false liberalism without the loss of power.

## A HAPPY LIFE.

How happy is he born and taught

That seareth not another's will;

Whose armor is his honest thought!

And simple truth his utmost skill!

Whose passions not his masters are,

Whose soul is still prepared for death,

Not tied unto the world with care,

Of public fame, or private breath;

Who envies none that chance doth raise

Or vice, who never understood

How deepest wounds are given by praise;

Nor rules of state, but rules of good;

Who hath his life from rumors freed,

Whose conscience is his strong retreat;

Whose state can neither flatterers feed,

Nor ruin make accusers great;

Who God doth love and early pray

More of his grace than gifts to lend;

And entertains the harmless day

With a well-chosen book or friend;

—This man is freed from servile bands

Of hope to rise, or fear to fall;

Lord of himself, though not of lands

And having nothing, yet hath all.

—Sir Henry Wotton.

By divine appointment there is a laide, central in the worship of the household of God. This laide, whatever else it is or does, is a memorial of the cross, and proclaims Christ's self-giving for men. "It is the revelation of Christ's gospel, witnessing from his own lips of his grace, his work, and his atoning sacrifice. He himself thus fixed his own view of his whole significance Godwards and manwards by this rite. My body given for you." "My blood of the new covenant shed for many for the remission of sins."

I am pleading for no repetition of time-worn phrases nor for a self-proclaimed "fundamentalism" that is often just "creed" written large, but for a recognition and insistence upon that which is truly fundamental in our faith, that a gospel without a divine Christ and an atoning cross is powerless to meet the world's need, and is verily "another gospel that is not another." "The preacher of to-day must hold by the central being of our Lord's atoning cross. Instead of being obsessed by the modern mind let him be obsessed by the message of Calvary." "The message of God's redeeming and reconciling love in Christ removes languor and coldness, and men are still searched and subdued by the words that

are spirit and life, still broken and remade by the cross of Christ."

The place we have given to the Lord's supper, not as an addendum to a worship service but as the central feature of the weekly worship on the Lord's day, has been a great blessing to us here.

It has helped to keep before us that the church is not only the home of the devout but the fellowship of the redeemed. Such a conviction of the church has far-reaching implications. As to our message, it reaches us—should— from "dainty platitudes and pious platitudes," and leads us direct to the heart of the evangel. It reminds us—how easy to forget!—that the church is not an end in itself. It exists that it may minister Christ to man. Its highest function as the household of God is worship offered in the name of Christ. Its supreme purpose as the church of the living God is that it may bear witness to the redeeming power of Christ. "Ye shall be my witnesses." For that she was equipped at Pentecost, for that the Spirit of God still abides in her. It is not exactly what Paul means when he continues his statement, and states that the church is

## The Pillar and Bulwark of the Truth.

This Scripture has light not only on the duty of the church as a witness, but also upon the primal elements in that witness. If we ask, What truth? we are not left in doubt. It is the truth that entered in Christ, he who was "manifest in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." The great elements in the church's witness grew out of the historic facts celebrated in this ancient confessional hymn—the incarnation, the atonement, and the ever-living Christ. The vital centre is the living Christ through faith in whose name forgiveness and reconciliation are proclaimed.

The meaning of these facts takes us out into the depths. They surely mean that at the heart of all things there is a divine redemptive love, that upon the brow of Christ are the crowns of sovereignty and sufficiency, that in him all man's needs are met. The ministry of the church is to be a prophetic one. She is to speak for God, not simply through church machinery. Here is surely an exalted ideal of the ministry of the word. I have emphasised the place and power of worship with the table of redemption at its centre. But the church has a desk as well, and upon that desk a book. I demur to the idea that worship ends when preaching begins. Preaching may minister to worship of a high character. God is no sphinx deity who meets our worship in silence. Nay; he has a word for his waiting children who have gathered around him and are saying "Our Father." He has a word for our perplexities, our doubts, our sorrows, our temptations. The ministry through which this is given needs exalting, and a higher word than "exhortation" is needed to describe it, or if it does describe it, what would we describe it as? I recall a sermon preached at many spiritual weaklings. A word from James Black may be recalled which will be remembered in the temptations, the aches, and blighting memories, the successes and failures of men. In view of this he thinks some of our "smart and flashy sermons are as thoughtlessly cruel as they are an impertinence."

If we keep close to the heart of our message—Christ crucified for our sins, raised, reigning, living, and coming again—we will not miss the mark by much. Another thing in our witness needs to be stressed. God's method has ever been that of incarnation and personality. His chosen medium for the communication of truth "God sent forth his Son," and the Son declared, "I am among you as he that serveth." He introduced and made glorious the order of the lowly and lowly.

When he in turn would give to the world the message of reconciliation he came in flesh saying, "The Father hath sent me even so send I you." Not by truth formulated and proclaimed but by

truth incarnated would he do his work. Into the world of darkness he came, saying, "I am the light," and into the same world he thrusts his followers, saying, "Ye are the light of the world." Into the corruption and death of the world he bids his followers go, saying, "Ye are the salt of the earth." So the church is not only to be the witness to historic truth, but because of her diviner life, a channel of living energy flowing into the life of the world. This quality is seen in the early church, and it was this that made her testimony so altogether convincing. The life of the church is the greater part of her witness. We speak of our work as that of a witness, and that it is, if anything; let it be that which shall restore that life witness, ours is still an unfinished task.

The same principle applies to our message on Christian unity. To realise what was in the mind of the Lord when he prayed that they all might be one; to grasp Paul's great message on the church as one living body, animated by one spirit, is a greater task than we have often thought. How to find room for that liberty which we feel was the heritage of the New Testament church, and yet realise a oneness that is so real as to be seen and felt, is a profound question. Our witness has been a plea for a return to the simplicities and loyalties of the New Testament. My message is that the message in words needs to be reinforced by the manifestation of the spirit of unity in our own congregational and corporate life. It is easier to chart the N.T. church as to its creed, its ordinances and government than it is to "keep the unity of the spirit in the bonds of peace." Not the least important matter that challenges us to-day is that we keep and foster the spirit of unity among ourselves. Those who espouse such a noble cause as ours must possess and manifest the spirit of forbearance, love, gentleness enjoined in Eph. 4: 1-3. These virtues need to be assimilated if we would plead successfully for the ideal set out in verses 4 to 6 with its stress on the "one Lord, one faith, one baptism." That spirit is the beautiful road to Christian unity, for such unity can only be based upon genuine and profound Christian consecration at the end of the commandment is love out of a pure heart.

I think that these are all challenging ideals for the hour. To make the church more truly the household of God, the home of the desouled, where we are growing into true Christlike character and where personal religion counts for most. To make the church more truly the fellowship of the redeemed when the compelling power of the cross is felt, and its challenge to love, to loyalty, to service, and sacrifice is responded to. To make her more truly the pillar and bulwark of the truth. So solving the problem of the challenge of the hour. The challenge of the local church that it may rise to its high vocation and live above the petty, the false, and worldly. The challenge of our brotherhood interests to make them efficient instruments for the advancement of the kingdom of God. The challenge of an unrighteous social and industrial order that we should intensify all our moral problems. The challenge of a narrow nationalism that for petty pride or gain would nurture jealousies that would plunge the world anew into war. The challenge of the new day that we feel sure is going to dawn on the nation.

I come at last back to the individual responsibility in the matter. It is in all our large organisations the strength and power of local faith, and worship, and service. "If I be lifted up, I will draw all men unto me." Lifted up first of all, and once for all, on the cross, yet more lifted up once again in the life, the love, the testimony of the church. Again we say the church is not an end. It exists to bear witness of him who is himself the first and the last, and the living one—the author of its faith, the director of its mission, the substance of its life.

## Religious Notes and News.

### A VENERABLE BISHOP.

Bishop Langley, formerly Anglican bishop of Melbourne, Victoria, celebrated his ninety-second birthday on Thursday last. When at Bendigo, the bishop exerted a wide and gracious influence and was much loved by his people.

### STILL THE BEST SELLER.

The following letter published in the Melbourne "Argus" explains itself.

