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Perils of a Parochial Spirit.

THE narrow spirit manifests itself in every sphere of life. It is not unnatural for us to appreciate our own possessions or endowments.

While it is much better that we do so than that we become discontented and unhappy, it is a grave defect when we are so self-centred that we fail to appreciate the good in others. There are parents who can see minor defects in others' children, but who are quite unconscious of the sad lapses of their own. There are men who extol the value or beauty of their own possessions—picture, car or house—and in order to do so they will depreciate the better things of their friends or neighbors. It may be that at times it is a perverted business instinct which leads to this. It often happens that the actions are believed to be inconspicuous, while in fact they are usually as obvious as objectionable. Again there are speakers, singers, elocutionists, who, whatever may be generally thought of their skill, are certainly better performers than they are listeners.

We see a similar thing with States and countries. When not carried to an extreme, love of home town, State or nation is an excellent thing. But frequently the appreciation of our own is accompanied by depreciation of other places. Who is not familiar with the man who always extols the climate, landscapes or seascapes, beauty of rivers or mountains, of his native town or State at the expense of what an unbiased or neutral observer knows to be the surpassing beauties of another State or district?

The parochial mind appreciates only what is near. Sometimes the defect is easily diagnosed as a form of self-love. With better characters, there is chiefly a lack of a sense of proportion. Or we may think of a shortsightedness of the mind's eye akin to a derangement of the organ of physical sight. The man of parochial spirit exaggerates the importance of that which is near. One may hold a three-penny piece close to the eye and shut

out a vision of the sun; but it does not therefore follow that the three-penny bit is either the larger or the more important of the two objects.

The universality of Christianity.

Of nothing connected with Christianity have we boasted more than of the universality and gratuitousness of the Gospel of Christ. The high-sounding phrase simply means a free Gospel for all mankind. God is the Father of all, he loved all, and sent his Son to be the Saviour of all.

One of the familiar arguments in Christian evidence is that drawn from the character of the Lord Jesus, and one of the most striking points was that he was above all national or racial prejudice. That a Jew of Palestine of the first century of our era could be so was itself a miracle. It was difficult for the Saviour to convince his apostles that Jew and Gentile were to be received into the church on the same terms. Though he had declared that his Gospel was for the whole creation, it required a miracle and special revelation to convince Peter that it was so.

If Christ transcended a spirit of nationalism, much more was he above a spirit of provincialism and parochialism. He did not exalt Galilee or Judea at the expense of another province. Never once did he rank the towns in which he lived above other

places. Nazareth and Capernaum are not unduly praised in the Gospels.

Only commonplaces are referred to above. But the implications of the commonplaces are either not yet realised or at least not lived up to by Christians. The disciple is not always as his Master in this.

A glance at the world conditions of today shows that there are great numbers of people who do not see that humanity is bigger or better than nationality. There are Christians who fail to show an appreciation of the fact that God loves Chinese, Japanese, Indians and negroes as much as he loves Australians, Europeans and Americans.

We are approaching the time when we stress the world-wide mission of the church. We could wish that no Christian would manifest an anti-missionary spirit, but it will be true that many church members will not give a shilling for Foreign Missions; and some of these, if challenged, would plead as their excuse the needs of the work at home. Yet surely we should have an interest in all for whom Christ died. For us, as for John Wesley, the world is our parish.

Our united brotherhood work.

There are members of Churches of Christ who not only lack a world vision but who have not even a federal spirit. Conference committees and churches work at cross purposes. The little jealousies which are found in secular life are allowed to creep into the church. We should be wise enough to know that what helps one State will help all, and an injury done to one affects adversely all the others.

There are, again, local churches and members who are devoid or almost devoid of a brotherhood spirit. Some of these certainly err in judgment rather than in will. They are self-centred. They could not name our missionaries. They have no idea of those who have been put in charge of our Federal Conference departments. They

IT'S YOU HE'S CALLING.

Christ is walking life's shores again!
Christ is choosing his fishermen.

With nets far spread for their hauling!

Christ looks in at the office door!

Christ is searching mill and store—

It's you! It's you, he's calling.

Lift the sail, with its blood-red cross!

Lift it where the wild seas toss

Till all lands hail its glowing!

Who will help where it cleaves the dark?

Who will be a John or Mark?

Cloasp Christ's hand, and be going.

—Daniel Henderson.

rarely if ever read our church paper. They are unfamiliar with the good work done in the different States. If they could only know more the joys of the wider fellowship, they would both get and give a blessing.

Fear for the local treasury.

There are churches which manifest an even more parochial spirit. They are not concerned in the co-operative State work. They are not whole-hearted in their support of the brotherhood work—missions, education, social service—and that not because of any antagonism to these, but because of a fear that it would injure the local church. Preachers and officers alike, at times, show too timid a spirit. The local treasury is so safeguarded, so little opportunity and incentive are given to the members to take a wider outlook and generously give to worthy causes, that a narrowness of spirit is cultivated and a spirit of parsimony or meanness fostered. At times to such a length is this curious view carried that officers will not give the church the opportunity to give on the appointed day in response to appeals by our responsible Conference Committees. Literature and envelopes are withheld. We think that the rightfulness of this course can be contested in most cases, and the expediency in nearly all. We have known of preachers who because of deficiency in the local treasury, and for a fear lest their already too meagre salaries, would be jeopardised, have discouraged giving to "outside" causes. We have never ceased to wonder at the misunderstanding or folly thus revealed. Let us give the people a vision of the imperial Christ, create within them an interest in the wider work of the kingdom, fill their hearts with liberal thoughts, and there need be no fears regarding the local needs and treasury.

Retaining a nominal membership.

One of the worst manifestations of the parochial spirit remains to be noted. Again church officers and preachers are frequently implicated. When members remove from one district to another, they are often urged to retain their membership with the local church even while there is a church meeting quite close to their new home. Now, while there may occasionally be justification for this, as a rule the practice can be strongly condemned. Sometimes, mere pride in numbers is the reason. Such pride, operating perchance to the detriment of a needy cause or to the lessening of the Christian influence of worthy members, is as surprising as it is unworthy. A Christian man linking up with a local church can be that community do more of good than he can by worshipping at a distant chapel. Sometimes children are sent to the local school whilst parents (for a time) travel to the old church home. This disruption of the family is not good. As a rule the regularity of the parents' own attendance diminishes. We think that many families

have been lost to us who might have been held had they been encouraged, when they first moved, to take membership at once with the new church. We noted recently that one of our strong American churches decided to write to all absentee members and ask them to take their letters to the congregation nearest to their home. Here is an example worth considering. What we very emphatically state is that a competitive,

parochial spirit in our church life is a serious evil. There is no gain to the cause at large if we are building up or keeping a church of big roll membership at the expense of some sister church which is being impoverished. Let us remember that the Master's church is one. Let us put the cause before self, the world before the State, the kingdom of God before the parish.

On the Trifling Things of Life.

"A cup of cold water."—Matt. 10: 22.

Every reader of the gospel knows the stress which our Lord put on little things. He hath put down the mighty upon their seats, and exalted men and things of low degree. Things that to other people seemed important had often little importance in his eyes. Things that to others seemed of trifling value were often things of magnitude to him. He had a scale of values all his own. Think, for instance, of this cup of water. Was not that a very trifling service? Could anyone refuse a cup of water to the thirsty beggar at the door? Yet a cup of water and a widow's mite and a kiss of welcome to the entering guest—all these meant a great deal to the Lord.

And not only is this true of life; it is true also of his view of nature. Our Lord had an eye for the trifling things of nature, and found in them his parables and poems. Very generally in the Old Testament it is the mighty things of nature which are evident. "Thy justice is like mountains great, thy judgments deep as floods." But in the eyes of Jesus these stupendous things are never quite so eloquent of God as the objects that to others were but trifles. The anemones that flowered in their thousands; the sparrows chirping in the villages; the weeds that were growing on the hedgebanks; the tares that were springing in the corn, these things, to the Lord, who came not to destroy but to fulfil, were richest in meaning and in magnitude.

One sees the divine wisdom of this outlook when one thinks how life is compact of little things. "Life is not a little bundle of big things, but a big bundle of little things." Reflect on the story of a day, and what a multitude of little things composes it. From the time we waken till we go to rest we are engaged in a thousand trifling tasks. And this is as true of the greatest of mankind who leads humanity in thought and action as of the rest of us who are but common clay. Great hours come to us but rarely; common hours are with us all the time. Great hours reveal our possibilities; common hours reveal our consecration. And for our Lord the usual was the big thing, because the usual is nine-tenths of life, and sets the field for triumph or defeat.

Again one must remember how much

of our happiness depends on trifling things. It takes many of us years to learn that lesson. Professor Leekie tells of a writer who was engaged in some stupendous task. After years of labor it was ended, and he entered into the joy of finished work. But the joy so given was not half so great, he said, as the joy he got from the little pattering footsteps of some children whom he had taught to love him. "Give me health and a day," said Emerson, "and I will make the pomp of emperors ridiculous." It is the common things, open to us all, which are the secret and the source of happiness—the breath of June, the clasp of trusty hands, the eyes which answer ours across the crowd, the lowly service of a cup of water. That explains the emphasis of Jesus. He exposed the fallacy of rarity. He altogether revised the scale of bigness, because he so perfectly understood the heart. Christ has proved equal to the demands of life because in a great love which comprehends he recognised the magnitude of trifles.

One finds, too, in watching life observantly how trifling things are often truest service. Nobody knew that better than the Lord. A well-known writer who fell into vile sin tells us how he plucked up heart again. It was because when "down and out" a passing stranger lifted his hat to him. And then one thinks of drunken John B. Gough, and how a friend laid his hand upon his shoulder—and that touch, that trifling touch of brotherhood, lit the star of hope for him again. Seekest thou great things for thyself? Seek them not. To neglect the trifle is to miss the triumph. A tiny snowflake is as exquisitely beautiful as all the splendid pageantry of sunrise. It is one of the wonderful things about our Saviour that he recognised this with such perfect clearness—and the servant is not greater than his Lord.—Dr. George H. Morrison in "The British Weekly."

THREE BOOTH.

Eliah, Moses and Jesus the Christ:
Prophecy, law and love;
What more could a yearning soul desire
From the treasure-house above?
I shall pluck the boughs and build three booths
In my widening heart for them,
And with prophecy, law and love will watch
For the New Jerusalem.

Ministering to Christ.

