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Will the Rules of Jesus Work in Industry To-day?

Helen Welshimer.

ROMANCE and chivalry of knight-hood are not dead. Crimson banners still wave and the trumpeter stands at the gates as knights go forth from Camelot to seek the Grail. Youth and courage and bravery! Gallantry of a far-flung vision! There never was a time down a trail of nearly two thousand years when the call came so repeatedly.

As crusaders went forth, steel clad, once upon a time to seek the lost sepulchre of the King of kings, so we to-day must march again, armed with orders from the highest kingdom, to prove to a world that has grown afraid in the dim grey dusk, that the rôles of Christ will work if we shall only try to prove them. We must follow the gleam of the same invisible Grail until we shall have placed it in the wheat fields of the far west where the winds are singing of promises; until we shall have stood it as a golden lamp in the midnight mines where men dig coal in loneliness; until we have made it a bugle call to mingle with the factory whistles that they may call to consecrated, not compulsory, endeavor.

Will the rules of Jesus Christ work in industry? The sceptical world shakes its general head and turns away.

If the rules which Christ has given for fair play, the "do unto others as ye would have others do unto you," the "bear ye one another's burdens," will not work, then his long look through the ages was wrong.

We do not take God seriously enough when he said, "Prove me, and I shall open the windows of heaven and pour out such treasures as ye never dreamed of." Like Peter, we are afraid to walk on the waters, and when comes the reproof in a voice as soft as the winds that blow at dusk across the Mount of Olives, "Oh, ye of little faith!"

Just once does the world recall the story of a man who was fearless enough to make the rules of Christ the rules of his factory. He decided that every man and woman who lived in his industry at Cincinnati, Ohio, should share in his profits, should so en-

joy the arrangement of his labor and the surroundings, that he would become an integral part of the whole.

"You are too generous. Your factory will fail. You can't give so lavishly and win. What of yourself and your profits?" the world asked.

"Perhaps I am my brother's keeper," the man answered.

The factory grew large and strong and fine, the people were happy and healthy and prosperous, as Christ had meant when he said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured unto you again."

Financial reverses and panics came to others but the Golden Rule factory remained secure. There is a story which the beloved teacher told of a foolish man who built his house on sand and a wise man who built his house on a rock. When the rain descended and the floods came and the winds blew they could not prevail against the house which stood on the cliff but the other was swept to sea. But only once, in industry, does the world know of an incident where a man interpreted the parable in his own life.

Christ worked a long time to bring the world to the state of development where we find it to-day, and whether industry shall act as a feudal lord who controls a trembling but revolting peasantry, and whether laborers shall toil as disinterested antagonists must be decided by the two factions.

LEGACIES.

Unto my friends I give my thoughts,
Unto my God my soul,
Unto my foe I leave my love—
These are all life the whole.

Na, there is something—a trifle—left;
Who shall receive this dower?
See, Earth Mother, a handful of dust—
Turn it into a flower.

—Ethelwyn Wetherald.

"I shall treat you as I would like to be treated if I worked for you," Capital must say.

"And I shall treat you as I would like to be treated were I the employer," Labor must reply.

"Then we shall give each other a square deal" they shall say together, which, after all, is the meaning of the Golden Rule.

There is a great difference in the relation of that which we do and that which we are. We believe the rules but we do not obey them. They are very simple, too. Perhaps that is why we hesitate. Love is the law of the way, some one has said. Prayer is its privilege; the Bible, its guide book; endurance, its test; happiness, its reward; and heaven, its goal. But industry forgets to put the guide book in its pocket too often.

Life has grown more complicated since the days when Peter and Andrew cast their nets into the Sea of Galilee and Matthew sat at the place of toll. Society to-day is a co-operative, pecuniary, specialised, individualised organisation. No man may live unto himself or work unto himself. Christ, in his long, long look through the ages, spoke not so much to those who listened in Galilee as to those who meet at the cross-roads to-day.

Even as the people of Jerusalem came bringing their gifts to the general treasury in order that those who had not prospered as they had, might have a life-sustaining gift slipped into their weary hands, so down the shining trail of nineteen hundred years, Christ asks that we also share. It is the principle of "fair play," of permitting one's heart, as well as one's head, to speak.

A few years ago some one was commending very highly the religious interest of a man who controlled a great industry.

"Perhaps," another answered, "but I have seen his factories and I know the conditions under which his men toil to make the money which he so generously sends to India and the South Sea Islands! Why doesn't he

apply religious principles at home, first of all?"

Application of Christianity at home! That is the "Jesus way" in industry. Maybe it will use one's profit at first, but profits are only trust funds to be used in service. And there is the ringing promise: "Seek ye first the kingdom of heaven and all these things shall be added unto you!"

The way may seem doubtful and one may wonder if an industry so conducted can pay. But the promise stands as clear and radiant as the chalice that led the knights who sought the Grail. We can only see one section of the rainbow until we have climbed above the clouds when the entire circle is disclosed. Christ is reaching down his hands, warm, firm, tender, to pull us to the mountain top. Can we ask more? We must dare to place industry on the farthest heights, for we cannot prove Christ's rules until we do. The gold at the end of the rainbow? It will matter little then, and because it has lost its importance the crimson of the dawn, the gold of the noon-day sun, and the dream-blues and violets of the dusk shall make a gay, brave road to carry us to the promised land.

A little Chinese girl who had no money to aid missionary work among her people brought a handful of copper coins to a missionary one day.

"But you are too poor to give," he told the child. "You have no money and you would not steal!"

"Do you see that farmer in the rice field?" she asked.

"He is a heathen and very cruel. He would not help."

"But I sold myself to him, to be his slave and work in his fields forever so I could give the money to Christ," the thin little voice explained. "I don't really belong to him, though. I'm sold to Christ because I'm giving the money to him. I won't mind the sacrifice because I am doing it for Christ!"

The Jesus way in industry? Not the heathen way which takes all for a shekel or two. But the triumphant way that is not afraid to give though it gives everything! A strong golden candle of courage shining in the sanctuary of a heart.

A myriad chorus of factory whistles sounds through the world, calling men to toil, as God always meant that they should, for toil is noble and gracious. Now and again, high above them, comes the braver challenge of a trumpet that has learned its lesson. Industrially we have played tin whistles long enough. It is time for the trumpet call. Society has gone the first mile in achieving a fine level of consideration for the rights and privileges of others. The second mile will bring the reward.

And Youth marches forth again, a triumphant procession, led by a silver trumpet and the flame of a scarlet banner. Not to war this time but to peace. Not to kill a dragon but to play fair with his fellowmen. —"World Call."

Miss Maud Royden.

Miss Maud Royden is now in Australia. She received an enthusiastic welcome in Sydney, and this experience will doubtless be repeated as she visits other cities of the Commonwealth.

Miss Royden has made a name for herself throughout the English-speaking world, having a position of such security and pre-eminence that she can be announced as "England's woman preacher." Her ministry at the City Temple, London, "the Westminster Abbey and St. Paul's of English Non-conformity," was extremely successful and a remarkable evidence of her attractive personality and great gifts.

Miss Royden and America.

In the United States Miss Royden addressed great gatherings and was by large numbers most kindly received. One of the English religious papers quotes her as being in the highest spirits over the American tour and adds: "She speaks of the great kindness she received, and is naturally gratified by the large attendance at her meetings. She finds that the subjects most in request are: 'Can America and England be Friends?' 'Psychology and Religion,' and 'Old Phrases and Old Truths.' She thought it fine of the New York branch of the Methodist Women's Home Missionary Society to hold firm when they were, as she says, 'bombarded on all sides and had a dog's life ever since the fearful fact of my occasional cigarette burst upon the American public.'"

Miss Royden had some unpleasant experiences, and met with considerable opposition. Some people disliked her theology. In some extraordinary way she was libelled as to her views of companionate marriage. But it was her attitude to cigarette smoking which led to the greatest trouble. One Women's Missionary Society is said to have banned her lecture because of her occasional cigarette. Some who did not justify her smoking felt that such a ban was foolish.

The Boston "Congregationalist," we are told, defended Miss Royden. It regarded Miss Royden as "one of the great religious prophets of to-day," and said that every enlightened American ought to realize that for many years, and particularly since the war, general sentiment in religious circles in England has recognised no such emphasis, and social and personal customs which some find objectionable here have not only been without offence but have been almost without comment. The contributor continues: "It is now over twenty years since the present writer, who does not smoke cigarettes, preaching in Whitefields Tabernacle in London in the days when Silvester Horne was pastor, on coming out of the pulpit at the close of the service was offered a cigarette by the secretary of the church. Silvester Horne and many of his ministerial brethren smoked cigarettes with-

out anyone associating the practice with any lack of spiritual integrity. It was simply regarded as a matter of personal habit or preference, to which none, or at least very few, took exception."

As one of our papers sees it.

One of our American papers, "The Christian Evangelist," devoted the following interesting, if not altogether satisfactory, sub-leader to the discussion:

"The British religious press seems to take it very much to heart that the United States has questioned Miss Maud Royden's right to smoke cigarettes. This misses the point. These papers do not understand the way the people idealise ministers and want them to be without tarnish and even the appearance of evil.

"The desire to be as gracious as possible to a visiting preacher from England, coupled with a degree of chivalry, has made many people silent who yet thoroughly condemn Miss Royden's cigarettes. There is not the slightest doubt that thousands of Christian people of America feel chagrined that she placed herself in a position to be criticised. She has been taken up by certain groups but in most instances even they think her break a bad one and deplore it. Her influence in the country has suffered a wound from which it will not recover. It is a great pity, for she unquestionably has ability, and probably also a message, though it has not sufficiently conquered her own life: There are many women smokers in this country but not one of them enhances her good influence by the habit, and ninety-nine out of a hundred slip down a notch in general esteem. It is greatly to be doubted whether they believe as sincerely in their own culture and refinement as they did before the blight of cigarette smoking struck them. Smoking among women will not last for it is not becoming to them, it is against their nature and the general fitness of things; but in the meantime what a regrettable thing it is that for even a little while they should have disappointed."

We have not much objection to anything in the "Evangelist's" statement. But why single out the cigarette smoking of a woman preacher, or smoking on the part of women generally? If there is any evangelist argument against the practice on the part of women which does not apply to men, we confess that we have not yet heard of it. We do not regard smoking as a sin, but we confess that we much dislike the smoking habits of preachers, Sunday School superintendents and teachers, or church officers. Any Christian who wishes by example as by word to keep the younger generation from a premature indulgence in "weed" will find personal abstinence the wisest course. But why an editor's attack against a particular lady or even against one sex?

The Samaritan Passover.

Mr. Owen Tweedy, writing in "The Atlantic Monthly" for April, gives a most interesting account of the Samaritan Passover and a short history of this strange people. The opening paragraphs of the article are as follow:

"The Samaritans are the smallest and oldest sect in the world. They are little known because of their present insignificance; they penetrate little farther than their rather inaccessible home town of Nablus; and few, be they of Palestine or visitors in the Holy Land, can have an occasion to establish contact with their age-old ritual, so shyly is it practised, so unadvertised is its existence, and so rarely can it be viewed from the outside world. But last year there was such an occasion—an occasion which occurs only once in every twenty years, when the great Samaritan ceremony of the year, the Passover, is performed in daylight instead of after nightfall.

