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The Commons and the Anglican Prayer Book.

LAST week, by a vote of 266 to 220, the House of Commons rejected the measure providing for the adoption of the revised Prayer Book of the Church of England. More votes were recorded than in December last, when the measure was defeated by 247 votes to 205.

The widespread interest in the issue, and not any desire to criticise the Anglican Church, prompts a brief review of the position.

Not a surprising vote.

We cannot see how any reasonable man should be greatly surprised at the result of this second vote. The weight of argument which was directed against the revised Prayer Book in December, and which presumably reflected the opinion of the majority in the House (and, we feel certain, also of the country), retained nearly all its force. A few modifications in the book could not with reason be expected to satisfy the opponents. We may sympathise with the Archbishop and the Bishops who, according to the papers, were "very dejected"—but their own unwise action led to the disappointment. The question was re-introduced to the Commons after too short an interval. This appearance of haste and of forcing a reversal of judgment was not likely to commend itself. Again, the whole affair appears to have been an attempt to reconcile the irreconcilable. Of the appeal for reconciliation, Sir George King has pertinently said: "It is impossible to call for peace without concord; and concord is not to be produced by the simple process of combining contradictory convictions within the covers of a single volume." We should have thought much less of the House of Commons if with so little change in the measure there had been any great change in the voting. That would have suggested surprise rather than conviction as the motive power.

More than a few ceremonies involved.

Opponents of the new Prayer Book undoubtedly felt that the issue was not the permissibility or otherwise of a few ceremonies; they were persuaded that the proposed changes were away from a Protestant or Scriptural position and towards Roman faith and practice.

Everybody knows that the Anglican Church has been and is much divided. It boasts of its comprehensiveness, and includes at one extreme staunch evangelicals and at the other Anglo-Catholics of such a type as makes the common man wonder why they remain separate from Rome. There are all sorts of shades of view held by men between these extremes. In recent years Protestants, evangelical members within the church, have been greatly disturbed by the introduction of practices held to be undermining the Reformation doctrines on which the Church of England was founded, and they condemned such practices as illegal. Anglo-Catholics declared that these usages were not innovations, but old rites restored. They might be pre-reformation practices, but they were not Romanish. In other words, they were not Roman Catholic, but catholic.



GOD'S MERCIES.

I sat and watched the stars come out
Upon a frosty night;
I counted one and one and two,
Shining with steady light;
But suddenly, I ceased to count,
Their number was so great,
Such multitudes of twinkling points
I could not estimate.

Thy mercies, Lord, appear like that;
We start to count by ones,
The big, the bright, the shining gifts
That he may see who runs;
But as we gaze with steady eye
Into thy blessed face,
Thy whole life's earth and sea and sky
Show thine amazing grace!

—Selected.

The matter of "reservation."

In 1904 a Royal Commission on Ecclesiastical Discipline was appointed, and this led to the endeavor so to revise the Prayer Book as to reconcile the views of opposing factions. It will have been noticed that much of the discussion both in December and last week centred round the question of "reservation of the sacrament" (forgive "the language of Ashdod," so rightly repugnant to those who sanction only Scriptural practices and so need only Bible terms). The "consecrated elements," according to the Anglo-Catholic party, should be reserved in the interests of the sick, so that they might be able to communicate in their own homes. If it were certain that the sole purpose of the "reservation" were that the sick might be enabled to commune, then there would have been little or no discussion. But the evangelicals declare that the real purpose of the Anglo-Catholic party is to provide for "adoration." In Roman Catholic churches with their straight-out doctrine of transubstantiation, the adoration of the Lord Jesus who is held to be corporeally present (the bread and wine having literally been changed into his body and blood) follows not unaturally. That is, if we accept Rome's doctrines of transubstantiation and the sacrifice of the mass, then adoration can hardly be objected to. But if we decline to accept such anti-critical and absurd views, then the need of reservation and the least suggestion of adoration must be denied. The Archbishop of Canterbury and many of the bishops declare that the new Prayer Book sufficiently safeguarded the church against the practice of adoration; it specifically stated that the consecrated bread and wine were to be reserved "only for the communion of the sick," and "for no other purpose whatsoever."

Mr. Paddy in, the Prime Minister, in his powerful speech, pleaded that the bishops be trusted. He indicated that the vote would

either mean "We do not trust you" or "We accept your word." The outsider may want to know why, in spite of the prelates' declaration, the House of Commons rejected the measure. The vote was not a vote which implied doubt of the sincerity of the bishops. But it certainly indicated more than a doubt whether with the passing of the bill the bishops could stop the practice of reservation. Would Romanising clergy (any other name will not remove their Romanising proclivities) obey the bishops' ruling? That there is a lawless element in the Anglican clergy has been apparent for a long time.

A glaring example.

In his speech last December, the Home Secretary, Sir William Joynson-Hicks, quoted examples of what is going on to-day in London churches.

"In St. Martin's, Plaistow, there is this announcement under the porch: 'The Blessed Sacrament is perpetually reserved on the north side of the altar. It is hoped that no one will leave the church without an act of homage to the Presence which is in our midst.' A pamphlet headed, 'The Adoration of the Blessed Sacrament,' says: 'We would urge that all priests should immediately start services for the adoration of the reserved Sacrament.' The House will no doubt take it from me that there are many churches where that is being done. At St. Thomas's, Charterhouse, in London, a few months ago there was a children's service. During the service and before the tabernacle was opened the priest said to the children, 'Jesus is our King, and we are going to see him when the tabernacle doors are opened in a minute.' Then the doors were opened, and the light was elevated, and the children were told by the attendants to bow. It is difficult to deal with these sacred questions here, but that is the reason why so many of us are so anxious about these services."

Church's right to define its doctrine.

One aspect of the case seems to cause trouble in some minds. Why, it may be asked, should not the Anglican Church be quite free to settle its own doctrine and practice, with complete liberty to act as it deems to be agreeable to the mind of Christ? Why should members of Parliament who are not members of the Church of England have a right to dictate? Mr. R. J. Campbell was reported as protesting after the former Commons vote that "the majority of the members of the House who voted against the Prayer Book were non-English." He denied the right of Mr. Rosslyn Mitchell, a labor member, who gave the greatest address in opposition, to make such a speech. "One canon is reported as urging the bishops to flout Parliament and "assert the spiritual authority of the church to determine her own doctrine of worship unfettered by State control." Some Anglicans have asked how the English Nonconformists would like Parliament to settle their doctrines and ceremonies. All this kind of talk completely misses the point. Nonconformists are such because they would not have State interference in matters of conscience and religion. They gave up the privileges

which conformity would have preserved for them. As Mr. Geo. Thorne said in last week's debate, "The Nonconformists had paid the price of their nonconformity. Let those contrary to the feelings of the church pay the same price." When Sir William Joynson-Hicks remarked that this was not merely a domestic matter for the Church of England, he uttered a truism. The Anglican Bishop of Norwich, in an "Open Letter to Free Churchmen," put the case very simply:—

"The actions of the National Church cannot be regarded as merely its own business. Different views are held as to the advantages and disadvantages, the rights and the wrongs of Establishment. But so long as the Church of England has its unique position in regard to the nation, so long will its standards and the forms of its worship, which promote the truths that it teaches and the character that it inculcates, remain proper subjects for the consideration of all those who have the national welfare at heart. For worship cannot be dissociated from practice; and if the Church of England has an exceptional connection with and therefore a responsibility of its own towards the life of the whole country, then the Prayer Book, which inspires its ideals, acutely touches all who have the welfare of the nation at heart and wish to see the public and private lives of the individuals who compose it at their best."

The following paragraph from the London "Christian World" puts the case in a nutshell:—

"Rev. M. E. Aubrey, secretary of the Baptist Union, who is carrying on the Baptist tradition of being 'the spear-point of militant Nonconformity,' has addressed another cogent letter to 'The Times' on the Prayer Book question. In Lord Wolmer and other Churchmen who deny the right of Mr. Aubrey and the Baptists to control the doctrine of the Church of England any more than the Church of England has a right to control the doctrine of the Baptists,' Mr. Aubrey gives the easy but convincing reply that 'taxpayers have not to contribute to the support of the ministry of the Baptist church as they must that of the Church of England,' and that the character of a nation's church, claiming on State and other occasions to be 'the nation on its religious side,' is necessarily the concern of all Christian citizens."

"Lord Wolmer and his friends are compelling Free Churchmen to remind them that one church cannot have the prestige and emoluments of Establishment and at the same time enjoy all the privileges of a free self-supporting church."

For ourselves, we have every sympathy with Anglicans or members of any other communion who deny the right of Parliament to fix doctrines and ceremonies. But Anglicans are not entitled to have it both ways. They cannot expect special privileges, financial help, eclat, etc., which are the accompaniment or result of establishment, and also liberty to introduce change of doctrine and practice. Let the church become a purely religious institution, let it seek to be unaided and untrammelled by State authority, and we shall all support their plea for liberty of conscience, faith and order. Even then, of course, we shall reserve the right to show where their doctrines and practices are out of accord with the Word of God. But it is worse than futile to claim the benefits of establishment and deny the right of Parliament to safe-

guard the interests of the nation. The London "Daily Express" expresses an opinion with which many will sympathise: "Let the church break away from the State governance and concentrate upon the spiritual objects of its mission. It will forfeit nothing that really matters repudiating the doles and guidance of Parliament." We may well doubt if it can reasonably accept the doles and reject the guidance!

New Director of Victorian Prohibition League.

The Melbourne press of last week contained the following announcement:—

"Mr. Reginald Ennis has notified the council of the Victorian Prohibition League that he is willing to accept the position of director, which was offered to him four weeks ago. Mr. Ennis has adjusted his business interests with a view to commencing his new work on July 1.



Mr. Reg. Ennis.

Mr. Ennis indicated that his administration of the affairs of the league would, for the present, be concerned with a number of projects already initiated in connection with the 1929 liquor poll. He expected that before the end of the year he would be able to embark on several new plans.

"The appointment of a new director is one of several definite moves made to consolidate the prohibition forces in Victoria, with the object of obtaining a no-license majority in two years' time. A party of Melbourne business men has promised substantial financial support for the next three years. Mr. Ennis, who now assumes control of the movement, is a business man who has also had considerable experience in church organisation, having had charge of a number of departments in connection with the Church of Christ. He has recently returned from a tour of Europe, America, and India."

The excellent work done by a former Director, Mr. C. M. Gordon, and also the splendid services rendered to the league by Mr. Gifford Gordon will be fresh in the minds of our readers. Messrs. W. Wilson and J. G. Barrett also gave valuable assistance. We feel gratified that one who has been a member of the Church of Christ has been selected as the leader of the League. The many friends of Mr. Reg. Ennis will trust that his great organising gifts will have full scope, and wish him abundant success in his new work.

Why Accept Jesus As The Christ?

Gen. E. Moore, M.A., D.D.

"But who say ye that I am?"—Jesus.

The question addressed to the disciples at Caesarea Philippi offers a challenge to all serious-minded people. It is the one religious question that will not die. If we desire to think in terms of religion at all, this question will intrude itself and be insistent for some kind of an answer. Let us think about it.

To the question, "Who was Christ?" two general answers are given. In the language of Dr. Charles L. Brown, of Yale University, we shall term these the lower and the higher conceptions of his person. The use of these adjectives, however, is not to "convey moral respect or moral approval, but merely to suggest different levels of appraisal." According to the lower conception Jesus was only a man—a truly great and truly wonderful man, but still only a man, worthy of rank alongside Isaiah, Jeremiah, or one in the prophetic line. To Jesus may be applied in truth the descriptive words of Plato, "that man is to me the only excellent musician who makes harmony, not alone with the harp or musical instruments, but with the sum total of his life." Jesus is that excellent musician. On the other hand, the higher conception of his person makes him infinitely more than a man. He is the "Word made flesh, which dwelt among us, full of grace and truth." These are the two opinions concerning Jesus, and there are no others. Throughout its history the Christian church has accepted the higher, and the purpose of this hour is to answer the question, "Why has the Christian church always accepted the higher conception of Christ's person?"