Joseph Pittman.

"Ye serve the Lord Christ"—Col. 3: 21.

The Christian ministry is generally understood to consist of those who are set apart to preach the gospel and spend their time and energy in what is regarded as spiritual works. Whether the present system has its counterpart in the New Testament may be open to question. Certainly the idea of a "clergy" distinct from the so-called "laity" has no such sanction. But that godly, zealous men and women did devote their whole life, or a large part of it, to the work of the gospel, is a matter of New Testament history.

To those who have studied the sacred records the Christian ministry embraces much more than what is generally comprehended by the term. It takes in all departments of Christian service in the church and in the world—preaching, teaching, visiting the sick, training the young for Christ, and all such Christian work.

Now, while it is certain that Paul placed a very high value on all such works, it is equally certain that he had almost none of these special departments of Christian service in view when he wrote these words, "Ye serve the Lord Christ."

It has always been true that the rank and file, or in other words, the great majority of Christians, for various reasons, do not, because they cannot, do any special work in the kingdom of Christ. Most of them can attend services for worship, gospel proclamation, prayer, etc. (many are debarred from even these), but that is as far as they can go.

Now the value of the words of our text lies in the fact that it was exactly these to whom Paul wrote, "Ye serve the Lord Christ." Read from the seventeenth verse of this chapter. It will be seen that instruction is given to wives, husbands, children, parents, servants and masters. It is difficult to think of any person who does not come under one or more of these relationships. They seem to comprehend all the relations and duties of life. I have no doubt but that the apostle wished to be so understood. We are all familiar with these relations, and duties connected therewith. To very many they mean hard toil, suffering in mind and body, weariness, drudgery; from morn till eve, week after week, month after month, year after year. Just a little change now and then; but to the masses, life is a continuous struggle—work, work, work to the end.

Faith in Christ is a strong support under the burden of life; but it is sad to think how many Christians never rise above the thought that life's daily tasks are irksome, and they chafe under their iron grip. Many would willingly do some work in the church, but they cannot, owing to the exact-

ing cares and duties of home and business life. Hence they think their life is almost worthless; spent on earthly things, to provide food and raiment for themselves and those dependent on them. They arrive at the depressing thought that they have no part in the Christian ministry. And yet it was to such that Paul wrote, "Ye serve the Lord Christ."

When the apostle's thought is clearly seen, the mind undergoes a complete change. Light breaks in upon the soul. Life, with all its onerous duties, becomes a joy and delight. What is this great thought? It is this: that when a person becomes a Christian he exchanges masters. He, with his whole life, passes over from the service of self and the world into the service of the Lord Christ. There is no violent change of occupation. Christ accepts him as he is, provided only that his occupation is honorable and right. And everything in the way of duty done is accepted by Christ as done to him. What a precious thought! Is it really true? Yes; for Jesus himself taught this very thing. What does he say in his judgment of the nations? "I was hungry, and ye gave me meat." "When saw we thee hungry, and fed thee?" "Inasmuch as ye did it unto one of the least . . . ye did it unto me." So the father toils all day to earn bread for his children. What is he doing? He is serving the Lord Christ. The housewife labors from morn till eve for the good of husband and children. What is she doing? She is serving the Lord Christ. The servant toils all day in his master's service to earn his wage. What is he doing? He is serving the Lord Christ. See how Paul puts it: "Servants ('bond-servants,' it might be rendered), obey in all things them that are your masters (lords) according to the flesh; not as men-pleasers, but in singleness of heart, fearing the Lord. Whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ." The worker is not merely working for an earthly master, who may be exacting and hard to please. His daily toil is so much service done to Christ, and not merely to men.

Our blessed Lord sets forth this truth very beautifully in Matt. 24: 45, 46: "Who then is the faithful and wise servant, whom his Lord hath set over his household, to give them their food in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath." This man's daily task was to provide meals for all the other servants of his lord's household; and his lord's approval and blessing are his, because on the lord's return he finds him occupied in the

duties allotted to him. The application is obvious. To be taken as a servant into a king's household is regarded as a very high honor. To serve a king or queen, even in trivial things, is coveted by many. Service which would be mental and common outside, is exalted and glorified in the king's service. This illustrates our position as servants of Christ. If the King of kings knocked at our door, we would gladly let him in, and joyfully minister to him. He does so come to us, not in his own person, but in the person, it may be, of a husband, a wife, a child, or a master. In ministering to these we minister to him.

If all Christians realised this truth, how joyfully and patiently would they pursue the daily duties assigned to them! How careful and prayerful they would be that they planned and worked in mind and body so as to do their best to serve and please their divine Master! And in thus seeking and striving to please the Lord Christ they would at the same time, and in the same manner, serve those above and beneath them on earth to their utmost. Then, too, besides the joy of ministering to Christ in every thought and deed of our every-day life, we have the assurance that if our daily task is faithfully done to the Lord, and not merely to those dependent on our services, he will reward us abundantly for that very service, however poor and worthless it may seem in our own eyes. Christ does not recompense as men do. The most generous rewards of men pale and become petty before his rewards. There is no comparison between the service rendered and the rewards he bestows. The man who traded with ten pounds by which, in course of time, he gained ten pounds more, is rewarded with the rulership of ten cities. The reward is out of all proportion to the service. So with the man who was left to provide meals for his fellow-servants; he was made ruler of all his master's possessions. Men never dream of rewarding servants like that. Christ delights in giving; and as he inherits all things, he indulges this delight in a manner surpassing all human imagination. Let us then, who are debarred from doing anything special in the kingdom of Christ, and have to confine our energies to so-called temporal things, ever keep in mind the great truth we have seen to be taught us by Christ and his apostles, that, in doing our duty faithfully, we minister to Christ and not merely to those about us; and that Christ accepts our ministrations as done to him, and will reward all such service far in excess of our utmost expectations.

THE HARDER THINGS.

It may be hard to understand
That Christ's return is near at hand,
But it is harder to contend
That time's long night will never end.

It may be hard for faith to lean
On promises of things unseen,
But it is harder still to trust
In things that crumble into dust.

The Priesthood.

Malarial fever was well known five hundred years before Christ, and was generally attributed to a miasma, or exhalation arising from marshy lands, particularly in the evenings. It was not until 1893 that Dr. Ronald Ross was able to prove that it was communicated by the anopheles mosquito. During all the centuries men had been suffering and dying, and remedies more or less ineffective had been tried, all because its real cause was not understood. A somewhat analogous situation has obtained in the Christian church. Very early in its history errors crept in, mistaken ideas as to the place of the church in the community, its functions, and its ministry have prevailed, and to-day we have the alliance of church and state, the perversion of the ordinances, the worship of saints and of the Virgin, and the growth of the sacerdotal spirit penetrating even our "Free" churches, until to see Dr. Orchard with his extreme ritual occupying the pulpit rendered famous by Dr. Binney. Those who have been jealous for the Lord of hosts have protested with but little effect, and the failure has been due, at least in part, to a mistaken conception as to what is the most potent cause of the evils. I submit to you that the existence of a class of official priests in the Christian church lies at the root of most of the evils we deplore.

With human nature constituted as it is, a priestly order has been peculiarly open to abuse, even when divinely appointed. The sons of Eli and Samuel used their office to serve their own ends, and to exploit their followers. This abuse was marked in the period immediately preceding the captivity, and was repeated after the return from exile, while in the days of our Lord upon earth, it was the priests who stirred up the people to clamour for the death of Jesus.

The reason, or opportunity for this degeneracy of the priestly office, lies in the very nature of the office. According to Hebrews 5: 1, 2, "Every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sin." That is to say, he is the medium between man and God. He represents men in the presence of God, and offers sacrifice on their behalf. In this he is in contrast with the prophet, who represents God to men. The burden of the prophet's message is "Thus saith the Lord." He declares God's will to men. Let us ponder for a moment what is involved in this. The religious instinct is deeply rooted in man. He feels his need of God, of his forgiveness, of his favor and blessing, and if, instead of dealing directly with God I am dependent upon the medium of a priest, then I am in his power for the most solemn and sacred affairs of life. To use a common expression, I am under his thumb. This is seen in its basest form in the idolatrous priests of uncivilized peoples, and its more refined expression is exemplified in the confessional.

From these preliminary statements, we pass to the consideration of the priesthood in relation to the Christian church. In a general way, it may be pointed out that the Jewish priesthood was symbolic, and had its fulfillment in Jesus Christ, who is the great High Priest of our profession (Heb. 3: 1; 4: 14). In common with the various features of the tabernacle, its worship, and sacrifices, all of which were shadows of things to come, the priesthood was a type of Christ, and as the sacrifices when fulfilled in Christ, ceased to be offered, so the priesthood ceased to function. "Every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, which can never take away sins; but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10: 11). The earthly priesthood ceased with the cessation of sacrifices. The only sacrifices remaining are those which are called such by figure of speech. "Let us offer

up a sacrifice of praise to God continually . . . to do good and to communicate to one another, as he who is well pleased" (Heb. 13: 16). "Ye are a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. . . . Ye are an elect race, a royal priesthood, a holy nation" (1 Peter 2: 5, 9). "He hath made us to be a kingdom, to be priests unto his God and Father" (Rev. 1: 6). The only priesthood in the Christian church is that which is common to every believer, the function is essentially spiritual, and the offerings are spiritual sacrifices. In no place in the New Testament is there any suggestion of a priestly order or class in the Christian church. Its ministry is spoken of as "apostles, prophets, teachers, miracles, healing, tongues" (1 Cor. 12: 28), or "apostles, prophets, evangelists, pastors and teachers" (Eph. 4: 11). There is no mention of priests. And in the government of the church there are bishops or overseers, elders, and deacons, but no priests. And so far from one bishop having the oversight of many churches, there was a plurality of bishops in one church (Phil. 1: 1). Clearly, when the sacrifices ceased to be offered, the function of the priest was at an end. The apostles (missionaries, or sent ones), prophets, evangelists, pastors and teachers are all akin to the prophets in that they represent God to men. With Jesus as our High Priest, there is no place for any other to represent men to God.

Since a priestly class was never sanctioned for the Christian church how can we account for its widespread prevalence? We must remember that the infant church was composed of people who from infancy had been identified with a priesthood whether idolatrous or Jewish. And the inbred customs of childhood are not easily changed. At Jerusalem there were thousands of Jews who believed, and they were all zealous for the law (Acts 21: 20). So little did they realize the liberty of the gospel that they continued that Jewish conservatism, and circumcised and kept the law of Moses. Even Paul yielded to their persuasions, and went through an act of Jewish ritual for purifying. It is not difficult to see how there crept in customs and practices which our Lord never com-

Our Preachers and Divorce.