"The Samaritans adhere exclusively to Mosaic Law, admitting of no later interpretations and rejecting all books of the Old Testament save the Pentateuch. The date of their Passover is immutably fixed according to the Lord's injunction to Moses and Aaron in the land of Egypt: 'in the fourteenth day of this month' (the Jewish month of Nisan)—a date which does not ordinarily clash with the rigid routine of the preparation for the Sabbath. But in 1927, the first time for twenty years, the fourteenth day fell on a Friday, April 15, and as the weekly Sabbatical preparation begins at six o'clock every Friday evening, the past year's ceremony, instead of taking place at the setting of the sun, had to be completed by that hour. Thus we of the outside world had the unique opportunity of witnessing in the clear light of day the stages of a ritual which for strangeness is unparalleled in non-pagan countries—for it is the only surviving blood sacrifice to God.

"The fact of a blood sacrifice as the supreme yearly festival of a sect which to-day outwardly merges into normal Palestinian life is an anachronism. But the Samaritans themselves are an anachronism. They trace their routine of life on the rule of the Patriarchs; their religion to-day is as it was in the Patriarchal ages; and, regardless of modern evolution, they lead an existence of their own, immersed in a long-dead past. They number only one hundred and forty-two souls; and in Nablus—the Schemon of the Bible—this tiny community lives out a poverty-stricken existence in the poorest and remotest quarter of the town. There, in some thirty-odd houses, they still survive, huddled round their unassuming little synagogue, which holds their greatest treasure, the Scroll of the Law, which so have been written by the hand of Ahasura, who was the son of Phinehas, who was the son of Eleazar, who was the son of Aaron."

Religious Notes and News.

INTERNATIONAL CONFERENCE.

An international Christian press conference will be held in Cologne, Germany, August 16-22. The date immediately precedes the Prague conference of the World Alliance for International Friendship through the Churches.

IN HARMONY WITH THE RESTORATION.

G. D. Noland, minister, Church of Christ, Henderson, Iowa, says the American "Christian Evangelist," reports a visit of four days by Dr. A. U. Michelson, who for a number of years was a member of the German Reichstag and otherwise prominent in his own land; since the war he has been exchange professor in this land. Bro. Noland says that the visit of this distinguished man has proved to be a season of blessing for the people. As a Jew he is seeking to bring about a better feeling among the Jews and the Christians, and to that end he is extending his influence among the churches. It was only recently discovered that his position is in harmony with the Restoration Movement. His scholarly attainments and his striking personality make it possible for him to present a very strong plea for a return to apostolic ideals.

WHO READS THE BIBLE?

Noting that last year the American Bible Society circulated 2,587,236 volumes of Bibles, Testaments, and Gospels in the United States alone, the "Boston Herald" asks editorially "Who Reads All the Bibles?" The "Herald" contends that few Bibles were worn out, and tells its readers that "the only dilapidated Bible we ever saw was in a newspaper office."

Everything gets dilapidated in the newspaper office, and there are worn Bibles elsewhere. We have seen such books on the pulpits, and hundreds in the pews, especially in Sunday School rooms. They have been worn out by weekly use.

The Bible is read widely and deeply though not everyone who owns a Bible reads it. "The more's the pity." If the Bible were well read by all there would be little lawlessness to contend with.—"Christian Evangelist."

USED ONCE.

From the columns of one of our best-known liberal journals we pluck the following suggestive advertisement.

FOR SALE.

"Moore-made" baptismal gown, medium size, used once. Price \$8. Write: The pastor, United Church, —.

Of course, there may be divers and sundry reasons why the pastor of a church who owns a medium size baptismal gown should want to dispose of it. Nevertheless, there is a certain indefiniteness about the expression "used once" which would seem to infer that it was not an indispensable article of furniture for the pastor of a "United church." Still it is gratifying to know that it was used at least once. We wonder if the "United church" has a baptistery in it? Perhaps it doesn't need any. We trust that our brother will find a good market for the robe. It ought to be worth \$8 to some preacher who does not serve a "United parish"—F. D. Kershner.

SIMPLICITY VERSUS CEREMONY.

"Many of Dr. Orchard's friends," writes a correspondent, "are wondering whether he will learn anything from what has happened at the King's Weigh House Church during the last few weeks. It is no secret that the congregations had been growing smaller until, in recent months the church was not more than half full. Then Dr. Orchard started a series of Sunday evening evangelistic services, without choir or vestments or liturgy. These simple services, with the hearty singing of well-known hymns and Dr. Orchard's

affectionate, forceful and irresistible evangelistic appeals, drew increasing crowds of young people until, after two or three Sundays, the church was full. Last Sunday night the King's Weigh House Church was packed, and Dr. Orchard's address obviously created a very deep impression. Congregationalists will be interested to know that the collection was for the London Congregational Union. The success of these wonderful services shows that Dr. Orchard can gather for a simple service hundreds of young people who will not come for ceremonial and intricate and high sacramentalism."—"Christian World" (London).

YOUNG PEOPLE IN OUR BRITISH CHURCHES.

A hopeful feature of the present age in Britain is the interest that is being taken by young people of all ranks of society in social problems, linked to a firm faith that the world can be made better by the efforts of those who are actuated by high ideals for the well-being of society.

It is seen in the university student who gives up an evening or part of a week-end to run a boys' or a girls' club in a poor quarter of the city. It is seen in the young man or woman in business who is just as ready to lend a hand after business hours to help in some useful work, and who is keenly interested in the practical application of the teaching of Jesus Christ to modern business methods.

The young people of the British churches are taking their share of the work and nearly all the larger churches have some form of social service. The form the work takes depends on the neighbourhood and its needs. Letefer, for example, is a modern industrial city of some 250,000 people. The young folks there are interested in the Junior COPEL League and frequent conferences are held to stimulate interest and to educate the young people themselves in the application of Christian principles in industry. The young people have for some years managed and supported a "country holiday home" where, during the summer months, parties of twenty boys and girls have been sent for a week's holiday. The country home was made out of two old railway coaches taken off their wheels and placed side by side. The seats of the compartments made excellent beds for the children and the novelty of the home added to its attractions.—Chas. R. Batten in "World Call."

A SERMON IN 100 WORDS.

The American Duplex Envelope Company recently offered prizes for a sermon that could be preached in one minute and not exceeding 150 words. Thousands of competitors, representing thirty denominations, sent in brief sermons. One of the prize winners was Carulus Wells, a New Orange rector, and his sermon is published in "The New York Churchman," from which we quote it:—

BEING HONEST WITH GOD.

He continued all night in prayer to God.—Luke 6: 12.

As his custom was, he went into the synagogue on the sabbath day.—Luke 4: 16.

How often we neglect an important act of worship because we think we have no time. Let us pause and discover what a small portion of our time is asked by God.

There are in each year 2,840 waking hours.

The Lord's Prayer daily totals four hours a year.

Ten Bible verses total nine hours a year. One church service each week totals (average length) 52 hours a year.

This leaves 5,775 hours for ourselves.

When I stand before the throne on the day of Judgment shall I be able to say honestly, "I had no time?"

A Battle Half Won.

A. G. Saunders, B.A.

In the life of Lord Roberts there is a story of a fierce fight about a block house. When the British were beginning to feel hopeless, two or three men leapt in through a loophole. They were astonished to see the defenders diving out through other loopholes. They had lost the victory but did not know it. They should have pressed on.

It has often been said that at Gallipoli there was a time when our soldiers were within reach of victory but they did not know it. This belief has been confirmed by Sir Ian Hamilton and the German commander of the Turks. It only adds to the disappointment to know that this was the situation when the effort was abandoned. The defeat was more the less complete though victory had been so near. There is tragedy in such a defeat when the battle was half-won. They should have pressed on.

What is true of worldly struggles is equally possible of our spiritual efforts. The experience of a Christian in the kingdom of heaven may be like that of a patriot in an earthly empire. It is possible of such movements as our own.

We have always had a goal, an objective, and connected therewith a message which we have spoken of as our plea. Stated in its simplest terms it has two parts: (1) the union of Christians—Christians rather than churches; and (2) that union based upon the New Testament Scriptures. It is first of all an appeal to the Christian world. It appeals to the Christian world for the restoration of everything that is both essential and universal in New Testament Christianity. Christendom will never unite on the peculiarities of any of its sects, but only on that which is essential and universal. We have said at times that we are a peculiar people. If we wish to attain our purpose, we must not be peculiar unless it be because we have no peculiarities! That peculiarity might establish our plea with power. One of our leaders said recently, "A sectarian presentation of Christianity will never convert a heathen world." If he is right (and who can deny it?) our concern ought to be to get right at home. Our Christian world, including our own part of it, owes it to God to get down on its knees and pray, study, and search the New Testament Scriptures until we all learn what is essential and universal in Christianity. It is a spiritual not an intellectual matter. If we wait for union to come out of our heads instead of our hearts we shall be hopeless. And, then, when we have learnt that lesson we must preach that to all mankind.

This our purpose may be tried always for, nor have we tried in vain. Practically the whole Christian world, although it once resisted our message, now invites it and prays for it. The union plea in general terms is applauded wherever Christians meet. The little creature now in the way to the goal there is little dispute as to the goal itself. The air is full of voices crying out for unity, for union. With some there is "reunion," a word suggesting an objective short of the need. And the present chaos within the body most concerned with reunion is not at all encouraging. What Christ prayed for in John 17 was union: "That they may all be one," "all of one mind." And what the church needs is union. Re-union points to a human, and in certain New Testament immaterial, a false authority. Union means further, to him who claimed all authority in heaven and earth. Christian union is vastly more than church unity. A unity of thought, of spirit, that leaves us divided in fact is a poor unity. The world will never see such unity; it cannot help seeing union. Unity leaves room for uncertainty; union brings conviction. Nevertheless the fact remains that the church gener-

ally has required a conscience against its sects and divisions.

Now, has our movement helped to bring this conscience and desire for union? Many others would deny that we have assisted materially. That does not matter. We make no claim. We will not boast. To God be the glory not to men. The conscience and desire being there we rejoice; progress has been made. No matter how it has been brought about, that fact means that the battle has been half won.

Other Christians are working along different lines to secure union. Federation, for example, has been tried. It does not solve the problem. It reduces the number of sects without destroying sectarianism. Some have tried the apportionment of territory. Comity plans have been introduced, especially on the Foreign Missionary field. In some cases these have approached perilously close to a commerce in consciences. Organisation is not the key. It has been tested many times in the history of the church, and always fails. The basis of union must be fluid. Ezekiel envisaged the kingdom as a flowing stream, ever broadening and deepening. Suppose that stream had frozen into a glacier. There would be no broadening, no deepening. Its flow would cease. Jesus said, "If ye abide in my word, ye shall know the truth." While Christians abide in the Word their Christianity will be fluid, and will flow together as streams of water merge into a perfect union. Organisation, ecclesiastical machinery, these are glacial. They stop the flow. The river disappears. An ambitious effort has lately been witnessed at Lausanne, in what was called a "Faith and Order Conference." More than eighty religious bodies were represented, including Anglo-Catholics, Greek Orthodox Catholics, Quakers and Lutherans. The only great body absent was the Roman, whose consistency in the matter was only exceeded by its unshaded assurance. We have been informed that our own position was not presented. We have also been told that, in the nature of things, it could not expect to be given a hearing. Even so, the conference was an event in which all earnest Christians should find encouragement. But, whether it attained its objective or not, it did not solve the problem. Therefore many hearts are disappointed. But what else could be expected when the attempt was to reconcile irreconcilable systems of human devising which have been superimposed upon the New Testament; this instead of a thoroughgoing attempt by all to go back of all such systems, and to stand together as one on the New Testament. Seeing the failure of such attempts we still cry out for a return to the New Testament alone.