Avoid Circular Reasoning.

According to the apologetics of a few years ago, the miracles of Jesus and the fulfillment of prophecy were the front lines of argument. In the gospels is found a certain supernatural element, and because of this element the person of Christ is assumed. Or, the person of Christ is perfectly fulfilled prophecy that the same conclusion is inevitable. The Christ of the New Testament is the Messiah of the Old Testament. Just now, however, for many, the miracles and the prophecies are regarded as secondary if not unimportant. And the reason for this is not far to seek. To say "The miraculous element in the gospels guarantees the person of Christ," simply raises the query, "What guarantees the miraculous element?" The only possible answer is "The Person of Christ." But reasoning in a circle is anything but convincing. To trace for the person of Christ from the miraculous element, and for the miraculous element from the person of Christ, awakens the suspicion long since raised against the claims of the Roman Catholic church. The Roman Catholic church stoutly maintains the infallibility of the church because of the infallibility of the Bible, and the infallibility of the Bible because of the infallibility of the church. For the theologians of this communion the suggestion of Jesus that the "gates of hades shall not prevail against the church" means that heresy shall not prevail. If an infallible standard by which it can be judged, and that infallible standard is the Roman Catholic church. The church, therefore, must be infallible, else there is no standard by which to determine what should be believed and taught. In turn, what is believed and taught must be infallible, because it receives the sanction of an infallible church. The fallacy of such reasoning is easily seen by the students. But it is more difficult for Protestants to see the fallacy of their own reasoning. The reason why miracles are accepted by Protestants is because they are in the Bible,

and the reason for accepting the Bible is because of the miraculous element in it. Traditionally, at least, this has been so. Now there is no essential difference between the two types of reasoning. To say that the church is infallible because of the Bible and the Bible infallible because of the church, and to say that the person of Christ is assured because of the miracles and the miracles assured because of the person of Christ, involve the same kind of reasoning—reasoning in a circle. Miracles, therefore, are no longer regarded as the strongest evidence for the person of Christ, although it would be equally beside the point to rule them out ruthlessly as incredible. They become credible because associated with Jesus. Presently we shall see how this must be. The purpose of this address is to present a new line of argument for the person of Christ.

The appeal to prophecy fares no better than the appeal to miracles. To reason that the prophets were God's infallible spokesmen, and their words of divine origin because fulfilled in Jesus, and that Jesus was divine because he fulfilled prophecy, is not wholly satisfying. It

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"AS THY DAYS, SO SHALL THY STRENGTH BE."

"Charge not thyself with the weight of a year Child of the Master, faithful and dear— Choose not the cross for the coming week. For that is more than he bids thee seek."

"Hend not thine arms for to-morrow's load, Thou shalt leave that to thy gracious God. 'Daily,' only, he saith unto thee, 'Take up thy cross and follow me.'"

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has always been fatal to everything save prejudice to make the person of Christ rest for its acceptance upon a particular interpretation of Old Testament prophecy, and then to read either backward or forward into the prophecies or to Christ. No "a priori" interpretation can have weight in any final acceptance of Jesus as the Messiah. Again, it would be fatuous to say that Jesus did not fulfill prophecy; for the present, the only question being raised is the best line of argument.

Personality the Crowning Wonder.

The movement of modern thought commences with the personality of the Lord. Personality is the crowning wonder of all God's creation, and in it lies the greatest of all mysteries. This is true of all personality; but the higher we ascend in intellectual power and spiritual insight, the greater the mystery. Far easier is it to understand a savage in the heart of Africa than to understand a Shakespeare, a Milton, a Gladstone. Far more readily understood is a Lincoln, a Wilson! But when we come to the personality of Jesus we reach the crowning wonder of the whole creation. In him, intellectual power and spiritual insight come to their finest expression. If he were only a man—as Isaiah, Jeremiah, or one of the prophets were men—Zoroaster or Mohammed were men—he would present no insoluble mystery. We would not experience great difficulty in catching the trend of his thought, the track of his orbit, and the temper of his mind. But the religious consciousness of those who knew him best, and who have left for us their impressions in the New Testament, make him infinitely more than even the greatest man.

Now, the impression made by Jesus upon his disciples is the impression made upon all those who take him seriously. Men of widely divergent views in succeeding ages recognize in Jesus the greatest possession of the human race. Paulus, who was the author of the earliest "Life of Christ," rejected the miraculous element in the gospels, but said, "The miraculous in Jesus is himself. God has rendered an equally valuable judgment, declaring that in spite of criticism and the recasting of the gospels, Jesus comes out of the records 'perfectly distinct and clothed with authority.'" In his Wilhelm Meister he says, "It may be maintained that the Christian religion having once appeared can never disappear again; leaving once been divinely embodied cannot again be dissolved." Carlyle instinctively recognized the supremacy of Jesus, both in his protest against Holman Hunt's picture of Jesus in the world's worship, and in his "Hero Worship." In the latter he bankrupts language to express his thought. "Hero worship, heartfelt, prostrate admiration, submission burning, boundless for the noblest God-like form of man, is not that the germ of Christianity itself? The greatest of all heroes is God, whom we do not name here. Let sacred silence meditate that sacred matter." In comparison with the person of Christ, all other miracles appear as secondary. Jesus emerges as the Sun of Righteousness. His personality has baffled the greatest minds. There is no accounting for it save as it is accounted for by the writers of the New Testament.

The Man Christ Jesus.

The twentieth century rarely calls into question the humanity of Jesus. Only now and then and among very small groups is the ancient heresy revived, though in its cause it dies in the flesh. Nothing as far as I know so effectively establishes his humanity as the record of the temptation.

Matthew's account makes it reasonably clear that Jesus determined to identify himself with man. He refused to separate himself from mankind by using some divine temptation, which were not common to man. Suppose, for a moment, that Jesus had used supernatural power upon himself, thus making himself the special object of God's care, would he not, by that very act, have declared himself unable to live the life God requires of us all, and thus ceased to be the example the consciousness of the Christian church has made him? Isolating himself by the use of powers not common to man, he would have ceased to be the ideal for those who, without the possession of such powers, must remain enveloped by the moral and spiritual laws of nature. To substitute a life divorced from nature, for one controlled, enveloped, limited by nature, would have divorced Jesus from the rest of mankind. In the temptation, therefore, Jesus determined to remain within the limitations God has placed upon the race by his creative activity. And Jesus remained true to this determination—no other power save that common to man was used by Jesus in overcoming temptation.

More Than Man.

But while the humanity of Jesus is readily accepted, the New Testament makes him more than man. And it is this "more" impression that we must now view. In the writings of Matthew, Mark, Luke, John, Peter, Jude, James and Paul are viewed, what outstanding portrait is presented? And what religious characteristic of this portrait is chief and most abiding? That which amazes me most is that Jesus was able to challenge his contemporaries to convict him of moral unworthiness. "Which of you convicteth me of sin?" They could not convict him, nor have they been able to do so since G. J. Romanes announced his surrender of Christianity in a book, "A Candid Examination of Theism." But it occasions no surprise that his candid mind, after an examination of all

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The Three "T's."

Our fathers used to speak much of the "Three R's: *Ruin by the Fall, Redemption by the Blood, and Regeneration by the Spirit.*" In keeping with these unchanging facts of our faith are the "Three T's": *Translation by the Father (Col. 1: 12), Transfiguration by the Spirit (2 Cor. 3: 18), and Transfiguration by the Son (1 John 3: 2).*

To be translated is to be changed from one place to another. To be transformed is to be changed from one disposition to another. To be transfigured is to be changed from one appearance to another.

Our translation has already taken place. Our transformation is now taking place. Our transfiguration is yet to take place. All these blessings were won for us by our Saviour's work on Calvary.

Translation.—Before our translation we were in a place of darkness—the Scripture symbol for sin and ignorance of God. We were not only in a place of darkness, but under "the power of darkness" (Col. 1: 13). That power is the power of the "god of this age," who has "blinded the eyes of them that believe not." But the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love." That kingdom has yet to be manifested, but it exists now, and we are in it now. Its principles are our principles. Its inhabitants are our fellow-citizens. Well may we join in "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light."

Transformation.—Having been translated, we are now being transformed. "We all, with open face beholding as in a glass the same image," The Lord, are changed into the same image." The veil of unbelief having been removed, we behold in the mirror of the Old Testament (2 Cor. 3: 15) the glory of Christ. We see it in the theophanies, in the types, the sacrifices, the prophecies, and in the lives of men. And as we not simply read the Scriptures, but behold the glory of Christ in them, we are transformed into his image; we receive more and more of his disposition. There is not only "life through a look"; there is likeness through looking.

Transfiguration.—We are now the children of God. There is no outward glory to show this, and "the world knoweth us not, because it knew him not." But "when he shall appear we shall be like him"—not as he was in his humiliation, but "as he is" in his glory. Our appearance shall be changed. We shall be visibly like our Lord. Then our translation, transformation, and transfiguration will all be complete in one. This is the event for which Creation waits—"the manifestation of the sons of God." This is the fullness of that salvation which our Lord died to secure for us. This is what we expect as "we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may be fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself."—C. W. Adams in "The Christian" (London).

Why Accept Jesus As The Christ?

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the facts, found intellectual rest and satisfaction in Jesus. No other has so impressed the human heart. All the great in Israel's history cried, "We in me!" "Who am I?" "O wretched man that I am, who shall deliver me from the body of this death?" And when we leave Israel and look out upon the larger world, no one can be found to compare with Jesus! Great men have come and gone—starrer names remain in grateful memories; they have left behind them deeds that can never die, but what nation, in its most egotistic moment, would select its most illustrious son to walk down the same street as Jesus? Upon the lips of others, words perfectly normal to the man of Nazareth would be blasphemous and sound ridiculous. The New Testament portrait is of "the supreme moral example, the supreme religious example, and the true revelation of God." This is history, but it is the kind of history that repeats itself in every generation. Not only did Jesus, walking along the shore of a little sea, say half-humourously, "Come, follow me, and I will make you to become fishers of men," but he has addressed the same challenge to every age and every people, and those who have answered the call have been abundantly satisfied.

Christ, the Highest Revelation of God.

The supreme work of Jesus, in word and deed, was to reveal God. It is not extravagant to say, "All we know of God can be learned from Jesus." Ability to form a conception of God depends largely upon spiritual experience. A character or a nature can only be understood as that character or nature is shared. Long before Christ, Xenophanes asked, "By what right do we attribute human form to the gods? Everyone imagines them to be like himself. Negroes think of gods as black with flat noses; Thracians think of them as having red hair and blue eyes. And if horses and cattle could paint they would paint the gods as horses and cattle." Xenophanes

was right in his protest against thinking of the gods as men in outward appearance, sensuous desires, and animal passions, but was undoubtedly wrong when he thought the gods could be conceived entirely apart from and unlike men. The history of religion is the answer to his error. What man cannot comprehend he cannot describe, and what is comprehended must be within the individual at the given moment. He projects and magnifies the best within himself and calls it God. An adequate description of God, therefore, is only possible for one who shares the characteristics of God. The world is different to a man born blind and to one with perfect organs of vision; to a deaf mute and to one whose ears are open to catch the melodious sounds of nature. And God has appeared differently to the whole race of men until we reach Jesus. Indeed, he is such an admirable and attractive character, so unique even the first we know, that the heart of humanity cries out for a Christ-like God. So confident is humanity that Jesus has given the true revelation—that he is the true revelation—that it no longer asks, "Is Christ like God?" but "Is God like Christ?" Is God good enough to be the Father of our Lord Jesus Christ?

