

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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Mother's Day Messages.

Christianised Motherhood.

UNLESS some discrimination is used in our praise of motherhood, a few of our best mothers will not receive the reward due to them. Not all motherhood is found on the same level. There is such a thing as motherhood on very low levels. For the moment, think of the pitiable condition of heathen mothers: no respect given to them by men; no care often for the life of the child, specially of little girls; no ideal which would raise motherhood much above the plane of the beasts that perish.

Even in our own land motherhood may be discovered in very degraded conditions. But leaving these sad facts, it is also still true that much of the motherhood of the present time does not rise above the physical. The children are provided with something to eat, a place to sleep, clothes to wear, and medicines and care in cases of sickness. These things are often the outward expression of the inner love, but they may also be given simply from sheer necessity and the pressure of social practices.

Christianised motherhood includes all that is good in the custom of the times, and then very much more.

Christianised motherhood recognises the stewardship of the little child's mind. Nothing false will be allowed to enter it.

Training the child for Christ is the highest privilege of a Christian mother. "Train up a child in the way he should go, and when he is old he will not depart from it." Time spent upon the moral and spiritual upbringing of children will pay larger dividends in the future than any other employment. It takes Christian character to teach a child obedience, self-control, and unselfishness. To this end the various means of grace are carefully conserved and used. From the earliest memory the child in a Christian home is taught to pray. He will never be able to say, "I remember when I

first said a prayer." The same is true of Scripture. The sound of the Scripture must become familiar among the first sentences learned. The Sunday School naturally has a part in this specialised field. But the Sunday School cannot take the place of the Christian mother in the home. Definite training for Christian work is quite possible from the very beginning. Some parents may disagree with this statement, believing that every child should be left to choose its own life work. In the larger sense, that is true. But in the narrower sense, "as the twig is bent, so the tree is inclined." Many of our best preachers and missionaries have never considered any other calling simply because their mothers trained them for Christ and his work. Just as the elder Pitt reared his son for public life, and the boy became Prime Minister of England before he was thirty, so may other parents carefully prepare their children for some high and holy endeavor. The classic example of Susannah Wesley ought never to be forgotten.—"Western Christian Advocate."

The Mothers of the Great.

All that I have ever accomplished I owe to my mother.—Dwight L. Moody.

I have carried the remembrance of her gentle voice and soothing touch all through my life.—Eugene Field.

My mother's influence in moulding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe, not only much of my general power of taking pains, but the best part of my taste for literature.—Ruskin.

All that I am my mother made me.—John Quincy Adams.

Mother, you have brought me to this.—James A. Garfield's statement at his inauguration as President.

Mother was one of those strong, restful, yet widely sympathetic natures, in whom all around seemed to find comfort and repose. She was of a temperament peculiarly restful and peace-giving. Her union of spirit with God, untroubled and unbroken even from early childhood, seemed to impart to her an equilibrium and healthy placidity that no earthly reverses ever disturbed.—Lynnart Beecher, brother of Harriet Beecher Stowe.

All that I am or hope to be I owe to my mother.—Abraham Lincoln.

A kiss from my mother made me a painter.—Benjamin West.

She was occupied with great things. I never heard a word of gossip from her lips. She had no time for it. My mother had courage of intellect and heart.—Frances Willard.

Mother is the holiest name in human speech except the name of God, who pities like a father, who comforts like a mother and who loves like both.—Carey E. Morgan.

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The Proof of Discipleship.

"By this shall all men know that ye are my disciples" (John 13: 35.)

S. J. Southgate.

The word "disciple" is one of the most potent words in the New Testament. It comes from a Greek word meaning a taught or trained one. The common idea is that a disciple is one who learns; but the root idea of the word, when taken in connection with its Scriptural setting, conveys more than the popular idea. There is a strong suggestion that the disciple of Jesus is one who has passed through his preliminary studies and is now a graduate of the school of Christ. True, his studies continue with closer application and keener zest, but his accrued knowledge makes of him a teacher as well as a learner.

That this is the teaching of Jesus is clear to us when we recognise in the words of our text the Teacher's charge to his followers to produce to the world the proof of discipleship. When he said, "By this shall all men know that ye are my disciples," he made direct and unmistakable reference to the peculiar love which his people should have one for another; but I think we may safely carry the thought and the word of Jesus into the visible and larger sphere of our church life.