A. G. Saunders, B.A.

One of our preachers recently went to another for advice. He had been requested to marry a divorcee, and was embarrassed. His wish to be true both to Scripture and to conscience. He could not afford to despise a fee, but he could justly accept it. It did not influence him to know that if he refused, the man could easily secure some one else to go through the ceremony. But he did not wish to incur the man's resentment unnecessarily. He had had little experience in his present field; even if he had, he would still have found himself in difficulty.

He is by no means the only preacher who has been similarly embarrassed. Our pastors are frequently confronted with such perplexities. Each man stands alone in such matters and must make his own decisions. This fact is part of the difficulty. If he had some guidance, derived, say, from our corporate knowledge and conscience, he would be more happily situated.

Moreover, the possibility of avoiding the issue is rapidly diminishing. Divorce is increasing. Not long since we were wont to regard America in this respect with a bolder-than-thou pose. England at one time was travelling the same way ourselves. England passed a law in favor of easier divorce

templated, and with the introduction of a priestly order came the assumption of priestly functions. Infant baptism came through sacerdotal baptism, and then followed baptismal regeneration. The words of our Lord in John 20: 23 were interpreted as conveying special power or authority to forgive sins. Associated with that came confession, and at one time the sacerdotal sacrifice of the Mass. Apostolic succession would have no significance apart from a priestly order. Indeed, most of the abuses against which we protested would cease with the abolition of the priestly class.

Having shown that the only priesthood in the Christian church is that which is common to all believers, and that there is no sanction in the New Testament for a priestly class or order, what follows?

First, it calls for a crusade of Bible teaching, especially among our young people, upon this important matter. I have recently been much interested in a young woman, a university student, who, during an Anglican mission, surrendered her life to Jesus Christ. Then she came under the influence of an Anglo-Catholic priest. Her knowledge of the teaching of the New Testament was unequal to the task of refuting his teaching, and now she is about to enter as an Anglo-Catholic convert. We must have a crusade, not against the errors of baptismal regeneration, the real presence in the eucharist, apostolic succession, etc.; these are but symptoms, and we must go past the symptoms to the root, which is the existence of a priestly order, with all that inheres in it.

Next, let us beware of the sacerdotal spirit in our churches. Baptist ministers are not a priestly class. There is no function pertaining to the ministry which is not equally the right and privilege of every godly layman. We believe in the best possible education for the ministry. But a college course and ordination confer no spiritual gifts or privileges. Any godly layman may administer the ordinances of baptism and the Lord's supper, and the prayers of a minister are no more wise acceptable to God because he has been an ordained man. The New Testament recognizes only the universal priesthood of believers, and we must not arrogate to ourselves any other priestly functions or classes. We file left, in an address to Assembly of N.S.W. Baptist Union.

and has brought consternation to sociologists. In eleven months of 1927 England had 3278 divorces, or 270 more than in all 1926. At those, at certain times, the process of divorce seems to be wholesale in character. The result for all who have the responsibility involved in marrying people is not hard to see.

Probably some of our hardshell brethren will deem it a very simple business to deal with, albeit serious in character. Unhappily they will be able to tell us what we ought to do. But it is all very well to say that Scripture has spoken plainly on the matter. Even so, a preacher will sometimes need assistance. It is not simple. It has become a matter of intricate complexity. Points are raised nowadays, explanations offered, which demand both judgment and strength. Our own church frequently introduces to their preacher the divorcing seeking remarriage. There is often an easy-going attitude in our easy-going as to towards divorce and remarriage. And in consequence, it is possible that many preachers have been driven to a loose application of Scripture.

On the other hand we can not go to the notorious extreme represented by the Roman Catholic

position. A practical illustration of its dreadful possibilities came to the writer on the Foreign Missionary field. At the close of some street preaching the native evangelist said, "Seventy per cent. of these people are living in adultery," others present agreed. The facts, however, scarcely sustained the terrible assertion. Parents would thus find herself given (can we say married) to an older man, or a man for whom "marriage" did not care. In a little while he would tire of her; she never wanted him. They would therefore leave each other. Her status was now different. She would choose for herself. There was no divorce, except upon conviction for adultery and committal to prison, the government having been dominated by papal authority. Of course no "re-marriage" could occur. Consequently couple after couple solved the difficulty by setting up together, establishing a home, and resigning true to each other for life. Can this be justly termed adultery? True, we have little in our predominantly Protestant country comparable with these conditions. Yet such comparisons at least suggest that situations may exist wherein, with the truest knowledge and respect for Scripture, one is able only with uncertainty to decide one way or the other.

It is easy to go too far in either direction. Possibly many of our preachers have erred on the side of liberality, and have invited people whom a strict application of Scripture would keep apart. If such be the case, the need for help becomes more pressing. There is no occasion to doubt the sincerity of our preachers. It is likely that every one is anxious to be exactly right, and to err, if at all, on the side of strictness in dealing with a condition that is fraught with tragedy and social calamity.

The people rightly shrink from establishing central authorities. We want no ecclesiasticism. The writer will knowingly do nothing tending in the direction of centralised government. Our unifying principle is the New Testament, and the faith it begets in the Lord Jesus Christ. Nevertheless, within the limits of our Scriptural principles we have our State and Federal Conferences. It would be valuable service to the brotherhood and to the whole community for the Federal Conference at Adelaide in October to go into this subject. After thorough discussion the conviction of the conference could find expression, together with any possible minority point of view, in a communication to our preachers. This would not be dictation. Each man would phrase himself whether he accepted the proffered counsel. But many would be immensely relieved and correspondingly helped in a difficult matter, to have at their backs the expressed conscience of the brotherhood. Let us do all we can to strengthen each other in guarding the moral life of the country, and in defending the family with all that the family means nationally and is capable of spiritually.

PROHIBITION SPEAKERS' TRAINING CLASS.

With the 1920 Victorian No-License Bill steadily approaching, and with its temperance reform generally, and in prohibition in particular, is being manifested in many directions. Keen responses are constantly being made at the office of the Prohibition League for up-to-date material for speakers and debaters.

The Department of the Youth and Publicity Department, Mr. E. Ambrose Roberts, is therefore arranging to conduct a "speakers" and debaters' class fortnightly. The first meeting has already been held, and proved highly interesting. The class will meet in the Board Room, 11th Floor, Prohibition Headquarters, Clyde Street, 182 Collins-st., Melbourne, on the first and third Tuesday nights in each month. The next sessions will thus be on June 5 and 19.

A hearty welcome will be given to intending students who are asked to bring a good notebook and another student with them!

Religious Notes and News.

THE PILGRIMS' PROGRESS.

Members of the Free Churches at Exmouth, Devonshire, England, are continuing to add to the hundred or more languages into which the "Pilgrims' Progress" has been translated. The Religious Tract Society has undertaken the translation and issue of the book in the language of an African tribe in Gazaland. Already the natives themselves have contributed generously towards the cost, and the balance of about £100 is being raised by the Exmouth Free Churches.

TEN WAYS TO KILL A SOCIETY OR A CHURCH.

1. Don't come to the meetings.
2. But if you come, come late.
3. If the weather be bad, don't entertain the idea of attending.
4. If you attend a meeting, find fault with the work of the officers, and other members.
5. Never accept an office, as it is easier to look on and criticise.
6. Get over if you are not elected to a committee.
7. If requested to give an opinion by the chairman refuse the opportunity, but talk about failures afterwards.
8. Do nothing more than possible, but severely criticise the hard worker.
9. Don't pay your subscription promptly but criticise the finances.
10. Do not churn up to new members; just refuse them out, and say the club or teachers' meeting is dead.

MERITS AND DEMERITS OF CHURCH.

Mr. A. J. Gossip in a recent address at Aberdeen said that people were always complaining, whimpering and whining about how much better were the "good old days." One of the latest tablets, he said, unearthed in Babylonia, a tablet which was thousands of years before the birth of Christ had inscribed on it—"Alas! Alas! The times now are not what the times used to be." The same thing had occurred down the ages, but all that it meant, said Mr. Gossip, was that people were growing old, and there was an eternal conflict between youth and age.

"People don't come to my church," said Mr. Gossip, any better than to anyone else's, but history shows that that sort of thing always goes in troughs, and waves. If we are in a deep trough meantime, it shows that an equally big wave is behind, and that it will come on immediately. He was not denying that the empty churches were a terrible criticism on us ministers. If, said Mr. Gossip, we had made the people feel, that whenever they came to church, they would meet Jesus, they would be there. Don't rule us out as failures altogether on that account. Remember that Jesus also lost his crowd. The only way, declared Mr. Gossip, to fill the churches was for church people to go there themselves, and to combat themselves during the week as to so to combat themselves during the week as to cause people to come to church to find out what it was that influenced their lives. One of the greatest dangers of the church was that it became too much in organisation, and machinery in activity and rush. They were in danger, said Mr. Gossip, of losing sight of the Holy Spirit, and of building a top-sided temple, of imagining that because all the wheels were going at a tremendous rate and making a great noise, everything was right.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND.

"It is a reassuring thing for Christian people in these days to remind themselves of the influence, other than those with which they are most familiar, which are working steadily and

persistently towards the Kingdom of God. The title of the admirable report of 1927 is 'The Appeal of a Bibleless World.' It is an appeal which the National Bible Society of Scotland is doing its best to answer.

"One has read, in certain quarters from time to time," says J.A.H. in the "British Weekly," "criticisms of the whole idea of merely circulating the holy Scriptures, the insinuation being that the Bible is a sealed book except to those who are under the training and control of some authoritative church. And yet the fact is, and it is attested in every field, that the Holy Scriptures seem never to be unaccompanied by the Spirit of God which takes from them and gives to readers according as they are able, without harm, to hear it. And besides, it never comes quite alone. It is the gift of someone, a missionary, a colporteur, or another, that is to say, it is accompanied by love and intended by the donor to suggest to those who receive it that it is a token of the gift of Christ to the world. The report is a very remarkable account of Christian propaganda which seems to be in operation in every country in the world."

RUSSIAN EVANGELISM.