This, in brief, is the New Testament portrait. But now the question arises, "Can this be accepted?" Is this conception of the person of Christ, born out of personal experience with him, to be accepted as reliable? Some have said that no historical evidence can be given like Bress and Bredon deny that Jesus lived, the whole conception of the New Testament is the creation of human imagination. Had a whose imagination? And why, after twenty centuries of history, in our most critical age, is this character accepted as supreme in the realm of literature and life? Why did Matthew, a publican, Mark, an unimaginative pragmatist, Luke, a

Macedonian physician, and John, an oriental impostor, create a character in fiction that has not been rivaled in the spite of the fact that writers have had twenty centuries of Christian histories upon which to build? Weighing impartially the evidence, the conclusion appears to be inevitable that in the New Testament we have the words and deeds of a real historical person a record of what the disciples remember of what they saw and heard. Efforts at reconstruction may go on; the records may be critically handled; but the person of Jesus rises superiorly and gloriously above all.

Truth of the Impression.

But, for the sake of discussion, and intelligently to clarify our thinking, let us suppose that no historical evidence can be given in any of the incidents in the records of the life of Jesus. What follows? Let us see. It is undoubtedly true that many of those who first read the manuscripts of the New Testament could not vouch for their accuracy. Many of them had never seen Jesus, and more of them had never seen in his presence sufficiently to assert the validity of any of the detail of the records. But Jesus was known to a common impression—everyone had and there was a common impression about him. Any piece of writing, therefore, while the truth or falsity of the detail could not be vouched for, would be accepted or rejected as it harmonised or failed to harmonise with that impression. If it harmonised with the common impression it would be accepted as true, whether any of the detail could be verified or not. This generation has never seen nor heard the late Queen Victoria, but this generation could correct any look that gave erroneous impression about England's beloved Queen. And just as it is possible to correct a false impression about the late Queen Victoria, so could the contemporaries of Jesus, even though they had neither seen nor heard him, correct any impression that was fundamentally wrong. An impression, from the truth or falsity of the records—and most objections are based upon the untrustworthiness of the records—the impression holds, and since this impression is the impression he makes upon all who surrender to him, it must be reasonable and true. Had the New Testament revealed any impression out of harmony with what we know to be true, the faces of Christianity, always eager to point to faults and failings, would surely have done so. But since no objection was raised in the first century we may rest assured that friend and foe alike accepted the New Testament portrait. With Mark, Jesus remains "the strong Son of God clothed in authority and power"; with Paul, "the suffering Servant of the Lord passing through humiliations and death to a glorious resurrection"; and with an older than either as "one in whom dwelt the spirit of wisdom." And incidentally, these are the three aspects of Jesus' character as presented in the gospels. And if this impression were wrong, the first readers of the records surely would have corrected it.

Apart, then, from and transcending the accuracy of the New Testament records, there remains an impression which must be accepted as true. And if this impression can be accepted as true, then it is reasonable to assume that some of the detail, at least, is true. Granted that some of the details are uncertain, creating historical and chronological difficulties, the main features—those which still awaken in the human heart the same response as of old—abide. And sure of these features, in agreement with the accumulated experience of his kind, the human heart may be assured of his spirit, and know that the main content of moral and spiritual message has been preserved for future generations. We are certain that his emphasis was upon purity of heart, inward sincerity, faith, self-denial, love of enemies and unselfish service. And those who are willing to make these a part of life will be abundantly satisfied.

Religious Notes and News.

DR. MORRISON ON "CHRIST IN SHAKESPEARE."

Many of our readers will welcome Dr. G. H. Morrison's new book, "Christ in Shakespeare" (James Clarke and Co. 2/6 net). The minister of Wellington Church, Glasgow, has here given the public a series of ten addresses delivered on Sunday nights at the close of evening service. He is deeply read, not only in the text of Shakespeare, but in the writings of the best critics, and this book will provide young men and women with an excellent introduction to some of the greater plays. Titles indicate his line of approach: "The Reality of Providence," "The Concern of God," "The Nature of Man," "The Worth of Woman," "The Fact of Temptation," "The Passion of Jealousy," "The Sovereignty of Love."

Very interesting are Dr. Morrison's comments on "Homen and Juliet."

CHURCH RAFFLES—ASTOUNDING PRIZES.

Canon Peter Green, of Manchester, is keenly alert to the dangers of drink and gambling. A few weeks ago he was offered a ticket for a church raffle which he immediately forwarded to the Chief Constable of Manchester. The raffle was stopped. His Vicar took objection to the Canon's interference, but it has since come to light that the Canon had substantial ground for his rather drastic action. The prizes were to include "six miniature liquors, two bottles of port, a bottle of old sherry, and a bottle of brandy." The Vicar had hoped to make £50 profit out of the raffle, but he could surely have taken no account of the serious spiritual loss involved. For, as Canon Green pointed out in a wonderful representative, "What can you think of a clergyman who sends a bottle of brandy to a seventeen-year-old Sunday School teacher?" Truly church raffles are not only illegal, but an incalculable hindrance to the spiritual welfare of the church.—"Joyful Tidings."

DISARMAMENT AND MILITARY TRAINING.

At the recent meetings of the Baptist Union of Victoria, the following resolutions were carried:

"In the motion of Mr. W. Gordon Sprigg, seconded by Mr. J. H. Gohle (President of the Australian Baptist Union):—

"That the Baptist Union of Victoria expresses full and hearty sympathy with the proposals for disarmament at present under consideration by the nations of the world.

"That the proposals that the Powers should outlaw war as a means for settling International disputes, and that they should agree that such disputes should be settled by pacific methods, receive the active and continuous support of this assembly.

"That this assembly notes with profound gratitude the public statement of the Prime Minister, Mr. Bruce, to the effect that Australia wishes to be associated with any pact to outlaw war.

"That this assembly resolves to make application to be admitted as a corporate member of the League of Nations Union."

On the motion of Mr. W. Gordon Sprigg, seconded by Mr. W. D. Jackson:—

"That we respectfully call upon our Government to repeal the compulsory clauses of the Defence Act. We believe that such action on the part of the Government would have among other the following results:—(1) It would release the consciences of many from the strain which the existing system imposes. (2) It would remove the handicap which it places upon family, industrial and commercial interests. (3) It would prove our bona fides in the cause of the present effort in the direction of universal disarmament. (4) And it would be an object lesson for the world of our reliance for the

future upon good will, backed by International Law."

A REVIVAL OF CHRISTIAN CHARACTER.

Dr. J. C. Carlile recently urged a revival of character. Talking the two words, "His Kindness," as a text, he said:

"His kindness is a challenge to us. Sometimes I think that the revival we need in our land is a revival of Christian character. I am not very hopeful of any revival until we get that. Somehow or other, we have lowered the standard and grown more than a little lax. We need to get back to the standard of our Lord Jesus Christ. We need to get back to the cross, and then to take him as our example. In this respect, nothing is more needed than the expression of the spirit of kindness. The church, whatever it is or is not, should certainly be the home of kindness."

A SNAPPY SYNOPSIS OF SCOTTISH HISTORY.

This is the sub-title of a little book of "Hymenes, with and without Reason," by Graham Buchanan; published by Alexander Gardner of Paisley. Following is one item:—

JENNY GEDDES: OF "THE LAST OF LAUD'S LITURGY."

At King Charles's royal command,
Mass was said throughout the land;
When they tried it at St. Giles,
People flocked for miles and miles.
The atmosphere was tense and grave:
The Dean hoped hard they'd all behave.
They did till he commenced to read
"Laud's Liturgy," for all to heed:
An odd wife glow'rd; then, full of vim
She up and threw her stool at him;
Others followed suit, and soon
'Twas a lively afternoon.

Quite late that night, the Dean, with
thickened ear,
Kept muttering to himself, "Again? No
far!"

Hinrichsen-Stewart Mission,

MILE END, S.A.

The special mission effort lasting over seven Sundays closed with 153 decisions for Christ and 17 immersed believers added, a total of 170.

There were many features in connection with the mission which may prove of interest. Attendances were large from the first service, overcrowding the big tent seating 550 and necessitating the erection of a second tent, early in the mission, seating an extra 350. On Sundays both tents were all too small. For the closing Sunday night an annex was added; and this, with the removal of the vestries, provided seating for 1,200 and was then crowded out in spite of the inclement weather. With an average of 1,100 each Sunday night for five weeks to hear the gospel message, and week night audiences (during the winter months) frequently up to 700, it can readily be seen how the mission gripped and stirred the community. The confessions came from no less than 20 suburbs outside our district, showing the far-reaching influence of the Mile End church.

One of the main reasons for the holding of the mission was that the mother church might be able to greatly help her daughter churches at Cowandilla, Brooklyn Park and Torrensville, and this desire has been accomplished.

The following churches have received additions—Cowandilla, nearly 30; Brooklyn Park, nearly 20; Mylands, 6; Grote-sts, 3; Henley Beach, 2; Unley, 2; Semaphore, 1; and later a number may go to Torrensville.

Confessions were made by 19 married men, 15 married women, 27 young men, 35 young women, 12 boys, 15 girls; 8 men formerly immersed and 9 women. So far over 140 have been welcomed into the churches.

On the two closing Sundays invited communion services were held with over 600 at each service, and were a testimony to the sweet bond of fellowship which has always characterised these churches.

In accounting for the wonderful success of the mission, attention must be made of clear presentation of great doctrinal truths by Mrs. Hinrichsen, and his call to the church to earnest, definite prayer. With such a message, surrounded and permeated with such a prayer spirit, we were not surprised to find the Holy Spirit busily at work constraining men, who vowed they would never come near the tent, to not only attend but to surrender to Christ, one man attending for the first time at the closing gospel service, driven by the Spirit of God.

The sacred selections at the piano by Mrs. Hinrichsen enriched the services, and the solo and song leadership of Bro. D. Stewart created the atmosphere for God to accomplish his mighty work in the hearts of men.

The thank-offering of £340 was received, and the balance after expenses is to be devoted to the building fund.

We thank God for sending us the mission party, and for richly blessing their labors in this district. W. L. Ewers.



Portion of the 650 at communion service in tents at Mile End, S.A., on Sunday, June 3. About 100 of the converts are seen in the centre section from the front seat back.

The Home Circle.

Conducted by J. C. F. FITZMAN O.

LITTLE LAMB.

Little lamb, who made thee?
Dust thou know who made thee?
Gave thee life, and hid thee free?
By the stream and o'er the mead;
Gave thee the clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?

Little lamb, I'll tell thee;
Little lamb, I'll tell thee;
He is called by thy name,
For he calls himself a Lamb.
He is meek, and he is mild,
He became a little child.
I a child, and thou a lamb,
We are called by his name.

Little lamb, God bless thee!
Little lamb, God bless thee!

—William Blake.

UNCLE JIM.

The man was dying.
He was rich in the things of this world, nor
was he lacking in spiritual attributes. The
piety, culture, and generosity of the community
would have done his bidding, gladly.
"I would like," he faintly whispered, "to have
Uncle Jim come and pray with me."

Uncle Jim was a poor, hard-working man,
who did odd jobs about the village. His prayers
were poor things, from the standpoint of utterance
and thought. Just a few feeble, broken
sentences—ending always in a choking sob.

Well, Uncle Jim came, straight from his humble
task, into this home of wealth and refinement,
where a soul trembled on the mystic borderland.
His clothes were cheap and worn; his hands
were rough; his back was bent; his face was all
scarred, for he had tasted deep of sorrow; in his
eyes there was a look that made one think of
great, silent things.

And thus he knelt on the soft rug, beside
the splendid couch on which the sick man lingered,
and, in words that were barely audible,
asked the good Father "to be kind to this pilgrim
as he passes through the valley."

"It is all right, now, Uncle Jim," said the dying
man. "The rest will be easy!"

Uncle Jim started to leave the room. He reached
the door, hesitated a moment, then came back to
the bedside. "If it isn't too much trouble," he
said, as the tears streamed down his furrowed
face, "when you reach the other side, I wish
you'd hunt up Nancy [his wife, who had died ten
years before], and just tell her that I'm still
a-foin' forward!"

There was an eager nod from the sick man,
and Uncle Jim went back to his plodding work.

Uncle Jim's greatness is in his goodness. He
will never know just how big and fine and
splendid he is until he hears the greeting: "Well
done, thou good and faithful servant"—when he
goes to "hunt up Nancy!"—E. C. Baird in "Chris-
tian Standard."