But is this right? It makes us a people apart. And, as we have painful reason to know, throws us open to great misunderstanding. Shall we then shift our ground to meet other peoples and brethren who have come to pray as sincerely as we for union? There are cases (not in Australia) where this has been tried, and in accord therewith, safely or to the advantage of the kingdom of God, shift our ground and plead for union without pleading also for the Scriptural basis of union? If we do so shift our ground, to that extent and in that act we give up the Scriptures. There will then be no point in saying, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." We know that utterance is not inspired. It is not in the Bible. But it states a position of loyalty to God's Word. And we cannot get off the Bible platform without stepping down. We shall cease to have a message to justify our separate existence. And whether we like it or not, logically and actually, we shall have to

accept a secularian status. We shall be, as many now consider us, just one of the denominations. One of the great lessons of church history is that union independent of the Scriptures is as disastrous to truth, righteousness, and the kingdom of God as division has ever been. The Protestant denominationalism is largely the result of the efforts of heretic Christian and God-fearing men to be done with the deplorable evil of that unity that preceded the Reformation. There are certain people who never lose a chance to refer to the Reformation as a "mistake." Thank God for the Reformation! It purified the springs of our British national life and character. The unity that counts must stand upon the truth. It is possible to be united in behalf of error. We must hold to the great purpose of swinging the thought, faith and affection of the whole church on beyond the urgent need for union is the more urgent need for union upon the supreme authority of the one Book, God's Word.

When the opposition saw the walls of Jerusalem approaching completion in spite of their efforts to prevent it, they changed their tactics. They tried to lure Nehemiah from his work to counsel with them. But he saw in this a trick to accomplish with guile what they had failed to do with force. He refused. Without implying improper motives to others, we must see just here one of our present dangers. While we stay true to the New Testament principle with which we began, no earthly power can frustrate us. But the day we abandon their limits and go out to parley concerning extra-Biblical schemes and compromises, the foundation for our objective will be gone. As a movement we have nothing to fear from without. Our danger is within. It lies in the direction of compromise, indifference and premature surrender. We must press on!

For these reasons we plead

1. that we pray for union more; in private and at all our meetings;
2. that we return to our early love for all knowledge of the Scriptures;
3. that we preach the plea, because it is New Testament preaching;
4. that we preach it without apology, justification or self-defence, presenting faith, repentance, confession and baptism as the Scriptural conditions of salvation, and also all;
5. that we give Christ Jesus pre-eminence in every respect.

Making Christ pre-eminent we shall make discouragement impossible. For discouragement as to the likelihood or even possibility of ever making union is a temptation to be guarded against. With Christ pre-eminent we shall possess an unshakable conviction that ultimate victory, in God's time if not our own, is sure. We shall doubt it no more than we doubt the cross. Nothing on earth ever looked more discouraging than the cross. Yet earth never witnessed a more complete and extraordinary victory. It was Christ pre-eminent. The pre-eminent Christ prayed for the oneness of his people. And no matter how utterly improbable it would be, would the fulfillment of that prayer may seem, making Christ pre-eminent, shall only lose faith in his prayer when we lose faith in his cross. He who had the power to break the bands of death and teach us the glad and glorious gospel of song, has the power to answer Jesus' prayer and make his happy people one.

"Trumpeter, sound for the splendor of God's
Sound for the heights that our fathers find.
When truth was truth and love was love,
With a bell beneath, but a heart above;
Trumpeter, rally us, rally us, rally us,
Oh to the City of God."

"So weak is man,
So ignorant and blind, that did not God,
Sometimes withhold in mercy what we ask,
We should be ruined at our own request."
—Hannah More

The Late Charles Hardie.

It was with a feeling not only of deep sorrow, but also of shock and surprise, that his bereaved family learned of the death of Mr. Charles Hardie, who passed away on Saturday evening last at his home at Hawthorn, Victoria. Our brother was in his seventieth year, but until a few months ago was full of vigor and most actively employed in business and church life. For some time his state of health had caused anxiety to his friends, but only recently he received a very reassuring report, and all hoped that he would be spared to render more service to the cause. On Friday last our brother was at work in his office, but had to leave in the afternoon, and on Saturday he became worse and passed away early in the evening.

Mr. Hardie has since its inception been an honored member of the Board of Management of the College of the Bible, and has also during all the years given excellent service as its secretary. For many years, also, he acted as secretary of our Victorian Church Extension Committee. This Committee, as the College Board, has suffered a very great loss, and our brother was for a number of years secretary of Lygon-st. Church of Christ, of which for a very long period he was a highly esteemed member.

Mr. Hardie was a man who shunned publicity. He disliked the limelight, and ever sought to

avoid appearing on the platform. But he was zealous in the Master's work, and behind the scenes and in quiet ways he devoted a very great amount of time to helping our brotherhood enterprises. His efficient and cheerful



Charles Hardie.

service was highly appreciated by those who were privileged to be associated with him in the work of the Master.

On Monday afternoon the remains of our brother were interred at Boromandara Cemetery, Kew.

Safety Last.

"Safety First" can never have a Cross for Its Symbol.

Neither could I my life dear unto myself. Why stand we in jeopardy every hour? Peraventure . . . some would even dare to die.

The Duke of York, the other day, said that no great enterprise was ever brought to a successful issue by the application of the principle of "Safety First."

An Age of Slogans.

We are living in an age that is ruled by slogans: we "eat more fruit," we "say it with flowers," and we "take the little daily dose." And we do not dare to set foot off the kerbstones until we have "looked both ways," or to pass behind a "bus until we have assured ourselves that the road is clear. If so much is our daily life governed by the forces of publicity!

I am not suggesting that we should risk life and limb in crossing the street for want of a little care, or that there is any special virtue in taking needless risks; but I am going to suggest that our own safety may assume but a big proportion in our eyes, and that there are more important considerations in life than its preservation.

"Safety First" is not a Christian principle. Indeed, it is in direct opposition to the highest and most characteristic traditions of our religion. There would have been no Christianity if our Lord had lived according to that rule. The safe and easy line held no allurements for him. He was ever in conflict with circumstances. He never weighed risks in the balance against his purposes. In the accomplishment of his mission he "endured the cross, despising the shame." Personal safety was a consideration which never entered into the calculations of Jesus.

And from him, all down the centuries, we can trace the trail of men who scorned safety first. We cannot ascribe Peter's passionate defence and courageous witness and the manner of death whereby he glorified God, with the idea; it is foreign to John's winsome ministries to the Asian churches; to Paul's utter forgetfulness of self as he defied Nature, and Judaism, and the Roman power.

And these were but leaders in a great succession. In every generation the church has given to the world men who placed their religion before themselves. Luther determined to go to Worms though every roof-tile were a devil; Dudley and Latimer, princes of the church, choosing to "light a candle" in Oxford market place rather than buy safety with denial; Livingstone, dying in lonely African exile, when comfort and honors and safely awaited him at home—and tens of thousands died who, scorned the ways of safety, have not counted their lives dear.

I am not vastly impressed with the character and personality of the man who adopts "Safety First" as his principle of life. He is a dull fellow. His blood runs sluggishly. Horizons have no call to him. Adventure strikes no responding chord within his emotions. An unconquered world presents no challenge to his religion!

Wanted: the Courage of Christ.

One does admire the man who is prepared to hazard: who is a trifle reckless in the pursuit of his ideals; who "stands in jeopardy every hour" for his conscience. He is a man.

What the church, and Christians, want today is an added dash of our Lord's courage, of the spirit of Paul and Peter, and Luther and Livingstone. We need a more adventurous spirit towards the tasks and problems which face us; a less flinchy picking of our way along the highway of life.—"The Christian Advocate."

Hon. John George Barrett: An Appreciation.

"One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted,
Wrong would triumph;
Held, we fall to rise; are baffled, to fight better."

In the home-going of Bro. J. G. Barrett, on May 12, our brotherhood has lost a stalwart supporter. His life was spent at Totham Hill, now known as North Melbourne, on the site where St. Mary's Church of England now stands.

In his earlier days he followed the occupation of a tinsmith, under the ministry of Bro. M. W. Green, he decided for Christ and was baptised. Later he took night lessons under Bro. Green, in the hope that he might give his life to the preaching of the gospel. He was actually on the verge of leaving Australia to enter an American college when family affairs

prevented him. At the age of 17 he preached his first sermon, and became a thoughtful, forceful speaker. To serve the cause in this way was to him a great privilege, which he used to the full.

In later years his mind turned to politics, and he was elected to the Legislative Assembly for Carlton in 1892, holding the seat until 1895. In 1896 he was elected to the first Federal Ministry, being one of Victoria's first six senators. He was on several Royal Commissions, including the Technical Education.

For the last twenty-five years he was prominently associated with temperance work, and at the time of his death was on the staff of the Victorian Prohibition League. In this capacity he had much to do with the Licensing Court, the details of which, Mr. B. Barr, paid him a great tribute in conveying the sympathy of the mem-

bers of the court to the family, saying the court had always found Mr. Barrett a very fair man, reasonable and very honorable in argument and in the transactions in which he had been associated with the members of the court and staff.

On behalf of the Commonwealth Government, Mr. S. M. Hracek, Prime Minister, telegraphed to Bro. Harold Barrett, "to convey to you deepest sympathy in your sad bereavement. The part you took in your late father, in connection with the first Commonwealth Parliament has prominently identified him with the progress of Australia."

Bro. Barrett was not understood by all who met him, for he was very reticent, yet underneath a seeming cold exterior was a heart warm and true, that last year for fellowship and friendship, which another side of his nature made it hard for him to secure. It was the writer's privilege to share the intimacies; and his life is the poorer now that his friend has gone.

In the last hours before the operation Bro. Barrett displayed a beautiful Christian resignation. Death was but the opening of a window, an liberation from the flesh. To him it meant reunion with loved ones and a closer union with the Saviour. Very suggestive were his last words, as the nurses approached his bed: "Stand by and let me get past"; smiling as the spirit took its flight.

Just after the passing of Mrs. Barrett on April 6, 1925, he wrote a message to his family, to be read after his death, closing with the words: "Life to-day is different; the world counts as a 'futile thing.' I am not looking back, but forward. I have had an eventful life, and I can thank the divine Hand in my experience. Farewell!"

The funeral services were in the hands of Bro. J. E. Thomas and the writer. The very large number present at the Parkview Cemetery on May 21 was a telling tribute to the high regard in which he was held. All express the deepest sympathy with the members of the family in their sad loss. We commend them all to the heavenly Father's care, "til He come."
—William Gale.



J. G. Barrett.

The Home Circle.

Conducted by J. C. F. FITTMAN

THE BLESSING OF LAUGHTER.

A laugh is just like sunshine:
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it
And feels its courage strong—
A laugh is just like sunshine
For cheering folk along!

A laugh is just like music:
It lingers in the heart,
And where its melody is heard
The ill of life depart.
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

THE BIBLE ESSENTIAL.

The church would disappear without the written Scriptures. Or if it did not fall entirely, it would become a corrupt and weak organisation without spiritual power. People would have to resort to dreams and charms for comfort and guidance. Vain speculations would take the place of divine teachings. The stronger might stand for a while but eventually all would sink into the gloom of materialism and the weakness of superstitions.

Incidents recorded on the pages of church history prove this. For example, we know that Christianity once had a strong hold in Northern Africa, with some of the greatest churches of the era. But they passed away without leaving even any very imposing ruins. There may have been many reasons for such a spiritual tragedy but Dr. J. P. McFadden thinks it was because the churches did not have the Scriptures in their own tongue. In his exceptionally informing and stimulating book, "The Missionary Idea in Life and Religion," he says:

One reason why it was possible for Christianity to disappear so completely from North-west Africa, where in the fifth century it had such a strong hold, was that apparently the Bible was not translated into the language of the majority of the inhabitants.