The evangelic movement in Russia grows powerfully, in spite of revolutions and persecutions. The number of evangelists of one sort or another is now estimated at ten millions. "Licht im Osten" (Light in the East), an organisation for Russian evangelism, reports that the evangelic movement at the present time is spreading powerfully in the Caucasus, South Russia, and Siberia. In one district in Siberia three thousand were recently baptised in one day, and along the line of the Siberian railway some fifteen hundred new churches have sprung up in recent years. Evangelical Christianity is gaining a foothold among the Mahomedan Tartars of Russia, and the heathen peoples. The White Russians and Ukrainians of Poland are coming into the movement.

EFFECT OF PROHIBITION ON LABOR.

The "United Presbyterian," of Pittsburgh, gives a very telling example of the effect of drink in industrial enterprises which employ numbers of workmen, and the change for the better which prohibition brought about. It says: "Hittchenek and Tinkler, the men who built the celebrated Moffet Tunnel through the Continental Divide in Colorado, declare that the work would have taken six to eight months longer, and would have cost at least half-a-million dollars more had it not been for the eighteenth amendment to the Constitution. They draw a vivid picture of the difference between their great labor camps before and since prohibition. Before it came into effect many of their workmen became drunk on Saturday, and remained so several days, and then were unfit for work. They testify that camp conditions have absolutely changed since prohibition came into effect, and that they are now required to furnish better and cleaner bunk houses, and have better sanitary facilities than formerly."

THE COMMUNITY'S NEED.

Notwithstanding the criticism that is levelled at the Christian Church, it stands to-day as the one outstanding, inspiring, and uplifting influence it has been through all ages. What is wanted in the community above all else is more of practical Christian citizenship; that Christian citizenship that does not only mean going to church on Sunday, but carrying out the ideals of Christianity right through the week. The Mayor of Greater Brisbane, Q., Ald. W. A. Jolly.

The Home Circle.

Conducted by J. C. F. FITTMAN

PREACHERS.

I heard two ministers of God
Proclaim the Word,
One flamed with fire, invective, and hot scorn
For those who did not see the light he saw.
"This is God's Word I speak—
I read it from his holy book."

He cried:
"Take it and believe it or be damned!"
And as I left the sacred house of God
These words came surging through my starving
soul:

He does not make me think of Jesus Christ!

The other, not less full of zeal,
But calm and sure,
Revealed to us a God of wondrous love
Whose yearning heart bleeds ever
For the sheep that stray away.
He, too, read from God's Word,
But, as he spoke,
Thought I I saw the Candle of the Lord
Touch many flickering lamps of dying souls,
And lighten them upon a gloomy way.
"He makes me think of One who died for me!"
I said.

—William E. Shaw.

SMILE.

Smile, and you win the confidence of others. The world is a little bit afraid of boys who are always sour of face and gloomy. But how it does snuggle up to those who are always happy! There is no more sure way to "get a good place" in life, to win the best there is, than to keep one's face always lighted up with good thoughts and kindly feelings toward everybody, good or bad, high or low.

But it may be one of the best of things you do when you smile is to make others feel like smiling, too. Before now, it may be you have flung a stone into the still water of a lake or other body of water. Out from the spot where the pebble struck a series of little waves instantly began to ripple away toward the bank, stopping only when they reached the shore.

Your smile sets in motion a wave of happiness that flows itself in every man, woman, and child you meet. From those people the tide of joy sweeps on, until no one save God knows where it may end. The shores of eternity alone can determine the bounds of its influence.

So all the world is made better and stronger and purer by your smile. Worth while? It is one way that has been given us of serving God and the right. Shall we not avail ourselves of this golden privilege?—E.L.V.

PULPIT NERVOUSNESS.

Some of the best preachers acknowledge that they never enter the pulpit without a feeling of nervousness. Others, on the contrary, experience no such discomfort. Dr. Campbell Morgan, of Westminster Chapel, must be reckoned among the latter. "It is infinitely easier for me," he writes, in answer to a correspondent, "to face a congregation of a thousand or five thousand than to meet one or two strangers in social life. It is this lack in my own experience which makes it difficult for me to answer such an enquiry. I remember once telling this to Thomas Chalmers, and he replied, 'Well, I feel exactly the same, and the reason, both in your case and mine, is that we have no reputation to lose.' I simply quote that, believing that there is a good deal of philosophy in it, and yet not suggesting that it covers the whole ground."

NO MERIT IN HAVING A HARD TIME.

There is no merit in having a hard time in this life. There is no sin in merely having an easy time here. No man can confidently expect to be a saint in the next life, because he has suffered much in this life. Nor need any person lack hope for the life beyond because he has found joy and had pleasure in the present life year by year. A life rightly spent may give joy in the present, and may have promise of the life that is to come. If we would hope for the future, let us use well the present.

HAVE FAITH IN GOD.

"A young man who had lost his position through the bankruptcy of his firm, found himself unable to obtain a similar position. One Sunday morning he went off to church without much heart. He was out of tune with the opening hymn and prayer, but when the Scripture lesson was read in course, the verse which fell upon him was, 'Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?' He could scarcely finish the reading for his penitential shame. He was cleansed by the word which Jesus had spoken. He went out with a renewed courage to find that God's providence was not estranged, and to bring forth 'more fruit.'"

BEGIN THE DAY WITH GOD.

I will begin the day with God.
I will begin the day in his best.
His presence will come like the dawn,
With its healing, to my breast.

I will begin the day with God.
Before toil and pain have come.
And talk with my blessed Master,
Not waiting till day is done.

I will begin the day with God.
I will see him face to face,
And talk with him of my soul's need
And ask for his healing grace.

I will begin the day with God.
Before I've seen another:
I want the joy of the presence
Of God, my heavenly Father.

I will begin the day with God,
Let his Spirit fill my soul;
His love will overshadow me,
And his touch will make me whole.

Sir Wilfrid Lawson told Mr. Hocking of a district visitor who went to see a woman whose baby was ill. "It was quite evident that she was feeding it with the wrong food. The visitor took her to task, and began to instruct her in the art or science of rearing children. The woman listened for some time in silence, then turned upon her visitor indignantly. 'They get out,' she said, 'Don't think thou can teach me how to raise children? I've buried seven and I ought to know.'"

The Bishop of Fulliam said that a famous doctor of divinity, who was vicar of a parish, was aroused in the middle of the night by the ringing of the door-bell. He went down and found some little children there, and he said, "What do you want?" "Give me an ounce, sir," they said, "baby has swallowed a penny." He said, "You do not want a doctor of divinity for that, you want a doctor of medicine." "Yes, we do," they replied; "we heard father say the other day that if anyone could get money out of people, it was the parson."

The Family Altar.

— J. C. F. F. —

Monday.

Peter, standing up with the eleven, lifted up his voice.—Acts 2: 14.
The honor was reserved for Peter to be the first of that great company which publish the glad tidings of salvation through Jesus Christ. He had been preparing for this place now three years. He had passed through good and through ill, through not a little most-merited rebuke; he had passed through, not the discipline of warning and correction alone, but also that of the genial influences and constant stimulus of priceless privileges." With all his weaknesses he proved himself to be a man of "unbounded enthusiasm and devotion to his Lord."—Reading—Acts 2: 1-21.

Tuesday.

And all that believed were together, and had all things common.—Acts 2: 44.
"Happy the souls that first believed, To Jesus and each other cleaved, Joined by the union from above, In mystic fellowship of love."—Reading—Acts 2: 23-47.

Wednesday.

In the name of Jesus Christ of Nazareth, walk. By faith in his name hath his name made his man strong.—Acts 3: 6, 16.
"The Revised Version, in its rendering of verse 16, sets the name forth even more prominently than the Authorised Version. It reads, 'And by (or on the ground of) faith in his name,' etc. This represents the actual order of the Greek words. The name stands for the Person, Jesus our Redeemer, who is 'able to save to the uttermost,' and heal physical infirmities."—Reading—Acts 3.

Thursday.

Neither is there any other name under heaven.—Acts 4: 12.
"None other Lamb, none other Name,
None other hope in heaven or earth or sea,
None other hiding-place from guilt and shame,
None beside thee."

—Reading—Acts 4: 1-22.

Friday.

And they called them and charged them not to speak at all or preach in the name of Jesus.—Acts 4: 18.
"Many interdictions rung peals of menaces in the apostles' ears, that they 'should speak no more in the name and word of Christ'; they did all, rather, like hell, toll them into the church, to preach it more fervently. The pillars of the nations would have hedged it in with their prohibitions; but the word of heaven and edict of God's spiritual court of glory scorned the prohibitions given by their temporary laws. They might easier have hedged in the wind or pounded the eagle."—Reading—Acts 4: 23-37.

Saturday.

An angel of the Lord by night opened the prison doors.—Acts 5: 19.
"How vain all bolts and bars to shut out those whom God would have to enter, to shut in those whom we would have escaped! The hour had come for his interposing hand, and all the contrivance of man's wrath were broken through as if they were but the spider's most attenuated thread."—Reading—Acts 5: 1-21.

Sunday.

We must obey God rather than men.—Acts 5: 29.
"God demands our first obedience—that is His teaching of his Word; it is also the response of our own conscience. . . . We cannot decline to do so without violating the plain teaching of our moral judgment. We should hear the voice within saying daily, hourly, in tones which will not be silenced, 'You ought to obey God.'"
—Reading—Acts 5: 22.

Prayer Meeting Topic.

June 6.

SANCTIFIED FOR THEIR SAKES. (John 17: 19.)

F. J. STIVER, B.A.

"For their sakes I sanctify myself, that they themselves also may be sanctified in truth." The Greek word here, rendered "sanctify," has several shades of meaning. One of its simplest meanings is to make clean, to purify. It is used several times in this sense in the New Testament (see Rom. 15: 16; 1 Cor. 6: 11; and 1 Tim. 5: 8). A deeper meaning of the same word is to consecrate, to set apart for a holy purpose (see Matt. 23: 17; 2 Tim. 2: 21). A still deeper meaning attaches to the use of the word in the meaning before us. Jesus was about to give himself fully to the doing of God's holy purpose. He was passing on to the last stage of consecration, the giving of himself in sacrifice.

The Call to Holiness.

Paul's introduction to his master epistle is striking and salutary: "To all that be in Rome, beloved of God, called to be saints." The greatest here is, after all, not that of creed, but of character. No matter what our duties, what our station in life, we are all "called to be saints." "Without holiness, none shall see God." The Christian must be peculiar in this, that he lives his life on higher levels than that of the average man. No amount of stress on bright doctrine should blind us to the distinctly ethical demand of Christ, "Be ye therefore perfect, even as your Father in heaven is perfect."