RULES FOR HUSBANDS.

A woman may accept a man in haste, but man
chooses his wife at leisure. It is to be sup-
posed that when a man asks a woman to marry
him, he has decided that he cannot live without
her. If he can't live without her, it is certainly
his duty to do his best to live with her. This
is not always so easy as it sounds. Here are
a few simple rules for the wise husband:—
If your wife frowns at you, smile at her.
If she smiles at you, laugh with her.

If she is angry, soothe her.
If she is gracious, thank her.
If she is wise, praise her.
If she is extravagant, comment her.
If she is extravagant, explain to her, and reason
with her.
If she sacrifices her pleasures for you, be
generous with her.
If she is beautiful, appreciate her.
If she looks well, tell her so.
If she is lonely, stay at home with her.
If she is tired, tend her.
If she doubts you, be frank with her.
If she grieves, be tender with her.
If she is flighty, be firm with her.
If she deceives you, be harsh with her.
If she is saucy, kiss her.
If she is good, adore her.—Selected.

A THOUGHT.

Little child across the sea,
What a jolly thing 'twould be
If for just a day or two
You were I, and I were you!
It would be such fun to change
I, in foreign countries strange.
Little Swede or Jap or Cree
Here at home instead of me!
Many things I'd like to know—
Where the ocean steamers go;
All about the northern lights,
Reindeer, auroras, Arctic nights,
Where the great mosques white gleam,
By the Ganges' crowded stream,
I could watch dark throngs go by—
If an Indian child were I.
As a little Hebrew child
I should roam the desert wild,
Tenting with my gipsy mates,
Fed on kammiss, nuts and dates.
Or, a child of old Japan,
Almond-eyed, with flower and fan,
I would ride in rickshas fleet,
Purchase toys and candles sweet,
And to think, somewhere to-day,
Half the world or so away,
Some small Swede or Jap or Cree
Lungs, perhaps, to change with me!

—Frances C. Handlet.

PARTNERS IN CRIME.

"Yes," said the man in the shabby overcoat,
"Bert Smith and me are partners, but we never
do business together."

"How's that?"

"Well, he goes around sellin' a stove hockleka
that leaves a stain on the fingers. I go around
next day to the same houses with the only soap
that'll take it off."

HER VIEW OF IT.

I knew a little girl who undertook to move a
table which taxed all her strength. After a
long struggle, her mother said to her discourag-
ingly, "Baby, you cannot move that table. It's
as big as you are." "Yes, I can," was the undis-
couraged reply of the little girl. "I'm as big as
it is."—From "The Marks of a Man," by Robert
E. Speer.

STILL IN LINE.

During the course of a trial in Chicago a
witness by the name of Francis Dooley was
asked concerning the defendant: "Are you re-
lated to Thomas Dooley?"

"Very distantly," said Francis. "I was me
mother's first child; Thomas was the thint."

The Family Altar.

J. C. F. F.

Monday.

And he made no distinction between us and
them, elevating their hearts by faith.—Acts 15:9.
Faith has an assimilating grace; it clings to
the soul into the inmost of the object. A dis-
formed person may look on a beautiful object,
but not be made beautiful; but faith looking
on Christ transforms a man, and turns him into
his similitude. Faith looking on a bleeding
Christ catches a soft, bleeding heart; looking
on an holy Christ catches sanctity of heart;
looking on an humble Christ makes the soul
humble."

Reading—Acts 15: 1-21.

Tuesday.

And there arose a sharp contention, so that
they parted asunder one from the other.—Acts
15: 29.

Richard Baxter, alluding to this episode,
wrote: "Paul and Barnabas are now fully re-
conciled. . . . As old Grynnaeus wrote to his
friend, 'If I see you no more on earth, yet we
shall there meet, where Luther and Zwinglius
are now well agreed.'"

Reading—Acts 15: 22-41.

Wednesday.

And when they had laid many stripes upon
them, they cast them into prison.—Acts 16: 22.
"In St. Scott's 'Monastery,' the Sub-Prior Eastare
asks Henry Warden, the Protestant preacher,
to promise that if left at liberty, he will not preach
or teach, directly or indirectly, any of those
pestilent heresies by which so many souls have
been in this our day won over from the kingdom
of light to the kingdom of darkness." "There
we break off our treaty," said Warden firmly.
"We is unto me if I preach not the gospel."

Reading—Acts 16.

Thursday.

Now while Paul waited for them at Athens, his
spirit was provoked within him as he beheld the
city full of idols.—Acts 17: 16.

"After his first fortnight in Galcutta, with its
native population estimated at 200,000, William
Carey wrote: 'I felt something of what Paul felt
when he beheld Athens, and his spirit was
stirred within him.' I see one of the finest
countries in the world, full of industrious in-
habitants, yet three-fifths of it are an uncul-
tivated jungle, abandoned to wild beasts and ser-
pents. If the gospel flourishes here, the wild-
erness will in every respect become a fruitful
field."

Reading—Acts 17: 1-17.

Friday.

In him we live and move and have our being.—
Acts 17: 28.

Dr. Alexander McLaren said, "In him we live
and have our being, whether we move or no."

Reading—Acts 17: 18-34.

Saturday.

And Paul, having tarried after this many days,
took his leave of the brethren, and sailed thence
for Syria.—Acts 18: 18.

"Where God opens the door, let the ready ser-
vant enter. The voice of the Almighty saith,
'Upward and onward evermore.' Work, not
for glory and gain, but for the kingdom of
God and the salvation of men. Tarry not to confer
with flesh and blood. He who proceeds in
this spirit, 'working, unresting,' is always set-
ting out, always arriving."

Reading—Acts 18: 1-20.

Sunday.

So mightily grew the word of the Lord and
prevailed.—Acts 19: 20.

"Our conquering Lord
Hath prospered his word,
Hath made it prevail,
And mightily shaken the Kingdom of hell!"
His arm he hath raised,
And a people prepared
His glory to show,
And witness the power of his passion below."
Reading—Acts 19: 1-20.

Prayer Meeting Topic.

June 27.

"IT IS THE LORD."

(John 21: 7.)

F. J. SIVVER, B.A.

"That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him and cast himself into the sea." John was the first to perceive that the stranger who hailed them from the beach was Jesus. This should not surprise us, for love has a power all its own to discover the presence of the beloved. The man of love discerned, the man of action was the first to move toward Christ. In a twinkling Peter was overboard and making for the beach. It was John's discovery, and his whispered word, "It is the Lord," which stirred Peter and brought him to the feet of Jesus. The living Christ, "the Pilot of the Golden Lake," comes to us as he did to the disciples upon the sea beach. Happy are we if we discover his presence and move toward him.

The Morning Watch.

"Those that seek me early shall find me." A little lass brought home from the kindergarten a wall-text of these words upon it. She was very proud of it, and so were her parents. The card was in due course hung upon the bedroom wall, and its simple message led the parents into a deeper consecration. The morning watch was from that time onward more closely and dearly kept. Dr. F. B. Meyer, in his own beautiful style, says, "The always on the outlook, fellow-disciple, for the Lord, especially in the early morning, when the world is fresh and the breeze curls the wavelets as they break in musical ripples on the sand. Ere the sun is risen above the hills, and whilst shadows lie dark and far on shore and sea, thou wilt probably find the Master taking pleasure in the works of his hands. There . . . at early dawn . . . thou shalt hear the voice of thine heart saying, 'It is the Lord.' . . . It is wonderful that Jesus is to those who meet him thus. They may be tired with the night-watch, weary with their run of business, out of heart and out of hope, but they never will approach him without finding a fire kindled by his hand, the fish and bread of prepared provision, and a welcome to breakfast. Never let that chance of the morning interview pass unimproved."

In the Thick of Business.

Jesus came to his disciples when they were in the midst of their labors. They were engaged in the very humble task of netting fish. It is then, too, that the Lord often comes to his people in these days. But too frequently we are so immersed in money matters that we have not the seeing eye, the listening ear, the appeal for help, an application for work, a call toward our ordinary daily duties, these might well be the avenues through which the Master makes his approach. But we fail to see him; we miss the whispered word, "It is the Lord," and the Lord passes us by. And the result is that we not only miss the blessedness that comes from a recognition of his presence, but we pass under the condemnation uttered by him during the days of his flesh, "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

In Times of Discouragement.

All about him; the disciples had cast the net, and when morning came they had taken nothing. It was then that Jesus came and hailed them with the question, "Lads, have ye any meat?" This surely teaches that anything that is big enough to concern us interests him. "All our trouble-bills and all our petty anxieties touch him, a thing that vibrates in that deep and tender

TOPIC FOR JULY 1—THE ASCENDED CHRIST.—Acts 1: 9.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE WAYS.

To every man there openeth
A way, and ways, and a way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The way his soul shall go.

—John Oxenham.

SCRIPTURE EXAMINATION.

The time for the holding of the annual Scripture examination draws near, and many of our schools are busy preparing for this popular event. Once again all the States of the Commonwealth are taking part in the examination. As far as Victoria is concerned entries have come in freely, and it looks as though the number of schools entering this year should be equal to the number who entered last year, and for Victoria, 1927 was a record year.

The general opinion is that the lessons this year are much harder than those set last year. However we feel that both young and old should gain much from the study of first principles which the lessons embrace. The definite teaching of the way of salvation should do nothing but good. Already we have heard of several schools who are planning to reap results from the teaching that has been given by definitely placing before their young people the question of deciding for Christ.

Our advice to all competitors, especially to those in the lower divisions, is that they concentrate upon securing a perfect knowledge of the Scripture portions set. If this knowledge is faithfully acquired, the examination should have no terrors for any one.

VICTORIAN SUMMER CONFERENCE.

At its last meeting the committee of the Victorian Bible School and Young People's Department decided to arrange a young people's conference along the same lines as that held last year. Efforts are being made to secure the buildings used last year, which will mean that the conference will be held at Ballarat. The gathering will be held between Christmas and New Year, and all our young people are asked to keep the conference in mind when planning for their Christmas holidays. Last year the cost to each conferencee worked out at £2 10/- over and above the cost of transit. The department does not wish to make money out of the conference, so that if a larger number attend, the cost should be reduced accordingly. We feel sure that all who are present at last year's gathering will be anxious to come this year, and we hope that this early announcement

of the gathering will lead many others to plan to attend the summer conference.

OUR PICTURE.

This week we present a picture of the Bible School of the Ann-st. church, Brisbane, Qld., taken on the occasion of their annual picnic. The work at Ann-st. has many peculiar difficulties, being a city church. Nevertheless the school has made progress during the last few months. The enrolment has increased by fifteen per cent., and a fine interest is manifest. Those responsible for the work are encouraged by this progress, and are looking forward to even bigger things.

DRUMCONDRA BIBLE SCHOOL.

For a young Bible School organised in December, 1925, good progress has been made. Commencing with an enrolment of 28 scholars, the attendance now number between sixty and sixty-eight each Lord's day. Bro. H. Banks, preacher of the church, is the superintendent, and Miss B. Maddern secretary. A thermometer contest has been running for several weeks now, the school being divided into two sides—reds and blues. Several new scholars have been secured by this means. At present the blue side is leading. The losing side will entertain the winning side at the close of the competition. A teachers' tea and conference is held on the first Sunday in each month. The members of the Bible Class also attend, and very helpful papers are read. A happy time is spent. This is a new field, and there are great possibilities.

DO WHAT YOU CANT.

Have you noticed how Christ called upon the man with the withered arm to stretch forth his hand for healing? (Mark 3: 1-5). It was the one thing he couldn't do and he was asked to do it. The shrivelled thing had mocked him for years. The strange thing is he immediately raised it. The very endeavor to obey the word of Christ brought the power to obey. Had he said, "I can't," he would have gone to his grave a cripple.