It is impossible to keep the church true, pure, intelligent and active without the constant study and restudy of the Scriptures. Individual members deprive themselves of first-hand, fresh inspiration when they do not read the Bible. It is absolutely essential that the ministry know the Bible well and put its wisdom and authority above every other book. "The pulpit should be a fountain from which its ideas flow. This will keep the people truly informed by divine things. It may be truly said, "No Bible, no church." To be sure it has been contended that the church created the New Testament and not the New Testament the church. This statement will not bear close scrutiny. The facts, the forces, and the ideals that later, when written down became the New Testament, were the power that made the church. Men moved by the Holy Spirit spoke the gospel which they had learned from the Master. That gospel called the people out of the world and made them into the "ecclesia." The word became flame and men followed the torch.

Tennyson wrote truly inimitable verse:

And so the Word had breath, and wrought
With human hands the creed of creeds
In lowliness of perfect deeds,

More strong than all man's thought;
Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef.

Certainly in this way the New Testament, as yet alive and burning only in consecrated smallness, created the church. It is written now, and more rapidly than ever, in fact, in an amazing way, it is making churches. Whenever its message is proclaimed it calls people to organise themselves about Jesus Christ into a living church.—Selected.

SMILES.

Who knows what a smile can really do? You've often heard of the motto "Keep smiling," although you probably never thought just how different it would be if every one would follow the example set forth in these two simple words. Smiles, unlike other things, have the power to help the sick and afflicted along life's road, bring cheerfulness to the sad, chase away sorrows and cares, and change the tears of grief to those of joy.

Who enjoys seeing or conversing with the person whose expression of the face is that of woe, and who talks of nothing but their sorrows and misfortunes; who looks at everything on the dark side of life and forgets there is such a beautiful thing as the sunshine?

On the other hand, we enjoy mingling with one who wears a radiant smile, laughs through beaming eyes of delight and enjoys everything to the fullest extent.

Frieda Peycke says:—

"There's a joy aplenty in this world to fill
Life's cup,

If you'll only keep the corners of your
mouth turned up!"

There is surely no better road to happiness than the road of smiles.

—Sue Browning.

TRUE WORTH.

True worth is in being, not seeming.

In doing, each day that goes by.

Some little good, not in the dreaming

Of great things to do by-and-bye.

For whatever men say in their blindness,

And spite of the fancies of youth,

There is nothing so kindly as kindness,

And nothing so royal as truth.

—Carey.

NO TROUBLE.

"What's the matter?" enquired a lady of an acquaintance, who appeared very agitated. "Oh, it's that deplorable servant problem again," was the reply. "Why, have you any trouble in getting a maid?" "No; I've had six in six weeks!"

STRICT DUTY.

A railway director rebuked a ticket-collector who allowed him to go through the gate without producing his pass. "No matter if you do know who I am," said the director, "I am entitled to ride free only when I am travelling with that pass. You don't know whether I have it or not." The ticket-collector asked to see the pass. "That's right," said the director. "Here—why—where—well, I must have left it at the office." "Then you'll have to pay the fare," responded the collector.

OBBLIGING.

Old Lady (giving precise instructions): And you'll be careful of the traffic, driver, won't you, and go very slowly round corners, and—
Driver (fed up): Yes, mum, and in case of a accident, mum, which hospital would you prefer to go to?

The Family Altar.

J. C. F. F.

Monday.

There arose a murmuring of the Grecian Jews against the Hebrews.—Acts 6: 1.

"Multiplication of disciples means multiplication of interests and dangers. Prosperity in churches has its attendant difficulties. From this narrative we should learn the lesson that, especially when success is achieved, money matters cannot be too carefully and spiritually controlled."

Reading—Acts 6.

Tuesday.

And he gave him (Abraham) none inheritance in it, no, not so much as to set foot on; and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child.—Acts 7: 5.

"Living faith shows itself when we 'do not see and yet believe'."

—When we in darkness walk,
Nor feel the heavenly flame,

Then is the time to trust our God
And rest upon his Name."

Reading—Acts 7: 1-21.

Wednesday.

Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.—Acts 7: 56.

"The supernatural is the native air of Christianity; its cradle-song is one of angels, its death-chant the triumphant exclamation of Stephen, 'Behold, I see the heavens opened!'"

Reading—Acts 7: 22-60.

Thursday.

"There may be nothing before God.—Acts 8: 21.
"He may be several things which may help to make the life fair in the eyes of men; but nothing will make it amiable in the eyes of God, unless the heart be changed and renewed. All the medicines which can be applied, without the sanctifying work of the Spirit, though they may cover, they can never cure the corruption and diseases of the soul."

Reading—Acts 8: 1-25.

Friday.

And the Spirit said unto Phillip, Go near, and join thyself to this chariot.—Acts 8: 29.

"The two lines meeting in the desert. The Ethiopian traveller led on by providence; the evangelist led by the angelic messenger; ignorant of one another, yet both in their way following divine guidance." Note how well God times His business—these two meet just at the right moment! Had Phillip arrived a moment late the chariot would have gone.

Reading—Acts 8: 26-40.

Saturday.

I am Jesus whom thou persecutest.—Acts 9: 5.

Mark Rutherford wrote: "What light brought Paul to the disciples at Damascus? A light in the day and a vision. What intensity of light, what brilliancy of vision, would be sufficient to cleanse the belief and character of a modern man of the world or a professional politician? Paul had that in him which could be altered by the pathetic words of the Crucified One, 'I am he whom thou persecutest!' The man of the world or the politician would evade an appeal from the heaven of heavens, backed by the glory of seraphim and cherubim." The divine appearance and words were sufficient to convert Saul.

Reading—Acts 9: 1-22.

Sunday.

The churches . . . had peace.—Acts 21: 31.

And they made the right use of it. The context shows that they did not cease to "grow in grace" or labor for Christ. They were "showered on," walked "in the fear of the Lord and in the comfort of the Holy Spirit." No wonder they multiplied.

Reading—Acts 9: 23-13.

Prayer Meeting Topic.

June 13.

"LET THESE GO THEIR WAY."

(John 17: 19.)

F. J. STYER, B.A.

"Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way." There is about this little incident just the kind of atmosphere that John loved to reveal in, the mystical and the poetry suggestive. John wrote his Gospel avowedly to set forth the glory of "the only Begotten of the Father, full of grace and truth;" "that ye might believe that Jesus is the Son of God, and that, believing, ye might have life in his name."

"Whom seek ye?"

In language that reminds us of the upper room, John emphasises first the perfectly voluntary nature of Christ's death: "that ye therefore know- ing all things that should come upon him, went forth, and said unto them, Whom seek ye?" That is how Christ finally dealt with his enemies. He went forth to meet them with a question on his lips that showed at once his dauntless courage and his willingness to allow them to work their will, which was, after all, the will of God. This is the fulfillment of that claim, "I have power to lay down my life, and I have power to take it again." Such evidence of the voluntary surrender of his life should forever mark his death as being not a tragedy, nor that of a martyr to truth, but as the atoning sacrifice for the sin of the world. "Surely he hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions. . . . and with his stripes we are healed." Should not the thought of his great love and the great sufferings that he bore for us bind us to him in life-long allegiance?

"I am he."

"As soon then as he had said unto them, I am he, they went backward and fell to the ground," John delights in showing here, as elsewhere in his Gospel, the remarkable blending of the lowliness and the glory that were found together in Christ. When he was most lowly then he was most kingly; when seemingly most defeated, then he was most victorious; when most a man, then most the divine Son of God.

During the French Revolution, when the mob poured through the streets sweeping everything before them, Lamartine, then a man of over seventy, made his way to the middle of the street and stood before the brutal leaders. "So powerful was the influence of this righteous man that the captain said: "Citizens, we are in the presence of a man who represents seventy years of noble living." At once the mob with uncovered heads started back in awe and ceased their murderous intentions. Christ's calm majestic personality not only overawed the soldiers and the officers who came with Judas to arrest him and made them feel "how awful goodness is," but helps us to realise what will be the effect of his presence when he comes as the Prince of Glory.

"Let these go their way."

"If therefore ye seek me, let these go their way." John by his comment, "That the saying might be fulfilled, which he spake, of them whom thou hast not me have I lost none," would have us see in these final words of Jesus a miniature of Calvary. Jesus standing forth before that little band of disciples and offering himself in order that they might go free, is but an illustration of what he did for us on the cross. He reached the pains and penalties of our wrongdoing that we might not perish but through him have everlasting life. In the words of Dr. A. MacLaren, "He died because he chose; he chose because he loved. His life had to die in order that his death might be ours, and that in it we should find our forgiveness and peace."

TOPIC FOR JUNE 20.—WITH JOHN AT THE CROSS.—John 19: 25-30.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OPEN THE DOOR.

Open the door, let in the air;
The winds are strong and the powers are fair;
Joy is abroad in the world to-day;
If our door is wide, it may come this way—
Open the door!

Open the door, let in the sun;
He hath a smile for every man;
He hath made of the raindrops gold and gems;
He may change our tears to diamonds—
Open the door!

Open the door of the soul; let in
Strong, new thoughts which will banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

—Writer Unknown.

BUILDERS.

A student who was asked what he intended to make his life-work, replied that he was preparing himself to be an architect. When asked why he had selected this occupation, his answer was: "I want to build things. I want to see my ideas take form. I build things in wood and stone and leave something when the time comes for me to leave this earth." In a lesser way he was seeking to do what was done in Old London by Sir Christopher Wren, of whom it was said, "If you wish to behold his monument, look around you."

David was eager to build a temple in Jerusalem. His chief motive was not in service architecture, but worship. He thought of a great temple as an expression of the nation's gratitude to God, and as a place where the soul of the nation might be kept alive. The cost of the building would afford opportunity for sacrifice in giving, and its permanency would perpetuate the name of David. This ambition was never realised, but David had many exalted moments planning to build a temple.

The New Testament spiritualises many of the outward things of the Old Testament. Paul speaks of Christians being temples of God's Spirit; that is, the minds of Christians may be homes for truth, the hearts of Christians may be homes of love and the lives of Christians may be filled with praise. This is a higher and more difficult kind of building. The tools are not trowels and chisels, but thoughts, ideals, determinations, motives and prayers. It is with such forces as these that we may build more stately mansions for our souls, and, at the same time, bring highest honor to God.

WHY?

If you would develop and preserve a race that is swift in mind and body you must destroy the liquor traffic, for alcoholism is degenerating the race. If you would assure a normal birth to childhood, you must destroy the liquor traffic, for the drinking parents are producing defective children. If you would make it easier for youth to do right and more difficult for youth to do wrong, you must destroy the liquor traffic, their greatest tempter from the path of rectitude. If you would reduce the death-rate and lengthen human life, you must destroy the liquor traffic, which increases our death rate by 30 per cent. If you would solve the problem of unemployment, you must destroy the liquor traffic, which throws and keeps more men out of employment than does any other cause. If you would reduce industrial accidents to the minimum and enforce the modern slogan, "Safety First," you must destroy the liquor traffic, which is the chief cause of industrial accidents. If you would meet the present-day demand for efficiency of service you must destroy the liquor traffic, which reduces both mental and physical efficiency. If you want a people of righteous and clean personal morals, qualified for the best service to God and humanity, you must destroy the liquor traffic, which is the greatest corrupter of morals. There is but one thing worse in Australia than the liquor traffic, and that is the public sentiment which tolerates it. The destruction of the liquor traffic is therefore the paramount duty of this generation, if we would conserve humanity.

"We cannot knidle when we will"

The fire that in the heart resides;

The spirit bloweth and is still,

In mystery our soul abides;

But tasks in hours of insight wild

May be through hours of gloom fulfilled."

NEWS AND NOTES.

East Kew (Vic.) Bible School.