The Call to Service.

The Macedonian Christians "first gave their own selves unto the Lord," then followed their glad full service to the Lord. It is interesting to note that the Hebrew word for consecrate means "to fill the land" (see Lev. 16: 32, marg.). When David was preparing to build the first temple, he called upon the people to help, saying, "Who then is willing to consecrate his service this day unto the Lord?" Literally his appeal was: "Who then is willing to fill his hand this day unto the Lord?" When such an appeal for service is made today, many make the excuse, "I am too busy; my hands are full." The excuse does not meet the case; the hands are filled, certainly, but there is no thought of service for the Lord. Dr. Moulton, the famous scholar and headmaster of Leys School, Cambridge, sets us all a fine example. His various duties were occupying sixteen hours of the day, when the call came to render some more effective service for God. Although so busy, he took upon himself the conduct of the early morning worship with the boys of the school, and year by year gave up this extra half hour in unselfish service. Years afterwards he testified that this extra service "redeemed a dusty life from the temptation to formality, and led him, day by day, into the secret of the Lord."

The Call to Sacrifice.

This higher call does not come to all in the same way. To Christ it came as to no other man. Only God's sinless Son heard the call to offer his life as a sacrifice for the sins of the world. But to all his followers, who have surrendered their wills to God, there will come, sooner or later, this deepest call to give up everything for his sake and the kingdom's. The deepest call, "I die daily." "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." Such genuine consecration enable him to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me."

TOPIC FOR JUNE 13.—LET THESE GO THEIR WAY.—John 18: 8.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THIS AFTERNOON.

A little word in kindness spoken,

A motion, or a tear,

Has often healed the heart that's broken

And made a friend sincere.

A word, a look, has crushed to earth

Full many a budding flower,

Which, had a smile but owned its birth,

Would bless life's darkest hour.

Then, deem it not an idle thing

A pleasant word to speak;

The face you wear, the thought you bring,

A heart may heal or break.

—J. G. Whittier.

THE TEACHER'S REWARD.

When the rich young ruler tried by Jesus and found wanting had gone his way sad at heart, Jesus turned to his disciples and said, "How hardly shall they that have riches enter into the kingdom of God." These words of Jesus brought consternation to the minds of the disciples, for they shared the common view that the rich were the especially favored of God. Peter becomes the spokesman of the apostolic band as he says: "Behold we have forsaken all, and followed thee; what shall we have therefore?"

Now, I do not think that Peter asked that question in a spirit of selfishness, but rather with a strong desire for encouragement. The disciples had given up much in order to follow Jesus, and it was quite natural that they should try and understand their future lot.

In a similar spirit the Bible School teacher who gives so much of time and life to the teaching of God's truth may say, "What therefore shall we have?" In reply we would say that the teacher may be sure of the enrichment of his own life. The man or woman who tries faithfully to teach others will quite naturally enrich their own lives. The teacher must collect and examine all the material necessary to present a case; he must be able to find the facts and present them to others. He must be able to understand why the great characters of God's book, succeeded, and why other men failed. As he sees these things and expresses them to his class, it follows that his own life will grow stronger and richer. No one can faithfully teach others without teaching himself.

Further, the Bible School teacher should be encouraged by the thought that he is training boys and girls morally. The schools of the State exist to impart knowledge to give a training that will help boys and girls in their life as citizens of our Commonwealth. But in that training moral and spiritual teaching does not possess a very large place. Of course, every teacher worthy of the name will train those

whom he teaches to be upright and true, but in the Bible School the moral and spiritual training takes first place. American statistics go to show that of all those who enter American prisons, less than 6 per cent. have ever had any connection with church or Bible School. This means that in American life the church and the Bible School have proved of inestimable worth in the work of building true character. In Australia the number of prisoners in our goals is less than half it was forty years ago, and those in a position to know give it as their opinion that the decrease has been brought about largely by the growth of Bible School work.

Lastly, the Bible School teacher should remember that it is within his power to influence souls in their decision for Christ. Week by week and year by year the Bible School teacher is teaching and influencing young people. Many of the world's greatest preachers were won to Christ by the faithful ministry of their Bible School teachers. Two of the teachers of the late Dr. J. H. Jowett influenced him mightily. Of one of these, a Mr. Dowdall, Dr. Jowett at his ordination said: "It was through his influence that I entered the ministry." He made the Sabbath the sunniest day of the week, a day looked for, longed for, loved. Well do I remember one Sabbath afternoon when we were expecting him, a message came that he was very ill, and spontaneously we gathered for the funeral and year by year the Bible School teacher is teaching and influencing young people. Many of the world's greatest preachers were won to Christ by the faithful ministry of their Bible School teachers. Two of the teachers of the late Dr. J. H. Jowett influenced him mightily. Of one of these, a Mr. Dowdall, Dr. Jowett at his ordination said: "It was through his influence that I entered the ministry." He made the Sabbath the sunniest day of the week, a day looked for, longed for, loved. Well do I remember one Sabbath afternoon when we were expecting him, a message came that he was very ill, and spontaneously we gathered for the funeral and the scholars pleaded with God for the teacher who was sick." At a very critical time in his life John Clifford was blessed with a Bible School teacher who turned his thoughts into right channels. On long winter evenings he would take John Clifford to his home and give him lessons and books to read. This helped the lad immensely and laid the foundation of that immense learning that was destined to be his in after years.

We read of Andrew that he found his brother, Peter, and brought him to Jesus. That is all we know of Andrew, yet Andrew did much for the cause of Christ when he found Peter. Thousands of Bible School teachers whom the world will never hear of will be remembered in heaven because they will come rejoicing bringing their sheaves with them. The teacher who teaches faithfully may rest secure in the knowledge that his own life will be enriched, that he plays a great part in the moral training of the community in which he lives, and in the work of bringing young people to know and love their Lord and Saviour Jesus Christ.

NOTES FROM HINDMARSH, S.A.

The church at Hindmarsh, South Australia, has a very live senior Bible Class consisting of about thirty members. Every Easter the young men hold a camp. This year they went to Noarlunga. A cottage was rented, and a very happy time was spent. The activities of the camp are directed by a committee of the boys who are responsible for all arrangements. Devotional services were held each day, and on Sunday morning the Lord's Supper was observed. At this service this year Bro. George Bridgman was the speaker, and his message proved very helpful indeed. Life in the camp is varied by games of tennis, cricket, swimming and boating. Each man takes his turn in preparing the meals and in walking on tables. Those responsible for the arranging of the camp feel that it is well worth while, for it helps the young men to get to know each other better, and is also a training ground for service. Our picture shows some of the twenty-three young men who were in camp this year.



Hindmarsh Y.M. Bible Class in Camp at Noarlunga, S.A.

Foreign Missions.

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

A WEEK OF THANKSGIVING.

We continue our agenda for the second week of June.

Thursday, June 7.—We give thanks to God for news that during March and April twenty-nine were baptised on Oba and twenty baptised on Pentecost, New Hebrides. Several of the Native Brethren volunteered on Pentecost to gather the coconuts on our mission land, and prepare them for copra to be sold, the proceeds to be given to our mission work.

Do not forget to use the offering box.

Friday, June 8.—We thank God for the news from Shanghai that the work in Kweming-rid and Lin Ping-rid, is going along steadily. That the church in Shanghai of 119 members is so rich in Christian ability to enable twelve of its members to be appointed as deacons. The attendance at each morning service is over one hundred. Six young men, members of the Christian Endeavor Society, are in training as speakers. We thank God for the spirit of the work that has led a seventh young man to be accepted as a speaker, and his address was described as fairly good.

What have we saved this week?

Saturday, June 9.—We thank God for the many in Australia who are planning, praying, and working for the success of our July offering. The secretary of our smallest State has written by hand over one hundred letters to the churches during the past month urging that June be made a month of prayer and self-denial. We rejoice that from Western Australia to Queensland an army of "prayers," workers and givers are planning for a record offering on July 1.

Let us lay aside as God has prospered us.

Sunday, June 10.—We thank God for this day when thousands of our brothers and sisters will gather inspiration from sitting round the Lord's table to remember Jesus in the bread and wine, who will find him making himself known to them afresh in the breaking of the bread.

This day the banner of the cross will again be unfurled the world over. Hundreds of preachers in Australia will tell the story that never grows old, of a world Saviour. Preachers who will have their message quickened as they think of the millions in Christless lands, the "other sheep" of the Good Shepherd, whom he must afford that "there may be one fold and one Shepherd." We are glad for the thousands of faithful Christians who will uphold these preachers by their presence, prayers and sympathy.

Again we make our offering.

Monday, June 11.—We thank God for the news from all our fields that the Native Christians are having fellowship with us in the July offering. Many young Christians, boys and girls, in our schools and children's homes are denying themselves of one meal a day, and selling the grain saved, as their gift to the offering. Some of the poorest Christians are bringing their gifts to the Lord's treasury; offerings that Jesus can see and of which he will say, "These have cast in more than all, because they gave of their want," and would not Paul say of them as he said of the churches of Macedonia, "Their deep poverty abounded unto the riches of liberality." We think of the Christian worker who offered a month's wages when he knew of the almost empty mission treasury. From the Nadi Ndi Christians, Oba, I have received £10 3 6, and from the Pentecost Christians £17 8 10 to help pay the salary of a doctor for the New Hebr-

rides. Few of these New Hebrides Christians carry more than ten shillings a week. From far away China will come gifts for our Foreign Mission Day offering.

What offering can we in our box to-day that will match these gifts from the Native Christians, most of whom are so poor in this world's goods?

Tuesday, June 12.—We thank God for those, most of whom have to say "Silver and gold have I none," yet have given their lives to preaching and living the gospel in foreign lands. They can say "Nothing in my hand I bring," but we know they give the priceless gifts of their consecrated lives, and lay them at the feet of Jesus. Business and professional success invited them to remain in Australia. Home and loved ones were magnets to keep them here. But they have listened to the voice of Jesus, "Go into all the world and preach the gospel to every creature," and have followed him. Their giving of their lives involves us in the lesser gift of our money, and our spiritual fellowship and prayer and sympathy.

Let our contribution in the savings box be worthy of Jesus who gave his life and of all these devoted missionaries who have given their lives to preach the gospel.