Sir,—A cable message, headed "Abridged Bible," this morning states that Sir Arthur Quiller-Couch says that "At present the Bible is repellent as a book, owing to the system of double columns."

"People no longer buy it and read it." Although the Bible is perhaps not published so attractively as other books, it is far from repellent. Comparison is sometimes made between the styles in which a novel and a Bible are produced, but the publisher of Bibles has peculiar difficulties to face, both in printing and binding. The average novel consists of from 60,000 (or less) to 100,000 words. In a Bible there are more than 770,000 words. In publishing a Bible we are therefore faced with the problem of getting ten times as many words as are found in a novel into a volume which must not be larger, but generally smaller, than a novel. As regards the statement that "People no longer buy it and read it," let the following facts speak for themselves; the figures given are for 1926, as those for 1927 are not yet available. The total circulation of the Scriptures was 10,129,087 copies, of which 1,648,500 were in English. As it is one of the fundamental principles of the British and Foreign Bible Society to sell the Scriptures, although at much less than cost price, we can claim that the Bible is still "the best seller." Years, etc., Ernest J. Goshell, General Secretary, British and Foreign Bible Society (Victoria).

### MORE SAINTS THAN EVER.

Dr. Rufus Jones, the Quaker scholar, has been declaring his belief that there are more saints in the world to-day than in any other century in its history, and there are more happy Christian homes than ever before. Of the modern church, he said: "With all its brightened antiquities, its stock of shopworn and secondhand goods, and its large proportion of timorous members and leaders, the church nevertheless is the most august and spiritually effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force."

### NEED FOR PRAYER.

At the conference of the Congregational Union of Victoria held in Melbourne last week, a morning session was devoted to a discussion on "The Prayer Life of the Church." The subject was introduced by Mr. F. A. Forward, who said that if the Congregational church was to be progressive it would have to be a praying church. He thought it would have to be a praying people. He knew that they prayed privately, but they did not pray sufficiently as a church. The prayer life of the church and the prayer life of the individual were two different things. Prayer made us more deeply conscious of God; prayer brought us into sympathy with the mind of God; prayer surrendered us to the energy of God, and prayer worked upon the will of God.

Mr. A. E. Gifford said that one should get a new conception of the universe and a new conception of prayer. It was essential that Christians should examine their own prayers and resolutely refuse to ask for things that they

did not passionately want. He thought that there was an inclination to too much vocal prayer. Expressions that had become a cant should not be used.

### WAR SPIRIT REMAINS.

"Among the many activities of the League of Nations," said Lord Thomson, at Glasgow, reports the "Daily Herald," "none in my view is more important than that of shedding light upon and exposing the fundamental cause of war."

"I submit that this fundamental cause is what, for want of a better term, I will call the 'war spirit.'"

"In spite of terrible, and recent, lessons this spirit still exists. It is not active yet; but in the minds of many men and women it takes the form of gloomy resignation to war."

"By all means," he went on, "let us rid ourselves as far as possible of the intolerable burden of inflated and exaggerated armaments, but do not let us cheat ourselves into believing that with disarmament, or the limitation of armaments, we shall secure permanent peace while the 'war spirit' remains."

### CHANGED HIS MIND.

Years ago, says the "Presbyterian," one of our greatest preachers attended City Temple at the exciting hour when B. J. Campbell was attracting the throngs by the proclamation of his "New Theology." His attention was arrested by the text from Paul, when in his opening sentence Dr. Campbell said that "Jesus had suffered at the hands of Paul as by no other man."

Not long since this same minister was in England again, and went to hear that same persuasive and eloquent voice where he is now preaching in the historic Robertson pulpit at Eastbourne. When the asetic face appeared above the pulpit the changed humble messenger announced the same text he had used years before in City Temple, and said:

"Since I used this text years ago I have decided that Paul knew more about Jesus than I do."

### FOR IMPURE THOUGHTS.

"Those asked for advice on this problem will be glad of the following:—

"What is the cure for impure thoughts?" asks Leslie D. Weatherhead, in the "Methodist Recorder." "Let me give the following prescription, partly based on a conversation with a great master of the spiritual life.

"As soon as the thought presents itself to the mind, change your occupation immediately. It is no good stalling where you are and trying to think of something else or trying to fight it with your will. If you are in bed at night, get up and do something, spartan though this may seem. Cut your finger-nails, brush your hair, write a letter or read a book that really holds your attention. If you are in bed in the morning when the temptation assails you, get up and have a bath.

"It would be sufficient to break the curse of evil thoughts for thousands of men and women if they would carry out one maxim of the words, 'Get up when you wake.' If you are inactive in a chair when the thoughts come, get up and go for a walk. Do anything, so long as you change your occupation. This will draw the energy of the mind away from its tendency to make phantasies and to make you dwell on them."

## The Home Circle.

Conducted by J. C. F. PITTMAN O.B.E.

### THE BLUE APRON.

It tells a tale of beds to make,  
And pies to bake, and mats to shake;  
Of China rare to wash with care,  
Her blue check apron hanging there.

In this brave armor, day by day,  
She fights the fray, and keeps at bay  
Her hated foes of sordid dust  
And smears and stain and moth and rust.

And all her fond housewifely cares,  
Her thrills and fears, this comrade shares;  
Ablets and adds each charming plan  
To cheer a hungry homing man.

Ah, Nell! although with dainty grace  
In silk and lace you take your place,  
For me, the heart of home, my dear,  
Is your blue apron hanging there.

—Gertrude M. Fowell.

### MY DEATHBED.

There are two things that I do not want to bother me in my last hour. The one is my worldly affairs. I want all these affairs so plain and disengaged that the most ignorant administrator could see what was right at a glance. The other thing I do not want to be bothered about in my last hour is the safety of my soul. God forbid that I should crowd into the last feeble, languishing, delirious hour questions momentous enough to swamp an archangel!—*He Will Take Care.*

### ON THE IMPOSSIBLE.

We see things looming in the mist of the future and say: "Impossible to be done." We see the same things clear cut in the past and say: "How simple!"

In 1819 David Livingstone caught the first glimpse of Lake Nyasa. At that time a boy was born in Bhynde, Aberdeenshire, named Alexander Mackay, who has become a legend. Another, born in Buloga, Uganda, was named Kagwa, and is now in London.

On November 6, 1879, these two boys met. Mackay, white, delicate, was a pioneer missionary. Kagwa, a black giant, was a chiefs man to King Mtesa. And they met in a land of barbarism, witchcraft, sorcery, black magic, polygamy, slavery, treachery, ignorance and unspeakable cruelty.

Mackay, single-handed, attempted the impossible—to redeem a land three and a half times the size of Scotland.

And Kagwa, now Sir Apolo Kagwa, is the Christian Prime Minister of an enlightened, prosperous British-African nation. Abraham Lincoln passed from Log Cabin to White House. Kagwa has passed from Mud Hut to Whitehall.

It took Mackay two-and-a-half years of crowded adventure and peril to go from Southampton to Uganda. Sir Apolo Kagwa has come from Uganda to Southampton in three weeks without a thrill. Mackay entered Uganda through fever-infested swamps and savage-infested forests. Sir Apolo Kagwa came from Uganda to the coast by motor-car over tar-sprayed roads. Kagwa called Mackay "A great Spirit" when he made wheels. Sir Apolo Kagwa now discusses problems of railways and aeroplanes.

Through laborious years the Aberdonian refused to write the tongue of the Baganda. Sir Apolo Kagwa dictates despatches in English to a stenographer. It took two years for a message to reach Mackay. It takes one or two seconds to reach Kagwa.

Within the span of this man's life barbarism

has yielded to citizenship, slavery to freedom, anarchy to order, war to peace, tribal enmity to national consciousness, poverty to comfort, savagery to enlightenment, cruelty to kindness, fear to faith, hate to love.

Mackay, dead fifty years ago, lies in Usambiro, driven out of Uganda by the contemporaries of Kagwa; and Kagwa, Sir Knight, discusses problems of Statesmanship with the Prime Minister of Great Britain.—Selected.