It must be very pleasing to those who are interested in the Bible School work at East Kew, and certainly is most gratifying to those directly connected with it, to know of its splendid progress. The school is just a little more than five years old. Since last March the school has added twenty-five new scholars to its roll. Under the able leadership of Bro. F. Elliot and an excellent band of teachers the work generally is in a most promising condition. The school has on its roll 150 scholars and 24 teachers, the average attendance being slightly over 135. On two Sundays recently the attendance touched 115 and 116 respectively. One of the brightest spots in this very bright work is the kindergarten department conducted by Mrs. Harding.

C.E. Sunshine Work.

Winter with its long cold nights is upon us, and many homes in Melbourne are without sufficient bed-clothes. The members of the Sunshine Department of Christian Endeavor are kindly requested to render what help they can in providing for those in need. Donations either of cash or blankets will be gladly received by the Convener of Sunshine Work, Miss Sear, 26 Bolton-st., South Yarra, S.E.1.

Cheering the Aged.

Intermediate and Senior Christian Endeavorers belonging to the Brunswick and Coburg Unions, Vic., spent a happy time at the Benevolent Homes, Royal Park, on afternoon and evening of May 12. A tea was provided by the Endeavorers for the inmates of the Home, and items were given from each Society present. Later a pleasure service, denoting the life and death of our Saviour, was given by the President of the Union. One of our Endeavorers gave the lecture, while several Endeavorers helped by the singing of songs and duets as the service proceeded.

CHRISTIAN ENDEAVOR IN IRELAND.

There are 217 Christian Endeavor Societies in Ireland, with a total membership of 11,000. Of these societies 121, or almost exactly half, are Methodist, 70 are Presbyterian, and there are 20 Church of England Societies. An interesting Irish Christian Endeavor paper is published. The Endeavorers maintain a holiday home for members of their societies at Buck Castle, and last year a well-attended school of methods for junior superintendents was held there. Now the union has bought a large boarding house for its holiday home.

Foreign Missions.

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

July 1, Foreign Mission Offering from Every Member of Every Church in Australia.

LET THIS BE A DAY OF LARGE GIFTS.

Thursday, June 14.—Let us pray that Bro. Watson may be divinely helped in his visits to the South Australian churches, June 3 to July 1, in behalf of the offering to be taken on July 1; and that Dr. Ray Killmer may have great blessings in his visit to the Victorian churches during the month of June. Let us pray for all who will visit our churches with their messages of our work in foreign lands, urging a generous offering on July 1.

Let us give not "grudgingly, for God loveth a cheerful giver."

Friday, June 15.—Let us pray that July 1 shall be a day of large gifts. May we all desire to see how much we can give, not how little. Let us think of the missionaries who have given their lives, and let us make our gifts of money harmonious with their gifts of life. Much of our giving is for things we enjoy ourselves—handicrafts, attractive schoolrooms, tineful organs, comfortable seats. Let our offering on July 1 send the gospel of salvation, of healing of the body, of comfort for the sorrowing, sympathy and love for all.

Whatever ye would that men should do unto you, do ye even so unto them.

Saturday, June 16.—Preachers' day. Good subjects for missionary addresses—

1. The Supreme Mission of the Church.
2. The Heroism of Missions.
3. Missions in the Early Church.
4. Medical Missions.
5. Second Coming of Christ and Missions
6. The Call from Macedonia.
7. Christian Union and Missions.

Let us for to-day's gift: "Take my silver and my gold."

Sunday, June 17.—Let us pray that the Foreign Missionary messages given in all our Australian Churches to-day may be full of God-given courage that moves the will to action. Ask our presiding brethren, Sunday School superintendents and teachers to have some missionary hymns sung to-day. Let us gather inspiration and enthusiasm from the sayings of devoted missionaries.

"The spirit of missions is the spirit of the Master," David Livingstone.

"Go where Christ is not, and take him with you," Bishop Selwyn.

"Mr. Morrison, do you expect to make an impression on the idolatry of the Chinese Empire?" "No, sir; but I expect God will," Robert Morrison.

"Now let me burn out for God," Henry Martyn.

"China has no sorrow that Christ's message cannot heal; India has no problem it cannot solve; Japan no question it cannot answer; Africa no darkness it cannot dispel."—Judson Smith.

"Prayer and missions are as inseparable as faith and works," John B. Matt.

"Give until you feel it, and then give until you don't feel it."—Mary Lyon.

"My altar is the savage breast,

Where passion reigns and tempests rest,
Without one ray of light;

To write the name of Jesus there,

To point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

—David Livingstone.

"We cannot serve God and Mammon, but we can serve God with Mammon."—Robert E. Speer.
"O Lord, silver and gold have I none. What I have, I give; I offer thee myself."—Alexander Duff.

"The supreme human condition of the feelings of the spirit is a life wholly given to God."

—William Borcham.

"O God, help me before it is too late to be instrumental in saving some of these struggling souls who are sinking into a hopeless death, while we are helpless except in thine own strength."—These were the last words of Dr. Z. S. Loftis, one of our martyr missionaries to Tibet.

"If we will increase our gifts we will have the necessary amount to evangelise the world in this generation."

Monday, June 18.—Let us thank God for the help Foreign Missions have been to the work in Australia.

1. Financially.—When we began F.M. work we were giving 3 1/2 per capita for Home Missions. To-day we are giving 6 1/2 per capita for Foreign Missions and 15— for Home Missions. In addition we are supporting a Bible College meeting £1000 a year. We have raised nearly £12000 for the Preachers' Provident Fund, and contributed large amounts yearly for Bible School and Temperance work.

2. Spiritually.—"Where there is no vision the people perish." Our churches now have a world-wide vision. They see India, China, New Hebrides, and the Chinese in Australia. They think in continents. They pray for every land. Their sympathies are world-wide. The Christless, the aged and infirm, and the needs of the orphan, reach their hearts.

"The world is my parish." "What shall I render unto the Lord for all his benefits towards me?"

Tuesday, June 19.—"Let us thank God that we are compassed about with so great a cloud of witnesses." Let us remember the worthies who were pioneers in our Foreign Mission work in Australia:—F. M. Ludbrock, D. A. Evers, T. B. Fischer, H. D. Smith, A. T. Magarey, Rosa Filmer (our martyr missionary), H. G. Goodwin, Edmund Gole, G. A. Corbett, F. M. Worden, W. C. Thurgood, Will Hinchings, G. L. Wharton, Jesse Colborne, Mrs. Bagley, senior, Thomas Bagley, William Burford, Willie Ah Hing, J. E. Laing, M. W. Green, T. Forsyth.

"Christ for the whole world, the whole world for Christ." They found their inspiration and help in "looking unto Jesus." They regarded his command to "make disciples of all nations" as their responsibility. Let us not fall them in continuing the work they began, and for which they prayed, worked, and gave "as God had prospered them."

What will the Lord's share of my money do

when freely given? Answer: Help to win the world for Christ.

Wednesday, June 20.—The story of a man who loved gold, Silas Marner, the Weaver of Raveloe, had developed, at a certain stage in his life, the desire to get gold. When his day's work was over he piled his money on the table, counted it, talked to it as if it were human. The securing of gold became his dominant passion. It is said that he literally "latched" his hands in his gold. He had no interest in his neighbors except to get more gold from them, and they had no interest in him. On the same night that someone stole his money, a golden-haired, helpless child crawled into his open door, while he was out after a pail of water. He took the child to his heart and learned to love it. His major passion in life was to care for the child, and to spend what money he earned in developing it into a fine personality. As he did so, he realized that the child should go to a church, that it needed religion. In seeking the spiritual welfare of the child he was surprised to discover that his own soul was growing also. Thus he was redeemed from the love of gold to the love of a living personality.

Many a Christian has been made a happier man by the entrance into his life of a desire to give to Foreign Missions.

OUTLOOK AT SHANGHAI, CHINA.

Though we have had many difficulties, the Lord is helping us to hold the fort at this outpost of the Churches of Christ Foreign Missions.

We have two meeting places, one the mazar church at Kweining-nd, in the International Settlement of Shanghai, and Lin Ping-nd, in the Chinese city. The record for March at these two places was—

1. Four Sunday services, attendance March 4, 85; March 11, 117; March 18, 110; March 25, 91 or 92; weekly: average for the month, 101; membership, 119.

2. Preaching service at Lin Ping-nd, only, attendance 152, average 38.

3. Week night meetings for Bible study, prayer meeting each Wednesday night at both places. Our Christian Endeavor Societies at both churches meet regularly. At Lin Ping-nd, we have started a training class to train the young men to preach the gospel. The names are Lin Ru Yu on Mondays, Lee Ren Hwa on Tuesdays, Lee Ho Lin on Wednesdays, Ning Ting Fu, son of the preacher, on Thursdays, Sun Kai Piao, Fridays, and Mo Ho Hsiang on Saturdays. Bro. Wang Ken Hwa eagerly requested us to allow him to speak, so we chose Sunday morning for his practice. This matter has been carried through, and the result is pretty good.

The outstanding item of interest was a five-day street preaching at the time of the Feast of Lanterns, when over one thousand persons came to listen during the days and evenings.

In addition to the work given above we have conducted our mission school with 210 boys and girls in attendance, all of whom are taught their truths daily. We are glad to report that our country is much quieter, and many missionaries from different churches, who have been staying in Shanghai, have now returned to their fields of labor. For this and all God's blessings we give him thanks and take courage.

—W. M. Cameron.

MARRIAGE IN INDIA.

A Hindu may marry any number of wives, although he has a wife or wives living. A woman cannot marry another man. Even the death of the husband does not set the wife free to remarry, but it has been over-ruled by the Legislature. Narad says, "He who having reached a sun lent or the like and does not repay it to the owner will be born hereafter in his creditor's house as a slave, a servant, a woman or a quadruped."

Here and There.

Bro. Allen Brooke commenced his labors with the church at Hindmarsh, S.A., on May 27, when there were two very encouraging services.

The holiday on Monday, with a consequent interruption of mails, accounts for the omission of some of our usual reports. Evidently some matter was delayed beyond the time of our going to press.

The Victorian Metropolitan C.E. Societies are reminded that the monthly meeting of the Council will be held at Egon-st. at 8 p.m., on June 19. Mr. H. F. Jullien, Australasian secretary, will address the meeting; subject, "The Sabbath."

In next issue our Foreign Mission interests will be featured. Members in all the States are asked to prepare for the annual offering to be taken up on July 1. Some extra copies of the "Christian" of June 13 are being sent to secretaries of churches for free distribution.

If our Victorian Women's Mission Bands raise only 10 more than was contributed last year, their Foreign Mission goal will be reached. The attention of members of the various Bands is directed to the June topic, "The Glow in Sight." Will the Bands endeavor to make this year "Victory Year"?

On Tuesday morning the following telegram reached us: "Hindrichsen-Stewart mission Miss Ead experiencing continued blessings; third annex added Saturday; forty members welcomed Sunday; showers weather, but all tents and vestries crowded at night; thirteen confessions; total one hundred fifty-four; close Wednesday night—Ewers."

Mr. B. R. Wallie, travelling secretary of the A.S.C.M., has prepared a little booklet entitled "The New Society: A Study in Jesus' Teaching on the Kingdom of God." It contains six studies arranged so as to be helpful for use in study circles. The material was first prepared for a Student Christian Movement Camp, and was later amplified for more general use.

The Melbourne "Herald" of last week contained a helpful article from the pen of Mr. A. G. Saunders, B.A., preacher of Egon-st. Church of Christ. It was a plea for goodwill, setting forth Christian ideals in such an attractive way as to interest the ordinary reader. We are glad to note that some of our preachers are using in advantage this useful form of ministry.