Wednesday, June 13.—We give thanks to God for the help that our noble women are giving to the cause of Foreign Missions. When we find a strong missionary church and Sunday School one need not be as wise as Solomon to say that the women and girls of that church are back of its missionary strength. Woman who was last at the cross and first at the sepulchre of our Lord is usually first in the support of the men and women who go to the foreign field. After more than forty years as a preacher among our churches, it is a rare thing to find a woman unsympathetic to the missionary cause. We thank God for the men of our churches who have done and are doing so much to help obey the commission of Jesus. What we say of the work of the women is in no sense a disparagement of the heroic and monumental service of our men, but there is not a man in our brotherhood who has it in his heart to give a generous offering on July 1 who will not receive the greatest of sympathy from his wife or his mother. Women have given their sons to the army and the navy, but more and more they are giving sons (and daughters too) as missionaries. Mothers only can realise what it means to send their boys and their girls into the distant places of the earth to live among offences degraded, ignorant people, to be gone for many years, to brave the rigors of a trying climate, to live, often-times, under insupportable conditions, to say "good-bye," not knowing whether they would meet again in this world. I have seen a mother smiling through her tears at the boy who had never left her since boyhood going off as a missionary. These brave-hearted women, who love their Lord with a great love, how thankful we are for their co-operation in Foreign Missions. Jesus received many gifts from those who loved him. Women ministered unto him of their substance. One made for him a coat woven throughout, one heart-broken sinner gave him tears and ointment for his feet, and Mary, the sister of Martha and Lazarus, brought the precious box of ointment, as it were for his burial. Jesus said of her gift, "She hath done what she could. Wherever this gospel shall be preached her gift shall be spoken of for a memorial of her."

"She hath done what she could." Can Jesus say this about our offering for his work?

DEATHS.

BANSLEY.—On May 21, at the residence of her mother, Bond-st., Ringwood, Anna Jean, eldest beloved daughter of Mrs. M. A. Bansley and the late Captain W. Bunsley, loving sister of six (Mrs. Gardiner), and Tilly (Mrs. McKean), a patient sufferer at rest. "Nearer, my God, to thee."

BAIHETT.—On May 19, 1928, John George Burrett, dear father of Harold and Doreen, Mrs. W. B. Jenkin, Mrs. L. C. Blackshaw, Mrs. E. H. Paul, Mrs. G. A. Smyth, At rest.

CLARK.—On May 11, at 355 High-st., Prahran, James, the dearly beloved husband of Annie Clark, and loving father of Linda, Ella and Frances. Late of Ararat.

IN MEMORIAM.

LYALL.—In loving memory of our dear brother, Henry James Lyall, who passed away at Royal Park on June 4, 1921; also our dear parents, who passed away at North Melbourne—Henry, Esq. on May 2, 1920, and Eleanor Lyall on June 19, 1920. Loved and remembered.

BEREAVEMENT NOTICE.

DALE.—The family of the late Mr. Newbarn Dale desire to express their heartfelt thanks and sincere gratitude to their relatives and many kind friends for letters, telegrams, floral tributes and personal expressions of sympathy in their recent bereavement. Will all please accept this as a personal acknowledgment?
—21 Albert-st., East Malvern, Vic.

WANTED.

Gymnasium mats wanted, new or secondhand; Partridge to H. E. Carroll, Through-rd., Burwood, Vic.

Church of Christ, Maryborough, Queensland, wants an energetic evangelist and visitor. For full information apply to A. J. Payne, Tooley-st., Maryborough, Queensland.

The church at Toowoomba, Qld., is seeking to engage the services of an evangelist at 15/- per week for 6 months. Position and salary subject to revision at that time. Address communications to Reg. Chapman, secretary, Bridge-st. (E.), Toowoomba, 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.

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

COMING EVENTS.

JUNE 10.—North Melbourne Bible School Anniversary Services, 4 p.m. and 7 p.m. Tea provided at nominal charge for visitors. June 11. Demonstration and Presentation of Prizes. Bible singing by scholars led by Mr. W. Easton. All welcome.

Both Protestant and Catholic.

A. J. Fisher.

A recent article by F. D. Kershner dealt with the subject "Neither Protestant nor Catholic," in a very illuminating manner. But it seems to me that the true position is better summed up by the title given above, taking into account, of course, the wider meaning of the word rather than their narrow sectarian meaning. In view of our position on the question of Christian union, it surely is better for us to see the good in all and endeavor to bring this good closer together, than to see the faults and create dissension by emphasising them. We are Protestant, in our protest against all departure from the authority of the Scriptures, and we are Catholic in our hopes, prayers and efforts for the restoration of one universal apostolic church of Christ.

Two very interesting and significant illustrations have recently come under my notice. The "Argus" of May 7 quoted Bishop Radford, of Goulburn, as saying that the Church of England "has points of contact with both Romanism and Protestantism, but cannot be identified with either." Are not those words in some respects applicable to all disciples? As such we ask the natural question "What then is our position?" and surely the answer is that we cannot be identified with either, for we are Christians, and Christians only.

As further illustrating our central position I wonder how many know of one debt which we owe to Romanism? We frequently quote as

one of our watchwords, such a statement as "In essentials, unity; in non-essentials, liberty; in all things, love." Now where did this statement originate? From the "Declaration and Address" of Thomas Campbell? Perhaps many of us think so, and even our own writers hint at this, like one who wrote during the Centennial Celebrations of 1909, saying that the "Declaration and Address" embodies the sentiments of our oft-quoted motto, "In faith, unity; in opinion, liberty; in all things, charity." We were very interested recently when reading Conley's "Positive Philosophy" to find the following: "We note that the motto of the Catholic church, 'In necessary things, unity; in doubtful things, liberty; in all things, charity!' So we are using a Catholic watchword!"

Yes, we are both Catholic and Protestant. We use our hymns irrespective of the denominationalism of the writers. We are inspired by the great writers of all ages. We associate with such movements as the C.E. Societies, the Council of Religious Education, and the Lausanne Conference, because in all of these matters we see practical protests against division, and longings for catholicism in the church. These movements override the mere denominational barriers and exalt the Lord Jesus Christ, and so as those who are both Protestant and Catholic, we are ready to associate with all of like mind, until we all come unto him, who is "the head over all things to the church, who is his body, the fulness of him that filleth all in all."

Modern Parables: The Mountain Stream.

The Pleasures of Life are many. And Some are greater than others. And one of the chiefest is the Pleasure of Going Home. For anticipations and expectations maketh the spirit bouyant and glad. So I sat one day in a railroad train coming home, and mine eyes feasted upon the good things that God provided for men to see.

And the train passed through a valley that men call the Feather River Canyon. And the Feather River Canyon longetheth to the Sierra Mountains of California. And as I sat at the window I saw a little stream of pure water that was like unto clear glass. And I saw also that it began on a snow-capped peak, and that in its becoming it was very pure.

And sometimes the stream flowed lazily through the level parts of the valley, and sometimes it rushed madly down the slopes, seething, boiling, foaming. And sometimes its course was straight, and sometimes it was winding. And I saw this, that whether gentle, violent, straight or winding, the stream was ever pure. And men were able to drink of it, and quench their thirst. And, moreover, it was beautiful to look at. And I and my fellow-travellers were filled with gladness at the sight of it.

And as the train passed along I saw a place in that river where men dugged mud. And the clear water became dirty and yellow. And the thing of beauty was spoiled, and men could not drink.

I continued to watch and I noticed this, that that which was easily discolored was not so easily cleansed. There were many other pure streams that added their purity to the muddy, but the influence of the muddy was always greater than the pure. And although much clear water was added to it, the Feather River passed out of sight a yellow-stained stream.

And I thought on this thing: Life is a stream that begins in purity and innocence. And there are many who delight in contaminating that purity. And I think of those men who stand

upon street corners, and those who sit in the gutters and tell unto others muddy things that faint and spoil. And also those women whose tongues wag evil. And this I pray concerning them, that God will reveal to them the damage they do. For this do we know, that when life is once discolored by evil, it is very difficult to cleanse again.

And I give thanks to God for all those noble men and women, the pure streams, who strive day by day with kind words and loving deeds to cleanse those tainted by sin. And my prayer concerning them is that God will pour out his rich blessing upon them and fill them with gladness.—X.

"Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has."

VIC. DEPARTMENT OF SOCIAL SERVICE. Acknowledgments at Burnley.

Parcels.—Surrey Hills, 3; Mont Albert, 1; Oakleigh, 1; Carnegie, 2; Coburg, 1; Daywater, 2; Ormond, 1; General Doreas, 2; Anonymous, 2; W.M. Hand, Brighton, 1; South Caulfield, 1; Woolwin, 1; Doncaster, 2; Northcote, 1; Evendon, 2; Pakenham, 1; Chelsea, 1; Ascot Vale, 1; Moreland, 1; Horsham, 1; Malvern-Caulfield, 1; Individuals, 10.

Fruit.—Daywater, 21 cases apples and melon; Boronia, 12 bags apples; Bundoora-rd., Caulfield School and Church, 2 truckloads apples.

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OUR PLEA.

It is surprising the amount of ignorance manifested by the churches on vital matters affecting not a part but the whole life of a believer. The gospel of obedience should be plainly taught. For the first law of a soldier is obedience; how much so to the Christian soldier towards his King? Some people say the question of baptism is a contentious one; but the Scriptures plainly prove it is not so, but a necessary one. For many years I was connected with the Methodists as a preacher, and latterly with the organisation known as the Salvation Army; and, although during that time I believed in immersion as the proper and only mode of baptism, yet I was not baptised. How many followers were and are like me? I had many arguments with our brethren, but I could not see it in the light of a command. Two and a half years ago, when men failed to convince me, the Holy Spirit came to my aid, and light came as it does to all who seek to do God's will. I then resigned my position and membership of the Salvation Army, and was baptised in Ann-st. church. My life has been a source of blessing since. Some of my Christian friends actually told me I had taken a retrogressive step. I told them that obeying my Lord was a progressive one. I have not looked back since, but the difference is: I am now able to preach a full gospel, and I thought my experience might assist others.—A. Bennett.

KNITTING.

Miss Alice Allambly, "Knitting Specialist," late of Capital House, Swanston-st., Melb., wishes to notify that she has resumed business at her private residence, "Glenlawn," Anthon-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 281.

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News of the Churches.

Tasmania.

Sulphur Creek.—Meetings are held weekly; Bro. Nightingale and local brethren do the preaching. Bible School is making steady growth; enrolment now over thirty (teachers and scholars).