Here is a vital truth for us all. Christ seemingly asks us often to do what we can't do. Yet if we would but take the first step to obey, we would find that strength and means would come. His commands are attainments. Anyone can do the humanly possible, but a Christian who moves in obedience to his Lord ought to be able to overturn mighty strongholds in the power of the Holy Spirit. The weak can confound the mighty. F. B. Meyer says: "You do not test the resources of God until you attempt the impossible." If he has spoken to you—dare to act—and you will find yourself accomplishing great things for God.—"The Campaigner."



Bible School Picnic, Ann-st., Brisbane.

Foreign Missions.

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

THE TIME IS SHORT.

Sunday, June 21.—Only seven days before our offering. Possibly less than the time you will read this paragraph, but still time for prayer and time for us to determine what our gift shall be on July 1. But the sentence, "Time is short," has a larger meaning. Many believe that the signs indicate the early return of our Lord. There is much interest among all our churches in his second coming. We feel that the world needs him so much, and we who love him need him more. The bride is longing for the return of the Bridegroom. While we have the presence of the Holy Spirit who testifies to us not of himself but of Jesus, our Lord, still we look for the Lord's coming. When he comes what will he say to that hundreds of millions of people in the world who have not heard, even of his first coming, but still live in complete ignorance that heaven sent the message, "Into you a Son is given, and his Name shall be called Jesus, for he shall save his people from their sins." These millions have no hope, and are without God in the world.

What shall we give to help win the world for Christ?

THE TASK IS GREAT.

Monday, June 25.—The task given to us to preach the gospel to every creature is a great one. May we not say that the privilege of performing this task is great also? Paul said, "We are no more than laborers with God, even the obligation of Paul is our obligation to-day, he could say, 'The zeal of my work has eaten me up, I could wish myself accused from God for my kindness in the flesh.' When there were few results in Corinth it needed the Lord's coming to him by night to encourage him with the message, 'I have much people in this city,' and so the Lord to-day, I think, would encourage us when we think of the five hundred thousand on our Australian mission station, India, of whom not more than five thousand have heard the Word, saying to us, 'I have much people in your field that can be won to me.' Brethren, the harvest is great, ready for our reaping, but we need so few missionaries. Will you not give such an offering on July 1 that we can send more of these young people training at our Bible College, ready, willing, and anxious to go forward to preach the gospel where the name of Jesus is not yet known?"

"How shall they preach except they be sent?"

THE FIELD IS LARGE.

Tuesday, June 26.—Yesterday we spoke of part of our field, the Australian station in India, but the field is larger than that. In Hinchelbow, China, we have sixty-five thousand in that city, and two hundred thousand Tribes' people around the city. In the New Hebrides we have still five thousand on Oia and at least three thousand on Pentecost who have not yet heard the Word. We have tens of thousands in the Canton Province, that our Australian Chinese are seeking to evangelize, and thousands in Hong Kong where Iron, Hon and Jew Han are carrying on the work. The largeness of the field is almost bewildering when we think of the few missionaries we have there. I speak only of the fields for which we are particularly responsible. The other missions in India will not enter our field; they have their own to care for. The missions in China are so full of work that though appealed to before we went to Western China, they could not find a man to enter the field. If we do not win these people for Christ there seems to be no one else available.

"He not weary in well doing, for in due season we shall reap if we faint not."

Wednesday, June 27.—TWO IMPORTANT QUESTIONS, "Shall we give or shall we give up?" These are the questions that our contribution on July 1 will answer. Our missionaries who hold the gospel flag urge us to go forward to the flag. I am sure that Australian Christians will not cry as the fearful ones did in the battle of old, "Bring the flag back to us." They will give with such generosity that the mission-aries will understand that we say to them, "Keep the flag flying at the advance posts, and we will send others to help you storm the forts of heathenism." In some countries it is, as was said of ancient Athens, easier to find a god than a man. We want it true of those countries where our missionaries labor that it shall be easier to find a Christian than a heathen. To accomplish this we need only the forward look and a heart that takes hold on courage.

"God loves a cheerful giver."

Thursday, June 28.—KEEP ON PLAYING. The great encouragement of this year's preparation for the offering is the number of fervent prayers that have been offered to God for his help in our efforts to secure a generous offering on July 1. "The effectual fervent prayer of a righteous man availeth much." In our preparation we can do many things as the disciples of old in the attire of the loaves and fishes. We can arrange the people in their groups of fifty; we can distribute the bread and the fish; but it was Jesus who made them satisfy the hungry thousands; and so we can print messages, we can display posters, we can give envelopes, we can make the postmen busy with our requests of the members; we can do many things, but from God comes the increase. We are, as the human spirit it quickens into harvest, "Are we willing for God to move us into the pathway of sacrificial giving? But 'It is the way the Master trod, should not the servant tread it still?' Our Endeavorers in their pledge say, 'I will strive to do whatever he would like to have me do.' When we reach that point of obedience to God he will multiply our usefulness in Foreign Mission work. Let us 'advance on our knees.' Make it possible for God to say of the whole of our membership what he said to Ananias of Saul, "Behold he prayeth."

Let us give to send the gospel the way we would desire, if heathen, to have the gospel sent to us.

Friday, June 29.—I HAVE SET BEFORE THREE AN OPEN DOOR. Philadelphia, one of the seven churches of Asia, was known as the missionary church. This was a door of opportunity, not a door to escape difficulties, but an opening to preach the gospel. In those days there were difficulties of travel, language and poverty, as most of the Christians were poor; but those early Christians overcame their difficulties. Some, like Paul had to work with their own hands to procure necessary food, but they went through the open door to preach the glad evangel of Christ. They, like Paul, determined to know nothing but Jesus Christ and him crucified. They had no missionary societies, apparently were sent forth by the local church as Paul and Barnabas were sent by the Antioch church. They went forth, "taking nothing of the Gentiles." When future needs arose these local churches would send help to the missionary as Philippi did to Paul.

Today our open doors are in every land, India, China and the New Hebrides are the lands of the Australian Churches of Christ's open doors.

Let us on July 1 remember those, our brothers and sisters who depend upon us, and endeavor to help them on the other side of the open door.

Saturday, June 30.—WHO SEES OUR OFFER-

ING? Tomorrow is the great day of our Foreign Missionary year. We pray for a fine Lord's day, when large gatherings of his people will assemble to worship him, to remember Jesus Christ in the eating of the bread and the drinking of the wine, symbols of his given body and shed blood. The day when we shall make our offering towards Foreign Missions. Our envelopes will be closed; most of them will show nothing by which the giver can be identified. It will be a secret gift from us to our Lord; but we may be sure that he, who saw the widow drop her farthing into the Lord's treasury, knows the giver of each envelope. May we so give that his gracious voice will be heard by us saying, "Well done, thou good and faithful giver."

The missionaries on the field will not know our names, but when they see the record of a large offering from the church of which we are members their hearts will rejoice. They will thank God for the help given to carry on the work to which they have given their lives. They know that much of the money given is the result of self-denial, the result of giving to God's work by faithful stewards. They know that the money means help for the orphan children—Bibles for people who have never seen God's Word—medicine and skilled doctors for the sick—wages for Bible-women and evangelists who visit the people and tell them the old, old story, and when the people have accepted the message they will say that old, old story is true.

For thirty days we have united in this Foreign Missionary diary. I hope that to-morrow in every church in Australia there will be happy hearts at the verdict given by the offering that our Foreign Missionary work is to be increased.

THEATRE SERVICES EVERY SUNDAY EVENING.

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A. NIGHTINGALE, NUISERBYMAN, ESSEX-ROAD, VICTORIA.

Here and There.

Mr. H. G. Earle has accepted an invitation to labor with the church at Castlemaine, Vic., and is expected shortly to begin his work in this important town.

Thirty-one years ago (on June 20, 1897) Bro. A. W. Connor, now laboring with the church at Paloran, Vic., ended upon his work as a preacher of the gospel.

The board of Management of the College of the Bible has appointed Bro. F. T. Saunders acting-secretary until the meeting of the Federal Conference in October next.

Bro. H. G. Harvard, who recently returned from England, was due to commence a brief ministry with the churches on the Manning River, N.S.W., on June 17, speaking at Taree both morning and evening.

We learn that Bro. Stuart Stevens, who for the past six years has been preacher of the church at Geelong, Vic., has accepted the invitation of our Federal Conference Executive Committee to be preacher of the church at Canberra for two years commencing July 1.

Gardiner church, Vic., had another good day on June 17. In the morning Bro. L. C. McCallum was the speaker. Three were welcomed into fellowship by letter. There was another good revival attendance in the Regent Theatre. After Bro. Gebble's address on "What Think Ye of the Church?" a young lady confessed Christ. At a baptismal service held in the chapel, two ladies were baptised.

Good attendances continue at South Kensington, N.S.W. On June 10 a married woman confessed Christ. 46 scholars have entered for the Federal Bible School examination. S. J. Southgate has commenced his third year of service with the church. The past two years have been rich in blessing, nearly one hundred being added to the membership. The Bible School enrolment is 110.

There is a chapel at Mt. Clear, Vic., about four miles from Ballarat, but no meeting for breaking of bread held for many years. A Bible School is held every Sunday morning, with Bro. Burden superintendent, and once a fortnight an evening meeting is held, the church at Dawson-st., Ballarat, supplying preachers. As a result of the mission held by Bro. G. T. Fitzpatrick is expected that a church will again be established at Mt. Clear.

Dr. A. C. Garnett, M.A., who recently returned to South Australia from England, where he took a post-graduate course of study and also prepared his book on "Instinct and Personality" for publication, has received an offer of the professorship of Apologetics in Butler College, Indianapolis, U.S.A. We understand that Dr. Garnett is accepting the invitation. We trust that our brother will in this important sphere be able to do a great work for the Master. He will have the good wishes of many friends.

Bro. Hunt has made a 322-mile trip into the country north of Kalgoorlie, W.A. Many lonely homes were visited, and much literature was distributed. Gospel services were held at Gwalia, Leomora and Comet Vale. At Gwalia Bro. Hunt met Bro. H. Leonard, the converted Slav, and gave him two Bibles and six New Testaments in the Croatian language, which had been procured from London through the British and Foreign Bible Society. Bro. Leonard requested these Scriptures in order to win his countrymen for Christ. He is doing a fine work among his mates on the mine, and faithfully attends the breaking of bread each week in the home of Bro. Leomora at Leomora. Comet Vale is 65 miles from Kalgoorlie and it has been determined that Bro. Hunt visit that centre once for some time with a view to opening work of a more permanent nature.

Ballarat church, Vic., has prepared plans for a Pentecost programme, covering the period between now and Easter, 1929. Attendances at meetings are keeping up. Five have been baptised since last report. There was a record Bible School on June 17, 310 in attendance; also a record number at breaking of bread. There are nearly 200 in five gymnasium classes. A visit from Dr. W. A. Kemp was greatly appreciated.

During the past fortnight special mission services have been held at Rockdale, N.S.W., with Bro. Hager as missionary. Splendid attendances and marked interest were maintained at all services. Bro. Hager has faithfully presented the gospel, and visiting and local soloists have rendered splendid messages in song. There have been five confessions, and seven baptised believers have been received into fellowship. The mission says to conclude on 18th inst. with a thanksgiving service.



Mr. and Mrs. John Mill.

Mr. and Mrs. John Mill, of 76 Banks-st., Albert Park, Vic., will celebrate their Diamond Jubilee tomorrow, June 22. Mrs. Sarah Mill was born in 1815, and Mr. John Mill in 1817. Mrs. Mill came across from England in the ship "Seven Jackets" in 1860, and Mr. J. Mill when seven years old came out from Scotland with his parents. They were married by Mr. Surber of the Church of Christ, Lygon-st., Carlton, of which they were members. They had 11 children, 10 of whom are still living, and they have 10 grandchildren, and 2 great grandchildren. Three sons are evangelists of the church of Christ in America, viz.: John Stuart Mill, Missouri; Aldrich, Walter Edward Mill, Bromley, Kentucky; and Alfred Joseph Mill, Kansas City.