What are the proofs of discipleship for which men to-day look? If, in attempting to answer this question, I deal with things familiar, perhaps common, it is because I am persuaded that there are times when we fail to realize how great an influence the disciples of Christ exert over the world in the practices, aims and watchwords which have won for the church no mean place in the thought and purpose of men of this present age.

Our beliefs.

The first proof of discipleship is seen in our beliefs. When a man believes in a person or a doctrine: that is, when intellect and affection combine in accepting that which we speak of as "the faith," this belief completely changes a man. It becomes the centre and circumference of his life, the rock upon which he builds his character, the hope upon which he secures his future. "By this shall all men know that ye are my disciples."

In the matter of what we believe, "the Churches of Christ have no human creed, no statement of faith drawn up by church council or conference; they have never hesitated to make known to the world what the Bible teaches on the great questions pertaining to the way of salvation, viz., that a personal living faith in Jesus Christ is the principle of justification, and that salvation is by grace through faith. That conversion is begun, carried on and consummated by the operation of the Holy Spirit through the truth; that the gospel, wielded by the Spirit as his sword, is the power of God unto salvation. That the

Holy Spirit, having been sent according to the promise of Jesus, continues with the church, and dwells in the heart of every Christian. That faith, repentance and baptism in the name of Jesus Christ are for the remission of sins, and since these conditions stand together in God's word, we do not separate them. We believe in a life of persistent right-doing, and that an equal emphasis should be placed on both sides of the Great Commission. Not only do we endeavor to make disciples and baptise them but we earnestly seek to teach them all things that Jesus has commanded."

SOMEWHERE THERE'S A WAY.

Walking one day by the side of the road
I saw an ant with its tiny load
Hurrying along, as if he knew
The hour was late and so much to do.

Turning, twisting and circling about,
The little worn trail wound in and out
Till it led at last to where there lay
A wind-blown branch right across the way.

Puzzled a moment, he stopped to see
Just where an upward path might be,
But finding none, he started to climb
Through the leafy maze, but to fail each time.

Still hearing his burden, he turned about
To find a trail that led down and out,
Then, under the bough, across the road
He hurried on with his tiny load.

And I said to myself, as I watched him go,
"Oh, here is a truth all men should know,
That, wherever the road, this thing is true:
We may find a way, under or over or through."

—F.H. in the "British Weekly."

These beliefs also constitute a mission, a great, because a God-given, mission. To break down the man-made barriers which separate those who seek to worship God and to serve Christ, to abolish human creeds "built up on the external and accidental," to present to the world a way of salvation which is without the realm of controversy or debate, to preserve inviolate the example and teaching of Jesus. By this shall all men know that we are his disciples.

Watchwords of the Restoration.

We prove our discipleship when we become familiar with, and make known to others, the great watchwords of the Restoration Movement: No creed but Christ, no name but the divine, no book but the Bible. The creed of the divine church is: Jesus is the Christ, the Son of the living God, the deity of Jesus is the one needed article of faith, involving, as it does, complete recognition of him, and absolute commitment to him as Saviour and Lord.

Long ago the reformer Erasmus sensed the unbearable burden of human creeds

when he said, "Synods and decrees, and even councils are by no means, in my judgment, the fittest modes for repressing error, unless truth depend simply on authority. But on the contrary, the more dogmas there are the more fruitful is the ground in producing heresies. Never was the Christian faith purer or more undefiled than when the world was content with a single creed, and that the shortest creed we have."

The wearing of the divine name is another proof of our discipleship. "The name of Jesus," says Hastings, "still works as a charm. As long as there is sin in the world, and sorrow, broken hearts and wounded spirits; as long as there are sick-rooms and death-beds, so long will the name of Jesus have power. The saving wonders wrought by him who bears the name continue to-day. They are continued in the assemblies which are met in toiling cities, crowded towns and scattered villages, in the sparsely populated bush, and in lonely ships ploughing the mighty deep. Everywhere where men of like passions with ourselves have gathered to worship God, Christ has thrown open the doors of heaven, and has sent down his Spirit to renew, to sanctify, to strengthen, and to console. Many shall be born again into the kingdom of God, and be saved from their sins, and receiving pardon, shall be given power to wrestle down strong temptations, and shall go forth inspired with a new hope and gift with a new strength, to be purer, better, wiser, more humble, more peaceful, because of the worship of his Name."