### "STEER STRAIGHT."

Some men were out for a sail, when a mist came on, and everything grew dim. It thickened into a fog, and soon nothing could be seen but the edge of the water against the boat. "I'd give five pounds to know where we are," said one of the men. Suddenly a far-off sound was heard. It was the custom in that fishing village, when the fathers and sons were out in their boats and a fog came on for the women and children to gather on the shore and sing high and clear. They were doing it now. "Steer for the vessels," said the owner of the boat to the man at the rudder. He did so, and they were saved.

Some years ago a fisherman was out in a fog all by himself. He was in danger of running upon rocks, and began to think that he must be lost. At length he heard the cry of a small voice. He thought he knew it and listened again. Then he heard clear, "Steer straight for me, father." It was the voice of his little daughter. He called, and she replied again and again, "Steer straight." He passed the rocks, he stepped on the shore, and caught her in his arms. His little daughter had saved him.

Some months after he lost her. It was dark in life now, but after a time he remembered what she had said, "Steer straight for me, father." She was safe on the heavenly shore. How was he to join her there? Then he heard another voice in his heart cry, "Steer for Jesus Christ! Steer for Jesus Christ!" He did it.—From "The Quiver."

### NEVER HIS FAULT.

A man who had several times sought the help of his minister to secure employment was lounging near a railway station as the preacher was hurrying to catch a train.

"Because me, sir," said the unemployed in a trembling voice.

"So you are out of work again," said the minister severely. "It seems to me that you get tired of a new employer very quickly."

"Don't misrepresent me, sir," pleaded the man. "It can never be truthfully said that I get tired first."

### DISGRACEFUL.

Captain (to man at the wheel): "Another point a-port, quartermaster." Look passenger: "Good gracious! That's the second point of port the captain's called for within a few minutes! How these captains do drink!"

### IF.

"It is extraordinary that Mrs. Jenks can never see any faults in her children," observed Mrs. Smith.

"What's never can," remarked her husband.

"What an absurd idea, James! So like a man, I'm sure I should see faults in our children at once—if I had any."

## The Family Altar.

—J. C. F. F.—

Monday.

These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come.—John 17: 1.

"A few hours before his death, John Knox said to his wife: 'Go where I east my first anchor and she read the 17th of John's Evangel.'"—Reading—John 17.

Tuesday.

Jesus oft-times resorted thither with his disciples.—John 18: 15.

"Every Christian should have some place—be it a grove, a room, or a garden—where he may be alone, and offer his devotions to God. We are not told much of the private habits of Jesus, but we are permitted to know so much of him as to be assured that he was accustomed to seek for a place of retirement; and during the great feasts of the Jews, the Mount of Olives was the place which he chose."—Reading—John 18: 1-18.

Wednesday.

My kingdom is not of this world.—John 18: 36. It is entirely different to earthly kingdoms. It would be well if all who endeavor to comprehend or expound to others the glories of Christ's kingdom, whether pertaining to the present or future, to eliminate all ideas of worldly pomp or grandeur, for it is "not of this world."—Reading—John 18: 19-40.

Thursday.

It is finished.—John 19: 30. Tennyson said: "The most pathetic utterance in all history is that of Christ on the cross. 'It is finished,' after that passionate cry, 'My God, my God, why hast thou forsaken me?' 'Nevertheless,' adds the poet's biographer, 'he also recognised the note of triumph in 'It is finished.' 'I am always amazed when I read the New Testament at the splendor of Christ's purity and holiness and at his infinite pity.'"—Reading—John 19.

Friday.

Teach thither thy hand, and put it into my side; and be not faithless, but believing.—John 20: 27.

"All things in Nature," wrote Dora Greenwell, "as well as all things in grace, point to a Redeemer. Nature struggles but cannot speak; she remains in bondage with her children, dumb like them and beautiful. Humanity has found a voice, but where, save for Christ, would she find an answer? She has showed him of her wound, her grievous, incurable hurt, and how has he consoled her? Even by showing her his side.—Teach thither thy hand and thrust it into my side."—Reading—John 20.

Saturday.

He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John 21: 17.

"Peter made those humble protestations of love and separation for his three denials, and our Lord did not say, 'You have denied me thrice and are not worthy to feed my sheep,' but 'Feed my sheep.' For Peter loved much, having been pardoned much."—Reading—John 21.

Sunday.

These all with one accord continued steadfastly in prayer.—Acts 1: 14.

"The basis of the accordance was their common faith in Christ. It is the only basis of unity for the church still. One in Christ. Therefore because ours."—Reading—Acts 1.



## Foreign Missions.

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

### FOREIGN MISSION LORDS' DAY.

JULY 1, 1928.

Will our readers help us to make June a month of prayer, self-denial and preparation for a generous offering on July 1?

### THINGS TO BE DONE.

In committee meetings we often use the Latin word "agenda," which means "Things to be done." We purpose suggesting an agenda to our readers for each week, May 31 to July 1.

### AGENDA, MAY 31 TO JUNE 6.

**Thursday, May 31.**—Procure a box or tin in which you can put, if possible, each day some money for the Foreign Mission offering on July 1.

**Friday, June 1.**—Pray for our Indian missionaries: Mary Thompson; Vera Blake; H. H. Coventry, wife and children; Margaret, Vera and Muriel; Elsie Caldwell; Henry Watson, wife and children; Nancy, Florence and Henry; Florence Cameron; T. Scott, wife and son; Edgar; Dr. G. H. and Jessie Oldfield; Andy and Nellie Hughes; Edna Kewser; G. P. Pittman and wife. Pray for the girls and boys of our Indian Children's Homes. Pray for all Indian co-workers and Christians. Pray for the blankets, and the 150,000 hearthens of our Baranati section of our Australian Mission district given us to evangelise. Put something in your offering box.

**Saturday, June 2.**—Pray for our China missionaries: A. Anderson, wife and children; Gwen, Ray and Pearl; Dr. Killmer, wife and children; Neville and Bruce; H. Clark, wife and little daughter, Dorothy. Pray for the church and school at Huelliehow who are "holding the fort" during the missionaries' enforced absence. Put something in your self-denial box.

**Lord's Day, June 3.**—Remember our missionaries of all fields while at the Lord's table. They will remember and pray for us as they sit around the table of the Lord and remember Jesus. Give to the preacher for the evening service your favorite missionary hymn. He might have it sung. If a teacher in the Sunday School speak to the children about our missionaries, and the Foreign Mission Lord's Day, July 1. If a scholar tell the teacher you are saving up for the Foreign Mission offering, July 1. At the evening gospel service think of the heathen countries where our missionaries are preaching the gospel. Do not forget your self-denial box.

**Monday, June 4.**—Pray for W. M. Cameron and wife, and the church at Kwen Ming-ard, Shanghai, and its large school of boys and girls. Pray for the mission in the Chinese district at Lin Ping-ard. Pray for the co-workers and native Christians, and the multitude in Shanghai who are not in church school or mission. The church in Shanghai will remember Foreign Mission Lord's day, and take an offering for our world mission "Concerning the collection" for missions, do not then forget.

**Tuesday, June 5.**—Pray for E. Marckis, wife and little boy, Melville. For the churches on Oha, Pentecost and Maewa, with their one thousand members. Pray for the native teachers and evangelists, whose ambition is to be "strong for God." Pray for the heathen of these three Islands, concerning whom the native Christians are so anxious, and for whose salvation they work and pray. Remember your self-denial box.

**Wednesday, June 6.**—Pray for Chin Lik Fung, our Chinese evangelist in Australia. For Au Kwong Hon, missionary in Hong Kong, and his medical helper, Dr. Jau Hawk. For Kwan

Young Man, the missionary of our Australian Chinese churches, in Canton Province, China. Pray for our Chinese churches in Melbourne, Adelaide, Sydney and Perth, and for the Chinese in Australia that they may be brought to know Jesus as their Saviour. Pray for the Foreign Mission Board, and State Foreign Mission committees, faithful men and women who give their time and thought and labor to the cause of Foreign Missions. Pray for God's blessing to rest upon the money that you are saving as an offering for him on July 1.

### PREPARATIONS.

The South Australian F.M. Committee resolved at their last meeting to assemble three-quarters of an hour before the usual time for prayer for God's help in preparing for the July offering. Dr. G. T. Walden will visit two or three churches in Victoria during the latter part of May, and then come to South Australia for a month's itinerant. Dr. Ray Killmer is visiting Tunby Bay, West Coast district. At the end of May he will visit Victoria and spend a month itinerant among the Victorian churches.