Devonport.—Much sickness prevails. Bro. W. Reynolds, J. Reeves, L. J. Price and W. H. Nightingale have spoken recently. Mrs. H. B. Byard was a visitor on Sunday, and assisted in a duet with Miss E. Harvey.

Queensland.

Cympre.—On May 30 Bro. Vanham preached on "Is There a Personal Devil?" Bro. E. Trudinger preached at New Vector on 20th.

Brisbane.—On May 20 Bro. Bassard spoke on "The Revelation by the Way." At night he proclaimed the gospel. Bro. S. P. Snelting sang an invitation solo, and a young lady decided for Christ.

Maryborough.—Bro. A. Price spoke on the night of May 20 on "Phantom Faiths." The Bible School has an honor roll on which are inscribed the names of all pupils or church members who bring new scholars.

Bundaberg.—There were two additions and five gatherings on May 20, many strangers being present at night. Bro. Goughridge has been strongly advised by a doctor to take a prolonged rest, and will probably leave very soon.

Zillmere.—Meetings are well maintained. On Mothers' Day there were splendid meetings at both churches in the circuit. On May 20 Bro. Bennett changed platforms with Bro. Willis. The gospel song service was very interesting. Sister Mrs. Meadows is in hospital. Y.P. class is having a rally for a few weeks to add and double their numbers. Both Sunday Schools in the circuit are doing well. Bundall school is in the midst of a successful red and blue rally.

Western Australia.

Bassendean.—Bro. A. J. Ingham spoke on morning of May 20. In the evening Bro. Berry gave a good gospel address. Kappa club is growing. School and other auxiliaries are holding well.

Northam.—Bro. Martin delivered an interesting address on Lord's day morning, May 20. At a well-attended gospel service Bro. Buckingham spoke on "The Origin of the Churches." The Bible School is making a great effort to win the increase and attendance campaign. A fine piano, recently acquired, assists in promoting brighter singing.

Harvey.—Attendance morning and evening are good, but sickness is causing the absence of many scholars from the school. Bro. Frost spoke at both services on May 6. A social on May 8, given by C.E. Society on the occasion of their second anniversary, was much enjoyed. On Mothers' Day two special items were rendered by mothers of the church. Bro. Frost gave two fine addresses on "Memories of Mother."

Woolpool.—Mothers' Day was observed on May 13. The newly-appointed Bible School superintendent, Bro. Simeon Nelson, took over his duties on that date, and presented a splendid programme to a large gathering of parents. Bro. Hunt spoke at night on "The Ponderings of a Mother." 170 broke bread for the day. On May 20 Bro. T. Laaney, of Leonora, exhorted. Bro. Hunt has been commissioned to visit Leonora and Good Vale and report on the possibilities of regular services in those centres. Bro. C. J. Garland has been compelled to relinquish the secretaryship of the church owing to a severe setback in health. He has recovered sufficiently to be able to get about. The sisters' mission

band are organising a big effort in aid of the building fund. Miss A. Hunt has been appointed superintendent of the J.C.E. The Y.P. auxiliaries tendered a social evening to Bro. Allan McDermid on the eve of his departure for Northam. He was a very active worker in all Y.P. work, and a promising gospel soloist.

South Australia.

Port Pirie.—Meetings have been good, with an average of 50 at morning meetings for the month. Bro. Randall has been giving helpful addresses. Mothers' Day services were well attended. The young people's meetings have been revived.

Croydon.—Good meetings and a fine spirit of co-operation continued. At the evening service on May 27 Bro. Graham spoke on "The Union of the Churches." The choir gave special items. The open habitation and new platform are a great improvement in the building.

Unzara.—Meetings are still improving. On May 20 Dr. Killmer gave a morning address on mission work in China. In the evening Mr. Keeling gave a prohibition address. On May 21 at a special meeting the chapel was well filled, and Dr. Killmer's address was enjoyed by all.

Queenstown.—On May 27 young people's day was celebrated. In the morning A. Cain exhorted. At the evening service Bro. Brooker spoke on "Young People." There was a choir of mothers and fathers, and about 30 were on the platform. Fr. F. Harris rendered a solo. Two confessed Christ. At Hand of Hope on May 21, about 90 were present.

Cottonville.—Splendid meetings prevailed on May 13. Bro. Hughes delivered an evening address on "Mothers of Men." Special musical items were rendered. On May 20 a baptismal service was held. Bro. Batchelor is back again after a slight operation. The C.E. Society is flourishing. Bro. L. H. Walters has succeeded Bro. V. Berry as junior superintendent. A pleasing increase in the mid-week prayer meeting is noted.

Semaphore.—On May 23 a splendid church social was held. The new converts were given a cordial welcome. Bro. and Sister L. V. Matthews were presented with tokens of esteem upon their departure to Nailworth. Bro. Cox was given a memento in view of his ministrations during the mission as leader of song. J. C. Stanley is leaving for a trip to the Old Country. On Sunday morning he gave a farewell address. It was the best gathering since Bro. Beller's coming. 108 broke bread for the day. Bro. Beller spoke at night on "The Ladder of Life."

Kadina.—On the Monday following Mothers' Day, the K.S.P. members invited their mothers and fathers to a social evening. A happy time was spent, concluding with supper served by the boys. On the Wednesday the P.M. Help Pl. club invited many elderly ladies of the town to a social evening, and again a most helpful evening was spent. The teachers' quarterly tea was held on May 22. A profitable discussion took place. The choir banquet on May 21 was highly successful. On May 27 Mrs. Trudinger, of the C.M.A. spoke morning and evening, and addressed the school in the afternoon.

Victoria.

Dandenong.—Bro. Trevis is back after his holiday. There was a good attendance on Sunday evening. One young man made the good confession.

Moreland.—It was R.S.P. night on May 27. Bro. Welch spoke on "The Conversion of Saul of Tarsus." There were six decisions. The ladies' aid is helping the poor with gifts of warm clothing, etc. The K.S.P. and Y.P. have started physical culture classes under competent instructors.

Ringwood.—The church has suffered another loss by death. Sister Miss Hasteley passed away on May 21, after a severe illness. The sympathy of all goes to the sorrowing relatives. Gardenvale.—Good meetings were held on May 27. One brother previously baptised was welcomed into fellowship. Bro. Sisterson has commenced a series of addresses. His subject on Sunday night was "Faith." Miss Tidd was the soloist.

Mount Albert.—There were satisfactory gatherings at all meetings on May 27. Bible School classes were arranged. A solo by Bro. Gaddy, of Preston, was much appreciated. Bro. Hudson's messages were inspiring. There was one confession.

Melbourne (Swanston-st.).—Bro. Moore continues to give fine, thoughtful addresses. Meetings are good, growing interest being apparent on Sunday evenings. There were over fifty present at the Wednesday night Bible study class, the subject being "The Life of Christ."

Hartwell.—On May 28 Bro. and Sister H. J. Greenwood, of North Melbourne, were given a welcome to Hartwell. Bro. Christensen (Colgate of the Bible) gave a splendid address on "Give God a Square Deal." Bro. H. Martin, after a long spell in N.S.W., has returned home.

Woorinen.—Meetings are keeping up well. At the gospel service on May 27, T. Westwood spoke in a masterly manner. Bro. and Sister Thomas and family, who have moved to Duncester, are greatly missed. Bro. Baxter has resigned as secretary of the church after about eight years of faithful service.

Carlton (Lygon-st.).—Nice meetings morning and evening on May 27. A. G. Saunders, B.A., spoke in the morning on "Our Personal Responsibility in Christ," and at night on "The One Way Out." On Saturday afternoon the Bible School teachers and scholars had a pleasant time at the Zoological Gardens.

St. Kilda.—Several weeks ago the women formed a housing committee, to help toward liquidating the building fund debt. Bro. Robinson, of Hartwell, was the mover and speaker last Sunday evening. Bro. Greenwood gave his farewell address in the evening. Several scholars were added to the Bible School.

Essendon.—There were very fine meetings on May 27, particularly at night, at a men's service. The choir consisted of 21 members of the Kappa club, under the baton of Bro. Simpson, the organist being Bro. Ferguson. Bro. Smith's addresses on "What is Wealth?" and "What is the Soul?" were greatly appreciated.

Cheltenham.—On Sunday morning Bro. James Judd, of Malvern, in a one-line speaker and singer in the church, was welcomed. All departments of Bible School were good. At night Bro. B. Wakley preached on "Inasmuch." A good offering was made for the Social Service Department. A Sunday School bay made the good confession.

South Melbourne.—On Sunday Jas. B. Waterman spoke at the gospel service on "Love." A young man of the K.S.P. made a stand for Christ. The Bible School has organised special classes to prepare for examinations. Sickness is prevalent amongst the membership. The Junior Christian Endeavor continues with useful sessions.

Drummondra.—During Mr. Banks' absence on vacation the services on May 20 were conducted by Mr. A. McKay and Mr. H. E. Francis, of the Victorian Prohibition League. On May 27 Mr. Banks gave helpful messages. Mr. and Mrs. Piper rendered a duet at the gospel meeting. Sympathy is extended to Mrs. Meyers in the death of her brother.

Warragul.—Young men's training class and prayer meetings were well attended, and are showing good results. Mr. Wigney was presented during the week (on the event of his birthday) with a loud speaker and set batteries by the young people of the church, as an appreciation of love and esteem. The Bible Class, under the leadership of Bro. A. Jones, is progressing. All departments of work are flourishing.

Balfour (York-st.).—S.S. anniversary celebrations were held on May 13. The chapel was full in the afternoon, when Bro. Willie gave an interesting talk. Bro. Fitzgerald spoke to a crowded audience on "What shall the Child be?" It was an address full of conviction and very appropriate. The children sang splendidly. Work was really very healthy.

Barbary.—Splendid meetings on May 27. Bro. Swan in charge. 425 at school. At the night meeting the young men of the K.S.P. took part. The anniversary was brought to a close with a tea meeting and picture night. 320 children and teachers sat down to tea. The school has been re-organised, and will strive for an attendance of 200 by the end of the year.

Hampton.—On May 21 a "kitchen tea," arranged by the girls' club, was tendered to Mr. F. Frost and Miss G. M. Tinkler, who are shortly to be married. Services on Sunday were addressed by H. L. Arnold, who had returned from a brief holiday in South Australia. At night a play was made the confession, and a girl was baptised. An offering was made for social service.