The Columbus Convention of our American brethren held in April approved, in modified form, the report of the Commission on the Ministry. The adoption of this modified report carries with it the approval of the proposal to raise a fund of \$2,000,000 (£1,000,000) for ministerial pensions and relief, and also makes the Commission on the Ministry a separate agency, rather than retaining it as a constituent part of the United Christian Missionary Society.

Many of our readers were interested in the debate on "Is Christianity True?" held last December between Mr. T. H. Scambler, B.A., Bro. Ead, and Mr. J. S. Langley. A report of the substance of the debate has now been printed by the Nationalist Association. Both the dissentients agree that their positions have been fully and accurately reported. Interested readers may receive copies of the debate from the National Publishing Co.; price, 6d.; post, 7d.

The report of the Columbus Convention in the "Australian Evangelist" (U.S.A.) contained the following paragraph: "Fraternal greetings were delivered by Robert Lyall, of Melbourne, Australia, chairman of the Church Extension Committee for Victoria, chairman Board of Managers of the Bible College at Glen Iris, delegate from

the Australian Brotherhood. Our Australian brother captivated the hearts of the delegates by his readiness of speech and his ability to put over his brief message."

May issue of the "World Call" is a Youth-in-Industry Number and contains many interesting articles. We reprint the opening contribution, entitled "Will the Rules of Jesus Work in Industry To-day?" The writer, Miss Welshimer, is a daughter of Mr. P. H. Welshimer, one of the best known of our American preachers. Her article has a special interest for us at this time when the relations of employer to employee are being so much discussed. The Christian attitude is often overlooked.

Dr. Alexander Marshall, one of the best known of the Presbyterian ministers of Victoria, passed away on Sunday last. For 25 years he was senior minister of Scots Church, Collins-st., Melbourne, having come to his task at the most critical time in the history of that church, when it had been weakened by the departure of its former minister and many members to form a separate communion. Dr. Marshall had to an unusual degree the love of his own people and the esteem of the community at large.

Monday's Sydney papers, which contained eulogistic news of the first of the Bunyan Tercentenary celebrations in England, curiously enough also contained a notice of the death of a lady named Sarah Ann Bunyan, aged 75, at Enn Plains. Some years ago on the Blue Mountains we sighted the name of John Bunyan over a greengrocer's shop. Curiosity led us to go in and buy some fruit, so that we might inquire if the owner was in any way a descendant of the "Immortal Dreamer." Our curiosity was satisfied, but not in the way we had anticipated, for the mountain bearers of the historic name confessed that they had never heard of the illustrious John!—Australian Baptist.

From the office of the Victorian Prohibition League we have received a copy of the Australian Prohibition Year Book for 1928. This little volume of 64 pages is prepared by Mr. Arthur Tombs, State Superintendent, Queensland Prohibition League, and published by the Australian Prohibition Council, Clyde House, Collins-st., Melbourne. This is a most valuable booklet for preachers and speakers, containing much helpful and almost indispensable information. The statistical tables are very valuable, as are the synopses of State Licensing Laws. Important information regarding America and other lands adds to the completeness and value of the

production. Every speaker on the question of prohibition may be recommended to secure a copy of this little book.

W. H. Allen, pastor First Christian Church, Whittier, California (says the "Christian Evangelist" of April 19) writes that the Australian custom of having business men take prominent part in the public worship was observed in his church on Palm Sunday. In this instance Robert Lyall, of Melbourne, Australia, was the layman who addressed the Whittier congregation. Following the morning services, the members greeted Mr. and Mrs. Lyall in the foyer of the church. It is to be remembered that Mr. and Mrs. Allen spent several years in Australia, where their friendship for Mr. and Mrs. Lyall was begun.

I attach small importance to the recent organization of atheistical societies in the United States and elsewhere. They will founder as similar cults have previously done on the rock of man's lived belief in a personal and superintending God. Moreover, apart from its speculations and theories atheism must be viewed in the light of its practical effect upon society at large. What does it illuminate with hope? What vicious conduct has it restrained? What philanthropies and reforms has it inaugurated? What peoples has it emancipated from the tyranny of iniquity? What exemplary characters has it produced as compared with those of the saints of Judaism or Christianity?—Dr. S. Parkes Godman.

The coming of winter is always accompanied by hardship and suffering for many people. The great number of the unemployed adds to the trouble this year. All charitable institutions are making a special appeal for assistance. In Victoria our own Social Service Committee asks the brotherhood to send on money, goods and clothes now. We should be glad to show sympathy with our own needy brethren. The Melbourne City Mission has asked us to draw attention to the needs of the work. Daily there are increasing numbers of applicants for assistance. Distress is more acute than at any other time during the past twenty years. Here are two organizations in which our readers are interested. Helpers of our own work should communicate with Mr. W. H. Clay, 49 Elizabeth-st., Melbourne. Those desirous of assisting the City Mission should get in touch with the superintendent and organizer, Mr. Joseph Plummer, 230-232 Exhibition-st., Melbourne.

ADDRESSES.

Miss N. Ellis (secretary Victorian Women's Mission Bands), 175 Union-rd., Surrey Hills, E.10.

Allen Brooke (preacher Hindmarsh church, S.A.), 21 Osmond-st., Hindmarsh.



New Church Building at Mont Albert, Vic.
This new building, situated at the corner of Whitthorse and Barklands, Mont Albert, was opened on Saturday, May 19.

Impressions of Columbus Convention.

R. Lyall.

Many features of the great Columbus Convention impressed me much and very favorably, and I shall try and state some of the impressions.

(a) The copy of the programme of convention received by me suggested the immense amount of preparation work involved in arranging the proceedings weeks and weeks before the date of the event. The programme committee are to be congratulated on the excellence of their work. The vast amount of labor undertaken in arranging the places of meeting, the subjects of discussion, the variety of reports and addresses, the selection of suitable persons to treat the matters which had to be discussed, can hardly be imagined. All concerned are worthy of great praise.

(b) The faithful preparation of those who undertook to prepare reports and deliver addresses involving the collection of much information and data was apparent on every hand as the meeting proceeded. Some of the addresses reached a very high water mark. Each session provided some of these high points. While I was particularly impressed with the addresses delivered on behalf of the Church Extension Department, Benevolence, and Home Missions. The contribution of Dean Laura B. Smith dealing with "Negro Education," and that of Ben. E. Watson on "Adventures in Brotherhood," and later the address of John Marshall on the subject of "Christianity in Government," were arresting and powerful.

Speakers on the Wednesday morning representing the Foreign Department were most interesting, and revealed the wonderful work being done in the regions beyond. The contributions of Emory Ross, Dr. Royal J. Bye, and B. A. MacLeod, the last a descriptive of a recent journey from Tibet to Bangalore, India, will be long remembered. On the following morning, after the speeches of high order suggesting how the various operations of the church, school, missionary organizations, and the church itself should be underground, the concluding address by President Lurman on the subject "From Survey to Action" was most thrilling. Then Claude J. Miller held the attention of everybody with his address on "Christian Trusteeship." The addresses of "Shulks" of Professor Snoddy on "Barton W. Stow—The Ambassador of Love," and "Walter Scott—The Discoverer of the Ancient Gospel" were just wonderful, and lifted the Convention to rare heights. I sincerely hope these addresses will be printed for the information and inspiration of the brotherhood both in this country and in all lands. All other sessions were distinctly helpful and informative.

The vast programme adopted by the Convention in accepting the proposals of the Commission on the Ministry which will provide adequately in future years for the needs of aged ministers, their widows and dependents, and also the proposal to erect a great church building in the Capital City of Washington, indicated that the members of the Christian Church throughout America were determined to "attempt great things" and to "expect great things" from God, the Father of all. It is hoped that these great ventures will be successfully carried out, and that the blessing of God will rest upon such worthy undertakings.

I was much impressed with the capable handling by the president, Bro. E. S. Bennett, of the proceedings of the Convention, and his excellent and courteous chairmanship. His presidential address dealt with all subjects touched upon in a most able manner. It is to be hoped that his recommendations on many important matters will be carefully dealt with, and that his expectations and ideals will be realized.

The outstanding ability of the secretary, Bro.

Graham Frank, was manifest in the clear manner in which he from time to time set the business before the Convention. The careful attention of the many committees to the matters entrusted to them for consideration, and the huge amount of work in so doing, was very marked, and contributed greatly to the smoothness in working of the whole Convention machine. It appeared to me that having a body of able men selected by each State to which matters of serious business were committed for consideration and decision was about the best method that could be devised to meet the needs of the situation. It seemed to possess the ease and advantage that is claimed for a "Delegate Convention" without having to adopt such a system. Service on these committees involved the absence of members from the morning sessions of the Convention, but their reward came in knowing they had discharged important duties that were necessary to the well-being and success of the Convention.

It seemed a splendid feature that so many men of importance in the business, commercial, financial and professional world were willing to devote a week to consider, along with the ministers and members of our churches, the great affairs of the kingdom of God and the Lord Jesus Christ. Surely such might be counted as carrying out the injunction of Scripture to "seek first the kingdom of God and his righteousness."

The excellent congregational singing led day by day by S. W. Hutton, and the choir and congregational music led in the night sessions by Charles H. Richards, were great features, and helped materially in the success of the meetings. All parties concerned deserve hearty congratulations.

The Sunrise Prayer Meeting on Sunday morning, April 22, led by Jesse M. Bader, at which B. T. Scott delivered the address on "Faith of Our Fathers," was a notable meeting. The Scripture reading and prayers, also the hymns, were beautifully arranged and selected. All present were greatly helped. The communion service in the Memorial Hall was a never-to-be-forgotten meeting. Order and reverence and a deep spirit of worship pervaded the whole proceedings. All the arrangements were perfectly carried out and reflected the greatest credit on all concerned. The Scripture and music were in perfect accord with the meeting.

The outstanding feature of the convention was the wonderful fellowship enjoyed by thousands of people who were united in love to each other and to Jesus Christ their common Saviour. The happy meeting of many who had been fellow-students at College, of members with former

pastors and of visitors from lands beyond the seas brought happiness which was felt beyond power of words to describe, and surely points to the larger happiness of that time when we shall all reach that city which hath foundations whose builder and maker is God.

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

VICTORIAN DEPT. OF SOCIAL SERVICE CLOTHING DEPOT—A CORRECTION.

The Women's Auxiliary of the above department desire to correct a report that is being persistently circulated among the churches and which is doing much injury, that there is no need for clothing at the depot at Burnley, and that at the present time the women are at a loss to know what to do with stocks in hand. The truth is there has never been an excess of clothing above requirements. When such a condition exists, the auxiliary at the depot will make it known. Men's and children's clothing of every description, and women's underclothing in particular, as well as boots and shoes, are urgently needed. Ask for labels.—Mrs. D. Allen, 12 Foundry-rd., Surrey Hills, Secretary.



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HONORS LIST, FIRST TERM, 1928.

The following students having secured a grade of at least 80 per cent. have passed with Honors. For a pass a grade of 60 per cent. is required.

New Testament.—R. J. Manning, 90; W. T. Atkin and J. I. English (equal), 84; J. A. Chivell, 82; Miss E. Lecson, 81. 24 others passed.
Old Testament.—R. J. Manning, 85; J. J. English and Miss E. Lecson (equal), 81; E. J. Miles, 82; T. Bamford and T. W. Sistreron (equal), 80. 21 others passed.

Homiletics I and Practical Church Work.—W. W. Saunders, 89; A. W. Grundy and L. A. Trezise (equal), 88; S. C. Jenner, 87; W. N. Bartlett, 82; T. W. Sistreron, 80. 9 others passed.

Homiletics II.—J. A. Chivell, 92; R. L. Williams, 88; W. W. Hendry, 86; J. J. English and R. J. Manning (equal), 85; D. A. Banks, 81; D. J. Sandells, 80. 7 others passed.