### THE DEMANDS OF THE WORK.

The demands of our Foreign Mission work are greater than ever. We hope that this coming July offering will be characterised by large gifts from those who can make them. This is not the day of small offerings from those who can make large ones. There is a feeling on the part of some that the Foreign Mission Board will require less money this year, on account of the coming home of our missionaries from West China. Will members please understand that the work is still going on in Huelliehow? The boys' school is open, and the evangelist is preaching the gospel. The coming home of our missionaries, in one case about four years before the time, and in another case about two years, has thrown upon this year all the travelling expenses that would not have occurred for two and four years hence. Although the Board has paid no salary to Bro. Clark since September, and none to Bro. Anderson since February, we have not felt any relief up to the present on account of the other expenses not anticipated at the beginning of the year.

The second financial difficulty is the fact that our State committees have not all been able to keep up their budget amounts. At the end of February there was a shortage of £1,200. We are looking to the July offering to make good this amount. Another difficulty is the tremendous unemployment at the present in Australia. Many of our members who regularly give to the Foreign Mission Day offering we are sure will be unable to help as they have done in former years. We suggest it would be a gracious way of bearing one another's burdens for those who are still in employment to increase their contributions by 10 to 25 per cent, and in this way take the places in the offering of the hundreds of our members who are unemployed. We know that all over Australia, even those employed have had heavy increases in their various taxes, and are feeling the pinch, but that is not so great a burden as the absence of the weekly wage through the bread-winners being unemployed. We ask the help of our brethren in this time of great financial difficulty. The cry of the mission stations is for expansion, and to all these demands the Board has to write denials. Let us begin now as the apostle suggested to the Corinthian brethren, "Let each one of you lay by him in store as he may prosper," so that when July 1 arrives we shall have an offering to present, the result of many weeks of possibly self-denial to lay by in store.

THEATRE SERVICES EVERY SUNDAY EVENING.

## REGENT THEATRE GARDINER

Ralph Gebbie, Preacher.

Will H. Clay, Leader of Song.

### BIRTH.

ANDREWS.—On 15th inst., at Sister Witney's, Warracknabeal, to Mr. and Mrs. G. J. Andrews—a son (Gordon William). Both well.

### MARRIAGE.

MOHRISON—HOWD.—On April 28, 1928, at Dawson-st., Ballarat, by Mr. G. T. Fitzgerald, Olive M., eldest daughter of Mr. and Mrs. E. P. Howd, of Patchesville, to Joe, son of Mrs. and the late Mr. J. D. Morrison, of 508 Urquhart-st., Ballarat. Present address, 317 Drummond-st., South, Ballarat.

### IN MEMORIAM.

CALDWELL.—In loving memory of dear mother, who passed away on May 22, 1927, at 121 Forrest-st., Bendigo, Vic. "Best after waitress."  
—Inserted by M. E. and T. G. Mason, Long Plains, S.A.

SEARLE.—In loving memory of our dear mother, who fell asleep in Jesus on May 28, 1927. God touched her and she slept.  
"And I heard a voice from heaven saying, write. Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, for their works follow with them."  
—Inserted by her loving son and daughter-in-law, Jack and Myrtle, Brim, Vic.

TAYLOR.—In loving memory of our dear daughter and sister, Adela, who passed away on May 21, 1925, at Brisbane.  
—Inserted by her mother, father, sisters and brothers.

### COMING EVENTS.

JUNE 3.—Glenferrie Home-coming, celebrating the fifty-fifth anniversary of the church. Former members cordially invited.—H. E. Tucker, Sec.

JUNE 3 and 4.—Balwyn. Meetings concerning the Coming of Christ. Sunday, June 3, 11 a.m. Dr. J. J. Ritten; 7 p.m., Dr. F. J. Wilken, M.A. (of Baptist College). Monday, June 4, 11 a.m. J. E. Shipway (chairman); speaker, A. D. Shaw (Auburn); 2:30 p.m., Dr. J. J. Ritten (chairman); speakers, W. G. Pope (Yarrhoun) and A. E. Hingsworth; 7:30 p.m., E. Lee Nell (chairman); speakers, Dr. D. S. McGold and S. Beckingham (of Epwsey). Leader of song, W. H. Clay. All welcome.—Tea provided.

JUNE 3, 10 and 12.—Northcote Bible School, 25th Anniversary. Sunday, 3rd, 11 a.m. & 6 p.m.; 5 p.m., H. B. Robbins; 7 p.m., A. E. Hingsworth. June 10, 11 a.m., Dr. W. A. Kemp; 3 p.m., "Little Miss Kookaburra," of 310, 7 p.m., A. E. Hingsworth. Special singing by scholars: leader, Hoss Pearl. Wednesday, 10th, 8 p.m., demonstration and distribution of prizes.

JUNE 10.—North Melbourne Bible School Anniversary Services, 3 p.m. and 7 p.m.—Tea provided at nominal charge for visitors. June 12, Demonstration and Presentation of Prizes. Special singing by scholars led by Mr. W. Easton. All welcome.

### KNITTING.

Miss Alice Alhaby, "Knitting Specialist," late of Capitol House, Swanston-st., Melb., wishes to notify that she has resumed business at her private residence, "Carlton," Antilles-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 381.

## Here and There.

In last week's issue a report from Port Fairy appeared under the heading of Warrnambool. That was our mistake.

We learn with regret that Bro. L. A. Paternoster, preacher of Enmore church, N.S.W., is unwell, and has to take a rest in the country.

We learn that Bro. F. Carter, M.A., L.L.B., who recently returned home from America, has accepted an engagement with the church at Sabaco, W.A.

The Victorian Women's Executive will meet on Friday, June 1, at 2.30 prompt. Devotions led by Miss Foreman. Speaker, Mrs. H. A. G. Clark. All sisters cordially invited.

The mission at Semaphore, S.A., closed last Sunday with a total of 92 decisions for Christ. There were glorious meetings, and one confessed Christ. The thankoffering was over £45; expenses, £25.

More than half of the Protestant Christians in Ceylon are in the Sunday School. There are approximately 76,000 in the Protestant churches in Ceylon, and the Sunday School enrolment is 40,166 in the 808 schools, which have 2,851 officers and teachers.

The following message reached us on Monday by telegraph:—"Harris-Elliott-Stewart mission Mile End, wonderful services yesterday; fifteen hundred heard 'Christian Unity,' Star Theatre; fifteen decisions; total, sixty-five; offering local distress, twenty-six pounds. -Ewers."

The Jaekel-Elliott mission at Burnley, Vic., during its first week experienced much blessing. After an instructive address on Sunday night, on the plan of salvation, there were four decisions. Interest is increasing, and many questions are being answered. On Monday evening there was one confession, making a total of 15 to date.

In this issue we print the presidential address of "Bible Ideals for the Church" delivered by Mr. A. W. Connor at our Victorian Conference. The article on "Christ's Challenge to the Churches" which appeared in last week's issue contained the substance of the sermon delivered by Mr. A. L. Hadden, M.A., at the New Zealand Conference.

Enmore Church of Christ, N.S.W., has sent £52 to the College of the Bible, Glen Iris, as a gift for the furnishing of a room for use of students. Bro. L. A. Paternoster initiated the movement to collect the money, of which rather more than half was raised by the Endeavour Society. This generous gift is highly appreciated by the Board of Management.

The official opening of the first session of the church and Bible School at Mount Albert, Vic., was favored with glorious weather and a good attendance on Saturday, May 19. Appointed addresses were given by the Mayor of Canterbury, Cr. J. D. Howie, J.P., Mr. Greenwood, M.L.A., Mr. L. Gole and Mr. A. W. Connor. At the 1.30 morning services the preachers were P. L. Saunders, morning; Harold B. Hopkins, afternoon and evening. The messages from these brethren were of the highest order and inspirational. There was one confession. The "dedication vows" were rendered beautifully by the preacher and congregation. Mr. P. Whittington's solos were much appreciated. The support from sister churches was a great help. We hope soon to print a photo, and give further particulars of this new church building.