Banmore church, N.S.W., was delighted with a magnificent address from Jas. E. Thomas, of Balwyn, Vic., on morning of June 10. At night Principal Frank Laide, of Adelaide, gave an address on prohibition, after which Bro. Paternoster baptised Colin Day, the second son of the late Bro. A. G. Day. On 17th, among the visitors were Bro. and Sister C. Parker, of Norwood, S.A., and Bro. S. J. Saxby, of Taree. At night Heg, Hayward sang a solo. After Bro. Paternoster's address there were three confessions. The Sunday morning school recently raised £10 for a cot at the Children's Home, The mission department, under Bro. E. Hudson, is doing excellent work.

At West Elsterston, Tas., on June 1, a farewell social was given to Bro. and Sister Nightingale who, after three years' service, have left for Bassendean, W.A. Many came to say farewell. Never in the history of the church has there been such a large gathering. Bro. and

Sister Nightingale were held in high esteem, and loved by all who knew them. The secretary of the church, E. Smoaks, presided, and a fine programme of musical items was given. The secretary on behalf of the church presented Bro. Nightingale with a wallet of notes and spoke in glowing terms of the good work done by him. Sister King, on behalf of the sisters, presented Mrs. Nightingale with a handsome present. Bro. L. J. Prier, of Devonport church, presented Bro. Nightingale with a handsome present, and expressed respect at his departure.

At Brighton, Vic., on Wednesday, June 13, the C.E. Society held a grocery night for the Social Service Department. The church was asked to participate, and there was a generous response in clothing, groceries and cash. Bro. Clay gave a splendid talk about the work of social service. On Sunday there were fine attendances. At worship there were received into fellowship Mr. and Mrs. Hensley, from Seventh Day Adventists (Mr. Hensley was Victorian field organiser); Mr. Hayes (once in membership with Surrey Hills) and Mrs. Hayes, from Seventh Day Adventists; Mr. and Mrs. Howard, from Ule School, Tas.; and Sister Moore, from Essendon. Ule School attendance was a record; best for fifteen years.

IN MEMORIAM.

CAMPBELL. In loving memory of our dear father, Walter Hector, who passed away at Essendon on June 6, 1928. Fond remembrance. Inserted by his loving wife and family.

COMING EVENTS.

JUNE 26 (Tuesday).—Swanston-st. chapel, 8 p.m. Missionary intercessory rally for city and suburban churches. Chairman, Jas. E. Thomas, P.M., president. Speaker, Dr. E. H. Killmer, from China. 7 p.m. Address by Bro. A. G. Saunders. Members cordially invited to assemble for prayer, and to hear Dr. Killmer's great message. Pray for the Foreign Mission offering on July 1.

JULY 1 and 3.—Belmore Church Anniversary Services. Sunday, 11 a.m. President, P. E. Thomas, M.A., Speaker, T. Hagger, subject, "Why Christianly Stand." 7 p.m., preacher, T. Hagger; subject, "Going Back to Jerusalem." Tuesday, 12th, Tea Meeting and Social Reception, 6.30 p.m. President, J. Chapple. Speaker, I. A. Paternoster. Music, singing and recitations. JULY 3.—Postponed R.S.P. Debate. The R.S.P. Debate, under the auspices of Social Service Department, has been definitely fixed for July 3, 8 p.m., Lecture Hall, Swanston-st. church. Contestants, Malvern and Essendon, are both confident of success. Come and have an enjoyable and educational evening.

JULY 8.—Hartwell church is holding an every-member-remember Sunday. Any members of the Church of Christ who have at any time been connected with the above, will be an effort to be present. All members and visitors cordially welcomed. Bro. A. R. Main, Principal of the College of the Bible, will be the speaker.

WANTED.

From Church Secretaries. Names and addresses of members of these churches who have gone to reside in Ashburton District. Send same to H. E. Carroll, "Frankly," Through-road, Burwood, Vic. E13.

The church at Toowoomba, Qld., is seeking to engage the services of an evangelist at £5 10s per week for 6 months. Position and salary subject to revision at that time. Address communications to Heg, Chapman, secretary, Bridge-st. (E.), Toowoomba, Queensland.

PILGRIMS' REST, FAIRFIELD.

One vacancy in this Melbourne City Mission Home. Applicant must be from 40 to 65 years of age, and not an invalid. Apply Mrs. B. Young, 505 Royal Parade, Royal Park.

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The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions for May, 1928.

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Furnishing A.C.: Emancip Church and Auxiliaries, 12/11 6d; "Winnona" Well-Wher, 11/6.

Managers Fund: Fullarton (S.A.) Y.P.S.C., 10/-; Malvern K.S.P. and P.B.P., 11/5 6d.

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Individual Contributions—Victoria: Miss E. Baker, 10/-; A. H. Clements, 11; E. Peck, 10/-; Mrs. W. Kennedy, 5/-; Miss M. Kennedy, 5/-; H. Brier, 2/6; Mrs. A. C. Box, 5/-; Mrs. A. H. Boyce, 10/-; Miss E. Boyce, 10/-; Miss L. Boyce, 10/-; G. E. Murray, 10/-; Miss B. Toyne, 5/-; J. Tully, 12; H. J. Goldsworthy, 12; F. J. Petter, 11; W. O. Baley, 11/1-; G. Lincoln, 2/6; W. A. Brown, 10/-; Mrs. F. Saltmarsh, 10/-; A. W. Easton, 10/-; J. H. Richardson, 10/-; Mrs. J. Hansen, 5/-; Miss E. Tension, 10/-; W. W. Bullen, 10/-; W. H. Beaman, 5/-; Miss E. Hart, 10/-; W. J. Neville, 5/-; H. A. Glyndafale, 11/1 6d; Anonymous, St. Annand, 5/-; Anonymous, Cosgrove, 10/-; H. G. Finger, 10/-; Mrs. W. Wolf, 11; Mrs. L. Hutchinson, 5/-; Mrs. H. Dent, 11; G. R. Gregson, 5/-; Mrs. Opie, 5/-; J. T. Paul, 5/-; Mrs. M. Sutton, 11; A. L. Traynor, 5/-; Mrs. A. L. Traynor, 5/-; Mrs. G. Washford, 10/-; Miss T. Branch, 2/6; E. Eastlake, 10/-; Mrs. B. Cowley, 5/-; P. A. J. Goodwin, 10/-; H. E. Holland, 11/0 6d; Miss E. M. Johnson, 5/-; Miss A. Johnson, 5/-; Miss E. Johnson, 5/-; G. E. Johnson, 10/-; Miss M. W. Johnston, 11; S. G. Lacy, 11; B. Swalling, 11/0 6d; A. E. Williams, 13/0 6d; W. Brownhill, 11; Anonymous, Lygon-st., 5/-; H. Benson, 10/-; Miss L. C. Chapman, 10/-; E. B. Byles, 11; W. C. C. Green, 2/6; W. C. Green, 2/6; E. J. O'Donnell and Family, 11; Mrs. J. Twiddy, 10/-; H. Ennis, 15; Miss F. Kennedy, 10/6; Mrs. R. Stokes, 2/6; G. W. Ashlt, 5/-; Mrs. C. Bourke, 5/-; C. H. Burden, 11; Bay Burden, 2/-; Mr. and Mrs. Chappell, Sen., 10; "Comrade," 15; M. Gibbel, 11; C. G. G. 11; Miss M. H. Hunter, 11; Miss A. Moore, 10/-; Winnona Well-Wher, 15; Mrs. Macdonald, 10/-; R. E. Burns, 2/6; Miss G. Beaton, 5/-; Miss E. Irwin, 10/-; E. A. Parsons, 12; Mrs. M. G. Slessor, 11; C. S. Rogers, 11; W. Gilpinstone, 5/-; W. F. Finger, 10/-; Mrs. J. Innes, 5/-; Miss M. Innes, 5/-; Jas. Macdonald, 5/-; Mrs. J. Macdonald, 5/-; F. Saltmarsh, 12/2 6d; Mrs. C. M. Fisher, 2/6; Miss L. Forsyth, 7/6; "Barnabas," 11; Mrs. D. M. Hranic, 5/-; Miss E. Birnie, 5/-; J. R. Hranic, 5/-; Miss G. Davis, 10/-; H. J. Dyer, 11/0 6d; G. Emston, 11/1-; H. A. L. Hately, 11; Mrs. H. A. L. Hately, 11; Miss T. Morris, 2/6; Mrs. J. Roberts, 5/-; "Two Westerns," 11; Miss E. M. Finger, 11; Miss V. Watson, 5/-; Miss E. Galvin, 5/-; Miss G. Lacy, 5/-; Mrs. H. Mackley, 5/-; Miss M. Anear, 11; Miss M. J. Gilmore, 11/0 6d; Mrs. E. Pake, 10/-; Mrs. M. A. Smye, 10/-; Mrs. H. Twiddy, 5/-; A. H. West, 11/0 6d; N. W. West, 10/-; A. Goad, 11; Mrs. A. Goad, 11; Mrs. H. Macdonald, 5/-; Mrs. F. P. McInish, 5/-; B. M. Williams, 13; D. T. Clarke, 10/-; John Burge, 11/0 6d; A. J. Harris, 5/-; W. N. Inglis, 12. New South Wales: R. Dorfmann, 10/-; T. B. Hawkins, 5/-; R. H. Wakeley, 12/1-; Mrs. J. E. Ashwood, 11/6; Mr. and Mrs. E. J. Caddy, 10/-; Mr. and Mrs. E. H. Furronger, 11; Mrs. Ritzey, 2/6; H. M. Clark, 11/10/-; Miss A. M. Andrews, 11; "Australia," 10/-; Mrs. T. D. Fowles, 2/-; Mr. and Mrs. M. L. Tidesswell, 10/-.

South Australia: R. A. Dinning, 13; F. H. Dinning, 11/1-; Mrs. F. R. Dinning, 10/-; J. Dinning, 11/1-; A. Farrow, 5/5; Mrs. M. H. Hammond, 11/1-; R. B. Hopgood, 13; Mrs. H. B. Milne, 15/5 6d; H. B. Milne, 15/5 6d; W. H. Parler, 10/-; C. E. Ws. O. Fisher, 10/-; Sister, 5/5; Miss V. Bondoff, 11; E. Fisher, 10/-; B. Nichols, 10/-; E. H. Tilley, 10/-; A. M. Hunt, 5/-; R. E. Hunt, 10/-; Miss A. McMarth, 11; S. Price Welr, 11/1-; Miss H. E. Penney, 5/-; Miss G. M. Penney, 5/-; Miss C. B. Penney, 2/6; W.

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OBITUARY.

CLARK.—On May 11 Bro. James Clark, of Pradran, Vic., passed away. Bro. Clark with his family came from Ararat, where he had assisted with the church. He came a sick man, and was not able to attend the services. But his faith was fixed on God, and with great fortitude he bore much pain. For him the call was one that brought relief, and those left sorrow but not as without hope. A.W.C.

COOPER.—Mrs. Jane Cooper, for many years a member at Pradran, Vic., died in the Alfred Hospital on April 28. She had been out of the district for some time, but when here had been most faithful to the church. She knew Jesus, and sought to serve him according to her opportunities. To her friends she left a testimony of a faithful life. A.W.C.

BANSLEY.—On Wednesday, May 23, Sister Miss A. Bansley passed away after a long illness, and on May 24 her body was laid to rest at Box Hill, Bro. English conducting the funeral service. On Sunday, June 3, a memorial service was held, when Bro. English paid tribute to our sister's patience in her suffering and her faith and confidence in her heavenly Father. Sister Bansley had just been five years with us, having been previously connected with Lygon-st. and Ascot Vale. Our sympathy goes out to the bereaved mother and sisters—C. H. Greeness, Hingwood, Vic.

MARRIOTT.—On May 17 Bro. F. W. Marriott of Hampton, Vic., passed away. He was born in Melbourne in 1872, and was baptised at the Seaville mission. Joining the church at Northcote, Vic., he became active in the work, and served as church officer, S.S. superintendent, and chaplain of the K.S.P. Among his treasured memories was the fact that every member of his Bible Class became a member of the church. Coming to Hampton in 1923 he soon became a leader in work amongst the young men. In this church also he served as deacon, president,

and Bible School teacher. He became a great sufferer, but endured with heroic patience. His remains were laid to rest in the Cheltenham cemetery, where a large company assembled to their tribute of respect. To Sister Marriott and her family we extend our sincere sympathy.—R.T.P.