Homiletics III.—H. L. Arnold, 87; J. O. Methven and E. L. Williams (equal), 86; L. H. H. Beaumont and F. G. T. Turner (equal), 81. 2 others passed.

Church History I.—R. J. Manning, 89; J. J. English, 87; W. T. Atkin, 86; J. J. Chivell, 85; Miss E. Lecson, 82; T. Bamford, 80. 8 others passed.

Christian Doctrine.—R. J. Manning, 86; J. J. English, 81; J. A. Chivell and Miss E. Lecson (equal), 82; W. T. Atkin, 80. 7 others passed.

Church History II.—E. L. Williams, 92; L. A. H. Beaumont and F. G. T. Turner (equal), 89; J. O. Methven, 87; R. L. Arnold, 85; W. E. Juckel, 83; V. C. Stafford, 80. 2 others passed.

Comparative Religion.—Miss E. Lecson, 91; J. A. Chivell, 92; R. J. Manning, 89; W. T. Atkin and J. J. English (equal), 88; T. Bamford, 87; S. Neighbour, 85; D. A. Banks, W. W. Hendry, A. R. Lloyd and C. J. Robinson (equal), 83; Miss L. (Continued on page 366.)

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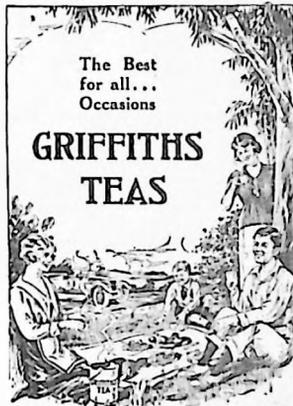
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News of the Churches.

Tasmania.

West Ulverstone.—Mr. Arthur Taylor has been appointed superintendent of the Band of Hope in place of Mrs. Nightingale, who has left it in a very capable manner. Recently members helped in a big band of Hope rally held in the Crystal Theatre, Ulverstone. Miss Hope Nightingale won a camera for disposing of the greatest number of tickets. Dr. W. H. Rose, of Melbourne, lectured on "Catching Monkeys in Monkeyland."

Western Australia.

Northam.—Bro. Buckingham addressed both meetings on May 27, when the high attendances were maintained. Three were welcomed into fellowship in the morning.

Basenewland.—Seventy-nine broke bread on May 27. Many of the young people are active in church work. All pray evenings for the coming evangelist, Bro. Nightingale.

Subiaco.—Large meetings marked the last night of Bro. Peacock's leadership of the church. His sterling work during the period the church has been without an evangelist, is much appreciated. Bro. Frank Carter was due to commence his ministry on June 3.

Queensland.

New Veteran.—The gospel was preached by Bro. C. Barrett on May 27. One new scholar in the Bible School.

Annerley.—Bro. Young spoke at both services on May 27. Six who were baptised the previous Sunday night were received into fellowship. Another convert was baptised at the gospel meeting. The Lord's day school had 138 present—a record.

Hundaherg.—The work is progressing well under Bro. J. H. Goodridge, though he has had trying health, and the Brotherhood's prayers on his behalf are asked. Ten additions so far this year—six confessions, three baptised believers, and one by transfer.

Brisbane.—Good meetings were held on May 27. Bro. Paraline exhorted in the morning, and Bro. Bassard spoke at night, when one young woman decided for Christ. An impressive baptismal service was held. The "loopy" gate club held a successful evening recently.

Gympie.—On May 27 Bro. Barrett exhorted in the morning. At night Bro. E. Trudgill preached on "Eight Directions." At the mid-week meeting on May 23 six five-minute addresses were delivered by brethren on "To what Extent does God require of the Church Member to use his Talents in his Service?"

Toowoomba.—The tea meeting and concert organized by the sisters' mission band was very successful. An enjoyable time was spent at a social evening with the brethren at Harlington, when opportunity was taken of bidding farewell to Bro. and Sister MeLeod, who were leaving for an extended holiday in the southern States. There has been one confession at Harlington since last report. At a special meeting of the church it was decided to seek the services of an evangelist.

Allison.—Events of interest have been a well-attended Mothers' Day service, and a successful Bible School anniversary. The annual concert was well prepared by the school, and largely attended. The Bible School rally has increased the enrolment by 20 per cent, and attendances are averaging 80 per cent. The rally continues to July 1. Additions to the church are Mr. and Mrs. McMahon, of Lygon-st. Vic., and Mrs. Collins, by letter from Zillmere. Miss Milly Alderman has transferred to Kingaroy.

Ipwich.—Confessions at East Ipwich chapel since the beginning of the year are more than 30. On Sunday night, May 26, one confession

was taken, and a week later five others came forward. The church membership, exclusive of these five, is 103. In view of the need for accommodation for the work among the young, it has been decided to build a hall 50 ft. long and 30 ft. wide. A brother has offered to finance the work. For this undertaking, contributions to be paid for twelve months are being collected. Nearly half the amount has been promised. The church is no longer to receive a subsidy from the Home Missions, and will be entirely responsible for its own maintenance. This decision was the result of the strictness made by the church in recent times. On May 21 a successful social, in aid of the piano fund, was conducted by the Christian Endeavor. On May 30 the inaugural meeting of an adult Bible Class and men's homiletic class, to be conducted by the evangelist, Bro. H. D. Priestley, was held. Sunday morning and gospel services are well attended.

South Australia.

Bordertown.—On May 20 Mr. F. Cornelius gave a splendid address on "Christians and the Sabbath Day." There was a large attendance and marked attention. In the evening Mr. Cleator, of the British and Foreign Bible Society, spoke on the work of the society.

St. Morris.—Good attendance at morning service on June 3. Four were received into fellowship by transfer. Last Thursday night the quarterly social of the choir was held, when the members made a presentation to Miss Pearl Crowhurst, who left on Monday for Melbourne, where she will enter the Melbourne Bible Institute.

Nallaworth.—Members of the Orange Lodge visited the church on May 20. Bro. Raymond gave a fine address on "Principles of Protestantism." Morning and evening meetings are well attended. One young lady made the decision for Christ last Lord's day. Bro. Raymond is giving a series of very helpful addresses entitled "Plan of Salvation." The sisters' auxiliary and Deacons society held its first meeting, under the presidency of Mrs. Helps.

Dulwich.—Mr. Taylor, representing the British and Foreign Bible Society, gave an address on a recent Sunday morning, and a lantern lecture on the following Wednesday evening. These were interesting and enjoyable. Last Wednesday the Mutual Improvement Society held its annual meeting. Bro. W. Morrow gave a travel talk which was much appreciated. The Bible School launched its "Pentecostal" campaign on June 3. Two new scholars were enrolled.

Blakely.—It has been unanimously resolved that Bro. Manning's term of service be extended two years, making a five-years' engagement. Bro. Manning is doing a good work. At the morning service on May 27 Mr. F. Davies (British and Foreign Bible Society) gave a good address on "Who is My Neighbor?" In the evening Bro. Manning, who is conducting a series of addresses on "First Things," gave a forceful address on "The First Christian Church." Both interests were well attended, and good interest is shown.

Victoria.

St. Kilda.—Bro. Christensen, of the College, was the morning speaker on Sunday. Bro. Anderson, who spoke in the evening, will continue during June.

Windor.—Great meetings were held on June 3. After the gospel service, conducted by the young people's club, two young ladies were baptised, and two young men made the good confession. Sister E. Naylor delighted with a solo, and a duet by Bro. Simken and Sister Thornton was appreciated.

Drummond.—Adverse weather and sickness have meant smaller meetings. Last Saturday evening a large number of friends journeyed from Kyneton and debated the subject, "Should Capital Punishment be Abolished?" An interesting time was spent.

Drummond.—On June 3 Bro. S. Stevens spoke in the morning. It was his last message to Brumendura church prior to leaving Geelong. Bible School attendance was a record. Bro. Banks spoke at the gospel service on "The Curse of a Sin-stricken World." A young lad made the good confession.

Footscray.—Bright services all day on June 3, under the leadership of Bro. W. Bartlett, of the College of the Bible. All societies connected with the church are progressing. Tottenham school is moving ahead, with an increase of members. The open-air meetings once a week are also well attended.

Warrnambool.—Good church and Sunday School meetings have been held during the past two weeks. Bro. Viney continues to give helpful and instructive addresses. A notable social evening in connection with the Bible Club was held recently. The Phi Beta Psi is making good progress under its new chaplain, Miss Leader.

Cheltenham.—There was a large meeting last Sunday morning. Bro. Frank Smith spoke well on "The Danger of Drifting." It was a clerical's parade social. There was a good attendance at Bible School. In the evening the chapel sang Bible. Bro. Wakeley delivered a good sermon on "The Bible." There was a good response to the appeal for the Social Service Department.

Carlton (Lygon-st.).—There were fair meetings on June 3. Bro. A. E. Hingworth gave a helpful morning address. In the evening Bro. Saunders preached on "When the Ship could not Bear Up." The Bible School, under Bro. F. Pettit, is doing well. The whole church was saddened to learn that on the previous evening Bro. Charles Hardie had passed away.

Melbourne (Swanston-st.).—A number of visitors were welcomed on Sunday, and there were good meetings, especially that at evening. Topics for the day were "The Serenity of Jesus" in the morning, and "My Creed" at night. The latter is the first of a series that Bro. Moore intends to preach during the winter months, and they promise to be original and interesting.

Northcote.—Attendances are increasing. Last Sunday night there were eight confessions (two young ladies, two young men, and four children from the Bible School). The Bible School is having anniversary celebrations. The meetings on June 3 were bright, cheerful, and instructive. A. G. Saunders spoke in the morning and H. B. Bobbins in the afternoon.

Geelong.—Interchanging pulpits with Bro. Stuart Stevens, last Lord's day morning, Bro. Russell Banks, of Drummondura, presented some helpful thoughts on "The Best of Unfaithfulness." Delivered the first of four special sermons to mark the conclusion of his five and a half years' ministry at Geelong. Bro. Stevens preached to a large audience concerning "The Church."

Hampton.—On May 31 a church social was largely attended. Bro. and Sister Tinker and family, who are removing shortly to Red Hill, were presented with a revolving book-table, and Bro. F. Davies with a Bible. In view of his approaching marriage to Miss Tinkler and departure to Red Hill, on Sunday morning Bro. Gray's address on "Best" was very helpful. At night a lad was immersed after B. T. Pittman's gospel address.

Azarat.—Meetings have improved, and a fine spirit prevails. One confession recent. Bro. Anderson delivered the building fund. On Azarat Day Bro. Lang delivered a fine address in the town hall. He was also chief speaker at the half-yearly meeting of the Orange Lodge held in Stawell. On May 24 the church gave a kitchen tea to Miss Lang, shortly to be married to Bro. C. Welch.

Warracknabeal.—Meetings on May 20 were good. Bro. J. Earl, of Hrim, being the speaker in the morning and Bro. G. Andrews in the evening. May 27, Mr. Watson, from India, gave an interesting address. The sympathy of the church goes out to Sister Mrs. McDonald in the loss of her father. Bro. J. Chivell has been home on holidays; during his stay he gave two helpful addresses at midweek meetings.

North EsSENDen.—Meetings are well attended. The gospel meeting is attracting strangers. H. Williams is giving good addresses. L. Vinay took charge of prayer meetings during Colledge vacation. The church is arranging a concert, proceeds for land purchase fund. Nearly £100 has been paid in principal off the block of land. Bible School scholars are keen for the work. Owing to Bro. Williams' indisposition on June 3 Mrs. E. Waters and Thompson were the speakers.