Nine hundred people attended the service in Regent Theatre, Gardiner, Vic., last Sunday night, when an Empire Service was arranged. The Mayor and Councillors of Malvern City were present. Mr. Ralph Geddie delivered a much-appreciated address on "Christian Citizenship."

Two fine solos by Mr. Ben Moy Ling made a great appeal to the audience, and the community singing led by Mr. W. H. Clay was also much enjoyed. Those interested were asked to adjourn after the theatre service to the chapel to witness the baptism of a young lady. The interest of the people was proven by the fact that the building was filled, at least four-fifths of the company being strangers. Numerous expressions of appreciation regarding the value of the special services are being received. Gardiner church feels abundantly repaid for the effort.

Under the heading of "Another Australian Visitor" the British "Christian Advocate" of March 30 printed the following:—"I have had a letter this week from Mr. Joshua Mortimer, of Victoria, Australia, who, with his wife, were due to sail on Wednesday for a visit to the old country. Mr. and Mrs. Mortimer left this country for New Zealand in 1905, and in the meantime have spent some ten years in Kenya Colony. Amongst the latest of commendatory letters which Mr. Mortimer sends me is one of particular interest. It is from the church at Parkdale, with which he labored for a spell last year, and is signed 'L. O. Collyer.' The signatory is a son of our venerable brother, Mr. H. J. Collyer, of Tunbridge Wells, and his initials strike a familiar note. As a matter of fact he was named after the late Lauchlin Oliver—affectionately known as 'L. O.' to the whole brotherhood—for so many years the editor of this journal."

In last issue we referred to the illness of Bro. J. G. Barrett, but reported that he was progressing favorably after an operation in a special private hospital. We regret that the progress was not maintained, and that on Saturday last he passed away. Our brother had lived a full and useful life. He was a faithful Christian who filled many positions of trust and in them all sought to live according to the Spirit of Christ. For a number of years, Bro. Barrett was a member of the Victorian Legislative Assembly. Later he was one of the original Victorian members in the first Commonwealth Parliament. Throughout his career, Mr. Barrett was interested in social welfare, and particularly in the prohibition movement. For a quarter of a century he took a prominent part in seeking reform. He was the highly esteemed superintendent of the Vigilance Department of the Victorian Prohibition League, for which he rendered excellent service. As a member of our Victorian Conference Temperance and Social Service Committees our brother also did fine work and earned the appreciation and esteem of his colleagues. The mortal remains of our brother were laid to rest in Fawcett Cemetery on Monday afternoon. Widespread sympathy is extended to the sorrowing family.

The following is from "Cheltenham Church Circulars, Vic.":—"Forty years as church secretary! Such is the splendid record of Bro. R. W. Tuck, who has just re-elected at the recent annual meeting to the office to which he has devoted himself with conversated ability for the past forty years. Bro. Tuck was born at Cheltenham on October 21, 1860. He became a Christian on December 13, 1878, during the first ministry of the late G. B. Moseley. In addition to his great work as church secretary, he was for many years secretary of Sunday School, and later, became Sunday School superintendent, from which he retired a few years ago after a very serious illness. He seems to have quite recovered from that illness and hopes to be able to spend many more years in the service of Christ and the church. Mrs. Tuck's father, the late Mr. W. H. Huse, was one of the pioneers of the church.

Mrs. Tuck was church organist for 14 years and retired from that office to become a member of the choir, and has only recently found it necessary to relinquish her position there. Very few, if any, of our churches have as many members of long standing as we have in the church at Cheltenham. We are indeed fortunate in their presence, and are grateful for their help."

### NEW CHAPEL AT NORTH SYDNEY.

At North Sydney on Saturday, May 19, the new brick chapel was opened and dedicated. Bro. Sutton presided. Prayer was offered by Bro. Hagger, after which Bro. Gumpke, Conference President, officially opened the main doors. A little child led the company into the handsome vestibule, and the building was soon filled beyond its seating capacity. The dedicatory prayer was offered by Bro. G. Pretwell and Evslyn Teramin, of the Salvation Army, read the Scriptures. Mr. A. A. Marks, M.L.A., and Alderman Forsyth, Deputy Mayor of North Sydney, also spoke. Bro. Bush made an eloquent appeal for financial help, and cash and promises amounted to over £240. Many individual gifts have been made of articles and service, not the least being the services of Bro. E. A. Jones, one of our own members, who erected the building without profit, and Bro. Stanley H. Morris, of City Temple, who prepared the design and supervised the work in an honorary capacity.

At night Bro. Horsey presided, and Bro. Tingate led the singing. Bro. H. G. Harward was a welcome visitor, and pleased all with his address on "The Pioneers of the Restoration Movement," in the absence through illness of Bro. Paternoster.

Bro. Whelan also stirred the meeting with his message on "The Challenge of Today." To mark the completion of 21 years' service as treasurer, a handsomely bound and inscribed Bible was presented to Bro. W. C. J. Brydon, who suitably responded.

Vocal Items were given by Sister F. Horsey, N.S. quartet party, Miss Blanch Hall, and Mr. Reg. Hayward.

The morning service on 20th was attended by over 100. Bro. Sutton presided and in the absence of Bro. Webber, through the illness of Sister Webber, Bro. Laroche very acceptably exhorted. Four were received by letter. At the afternoon session Bro. Bennett, of Mosman, helped greatly by his address on "Conquering the Unconquerable." The scholars have so far contributed over £6 towards the new organ fund. At the gospel service the building was again filled when Bro. Hagger spoke on "Do We need a New Message?" At the close one scholar decided for Christ, and a sister made a re-consecration vow. A lad was immersed, who had previously decided for the Master. There is also some of the North Sydney alternates were also present.

The new building is of brick of imposing design. The main vestibule 7 feet wide leads to the chapel 15x33 ft. Behind this is the old building which will now be used for kindergarten department. The main school has a fine upstairs room 35x29 ft. with Bible Class, and two smaller rooms flanking the vestibule. The baptistry is open and glazed with white tiles and surmounted with a nickel railing. Seating is comfortable, and lighting is very restful, being supplied by three pairs of 12-inch oil balls of ribbed design. Every effort has been made to reduce expense, and members have reason to be proud of a building worth at least £2,000.

### WANTED.

Church of Christ, Maryborough, Queensland, wants an energetic evangelist, and visitor. State salary and expenses required to A. J. Payne, Footscray-st., Maryborough, Queensland.

The Footscray church invites applications from brethren willing to take up the work as evangelist. Apply A. J. Tomkins, 125 Essex-st., West Footscray, W.12.

# Impressions of "Jerusalem, 1928."

Mr. C. O. Leelan, Australian Delegate.

The wonder of this assembly grows upon one continuously. When the lesson was being read on Sunday morning about devout men out of every nation under heaven . . . Parthians, Medes and Elamites, and all the rest of them, one wondered if ever on the face of the earth, there had been such an assemblage as this at which we are gathered.

You sit where you choose at meal time, and here on one side is someone from Algeria, and on the other a man from Brazil, next to him is a "national" from Syria, while opposite there sits the Bishop of Salisbury in muffin. Next to him is an African youth from Uganda, then another from Mexico, then a Slavene, then a German professor, a Baron from the Netherlands, a sheik from Egypt, and, further on, an American's speech betrays his nationality.

Now the more one experiences this, and meditates upon it, the more one is impressed with the universality of the gospel of Christ, which has brought all these men and women together in this holy mountain where the feet of Jesus once trod. At the same time, on one's reflection of over 200 of all nations and kindreds and peoples and tongues standing or sitting on the spot from which the best view of Jerusalem can be obtained, and listening to the story told by the Bishop of Jerusalem (Anglican), filled one anew with assurance of the ultimate and complete triumph of the gospel of Christ. The next impression stamped on one's mind is the vast amount of hard brain work that has been put into preparation for this conference. We are housed in the beautiful Ger-

man sanatorium, with its big tower, one of the landmarks of the environs of Jerusalem. The housing and boarding problem meant hard work. This work was further revealed by the number of pamphlets, evidencing the toil of specialists all over the world, which were printed for our use. It was now our turn to do some hard brain work.