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VICTORIAN WOMEN'S EXECUTIVE.

At the monthly meeting on June 1 there was a very large attendance. Mrs. Clark, president, occupied the chair. Devotions were led by Mrs. Simpson, who gave some fine thoughts on "How do we know the world needs Jesus?" "Experiences in Inland China" was the subject of an interesting paper given by Mrs. H. A. G. Clark. We were pleased to welcome Mrs. W. A. Kemp, from Scotland. A large number of apologies was received from sisters who are laid aside through sickness.

The Home Mission Committee has visited Swanston-st and Hawthorn Mission Bands. The superintendent, Mrs. Mitchell, reports good attendances and line interest.

The General Doreas Committee, owing to the prevailing distress, are having a busy time. Parcels of clothing were sent to seven needy cases and monetary assistance of £2/10/- . A donation of 10/- from Middle Park Doreas and a parcel from Mrs. Oliver were gratefully received. Parcels were sent to Social Service Department. Mrs. Meyer, and Sister Grace. Monetary and other assistance will be gratefully acknowledged if sent to Mrs. Hunter, superintendent, c/o Swanston-st.

Mrs. Pittman, superintendent Foreign Missions, reports good work being done across the seas. We are glad to know that Miss Caldwell is improving in health.

The Prayer Meeting Committee, under the superintendency of Mrs. Barton, visited Parkdale and Cheltenham sisters united with them, the result being a splendid meeting.

Mrs. Scandling reports new Mission Bands organized at Edinca and Bendigo. A united meeting was arranged to be held at Lygon-st. on Tuesday, June 19, at 2.30 p.m.

Superintendent for hospital visitation reports 12 visits by committee since Conference. The inmates of the various institutions are grateful for these visits. Home comforts of many kinds are given, and clothing to the needy and lonely.

The benevolent Home, Cheltenham, was visited by Parkdale and Cheltenham sisters. Hospital wards visited. A fine service was held in the hall. Mr. Stephenson cheered the old folk with his message. The superintendent, Mrs. Chapman, will be glad to hear of any church wishing to visit the home.

Mrs. Allen, secretary of Burnley Mission, told of the splendid response to the appeals for the poor and needy. The committee hope to alleviate much of the distress now prevailing.

Miss Ellis and her committee have written since Conference 66 letters, and have received 21 replies.

Next meeting of Executive will be held on July 6. Leader of devotions, Mrs. G. Moore; speaker, Mrs. MacLeod, of W.C.T.U., I.B.

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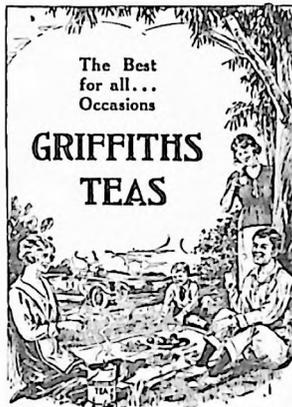
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News of the Churches.

Tasmania.

Launceston.—Meetings are improving. Lord's day services are very well attended. 124 broke bread on June 3. Helpful messages have been delivered during the last few weeks by Bro. Duff, Peters, H. Stevens, E. A. Stevens, B. Edmonds, H. Pitt, W. Libby, W. Waterman and J. Foot. At the conclusion of a fine message by E. A. Stevens at the gospel service on May 27 a young man confessed Christ. The Bible School held a concert on June 7, when a fine programme was presented by scholars and teachers to a crowded building. The piano fund will benefit. Sympathy is expressed to Bro. and Sister Carl Crawford in the loss of a little one. Bro. Geo. Dowle is still ill in hospital, and Sisters Weymouth, Hill and Hiley are confined to their homes. The C.E. Society held a successful Endeavor meeting in the chapel at Prospect recently.

Queensland.

Gympie.—On June 10 Bro. S. Vanham spoke at both services, his subject at night being "Christian Unity." 62 broke bread for the day. All departments are healthy.

Kingaroy. This year the church has been allowed to link with Gympie to a circuit and to share in Bro. Vanham's help as evangelist. The Spiller family, from Gympie, and latterly, Sister Millie Admeran, and Bro. Beeve and Finger, from Brisbane, have been welcomed.

Ipwich. The Bible School held on June 1 was the most successful yet since the 290 four-year-old to Wesleyan. On the last two Sunday nights six further confessions were made. To procure funds for some equipment, the Rappas held a successful evening in the chapel on June 11.

Western Australia.

Invercraigh. June 10 eighty broke bread. Bro. Jacques exhorted. Bro. Lex Peaseck gave a fine address on "Real Religion" at evening service; 109 present. Bro. Nightingale's coming is eagerly anticipated.

Sulphur. On June 7 the church and friends extended a public welcome to Bro. and Sister F. E. Carter. A large and enthusiastic meeting enjoyed sweet fellowship. On June 10 Bro. Carter delivered inspiring messages both morning and evening. The church goes forward rejoicing.

Maylands. On May 21, on the eve of his departure for Bindara, Bro. Arthur Chessel was tendered a farewell social, and presented with a Bible. The helping hand club recently held a sale of gifts. On May 27 a lot from the school confessed Christ. He was received into fellowship on June 10. Bro. Wakefield gave a fine message on "The Heroism of Missions."

Perth. Interest is being taken in a special June programme of topics. Bro. Schwab's two introductory messages on "The Word of God" and "The Son of God" have been excellent. On June 10 there was a splendid evening meeting; nearly 200 present. Mrs. J. A. Evers was soloist, and the men's quartette party ably assisted. 174 broke bread for the day.

Kalgoorlie. On June 10 Bro. Garland presided for the first time since his illness. 171 broke bread. Bible School attendance was one short of the aim of 200. \$10 has been donated to the children's ward of the local hospital. On June 12 the Young Ladies' Day held a cup and saucer social which added nine dozen cups and saucers to the church treasury. During the evening Miss Jean Stahl, secretary of the Y.L.O., presented an electric radiator to Bro. C. H. Hunt for his study, as a token of appreciation from the members of the club.

South Australia.

Wallaroo.—Good service on Sunday morning; 39 to break bread. Bro. Paddock spoke on "The Fears and the Comforts of God's Servants." Mr. Garland commenced a series at night on "Incidents in the Life of Christ," and gave a stirring address.

Bordertown.—Bro. H. Watson, missionary from India, gave a message full of interest to old and young. Last week the women's mission held a successful meeting. Sunday morning meeting was well attended. Bro. Cornelius speaking on "The Lord's Day." Evening, E. P. Verec preached on "Ashamed of Jesus."

Mundalia.—Meetings are most encouraging. Good attendance at Sunday School on June 17. In the morning 45 partook at Lord's Supper. About 65 were present. Bro. L. Fisher spoke. In the evening the chapel was full, and Bro. Cornelius gave a fine address on "Divine Surprises." The Endeavor Society is doing a fine work amongst the young people.

Semaphore.—The half-yearly business meeting of the church was held on June 13. Splendid reports were presented, showing increases in membership, attendance and giving. A fine spirit of optimism pervades the church. Bro. Roberts has been appointed to the diaconate, and Bro. A. Stewart is now choir-master. 107 broke bread on June 17. Bro. Heiler exhorted on "Shod Feet," and preached at night on "A Runaway."

Stowarta-Lochiel District.—On June 10 Bro. S. E. Helleys (recently returned from South Africa) entered into an engagement with the Stowarta and Lochiel churches. Good services marked the opening day. The churches have been without a resident evangelist for two years, and the meetings at Lochiel were temporarily discontinued. These services will be recommenced, and a great time of blessing is anticipated.

Williamstown.—On May 27 the church anniversary was held. There were four congregations, Bro. Warren preaching. The singing under the leadership of the organist (Miss Pappin) was much enjoyed. On Monday, May 28, a public meeting was held. Addresses were given by Bro. Oram, from Gawler, and Bro. Warren. Several items were given by the choir, also one from Bro. and Sister Warren. A supper followed.

Queenstown.—On June 17, at the morning service, Bro. Brooker exhorted. Sister Neilson was received by letter from Semaphore. In the evening Mr. Brooker spoke on "Do You Attend a Place of Worship?" He made reference to the departure from this life of the late Bro. Hull, who was an old and faithful servant of the Master, having reached the age of 85. At the conclusion of the address two young men confessed Christ.

Maylands.—Meetings are well attended, and interest is maintained. On June 17 Bro. G. Footes, of St. Morris, exhorted the church on "Foreign Missions; 230 partook of the Lord's Supper. Attendance at Bible School was a record, 232 scholars and teachers; 46 of this number were teachers. At the evening service G. T. Walden addressed the gathering, an offering being taken up for benevolent work. All auxiliaries are well sustained after the great mission effort.

Murray Bridge.—On May 27 Mr. Killmer gave a splendid address on "The Second Coming of Jesus." Mr. Davles, of the B. & F. Bible Society, took the evening service on June 3. Cottage prayer meetings have been restarted with good attendances. On June 1 Mr. H. Watson gave an interesting talk on mission work. The sisters' guild has donated \$5 towards a car for

our missionaries in India. On June 10 the church gathered upon a month of special meetings. 90 were present in the morning, and 67 broke bread. In the evening Mr. Killmer spoke to a good congregation on "The One Way to Please God."

Cottonville.—Meetings have been splendid of late. One baptism; two received by transfer. The church has sustained a loss in Sister Mrs. Keyser, who recently passed away. The teachers' tea and conference held on June 10 was a great success. The half-yearly business meeting was held on May 24. Reports were encouraging. 22 members were received in during the past four months. The J.C.E. Society had 11 present on 17th; the meetings are improving each week. G. F. Walden delivered an eloquent talk on the Foreign Mission appeal for July 1. The Bible School has commenced a compellion among the classes. Record at term's end and one new scholar on 17th. The gospel meeting was well attended; Bro. Hughes gave a very fine message.

Strathbathyn.—During May the church experienced a time of much blessing, when a "Bible Institute" was held. Miss Tonkin, of China, also paid a visit, speaking to a meeting of the sisters' auxiliary. A large parcel of winter clothing was packed and sent for the first work done by the city church. On June 5 Bro. Watson, of India, spoke to an interested meeting. On June 10 and 11 an Endeavor anniversary and rally proved a happy and profitable time. Four have been received by letter since last report. The Bible School progresses favorably under the superintendency of Bro. Butler; 12 new scholars have been enrolled in the last few months.

Uley.—The Christian Endeavor anniversary was a great success. On the Sunday, when H. B. Taylor preached, the singing was led by C.E. members, of whom there were 80 present. On Wednesday evening J. C. Hughes, of Cottonville, addressed the young people, 180 being present. A collection was taken for the post of the district and Bro. S. H. A. McEachern, of the C.E.M. Mission, gave interesting addresses on Sunday morning. Since last report two have been received into fellowship from Mile End mission, and there have been two confessions under Bro. Taylor's preaching. An appeal for clothing and produce, for the distress in the district and Adelaide, met with a good response.

Victoria.

Lillimur.—Good meetings continue. One young man made the good confession, Bro. Weln speaking.

St. Kilda.—A member of the K.S.P. was morning speaker on June 10. Bro. Andrew conducted the evening service.

Hartwell.—On June 17 Bro. B. Conner spoke to a good meeting. In the evening Bro. C. Hudson gave a fine address on "A Great Future." The song service was well attended and enjoyed. Bro. Knapp's great interest in "The Second Coming." Building is proving too small to accommodate congregations. One young man made the good confession on June 17.

Carnegie.—Enjoyable meetings were held on June 17. Bro. Shipway giving helpful addresses. The evening audience was predominantly of young people. The choir lacks a conductor due to the removal of Bro. Whittington to Meak Albert.