Think of the name Christian; a name pregnant with meaning and associated with the most sacred and hallowed scenes and events in human history; a name the most honored that man can wear; a name which declares and proves our discipleship. By this shall all men know that we are his disciples.

Consider the name Church of Christ, a name invested with a glory unrivalled in heaven and earth. The very fact that in our literature and upon our buildings are the words Churches of Christ, is a proclamation to all who read that by Royal charter the name we wear is divine and imperishable. No one can claim to be a Christian and ignore the name Church of Christ; for God has exalted Christ "far above all rule and authority and power and dominion and every name that is named . . . and gave him to be head over all things to the church, which is his body."

Our persistent championship of these undying truths prove our discipleship. I would that a deep-hearted, a surpassing love for these things might keep us within their power; that the glorious heritage into which we have entered might be claimed by us all; for our loyalty to these truths has been the secret of our strength, and will continue to clothe with power and greatness the church of our love just so long as by these men know that we are his disciples.

Our final watchword is: "No book but the Bible." This, however, is a phrase that may mean much or little. In some vague

Aspects of Life in Relation to Religion.

The demand for a new emphasis in religion.

W. R. Hibbert.

"Religion," declares Dr. Miller, "is living out the principle of Christianity in one's ordinary week-day life." There are daily indications that the world is still interested in religion, but there are also growing indications that the world only heeds the part of our religion which we translate into life. There is a demand for a new emphasis in religion and that demand might be summarised in the word life. The world is insisting that religion be made to articulate through life. Christianity will have nothing to lose but everything to gain. Christianity is a life, not a dogma.

The Archbishop of Canterbury recently made analysis of the present impact of the church on the world, suggesting that while the church is repelling Christianity is attracting. The statement exposes several facts, and is not one of them that the church has failed to relate Christianity sufficiently to life? There is an awakening to the fact that Christianity is vitally related to life, and may be evidenced from the frequent restatements of Christianity in such terms as the following:—

Christianity is a life, not a dogma. Christianity is not a theory, nor a philosophy, nor a ritual; it is a way of life. Jesus did not come to bring a religion but to be one. Add to these one of the many challenging interpretations of Christianity given by Dr. Stanley Jones. "Christianity uses ritual, but it is not ritual; it has beliefs, but it is not a belief; it has institutions, but it is not an institution. In its deepest meaning it is person giving itself to Person, life to Life." The disciples of Christ-to-day are asking themselves searching questions. "Do we believe like Christ? Are we living our religion? Our answers agree in that we need more "sermons in shoes," or as Francis Assisi stated in his day to a monk, "That it is no good to walk anywhere to preach, unless we preach as we walk." It is being forced upon us that all our planning, committee meetings, addresses, socials, discussions and prayer groups make no impact if we are not making visible to the world our religion in all our relationships.

The crucial problem to-day is not a gospel preached in old or modern terms but rather the problem of getting the gospel embodied in human character. We are most impressed in any department of life when a thing, theory or fact becomes operative. "A correct mode of morals leaves us absolutely cold. Only when that code becomes a character does it shake us." The most urgent thing then for the church is to make Christianity live in a thousand fold application in the common relationships of life. We are apt to blame the world and to denounce its materialism and sin, but our own lives would be a hundred times

more telling, as an argument for Christian evidence. We fight our trifles and fail to do the work he calls us to do. We do not fail wholly but do little in comparison with what we might do. The way of the cross must be shown in other ways than by preaching and sacraments which are not complete until they are woven into the fibre of Christian character.

The "Christian Evangelist," facing up to the present day situation in an article entitled "Practising Christianity," believes that the Christianity of the New Testament can prove equal to the demand for an emphasis upon life in religion. "Primitive Christians gave themselves up utterly to Christ's teachings, and were eager, and made the effort to reconstruct their homes, their industry, their social life—the whole world order by Christ's teachings. They wholly avoided conforming to the world. They fought 'the spirit of the age' with their testimony and with their blood. They would change it, smother it, defy it, and put the world under the guidance of the spirit of Jesus Christ. The primitive Christian was big in his aims, courageous in his efforts, daring in his plans. He thought of the world as his field, of himself as the instrument in the hands of Christ to convert and baptise this world and thus create a new world, and of his power in Christ to cope with death and to live for ever. In other words, he was a receiver and distributor of divine revelation. He was a disciple, an evangelist, a missionary, a brother, and wanted to be a saint. A "big eternal fellow" was this primitive Christian, and when he reappears in human personality to-day he gives the world a new vision of its possibilities and new hope of eternal life. Nothing could be grander and better—or so good for this age—as to restore primitive Christianity."