And the next impression is that of a concentration of spiritual force. We were driving through Galilee last week and our Arab driver who knew no English put a cigarette into his mouth and then made frantic signs that he needed a box of matches so that he might enjoy his smoke. We could not oblige him. But he pointed to our field glasses and we understood what he meant. Encraving one of the lenses, we concentrated the rays of the sun on to the end of his cigarette and his face was soon beaming with satisfaction as he sucked in the comforting fumes.

The burning heat of the devotion, the heightened appeals for a whole-hearted surrender of our wills to Jesus Christ, the solemn vows which are being made on the Mount of Olives by disciples of Jesus from fifty different nations; all this concentration of spiritual force focussed here is going to burn its way into the problems and difficulties which confront the Church of Christ, both at home and abroad.

Even if there were no resolutions or findings of the conference, may we not expect that there will flow out from Olivet new fountains of spiritual life into the desert places of our corporate and individual lives?

## Fight for Prohibition in New South Wales.

The N.S.W. Churches of Christ Temperance and Social Questions Committee has adopted the following proposals as the contribution of the Associated Churches of Christ in the forthcoming fight for prohibition on Saturday, Sept. 1, 1928.

### 1. Spiritual.

1. That definite prayer be continually made in all churches for victory.
2. That all churches be requested to conduct at least one special prayer meeting per month (1st September, and where no speaker is available, members of this committee will conduct same if required).
3. That an inspirational meeting be held in a definite centre or centres towards the close of the campaign.
4. That all speakers be asked kindly to give an address on the subject, "The Christian's Attitude Towards Prohibition."
5. That the Bible School superintendents and teachers be asked to bring before the scholars the question of prohibition.

### 2. Publicity.

1. That all speaking brethren on plan be requested kindly to give addresses on prohibition at regular periods during the next four months.
2. That literature be supplied for speakers, such literature to include up-to-date facts, etc.
3. That copies of "Grit" and the "Liberator" be posted to each speaker.
1. That speaking brethren be urged to link up with local committees.
3. That churches be invited to loan preachers (subject to their consent) to the Alliance in order to give addresses if called upon.
6. That every church definitely link up with the local committee.

7. That every church be informed of the policy of this committee.

### 3. Finance.

1. It was resolved that in view of the great need of money for the fight, we ask the churches to take up a special temperance offering on the first Lord's day in June, and that opportunity be also given for an evening offering on that day.
2. That special contributions be sought towards this fighting fund.

### 4. Women's Societies.

1. That the sisters of the churches be asked to fall into line and assist in every possible way, particularly through the local committees.

### 5. Band of Hope.

1. That the Band of Hope be requested to arrange a children's demonstration.

### 6. Social Service Organizer.

1. It was resolved that in view of the urgency of the call, that this committee loan Bro. W. J. Crossman, to the Alliance, for a definite period, when the Alliance had set forth a definite plan of campaign work required, this committee to pay salary and Alliance other expenses.

K. A. Mackenzie, Chairman.  
W. J. Crossman, Org. Secty.



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**OBITUARY.**

**BATTY.**—On May 2 the home-call came suddenly to Sister Mrs. Elizabeth Batty, of Preston Vic., at the mature age of 78 years. She was born at Geelong, but while residing at Bel Bet in 1907 she confessed her faith in the Lord, and was baptised by Bro. A. W. Jinks at Mureyborough. Coming to Melbourne, her membership was transferred to Guresst, Fitzroy, until in 1920 she moved to Preston, where she linked on to the local church. On Wednesday afternoon she was sitting cheerfully at home and did not complain ill about sunset. Though medical aid was immediately called, the Lord took her peacefully just a few hours later. Her beautiful character, with its bright, kindly nature will long be cherished as a sacred memory by her family and her many friends. Seven sons and five daughters comprised her family, some of them being well known in the churches at Preston, Thornbury and Red Cliffs. All of these, together with her eighteen grandchildren and six great grandchildren, remain to sorrow at the loss of their loved one, who was laid to rest at Fawkner on May 4, the service in the house and at the grave being conducted by Bro. H. Swain and the writer. The loving sympathy of the church is extended to all of the members of the family in their deep sorrow.—A.J.F.

**COCHAUD.**—On April 19 Sister Mrs. Cochaud, of Ringwood church, Vic., fell asleep in Jesus after a short and painful illness. Our sister for 25 years had been a worker in the churches at South Melbourne, Albert Park, Carlton, and Ringwood. At Ringwood Sister Cochaud had rendered faithful service as organist and also in connection with the ladies' sewing class. On April 21 her body was laid to rest at Box Hill. Bro. L. Smith conducted the service at the house, and Bro. English conducted the service at the grave. On April 29 an in memoriam service was held. Bro. L. Smith and Bro. English both made feeling reference to the passing away of our sister. Great sympathy is felt for Bro. Cochaud and other relatives.—G. H. Gemmens.

**DALE.**—On April 26 our highly respected and much loved Bro. Dale was called to rest. Our brother was born in Yorkshire, and arrived in Australia in 1882 first settling in Adelaide. Our late Bro. Colbourne was preaching in the Unley Town Hall, and Bro. Dale there confessed Christ and was baptised at Grote-st. Our cause was then established in Unley, and Bro. Dale took his part in the building of the chapel. He was elected an officer and also taught in the Bible School, Bro. J. E. Thomas being one of his pupils. In 1885 he moved with his family to Melbourne, and linked up with the church at North Melbourne, where he served as deacon, singer and Bible School teacher. As elder he cultured himself to all, young and old, by his life of consecration. Many lives have been influenced by his work, so that "he is dead but yet speaketh." His remains were laid to rest in

(Continued on page 331.)

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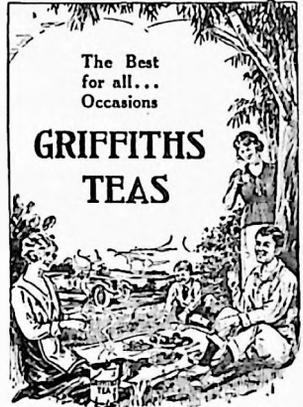
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## News of the Churches.

### Queensland.

**Bundaberg.**—There were great meetings on May 12. 152 broke bread. Two additions.

**Maryborough.**—The Bible School picnic on May 10 was largely attended. On May 12 36 members broke bread in the morning, 81 were present at Bible School, and 60 at gospel meeting. Bro. Alan Prier, B.A., spoke on "A Mother's Love." The officers break bread in the home of the aged Bro. Nagel on Sunday afternoons.

**Brisbane.** Mothers' Day was observed on May 12. Bro. Mothers exhorted very acceptably on "Mary, the Mother of Jesus." At night Bro. Bassard preached; subject, "Obeying Christ." The choir rendered an anthem, and Mrs. Moore and Bro. S. Suchting, a duet. Two young women were baptised. The Bible School held a successful picnic at Indooroopilly on May 7.

**Annerley.**—May 13 was a notable day; Mothers' Day was celebrated. A sunrise prayer service was held at 6 a.m. The meeting for breaking of bread was well attended. Bro. Young exhorted. Bro. Higgin, of Sunningbank, was received into fellowship. The chapel was crowded at gospel meeting, which was preceded by an open-air service. Some of the mothers sang an appropriate hymn. Bro. Wyeth and Bagley assisted with a duet. Bro. Young preached on "The Uncrowned Queen." Eight adults (5 young men and 3 women) confessed Christ.

**Ipwich.**—A gathering of members to welcome the recent converts was held on May 8, and was an immense success. The following Sunday night 11 of the 12 who came forward a week previous at the concluding service of the soul-winning campaign were baptised, and the remaining one was immersed on Sunday night, May 13. At night Bro. D. Beckett delivered a searching address on "Mothers." Three confessions were made. A special mothers' afternoon was held by the kindergarten. 40 scholars and 40 mothers were present. The superintendent addressed the remainder of the Sunday School on mother.

### Western Australia.

**Northam.**—On Mothers' Day, May 14, Bro. Luckingham spoke at both services. A sister was baptised at the conclusion of the gospel service, at which the seating accommodation was taxed to the utmost.