Cheltenham.—Sunday morning meeting was very large. Two new scholars in the school. Much interest in the Bible Class, and increased attendance. In the evening D. Wakely preached well on "The Divine Magnet." Good singing by the choir.

Wangaratta.—Meetings on Lord's day were well attended. New scholars were enrolled in the Bible School. An enjoyable social in connection with June 22, in aid of tennis club funds, resulted in clearing off the debt owing on the new court, and leaving the club with a credit balance.

Carlton (Lygon-st.).—There was a nice meeting on morning of June 17. Bro. J. Plummer (prey), Melbourne City Mission, Bro. Coates and Sister Constance were received by letter. A. G. Saunders, B.A., spoke morning and evening. Visitors were: Sister Chapple, Sydney.

Victoria.—The church enjoyed fellowship and messages from Bro. Woolnough while visiting Elphara. Bro. Payne continues to labor with the church at Rochester. His sermons are much appreciated. On June 10 a brother who confessed Christ the previous Sunday was baptised.

Fitzroy.—Bro. Houtcher conducted both services on Sunday, June 1. The officers greatly appreciate the action of the girls' club, who, for their programme, undertook the task of scrubbing the chapel and vestries. On June 10 a young woman who lately confessed her faith was received into fellowship.

Northcote.—Last Sunday night A. E. Hilling addressed a crowded congregation. The service was specially for young men. One young man and one Bible School scholar confessed Christ. At the morning service A. J. Fisher was the speaker. All departments are in a healthy and happy condition.

Thorbury.—Fine interest is maintained. After Bro. Swain's address on Sunday, a young man confessed Christ. 94 were present at the mid-week prayer meeting. At Sunday School 415 were present. New scholars are being enrolled each Sunday; the aim is 500. Bro. Swain's addresses are much appreciated.

South Fitzroy.—Bro. Alex. Wilson's address at the morning service was much appreciated. In the evening J. W. Baker preached on "The Lord's Supper." Three young women confessed Christ, making a total of ten decisions for the past four weeks. The church has been greatly encouraged by the revived interest.

Hampton.—Last Thursday's prayer service was conducted by young men; N. Higginson president, and D. Allen and G. Delaney gave addresses. On Saturday Mr. F. Frost and Miss G. Fowler were married in the chapel, R. T. Pittman officiating. Broen, Shean and B. T. Pittman were the speakers on Sunday.

Hazelwood.—The church held its annual meeting on June 11. Broen, Taylor, Smith, Gochaud, Kree, Leach, Greenness and Klix were elected deacons. Bro. Smith, secretary; Bro. Gochaud, treasurer; Bro. Taylor, song-leader; Sisters Mrs. Greenness and Miss Parker, organist and assistant organist respectively. Bro. English is giving glowing addresses.

Prithan.—The concert that closed the school anniversary was a great success. Bro. Brooker received a fountain pen for his work in training the school. On June 10 Bro. J. W. Baker addressed the church and was greatly enjoyed.

There have been several additions, but losses have been heavy by removals. Bro. Connor is making, during June on "Aspects of Pentecost." Weekly Meetings continue to be well attended. Messages from Bro. Hunt, Hillingworth, A. Anderson, Ludbrook and Northeast have been greatly appreciated. During June two have been given three confessions (one adult, and two Bible School scholars). On June 16 Bro. J. Northman (secretary) and Sister Eunice Basmussen were united in marriage. Bro. Fitzgerald officiated.

Swan Hill.—Dr. Killmer had fellowship with the churches at Swan Hill, China and Woorinen to June 17. Splendid attendance at all centres. D. S. Crockett labors faithfully with Swan Hill and Hilda churches. A young people's club meets regularly on Monday nights. Ground adjoining the chapel has been sown with lawn grass, and for tennis court and croquet lawn respectively.

North Melbourne.—On June 12 Sunday School anniversary services were brought to a close with a tea meeting and concert. There was a large attendance. Bro. Henl, on behalf of the teachers, presented Bro. Easton with a pair of letters in recognition of his services as leader

of singing. The secretary (Bro. S. Woodbridge) reported an increase in scholars, and a good credit balance.

South Melbourne.—There was a good day of service last Sunday. Bro. Jax, Waterman speaking. At the morning service his talk was on "Drifting." At the evening service he spoke of an aged sister's life by recollecting her life at her home. The K.S.P. and P.I.P. clubs prove their power for good in church work. The year's reports of these clubs show continued success and interest.

Hillstart (Dawson-st.).—On June 6 Dr. Killmer gave a very interesting talk on the work in China. Members from York-st. and Peel-st. were also present. Mr. G. T. Fitzgerald resumed his Sunday evening addresses on June 10, his subject being "The Heroic Christ." On Wednesday, June 13, there was a large meeting. Six who came forward during the Mt. Clear mission were baptised.

Collingwood.—Meetings have been fair for the last two months. The members of the church opened a soup-kitchen last week for the poor and needy of Collingwood; it has been much appreciated. On June 6, in Collingwood Town Hall, Mr. J. Hird gave a lantern lecture on the interior of China. After the splendid address by Bro. Hird on Sunday evening, a young Bible School scholar confessed Christ.

Parkdale.—Splendid meetings are being held. Bro. A. W. Stephenson has followed on as preacher in a very able manner, and great interest is being shown. Three adults have been added to the church by baptism. A splendid young people's Bible Class is conducted by Bro. Stephenson. Bro. Les. Brooker has been appointed superintendent of the school. A primary department has been commenced. All auxiliaries are doing well.

Melbourne (Swanston-st.).—Interest is growing in the meetings, that of Sunday night being the best for several months. Bro. Moore's series of addresses on "My Creed" are attracting attention. At the morning service a young lady made the good confession, and a young man was married. After having rendered good service for some years as choir conductor, Bro. Harold J. Barrett has retired, and Bro. E. Tippett has been appointed to take his place.

Mildura.—One adult has been added by faith and baptism. All meetings are keeping up well. The Bible School is gaining new scholars each Sunday. The district conference on June 13 was successful. Helpful messages were given by Broen, Gale, Wilkie, Cameron and Mufford. Broen, Cameron and Mufford changed pulpits on June 13. The adult Bible Class is encouraging. The choir, under Bro. Barden, is doing good service. Faithful brethren are conducting Bible School at Lake Hawthorne.

Surrey Hills.—Last Lord's day Bro. J. E. Allan, Vic. F.M. See, gave a splendid address in the morning, speaking on the missionary activities of the church in brotherhood. Fine interest is maintained in the gospel meetings, with good attendances. A baptismal service was held at the close of Sunday evening's meeting. On Thursday evening last members of the Kappa Club, by courtesy of the proprietors of the "Argus," were shown over the new building. On Monday evening of this week the Phi Beta, by invitation, visited the studio of B.O.

Meredith.—Bro. Reg. Emiss addressed the church in a loving manner on "Pictures of God." Seven boys and a young lady were received by faith and obedience. Very large attendance at night, when Bro. Webb made the meaning of "The Good Confession" very plain. Two girls were baptised, and three adults (husband and wife and a married lady) confessed Christ. Sister Doris Beckett sang "Mill Unclined." The far and well social evening given by the church to Bro. and Sister Fisher and family, a very fine auto-tray was presented to them.

Glentworth.—The Women's Mission Band held its 10th anniversary on 10th inst. in the new hall. Addresses were given by Mrs. B. Clarke

(President of Women's Conference) and Mrs. A. H. Mann, who congratulated them on their Band on being the highest contributor for the year to mission funds. Bro. A. Anderson delivered a stirring address on work in the foreign field. Sister T. H. Scambler, superintendent of Victorian Mission Bands, presided, and welcomed the many delegates from kindred branches, who gave greetings at the first of the coffee supper was served and social intercourse enjoyed.

Duncombe.—There were good meetings on June 10. Helpful messages were delivered by Bro. Bands, "Building a Life for Eternity" was the evening theme. A good congregation witnessed the baptism of a young lad. Splendid meetings on June 17. The first of our series of services of the C.E. Society were held. T. H. Scambler and Mrs. Scambler, of Glenferrie, were present. Bro. Scambler speaking at both services to large attendances. Sister Mrs. Fisher, from Colac, was welcomed into fellowship, also the lad who had been baptised. Bro. Leigh, secretary of the church, underwent a serious operation in hospital, but is progressing favorably.

Footscray.—There were well-attended meetings on June 10. Bro. Cecil Thomson had charge of morning and evening services, and did well. A Sunday School scholar confessed Christ. The Bible Class was presided over by Bro. Large. The Society held a business and social evening on 9th. Bro. Elliott would have accepted an invitation to be evangelist of the church. On Sunday morning last a warm welcome was extended to him. All enjoyed his messages. The Bible School launched a red and blue rally, to continue for three months. Sister Ashton and Mr. Beards have been appointed "pilots." To a good attendance at night Bro. Arnold gave a fine address, and a Bible School scholar was baptised by Bro. Cecil Thomson. Sister E. Brown has been chosen as leader of the girls' club.

New South Wales.

Dunblaitan.—On June 3 Bro. Acland exhorted on Acts 1: 14, and also preached at night. On June 10 Bro. Harris addressed the church on "Unity." At afternoon men's meeting Bro. Childs spoke on Gal. 5: 1, and at night Bro. Acland's theme was "Thou shalt call thy name Jesus."

Lidcombe.—There was a good morning meeting on June 17, Bro. Puffett exhorting. A baptismal service in the evening was well attended, the school being largely represented. The candidate was a young lady of the school staff. Bro. Puffett spoke on "Obedience Better than Sacrifice."

Erskineville.—On June 10 Bro. W. J. Grossman addressed the church and baptised a man. Bro. P. J. Pond, Bible School organizer, was with the school in the afternoon, and conducted the gospel service. On June 17 Bro. Morton spoke in the morning. In the evening Bro. Grossman conducted an installation ceremony for the newly-formed R.S.P. club. Bible School reports 11 new scholars for the month. Sister Marjorie, district visitor, is doing good work.

Ronsby.—On the annual business meeting officers were re-elected. Reports presented were considered satisfactory. June 10 was anniversary Sunday. H. C. Hill spoke on "For the people had a mind to work." Misses S. and J. Dax, from Wagga, were received into fellowship. The gospel service was one of the best since Bro. Hill came. His exposition of "The Church of the New Testament" was well received.

Lismore.—A young man recently baptised was received on June 3. At gospel service a mother and two new Bible School scholars confessed Christ. C.E. Society enjoyed Richmond River convention in Lismore on 10th. Bro. and Sister Noble held a survey visit to Casino and Kyogle on 5th, and Bangalow on 6th. The preacher's Scripture classes at the rural and the high school are improving. The Bible School is increasing slowly. Bro. Noble's Bible Class began well on 10th.

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Parcels have been received from the following places for which we offer sincere thanks:—Elsterwick 2, Hampton 2, Malvern and Caulfield 1, Bayswater 1, South Yarra 1, Sandringham 2, Fitzroy, 2, Maryborough 2, Black Hook 1, North Fitzroy, 1, Moonee Ponds 1, Tooronga 1, Somerville 1, Hurslem 6, Bantam 1, E. Brunswick 2, Heathcote 1, Malvern 1, Ascot Vale 1, Northcote 1, Anonymous 5, Doncaster 1, Caulfield 2, Durbelmakarra 1, E. Doncaster 13, Echuca 1, Surrey Hills 1, Glenferrie 1, Middle Park 7, Mrs. Lyall 1, Tooronga 2, Essendon 1, Moreland 1, Ormond 3, Brighton 1, Flemington 1, St. Kilda 1, Box Hill 1, Parkdale 1, Preston 1, Borolet 1, Carnegie 1, Chatham 1, Hampton 1, Boronia 1, Fruit, Bayswater 21 cases, Wantirna 10 cases, Middle Park 1 bag potatoes. Groceries. Ascot Vale, South Yarra, Burnley, Middle Park. Chair, Bayswater; pram, Ascot Vale.

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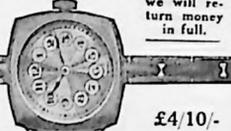
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