"The primitive Christian, when we get him back, will be the most up-to-date vital and effective man in this complex modern society of ours."

MOTHER MUSE.

I love each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The lovelight shines out from those dear eyes,
How well I know the sign,
Of kindness, sweetness—all that's good—
Dear mother—mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him,
Who oftimes fell from grace,
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother—mother mine!

—Selected.

22) we may subscribe to the dictum "Where the Bible speaks we speak; where it is silent we are silent"; but our strength and our hope must be rooted in deeper soil; we must have personal and unshakeable knowledge that the Bible is the revealed will of God, and our all-sufficient rule of faith and practice. In brief, we must read and study and understand our Bible. We must, if we are to retain our position, be a Bible-loving people.

The undeniable proof of love.

Finally, the undeniable proof of our discipleship is that we "love one another as Christ has loved us." "By this shall all men know that ye are my disciples." "This is the true note of the church, not miracles, nor formularies, nor numbers, but love. The working of such love puts a brand upon us; 'for see, say the heathen, how the Christians love one another,' said Tertullian, the philosopher."

So do moderns judge our Christianity, our discipleship. So also does Christ our Lord judge it. The true love of Christians one for the other is a beautiful and a wonderful emotion. Whilst all men are our brethren; those who are of like faith with us are blood-relations by the blood of the crucified Christ; they are members of a peculiar family, a family having interests in heaven as well as on earth. The church is an institution beyond the genius of man to originate, beyond his wisdom to maintain. It is a fellowship mystic yet real, a savour of life unto life, a poem breathing a love all-embracing and all-keeping.

Show me a church where unfeigned love of the brethren is exhibited in word and in deed, and I will show you Christ among men, working his gracious and blessed works, and constraining men to seek after him because by this they know that we are his disciples.

A MOTHER'S CARE.

- I, in my loneliness feeling
Nobody cares?
- Not with a mother upholding
Me in her prayers.
- I, when my friends forsake me—
The world at an end?
- Not with a mother waiting
To be my friend.
- I, with the waters of sorrow
Cloud over me?
- Not when a mother is ready
With sympathy.
- I, in the valley of shadow
Filled with despair?
- Not with a mother willing
My burden to share.
- I, in the darkness groping,
Missing my way?
- Not with a mother's wisdom
Ready each day.
- I, with the world before me,
Around, above?
- I can go out and win it
Upheld by her love.

—Dorothy Ariand.

Religious Notes and News.

A FRENCH BIBLE SOCIETY.

Of the 252,409 Scriptures circulated last year by the Bible Society in France, about 50,000 were in 33 languages other than French. Many aliens in France prefer to buy Scriptures in French rather than in their own language, because they use these cheap little books to learn French, the knowledge of which is indispensable to them.

SAHARA DESERT REVEALS A SURPRISE.

A thriving Jewish colony in the heart of the Sahara Desert was recently discovered by M. Hene Leblond, French consul in Akka, Southern Morocco. While map-making by airplane over the Sahara, M. Leblond was forced to descend in a lonely spot, where he was soon surrounded by tribesmen. Recalling the fate of other French aviators who have fallen into the hands of desert-dwellers, M. Leblond steered himself for an ordeal. To his astonishment he was received with the greatest honor, and found himself in the midst of a colony composed of descendants of Jews who had fled the vicinity of the Mediterranean years ago. The last white man seen in the colony had penetrated there in 1866. Only vague rumors of the World War had been heard. Although these Jews spoke an Arabic dialect, they used Hebrew lettering in their script, and they preserved their Jewish religious ceremonies.

CORRECTING ACTS 2: 28.