**Busselton.**—82 broke bread on morning of May 12. Bro. Hill, from Victoria Park, gave a fine address. In the evening Bro. Harkness preached. The young people's clubs are arranging helpful programmes. The Yappas are running an efficiency campaign amongst members.

**Spharwa.** The church is experiencing a time of rich blessing. Bro. L. Peacock, late evangelist of Busselton, is speaking at all evening services while he is without an evangelist. During the next month there have been two additions by faith and baptism. The church now awaits the arrival of the new evangelist early in June.

**Maylands.**—A splendid programme was given by the Bible School on Mothers' Day to a large audience. At night the members of the Phi Beta Psi sang two choruses, and the young men, Bro. Wilcox, Bible School superintendent, conducted the service. The women's guild entertained a number of the mothers at tea. The guild has decided to be responsible for seven shares in the building fund. Bro. and Sister Wakefield are having a much needed rest at Kalbarndra.

**Fremantle.**—Excellent meetings continue at all services. Average number breaking bread was 129, with an average of 106 at the gospel services. On April 25, 105 were present at an Aztec memorial service. On Mothers' Day

there was a crowded gospel service, the Phi Beta Psi and young men rendering two suitable musical pieces. On May 15 the young women entertained the mothers of the church at a successful social. The Sunday School is busy preparing for anniversary services. The average attendance for past month has been 188, the church having 200 present on April 29. The junior boys' club raised over £11 by a sale of gifts on May 5 for orphan work in India.

### Tasmania.

**Launceston.**—Meetings are keeping up well, although the church is without an evangelist. The church is grateful to the church at Invermay for the splendid services of Bro. Waterman, J. Hodgson, and E. A. Stevens, who have nobly assisted in preaching. All auxiliaries are in good working order. The girls of the church formed a club for mutual improvement and fellowship. The Ladies' Guild is organising a sale of work. Mrs. Biley and Bro. Geo. Dowdie are laid aside in the hospital. Bro. H. G. Heavly has left on a six months' trip to England. The C.E. Society took part in the recent Tasmanian Convention, and organised successfully a welcome tea to all Endeavourers.

### South Australia.

**Crystal Brook.**—One confession is reported. Bro. Howes gave two fine addresses on April 22. Several members have left—Sister C. Bird to Cowell Hospital; Bro. and Sister Pearce to Adelaide. A farewell social was tendered to the latter on May 10. Bro. Bridgman spoke very acceptably at both services on May 13.

**Bahklava.**—Splendid meetings and good interest. The visit of Mrs. H. J. Barford, of Bolivia, Sth. America, was much appreciated. The C.E. Society is doing the work, and every few weeks invites visiting speakers from the city. The young people recently entertained the mothers of the church, and made a presentation to each mother present.

**Snowtown.**—The brethren have been delighted with visits from Bro. Williams, Whiting, Ball, Tuck and Manning, from Bahklava, and Bro. Peuce and Garland, from Wallaroo. The Northern churches are endeavoring to arrange a car-load of visitors for each Sunday morning. Meetings are encouraging. The church has decided to purchase a block of land in the township.

**Beulah.**—Bible School anniversary services and distribution of rewards took place in the Institute on Sunday, May 12. Attendances were good at all services, which were conducted by Bro. W. Graham, of Fullarton. Miss B. Richards presided at the organ, and special singing was rendered by the Bible School. The scholars presented the superintendent, Bro. J. Harkness, with a Bible dictionary as a mark of esteem.

**Queenstown.**—On May 20, Fathers' Day was observed. At 11 a.m. two young ladies were immersed, and later received into fellowship. Bro. Brooker exhorted the church. At the evening service Bro. Brooker spoke on "A Father's Difficulty." There was a young people's choir, and about 50 young men and ladies were on the platform. On Thursday, 17th, a "bright hour" meeting was held, and Dr. Kihlner addressed the women.

**Nallaworth.**—A farewell and presentation was made to Miss Lambert, who is taking up studies at Glen Iris. Splendid anniversary services were held on May 6 and 13. Record attendance at morning service. The speakers in the afternoon were H. H. Lamphire and W. A. Russell. The preacher has fully recovered, and is preaching with his usual vigor. Mr. Ferriman, Mr. New, and Mr. Wilson are thanked for taking gospel services during Bro. Raymond's

absence. At the business meeting on May 16 the church decided to become self-sustaining. Bro. Shill, Whalland and Pucker were elected deacons; secretary, Bro. H. B. Henderson; treasurer, Bro. R. L. Packer.

### Victoria.

**Benalla.**—Meetings are well attended. The Sunday School is under the leadership of Bro. Jackel.

**Warragulita.**—Meetings are keeping up. Bro. Hirschgen gave a splendid address at Sunday night's gospel service, on "The History of Our Movement."

**Mildura.**—May 20 was observed as Fathers' Day, with special addresses by Bro. Mudford and three male solos. Three have lately been added by letter. The ladies held a successful At Home on May 16.

**North Williamstown.**—Bro. A. H. Pratt has been laid aside with a severe attack of laryngitis, but is now progressing favorably. Helpful addresses by Messrs. Jones, Burns, F. T. Saunders and H. Watson have been appreciated.

**Warrambona.**—Meetings are continuing fine work. Attendances have remained good. Many visitors have attended during the past few weeks. Bro. W. Gale and T. H. Scambler discussed future plans at a church meeting on May 14.

**Windora.**—Very fine meetings were held on May 20. The singing under the leadership of Bro. Barber was inspiring. At the close of the service, after a powerful message from S. H. Mudge, three young women took their stand for Christ.

**Kanva.**—The visit of J. C. Pittman was greatly appreciated, as were his messages. On Lord's day, May 13, a young man made the good confession. Bro. Methven has commenced a series of chart sermons. The Mission land is doing a splendid work.

**Thornton.**—Good meetings on May 20. In the morning two whose letters were received from the church at Wangga, N.S.W., were welcomed. 40 at school. At the close of the gospel meeting one lady confessed the Saviour. Children's demonstration on Thursday, 17th, was a great success.

**Cheltenham.**—Sunday's meetings were large and inspiring. The church with others took part in a great Sent demonstration in the afternoon outside the Soldiers' Hall. Bro. D. W. Wakeley preached well at the evening service on "The Church of the First Century." Many visiting strangers present.

**Box Hill.**—One received into fellowship, two baptisms, and two more confessions on Sunday. The kindergarten department observed Mothers' Day. Their new room was full, over 80 present. The church auxiliaries are continuing efforts for Social Service week. A car-load of groceries, etc., is expected; the fruit will offering so far amounts to £2/10/-.

**Brighton.**—Services on May 13 were large, both in the morning and evening. 115 were present in the morning, and at night a fine congregation. The C.E. helped in a Mothers' Day service. The girls presented each mother with a spray of wild flowers, and the eldest mother with a beautiful shower bouquet. Two splendid Endeavour Societies were started last month, and give great promise.

**Brunswick.**—On May 20 Bro. A. McNelly preached, and referred to the death of Bro. J. G. Barrett, the father of Sister Mrs. W. B. Aukin. Two new members were welcomed on immersion—Bro. F. H. Kinswood. Visitors included Mrs. H. G. Payne, from Alton. Bro. D. Gibbs exhorted on "Christ our Refuge." Some members are ill. At night Bro. A. Harvey led a song service and sang a solo. Bro. McNelly preached on "The King of Kings." Three decisions for Jesus. The C.E. McNelly baptised four candidates. The C.E. Society with the local Congregational Society paid a visit to the Homopropital Hospital on May 19, and cheered the patients with hymns, etc.

**North Melbourne.**—Last Lord's day Bro. Fitzgerald (Fairfield) gave the church an eloquent address at the second coming. In the afternoon, at the quarterly meeting of the Sunday School, the treasurer reported a good credit balance. Scholars have increased. All regret the death of Bro. J. G. Harrett, an old member of the church at North Melbourne.

**Hampden.**—In the absence of Bro. Arnold in South Australia, Bro. Gray spoke at the mid-week service last week. News of the death of Bro. F. Marriott, an esteemed church officer, and chaplain of the K.S.P. club, was received with deep regret. On Sunday 17, T. Pittman spoke morning and evening, and sympathetic reference was made to the church's loss.