Ballarat (Dawson-st.).—On May 21 Dr. W. A. Kemp and his wife paid the church a visit. Dr. Kemp gave the address in the morning and interesting talks to the Bible School. Bro. Wilkie spoke at the gospel meeting on May 28. Bro. Fitzgerald opening a mission at Mt. Clear where there have been good meetings. Members of the three Ballarat churches go out nightly in motor cars. Two young converts from Mt. Clear were baptised recently. The training class for young men has resumed, and is well attended. Electric heating of the church building has been installed. Eleven radiators, provided at the cost of about £35, are proving very efficient.

Surrey Hills.—Owing to indisposition Bro. Lunnidge was unable to take the services last Lord's day. Bro. Arnold, of Murray Bridge, S.A., at brief notice, conducted both services; his messages were greatly appreciated. There were good attendances. Bro. A. E. Seedsman, formerly in active membership at Surrey Hills, passed away last month after a long illness. He was held in high esteem as a citizen, and was a leading member of the A.N.C. On Thursday last the ladies' guild held its monthly all-day session on behalf of Sister Grace's auxiliary of Melbourne City Mission, and the secretary reports a splendid response to the appeal for winter clothing.

Yarravonga.—On May 29 a debate took place in Mulwala public hall between Mr. Pratt and the Presbyterian minister of Corowa, the subject being "Is the Church of Christ of To-day Identical with the Church of the New Testament?" About 200 people were present, many hearing the New Testament plea for the first time. Bro. J. Pratt presented the truth in a simple, and as a result widespread interest is shown in the work. Last Lord's day Bro. Pratt spent the day with the Corowa brethren. Meetings at Yarravonga were well attended. Bro. Daughton exhorted at worship service. Bro. Arthur Smith preached at night. Two new scholars at Mulwala Bible School.

Camberwell.—During May Bro. Mudford gave several addresses. Meetings were well attended. A good number of strangers seemed interested and attended regularly. The church is being built up by the teaching of Bro. Mudford. Bro. Chappell is leading the singing, and several friends who have assisted with suitable solos are also thanked. Bro. and Sister Jamieson, of Clons Island Mission, have been welcome visitors during the past few weeks. The Phi Beta club held a picnic in aid of the Conference Social Department, a large quantity of groceries, etc., being received. A collection for same was taken up on a Lord's day evening. A senior Christian Endeavour Society has been inaugurated with an encouraging membership. A working bee has been held improving the surroundings of the chapel, and a Wayside Pulpit is being provided

New South Wales.

Hurstville.—There is continued interest in the gospel meetings conducted by Bro. Plund. Two young ladies have obeyed Christ. Bro. Flynn from Qld. has been received by letter. Band of Hope is flourishing.

Canley Vale.—Sister Robinson is home, making recovery after five months in hospital. May 20, Bible meetings. Bro. Palgrave exhorted, and Bro. Clydesdale spoke at night. May 27, Bro. Hartley Gray gave an excellent exhortation. Bro. J. Clydesdale took for his gospel address, "Tell me wherein thy great strength lieth." Two lady from Bible School were baptised.

Taree.—Bro. P. E. Thomas, from Belmore, spoke morning and evening on May 29. In the evening there was one confession. The church regrets the removal of Bro. and Sister J. H. Elliott and Sister Joyce Elliott. Presentations were made on behalf of the church by Bro. E. J. Saxby. On morning of May 27 Bro. E. J. Saxby addressed the church. Bro. Thomas gave a direct message in the evening, when two young people confessed Christ. A baptismal service was held, when three were baptised by Bro. Thomas, the church feels grateful for the help of Bro. Thomas.

Lismore.—The Y.P.S.C.E. welcomed Bro. S. G. Noble on May 21, and commenced a quarterly "blue" and "gold" increase campaign. Very successful coin afternoon towards building fund at Sister Oak's on May 23. Bro. Noble's training class has begun well. The aged Sister Geo. Davis was at the Lord's table on May 27 after nine months' severe illness. Two new Bible School classes, and four new scholars. At the baptism of a young man Mr. Noble used the apostles' great defence, "It is better to obey God than men." Fellowship with Sister Mrs. N. Davis, isolated at Kyogle, was enjoyed. Thirty scholars are preparing for State Scripture examination.

HOME MISSION FUND, QUEENSLAND.

Receipts from Conference to May 17 were as follows:

Balance at March 1, £125 2/4; Annual Offering (Lpswich, £9 6/2; Gympie, £17 3/4; Townsville, £2), £12 13/3; Donations, £12 14/1; Duplex Envelopes, £17 9/3; Conferences, £71 7/6; Affiliation Fees, £3 9/6; Proportion of Foreign Mission, Branch C.E. Union, 10 6/6; Sale of Gospels, 16 3/4; Constitutions, 6 6/8; Total, £239 9/10.

The expenditure was as follows:—Salary, £12; Subsidies, £11 11/4; Loan refunded, £200; Interest and draft, £12 5/3; Printing and duplicating, £26 19 3/4; Preachers' Provident Fund, £6 1/6; Sunday expenses, £12 12 3/4; Total, £321 12 3/4, leaving a debit balance of £61 2/5.—Gen. Colvin, Treasurer.

OBITUARY.

HARDIE.—Saturday evening, June 2, Bro. Charles Hardie passed away at his home at Hawthorn, Vic. He had been far from well for some time; nevertheless, the end came unexpectedly, for he had been to his work in the city until the month of the previous day. Brother Hardie became a member of Lygon-st. church July 15, 1885, transferring from Hawthorn. In all these years he has been an earnest, faithful worker for the Master. For almost 25 years he served the church, most of the period as secretary, and about three years as treasurer. He did his work well, for he was a generous giver. Since its inception he has been secretary of the Board of Management of the College of the Bible. He was a member of the Victorian Board of Church Extension. He died in his seventieth year, leaving behind him two sisters and two brothers. His body was laid away on the afternoon of June 4 in the New Cemetery. About the grave stood many brethren, one or two of whom had

been intimate friends and clung with him for more than a generation, and who sorrowed as brothers beloved. Bro. Hardie will live long in our grateful memories and be loved for his beautiful Christian life and sterling character. We extend the deepest sympathy to his dear ones in their sorrow, the while we anticipate with hope the dawning of the day of reunion and immortal life.—A.G.S.

IN MEMORIAM.

In loving memory of my dear Sister wife, who fell asleep in Jesus, June 1, 1927: "For ever with the Lord." A member of Church of Christ, Park-st., Unley, 12 years. —Inserted by her loving husband, son, daughter-in-law, and grandsons.

TURNER.—In loving memory of my dear friend, Elizabeth Turner, late of Forest-st., Bendigo, who departed this life June 13, 1928. —A. H. Meredith, Stth. St. Kilda.

COMING EVENTS.

JUNE 10.—North Melbourne Bible School Anniversary Services, 2 p.m. and 7 p.m. Tea provided at nominal charge for visitors. June 12. Demonstration and Presentation of Plates, Bright singing by scholars led by Mr. W. Easton. All welcome.

JUNE 19.—2.30 p.m. Women's Mission Band Conference, Lygon-st. Interesting programme. Under discussion. All sisters cordially invited. Plan to be there. Mark the date in your diary —June 19.

JUNE 26 (Tuesday).—Swanston-st. chapel, 8 p.m. Missionary intercessory rally for city and suburban churches. Chairman, Jas. E. Thomas, F.M. president. Speaker, Dr. E. R. Killmer, from China. Leader of Intercession, A. G. Saunders. Members cordially invited to assemble for prayer, and to hear Dr. Killmer's great message. Prayer for the Foreign Mission offering on July 1.

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COLLEGE OF THE BIBLE.

(Continued from page 263.)

M. Foreman, 82; T. W. Sisterson and L. A. Trezise (equal), 81; W. N. Bartlett, 80. 17 others passed.
 Apologetics.—E. G. T. Turner, 91; T. W. Williams, 92; H. L. Arnold, 88; V. C. Stafford, 85; L. H. B. Beaumont, 82; J. D. McIlvhen, 81. 3 others passed.

Hermeneutics and Exegesis.—E. L. Williams, 89; L. H. B. Beaumont, V. C. Stafford and F. G. T. Turner (equal), 81; H. L. Arnold and J. D. McIlvhen (equal), 83; W. E. Jackel, 80. 2 others passed.

Logic.—E. L. Williams, 91; F. G. T. Turner, 86; L. H. B. Beaumont, 81. 4 others passed.

Psychology.—E. L. Williams, 90; F. G. T. Turner, 86; L. H. B. Beaumont, 85. 4 others passed.

New Testament Greek.—W. W. Saunders, 96; W. N. Bartlett, 92; L. A. Trezise, 91; J. H. Christensen, 90; K. A. Jones, 81; T. W. Sisterson, 81; C. J. Robinson, 80. 6 others passed.

Elocution I.—L. A. Trezise, 84; S. C. Jenner, 82; K. A. Jones, W. W. Saunders and T. W. Sisterson (equal), 80. 12 others passed.

Elocution II.—R. J. Manning and H. L. Williams (equal), 87; A. R. Lloyd, 83; W. T. Atkin, 82; A. H. Stanford, 81. 9 others passed.

Ancient Civil History.—T. W. Sisterson, 91; L. A. Trezise, 85; W. N. Bartlett, 84; V. E. Whelan, 81; J. H. C. Christensen, 80. 8 others passed.

Algebra (Intermediate).—E. J. Waters, 88; V. Boettcher, 82; A. E. Brown and R. J. Sandells (equal), 80. 3 others passed.

Geometry and Trigonometry (Intermediate).—1 passed.

English (Intermediate).—A. W. Thompson and E. J. Waters (equal), 89. 5 others passed.

English (Leaving).—8 passed.

British History and Civics (Intermediate).—E. J. Waters, 80. 5 others passed.

Geography (Intermediate).—E. J. Waters, 85. 7 others passed.

French (Intermediate).—A. W. Thompson, 91; E. J. Waters, 89. 3 others passed.

French (Leaving).—2 passed.

Latin (Intermediate).—W. N. Bartlett, 82. 1 other passed.

Economics (Leaving).—E. J. Waters, 90. 8 others passed.

—A. R. Main.

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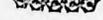
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2. **The Missionary.** The Missionary is the extreme concrete answer to the "Authority." The greatest heroes and heroines are God's Missionaries to the ends of the Earth. Twenty-eight are now supported by the Australian Churches of Christ. In July will we say to them, "Our hearts, our hopes, our prayers, our tears are all with thee."

WILL WE SEND?

3. **The Money.** The Churches of Christ are a rich folk. Rich in faith, rich heritage of glorious history, also rich in houses and lands and mines and stocks and bonds and motor-cars. Is not a Missionary greater than a "Buick," a living link of more value than a "Rolls Royce"? How shall they preach except they be sent? Will our Offering answer in July?

WILL WE GIVE?

The Foreign Mission Board represents the Australian Churches of Christ in the spread of the Gospel to all lands. The pages of its history are illumined with lives of heroism, deeds of loving, living, lasting service rendered by our Missionaries. We should respond with money to the urgent appeals for the Spread of the Truth as it is in Christ Jesus.

ANSWER ON

Foreign Mission Lord's Day, July 1

FERCY BAGAFLI



OUR MISSIONARIES



Mr. R. Coventry, India.



Miss Mary Thompson, India.



Dr. E. R. Killmer, China.



Mr. Chin Bik Fung, Australia.



Mr. and Mrs. A. Anderson, China.



Mrs. E. R. Killmer, China.



Dr. G. H. Oldfield, India.



Mrs. G. H. Oldfield, India.



Mr. F. MacKie,
New Hebrides.



Miss Edna Vawser, India.

THEY ASK FOR HELP
What shall Our Answer be on JULY 1?