We are in receipt of a very carefully prepared communication from Brother J. L. Macdonald, of Gambler, Ohio, which is entirely too lengthy to publish on this page. One excerpt will doubtless be of special interest to our readers:

"Again we should repent and pray for forgiveness for ever pronouncing the death of baptism or telling people that baptism is for the forgiveness of sin. I am indeed sorry that Brother Osborne, of Salem, O., linked the two words together, and doubly sorry that the eloquent Walter Scott broadcasted it in his ministry. We have blindly, I think, quoted Acts 2: 28 in support of the doctrine. We have placed the emphasis on the wrong thought. Let us consider the text for a minute: Peter said unto them, 'Repent, and be baptized, every one of you, IN THE NAME OF JESUS CHRIST.' The capitalized words should be rendered, because Jesus, the Christ, demands it, or Jesus, the Christ, so orders. This should end the sentence. The promise is: You shall receive the gift of the Holy Spirit, and the assurance of the forgiveness of sin. This eliminates the salvation of men through institutions and gives Jesus his rightful place in the redemption of men. You wish my authority for such rendition? I have none save what has gone before, and what follows after, in the New Testament."

The difficulty with this type of exegesis is that, like the allegorical method of interpreting Scriptures, it practically deprives the text of any real value. So student of the original Greek could possibly extract Brother Macdonald's meaning from any version of the book of Acts now in existence. Of course the text may be corrupt, but if so, we have no evidence of the fact. Acts 2: 28 has always been a knotty passage for those who attach Bible or no significance to baptism. The most desperate efforts have been made to change the plain meaning of the words, but most scholars have long since given up the task.—E. D. Ketchner in American "Christian Evangelist."

A PENTECOST AIM ACHIEVED.

One of the aims set for N.S.W. in the campaign leading up to the 1900th anniversary of the church at Pentecost, B.C., was the organization of six new churches in the State. This has already been more than achieved. The churches at Albany, Balladrum, Bollingen, Byron Bay,

Five Dock, Grafton, Kurri Kurri and Tempe, have been called into existence. But this does not mean that we can now fold our arms and take things easy. These new churches have to be helped on to strength. And there are many other promising fields awaiting our entry with the call—"Back to the New Testament." What about Orange, and Bathurst, and Dubbo to the west of Sydney? What about Maitland, and Tamworth, and Armidale, and Glen Innes? What about the South Coast where the first church of Christ is yet to be organized? What about many another populous area in the metropolis? What about Newcastle with its 100,000 people? We are planning to enter the latter place as part of the Wavler campaign, but some of the other inviting fields should be entered also. Let us arouse ourselves, and get on with the work to which we have been called.—"The Christian Messenger."

VICTORIAN COUNCIL OF CHURCHES: MANIFESTO RE LORD'S DAY.

The Council of Churches views with deepest concern the growing laxity which characterises the attitude of many people towards the Lord's day. It believes that it is essential to the moral as well as to the material good of the whole community that this sacred day should be suitably observed. It should be so observed as to provide that spiritual, mental, and physical recuperation necessary to the complete development and maintenance of human life and character; and also to provide those opportunities of worship and Christian service without which the responsibilities arising through human relationships cannot be adequately discharged.

These vital ends are being defeated by the vast amount of unnecessary labor conducted on

the Lord's day for purely selfish and material objects; for organised sport and holidaying which involve the necessity of labor for many, and largely the volume of trade which is being carried on for private and community gain.

The extension of travelling facilities provided by the Government, not with the object of meeting a real need of a people, but to exploit and encourage a situation which involves a serious spiritual breakdown; and the failure of Government and local governing bodies to enforce legislative restrictions in this matter, inflict a grave wrong upon the whole community. Individual and national character is being seriously affected by the fact that bodies charged with the responsibility of governing condone violations of legislative enactments behind which lie great moral principles.

The work of the church, particularly among children and young people, is being hampered to a degree known only to those who labor among the disaffected and the whole community. While judges, magistrates and other officers in our social order call attention to juvenile crime and waywardness, the one spiritual force in the community—the church—which strives to restrain, educate, and build up a strong individual and national character is being placed at a serious disadvantage. To such a serious constructive influence and encourage destructive activities. It had national policy and can only intensify the moral drift which every lover of the State deprecates.

We call upon the people to consider the present situation with a view to stabilising the nation in righteousness. We call upon the Government and local governing bodies to restrict to a minimum services which in our present social order may be necessary; to refuse to provide facilities for sport and for unnecessary labor on the Lord's day; to discourage to the utmost every attempt to make a holiday of the Lord's day, and to strengthen by all reasonable means those moral forces which the success of which depends all that is best in individual and national life.

(Signed) J. E. Shipway, Pres.
G. A. Juddkin, Sec.

Why Should We Have Faith?

Because God Cares.