**Duncastr.**—Large congregations attend both services. Bro. Hargreaves speaking. Bro. Bev. Emms, at the invitation of the young people's club, gave a talk on his travels abroad, which was much appreciated. On Mothers' Day the anthem by the choir, a solo by Mrs. Miller, and Bro. Hargreaves' splendid address made the service impressive and enjoyable. The Bible School continues to have a large attendance. Scholars are preparing for examination.

**Pyramid Hill.**—The annual social of the church was held on May 14, when a presentation was made to Bro. H. G. Cameron on the eve of his departure to labor with the church at Boort. A welcome was extended to Bro. T. Westwood, who will assist fortightly in the work at Pyramid Hill. Meetings on Sunday, 20th, were up to average. Bro. Westwood was the speaker for the day. Bro. Lloyd and the young son of Bro. Swallow are making good progress in Bendigo Hospital.

**Geelong.**—On 13th inst Mothers' Day services were held. Bro. Stuart Stevens giving special messages. The organ and choir stalls have been moved to a position near the pulpit. This has improved the appearance of the building. The marriage of Bro. Harold McGregor to Sister Eva Anderson was celebrated on Saturday evening last. Bro. Stevens officiating. Audiences last Lord's day were fairly large. Bro. Stevens exhorted. At the gospel service he spoke on "Immortality."

**Malvern-Caulfield.**—On May 13 the installation of officers of the local K.S.P. and P.B.P. took place during the evening service. Members of the two clubs are prominent in all church activities. The following Wednesday Mrs. Watson spoke to the ladies in the afternoon. At the evening prayer meeting Bro. Watson gave a highly interesting address on India. Last Lord's day Bro. A. G. Saunders, B.A., spoke impressively in the morning. At night Bro. Anderson was the speaker.

**Last Row.**—On May 20 the church celebrated its 40th anniversary. The morning meeting was the largest yet held. A. H. Mann gave the exhortation. Grand meeting at night; building filled.

**Solihull.**—Sister Johnson's mid-week service was much enjoyed. Bro. Youens gave a splendid message. On May 21 members spent a very happy evening with past and present members. New line items were renewed, and supper was after renovations. A reading-desk has been added.

**Footscray.**—Splendid meetings were held last Sunday, Bro. E. Carter preaching. At the close of the evening service, at which Bro. Burnam, Thomson and Storey took part with Bro. Carter, one young brother was baptised, and one young man came forward. Two young people also pledged their lives to mission work. The clubs, young men and young ladies, held an annual social on Saturday night, when over 80 were present, and spent an enjoyable time. A gymnasium club in connection with the church has been started under the leadership of Bro. Geo. H. Simpson. Bro. Carter leaves for W.A. after next Sunday. At a social the K.S.P. and P.B.P. clubs made presentations to Bro. W. Lambert and Sister Jessie Buckley, who are shortly to be married.

**Moreland.**—The Bible School anniversary was brought to a close with a demonstration. The chapel was packed, and fine talent was shown by all who took part. Presentations were made to Bro. A. E. Harber, Sister Miss Buchanan, Sister Lila Kelly, Joyce Webb and Mel Kingshot. "The Interpretations of Jesus" was Bro. J. E. Shipway's subject on Sunday morning. There were four decisions at night. Bro. Webb speaking to the church's deep sympathy goes out to the son and daughter of the late Bro. Harrett, who was one of Moreland's early members.

**Swan Hill.**—Much blessing has come to the church from the mission with Bro. S. H. Mudge, whose inspiring talks to the church have helped the spiritual atmosphere. Anniversary services were continued on May 16 with a feast prepared and served by the men of the church. During the dinner the treasurer of the Ladies' Guild, Sister W. Judd, handed the church treasurer, Bro. H. Squires, a cheque for £100, the results of the year's labors of the guild for the land fund. A voluntary offering was received at the close of the evening amounting to over £15. On Thursday evening, at the close of Bro. Mudge's final address, a baptismal service took place.

**Castlemaine.**—On May 10 the Ladies' Help Assembly held a social afternoon to celebrate its fifth anniversary. Bro. Clipstone gave a talk on the good work done. Parting gifts were made to the president, Mrs. H. Clipstone, and the treasurer, Mrs. Boss. Good meetings on May 13, when anniversary services in connection with C.E. societies were held. They were continued on Monday evening, when the Endeavourers rendered songs and recitations, and Bro. Webb, of Moreland, gave a fine message. The church regrets the loss of Bro. and Sister Ross and their two daughters by removal to Kyneton. Bro. Ross has been a deacon for many years, and also choir-master. Sister Boss and Sister Miss Ross were teachers in Sunday School. Miss Ross is also president of J.C.E.

**Essendon.**—The school anniversary services concluded on May 6, when Bro. Smith exhorted in the morning and addressed the children in the afternoon. At the gospel service Bro. J. Abernethy gave a fine address. On May 9 the church gave a welcome social to Dr. W. A. Kemp and his wife. The holding was well attended, and an enjoyable evening was spent. Vocal items by Bro. Simpson and recitations by Sister Dockery were well received. The first board of officers, formation members, with whom Bro. Kemp was associated, spoke in appreciation of the services rendered by Bro. Kemp, and trusted he would be with them again. The Ladies' Guild provided a splendid supper. There were good meetings on May 13. Bro. Smith exhorted on "Prayer." At the gospel meeting he spoke on "The Signs of the Times." All auxiliaries are doing good work.

#### New South Wales.

**Hornaby.**—On May 13 Bro. Wells, of Epping, exhorted. In the afternoon a special Mothers' Day service was held, over 90 being present. Connellor T. E. Bufe presided and H. G. Smith spoke on "Blessed My Mother." Bro. Smith's gospel message was taken from Holman Hunt's picture. Meetings are showing improved attendances.

**Lamore.**—Bro. and Sister N. G. Noble arrived on May 10, and commenced a promising ministry with large audiences on 10th. There were 48 at the Lord's table. Bro. Geo. Davis was visited at a fine group of workers. On May 14 Bro. Chas. Farloner presided over a hearty welcome social to Bro. and Sister Noble. The regular attendance of many members who live far out is very encouraging.

**Broken Hill.**—On May 13 John Greener gave a helpful morning address. E. G. Warren came at Railway Town and had a splendid meeting. In the evening E. G. Warren conducted a Mothers' Day service. There was a splendid audience. The choir did well, and the evangelist sang a

solo. This was one of the best services. On May 16 the sisters had a drawing-room afternoon in aid of the renovation of the interior of the church building. It was a splendid success. 125 women were present. In the evening the quarterly business meeting of the church was held. Good reports being given. The Bible School has received 23 new scholars during the last few months. The Methodist C.E. Society visited our society on May 10, and had a delightful meeting.

**Taree.**—The Bible School anniversary was held on April 29 and May 1. Bro. Ira A. Paternoster, of Enmore, addressed the church on morning of April 29, spoke to the children in the afternoon, and preached in the evening. His messages were helpful and instructive. On May 1 a good programme was presented by scholars. The church recently farewell Sister A. Wrigley, a splendid worker in church and school. She was presented with a set of cutlery by the church and young people's club. Sister Milne, another teacher in the school, who has also left the district, was presented with a hand bag from the teachers as a token of love.

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## OBITUARY.

(Continued from page 331.)

the Fawcner Cemetery on April 27. Bro. Hunt, Shipway and J. E. Thomas taking part. Our sympathy is extended to the bereaved family.—W.J.W.

**HOWELL.**—On May 3 Bro. Robert Howell passed away in the Wangaratta (Vic.) public hospital after a short illness. Our late brother, who had been a lapsided believer for a number of years, joined the Wangaratta church in the Hinrichsen-Brooker mission, and was beloved by all richsen-Brooker in contact. Bro. Howell was for a number of years a member of the staff at Wangaratta railway station, and the large number of railway men that attended the funeral was a great tribute to his popularity. Bro. Hinrichsen conducted the service at the graveside. The sympathy of the church goes out to the widow and four children.—A.D.C.

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