Milvern-Caulfield.—At a fete and sale of work on May 26 £86 was raised by the different auxiliaries. On May 27 there were good meetings. In the evening Bro. Anderson's address on "The Anonymous God" was greatly appreciated. Alison Murray rendered a beautiful solo. After a twelve months' trial the Sunday School has reverted to afternoon instead of morning sessions.

Fitzroy.—A fine spirit prevails. During the past two weeks Broen. Bird and Burns, jun., exhorted, and Broen. Buff and Burns, jun., conducted gospel services. On May 22 the men of the church organised a social evening, providing the items and catering for the friends who attended. An enjoyable time resulted, and a profit of 26% was handed to officers for building fund.

Ormond.—The work is progressing well. One confession on May 20. The Endeavourers held a successful social on May 17, young people of Ormond Methodist and Baptist churches being in attendance. On May 21 a visit to the society by Bro. H. Watson was greatly enjoyed.

The anniversary of the observance in last Sunday evening's service, the Endeavourers taking charge, and rendering a special chorus. Bro. Baker addressed a well-attended meeting on "Returning to Enter."

Gardiner.—Last Sunday morning meeting was well attended. "What think ye of Christ?" was the eloquent appeal by Mr. Ralph Gebble to the large audience in the Regent Theatre at night, and in the presence of over 700 people a man confessed Christ. Bro. W. Clay conducted the singing, and Mrs. Vernon Walker sang two beautiful solos. The Bible School, two Bible Classes, two Endeavor Societies, young women's club, and young men's club, gymnasium class and other auxiliaries are functioning with keenness.

Collingwood.—Services during the week were well attended. A I.C.E. anniversary on Sunday was a splendid success, 165 persons being present at the evening service. Bro. J. Bird gave an inspiring address. Bro. Abbotton, from Geelong, is spending a holiday in Melbourne with Bro. J. Bird, and was welcomed by the church. The Bible School teachers held their quarterly meeting after school, then tea was served to 23 teachers. The P.D.P. club is preparing for sale of work. The K.S.P. has a membership of 21.

Bonnet.—B. G. Cameron commenced his ministry with the church on May 29. It was the 17th anniversary of the church, and there were large numbers. Special songs were rendered by the Bible School in the afternoon, and prizes were distributed. At a public meeting on May 21, following a Bible School tea at 5.30, an interesting programme of solo recitations, and two spectacular items was presented. Opportunity was taken to welcome Bro. and Sister Cameron and their daughters. During the time the church has been without a resident preacher, F. T. Buttt and P. G. Stocks have assisted very effectively.

North Fitzroy.—Increasing interest and better attendance at gospel services are noticeable. During the past two weeks three young men and a middle-aged man have confessed Christ. Visiting speakers at morning services have been Bro. Williams and W. Hinrichsen, whose addresses have been much appreciated. Bro. J. W. Baker's evening addresses are dealing with our collective plea as a people. During the month Bro. and Sister Ilog Harvey were called upon to part with their little boy, as the result of a motorcycle accident. The sympathy of all is extended to them. The aged Sister Lang was taken suddenly ill on Sunday, the result of a stroke.

Brunswick.—The morning meeting on May 27 was good. Bro. Lovell exhorted. Three were received on immersion and one by letter. At night Bro. McNeill spoke to a crowded house. Three were immersed and three more made the confession. Bro. Harvey's leadership in song is greatly appreciated. At the business meeting Bro. McNeill accepted an invitation to continue his labor for the month. The following brethren were elected as officers: A. Cornish, W. Jackson, D. Gibbs, W. Jenkin, A. Mann, secretary; W. Jenkin, treasurer; Sister A. Adams, organist. Sister J. Jenkin, senr., is very ill after an operation. Several members are laid aside.

Preston.—On Mothers' Day H. B. Robbins gave a splendid exhortation, and A. J. Fisher gave an appropriate address, assisted by special music from choir and children. On morning of May 27 J. W. Baker gave a splendid address. Owing to Bro. Fisher's indisposition Bro. Dawson preached splendidly in his stead. There have been three confessions at morning and evening services. On May 20 the I.C.E. anniversary was celebrated. Bro. Fisher speaking at both services. Excellent singing by the children was a feature. The celebrations were continued on May 21, when a splendid programme was enjoyed. On May 19 a working bee did work about the chapel. All auxiliaries are having good times.

Prakran.—The Bible School anniversary commenced on May 20. J. E. Thomas exhorted in morning, when a teachers' roll was called. In the afternoon 250 scholars, assisted by the Griffiths' orchestra, responded in song to the ablation of Bro. Les. Brooker, after which Bro. Anderson gave a highly interesting address on the work in China. At a fine evening meeting Bro. Connor preached. On May 27 Bro. Gilson was the morning speaker. The distribution of prizes was made by Bro. Connor in the afternoon. Excellent singing from the large choir was enjoyed. Bro. Connor addressed 500 scholars and congregation in the evening, at the conclusion of which two young ladies gave their lives to Christ.

Surrey Hills.—On Empire Day the Ladies' guild entertained mothers and friends of Bible School. The programme included vocal and orchestral selections, recitations, etc., and addresses by Mrs. Brough and Bro. Cambridge, and afternoon tea was served. Last Lord's day services, morning and evening, reached a high standard. Visitors at the communion service included Bro. and Sister Ma (missionaries) and family, and the Misses Ellis, from Horonia, who have come to reside in the district. The building was filled to capacity in evening. Bro. Cambridge giving the gospel message, assisted with a recital by Miss Elsie Preston. The half-yearly business meeting of officers and teachers of the Bible School was held in the afternoon. Consideration was given to the adoption of a constitution.

North Yarra.—The church and Bible School anniversary was held on April 29. Bro. Beaumont, of Geelong, exhorted. Bro. McCallum spoke to scholars and friends in the afternoon. Bro. Ladbrook gave a fine discourse in the evening. On May 2 the chapel was crowded for the public demonstration. Every item was well received. Bro. Nichols had trained the scholars, and then Bro. Nichols had trained the scholars, and then singing was very fine. Bro. F. N. Lee, from

Thornbury, was presented by the superintendent, Bro. J. Brown, with several books for valuable services rendered prior to his transfer. On April 29 Bro. F. Lewis presented Miss Gulyer with a lunch-bag prior to her visit to the home land. On May 8 Sister Mrs. B. Ennis gave the women's mission band an interesting talk on her visit to Indian missions. On May 20 Wm. Wilson exhorted the church. Bro. Ladbrook is in the country this week. Attendances are improving. All auxiliaries are healthy.

Bendigo.—There have been several decisions for Christ. Meetings keep up in numbers and interest. A fine work is being done in the Mutual Improvement Class. The society entered a team for debate in Bendigo competitions, and secured first prize. The Bible School anniversary was celebrated on May 20. Three special services were held, conducted by Bro. A. E. Hurren. Very large attendances. At the annual tea and concert in the Temperance Hall on May 23, it was necessary to have three sittings to accommodate the great crowd. The hall was packed for the concert. The special services were concluded last Sunday. In the morning H. Esall, of Melbourne, assisted, and an address by R. T. Pittman was greatly appreciated. Bro. Hurren spoke afternoon and evening. Bro. E. Duns, assistant superintendent, presided. In the afternoon the prizes were distributed. A feature of the services was the fine singing of the scholars, assisted by an orchestra.

New South Wales.

Hornsby.—On May 27 Bro. Gale exhorted. At night Bro. H. C. Still spoke on "Modern Pilates and Vainglorious Judgments." The Bible School teachers have launched an increase campaign to bring attendance up to a minimum of 100.

Chatswood.—On morning of May 20 Bro. Whelan gave a helpful message. Evening service was also largely attended. Bro. Whelan's theme being "The Encourager." On May 27 Bro. Bretwell gave a fine exhortation; subject "The Face of Jesus." At night Bro. Whelan spoke on "Does Baptism Save Us?"

Dumblenon.—On May 13 Bro. Pond exhorted on "You are Letters." At night Bro. Aekland spoke on "Hospitality." On May 20 Bro. Aekland spoke at both services. On May 19 the Bible School met for a pleasant social to say farewell to Miss Bella Brooks, who has labored in various branches of the work for eight and a half years. A suitable present was given her.

Llanore.—Improved meetings are reported. Bro. C. Furlonger presided over a welcome social to Bro. and Sister Noble on May 11. A good attendance at the "Sisters' Missionary Society" on fifth elected Mrs. Noble as president. A small working bee has commenced to clean the church grounds. Bro. N. G. Noble is now Bible School superintendent, and Bro. L. Hancock secretary. Mrs. E. Hollingsworth sang a nice solo on May 20. 57 broke bread. On May 17, before a packed chapel, Bro. N. G. Noble invited in marriage Bro. Norman Laundry and Sister Jean Hancock.

ADDRESSES.

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OBITUARY.

GARDINER.—We regret to report the death of our young Bro. Lewis M. Gardiner, which occurred on May 3, at Refton Hospital. He was on his way to Hokitika, where his parents reside, when his motor-cycle collided with a car. His injuries were very serious, and he was removed to the hospital. After lingering for a few days, his spirit took its flight away from earth to be for ever with the Saviour he loved. He was a grandson of the late Edward Lewis, evangelist, well known in Australia and New Zealand and was in his 28th year when the summons came. He will be greatly missed by a wide circle of friends, who deeply sympathise with his parents and other relatives.

DANIELS.—On May 6, at Long Plains, N.S.W., Bro. Robert T. B. Daniels passed away in his seventy-ninth year from the effect of a stroke received on his birthday, April 22. Our brother was baptised by Bro. Warren in the early days of the church at Two Wells. Removing later to Maitland he held memberships, and was a valued officer of the church there. On coming to Long Plains our brother was one of the foundation members of this church, and was elder for many years until the end. He has rendered willing service in all departments of the work, and will be very much missed. We laid his mortal remains to rest on May 7 in Maitland Cemetery, the very large gathering at the graveside showed something of the high esteem in which he was held by all classes in the community. Our loving sympathy is extended to those who mourn. Four daughters and four sons survive. One son is G. J. Daniels, preacher of the church at Willington, U.S.A.; another, Digby J. Daniels, is secretary and Lord's day school superintendent of Long Plains. The writer (assisted by H. W. Manning, of Bulahlaya) officiated at the funeral.—Thomas G. Mason.

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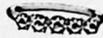
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