Have you ever taken a steady, straight look at this word "because"? Do so now. You are to cast all your care upon God because God cares. God does care. You may be tempted at times to think that God does not care. At such times recall this word "because." Because God cares. And because God cares you can, with perfect confidence, cast all your care upon him. Passing through sorrow, walk with hope, because God cares. Facing a hard day, tackle your job with courage, because God cares. Hated by foes, forsaken by friends, do not imagine you are alone, because God cares. Your fondest dreams, unrealized, your noblest efforts of an avail, do not give up, because God cares.

That is, God is your partner. By this token he becomes a sharer with you of your joys and sorrows, your successes and failures. Partners in business share not only the income and prosperity of the business, but the responsibilities and losses as well. Each partner carries his portion of the load, each puts his shoulder to the wheel. What is the beautiful, enduring thing in marriage? It is the partnership of the bond. What is the loveliest thing in the relationship of a mother and her little child? It is that they are partners, they share their tears and laughter. One day when you were a little child you were hurt, in body and soul. Turning to your mother she dropped her work, because she cared; you climbed into her lap and poured out the story of your hurt. Because she cared, she listened, kiss away your tears and soothe you were at your play again. A partner with you in your tears, she likewise rejoiced with you in your first laurels of success. And so, because

God cares, we enter the glorious experience of the divine partnership.

Because God cares he works with me. And I am to work with him. "The world owes me a living." No, it does not; I owe the world a life. I can pay what I owe only by work with God. I am to work with God as the tree works with the soil. The tree cannot settle itself in the lap of the soil, saying to itself, "Now I have found a resting-place, my toils are ended, I have no further responsibility; the soil owes me a living; if my branches do not bear, it is my fault; if I do not produce fruit, let the farmer blame the soil." No, the tree must work with the soil, must "lift its leafy arms to pray." The tree must send down its roots, penetrating deeper and deeper, "pressing its hungry mouth against the earth's sweet-flowing breast." No more can I settle down in the lap of God's love and care, doing nothing. Because God cares, is the weightiest reason thinkable for my fulfillment of the divine partnership.

"The Lord has you on his heart," is another putting of the same truth. This is the strongest word that can be spoken. It means infinitely more than the statement I love you, or I revere you, or I am ready to do anything for you. When God says, as he does to each of us: "I have you on my heart," it is the very pinnacle of divine care. On my shelves is a book which I love for its outside as much as for its inside; its contents are splendid, its title is superb, "Cheerful To-Days and Trustful To-Morrows."

Because God cares.

—"Christian Advocate"

A Plea for Social Service Support.

Will H. Clay, Secretary of the Victorian Social Service Department.

The splendid response made in the urgent appeal for Tasmanian flood relief funds has been a surprise to everybody. The mainland has subscribed £100,000. Hard times by drought, strike and industrial unrest were being experienced in every State, yet this huge amount has been made available by voluntary subscriptions. Surely the heart of the people is right. Churches of Christ in Victoria in a lightning appeal raised about £400, and it is safe to assume that many members contributed through other channels. This, following immediately after Conference, when each Conference committee had made its appeal, goes to show that after we have "finished" there is still something left for the poor and unfortunate. "The Australian Christian" has well said that "money given for such a purpose need not affect any other offering." In an appeal for funds to rehabilitate our unfortunate Tasmanian brethren, nothing stronger could be written than that which appeared in our own church paper. The Scripturalness of the case has been emphasised in a most telling way, in which "our very standing as Christians is judged."

Methods of Raising Money.

The method of raising the money suggested by the same article, viz., by collections at the evening services, is one which the Department of Social Service has used for more than four years. It is extremely gratifying that almost exclusively by these means such a result was obtained. Practical Christianity of this kind preaches more eloquently than words. After we have done our best for our Tasmanian brethren many of them will be serious losers. We must see to it, however, that none go without the necessities of life such as homes, food and clothing. These things represent the minimum of relief we should give.

Hard Times in Victoria.

We have already referred to the hard times being experienced in our own State, harder, according to all the authorities on charity, than at any time during last winter, which was said to be the worst experienced in Victoria for many years past. Those whose business it was to get to the very worst of things, prayed for summer to come, and hoped to see prosperity smile once again upon our land. Summer came, but not one did it smile on some unfortunate people. For months and months the breadwinner in some homes has been without regular employment.

Some Typical Cases.

One strong man with wife and seven children, the latter attending our Bible School, has had nine weeks' work in eight months. The preacher has appealed to this department for assistance. This case is typical of many. Our own members are at our doors destitute and hungry. Wives are appealing for their husbands, and daily good women relate their cases while tears course freely. One poor woman, who had been supplied with food, clothes, blankets and furniture by her friend, a hospital patient, for more than three months, had no pocket or handkerchief to dry her tears. While the husband was in hospital she sacrificed one thing after another for food, until, with her two children, she was literally destitute. Our department, with our splendid women who serve as an auxiliary, counted it a privilege to minister in this case. Like many others, we cannot leave it until it is relieved, making further care unnecessary. The landlord presses for rent, mostly through an agent, because the business is unpleasant. The baker, the butcher, the grocer, all ask for payment. The furniture is on T.P., and a seizure is threatened. Young men, some mothers' sons, some of them trained in our Bible Schools, come to us for help. One had sold his best clothes, his hat, his case, everything but his manhood. He is in a strange land. One meal yesterday,

none to-day. Did we help? Of course we did. We helped him to see his need of a Saviour, and the Christianity of the New Testament church appeals to him. This is not an isolated case. Many have been brought to a knowledge of Jesus through this loving ministry. Young women, too, have found and are finding us to be the friends they need. "When father and mother forsake, the Lord will take us up" has been proved true. Perhaps none of these things move you. If so, we bring you to the children.

The Appeal of the Children.

You cannot hear this cry for food, "Mummy, I'm hungry," or for warmth, "Daddy, I'm cold," and remain unresponsive. These cries are real. There is nothing hellish about it. It is not mere rhetoric. These are hard facts. Jesus is in the case. Inasmuch as we minister to these we minister to him. James writes: "What doth it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." Brother, sister, we beg you to come to our assistance. Recognise the department of your own creation, that Christ may be glorified in our deeds. "Whatever ye do, in word or deed, do all in the name of the Lord Jesus."

Monthly Evening Offering Urged.

Our churches are urged to institute the monthly Lord's day evening offering for our work. Our people are ready to contribute. This has been proved. When every church is contributing in this way, our homes for our aged will be assured, and every social service problem will be nearer a solution.

"While the souls of men are dying.

For a little bit of love,
And the children too are crying,
For a little bit of love,
Stand no longer idly by,
You can help them if you try;
Go then, saying, here am I,
With a little bit of love."

VICTORIAN DEPT. OF SOCIAL SERVICE.

Unemployment.—Baker and Pastrycook, with excellent qualifications, 22 years' experience; Grocers; Carpenters; Joiners; Typist (Junior); Printers; men for the odd jobs, gardening, recent work and cleaning. Good women and girls, young men for every job. (All members.) Benevolence.—Every gift, food, clothes and money, would be appreciated. Ask for labels for free carriage on railways.
Wanted to know the whereabouts of Ltd. B. John Henry Marth (may be using an assumed name), well built, fair, blue eyes, tip of index finger of left hand off; left home Dec. 21, 1927. Wrote subsequently advising he had joined the Church of Christ in the country. Mother anxious.—Will H. Clay, Secretary, 19 Elizabeth-st., Melbourne, C.I.

FOUR THINGS.

Four things a man must learn to do
If he would make his record true:
To think, without confusion, clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

Dr. Henry van Dyke.

The Secret of Success.

What is the secret of obtaining the men and the women needed and the money required for missions? In every land and among all peoples, wherever Christ is acknowledged as the living Christ, whoever that he should be the gift of way in themselves and full control of all that they have or ever may possess. It is inconceivable that the living Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvellous things—things that transcend all other experiences, and that are sufficient to meet every need.

Why is it that in some colleges and seminaries, in certain homes and conventions, strong lives have been surrendered in such numbers, whereas, in other colleges and in other homes and conventions there have not been such offerings? The more deeply I have studied these cases, the more fully I have been convinced that the secret has been that in the former places Christ was lifted up, and in other cases he was not. In one case the conditions were complex, with, and as a result he manifested himself. Old things passed away, all things became new; the right motives asserted themselves and dominated. The men and the money needed were forthcoming.

The only method that will bring forward workers who will stand the test of the day of trial and temptation, the workers who recognise that they receive their call not from man, and not from a dead Christ, but from a living Christ, and the only way we can obtain the money needed, and that will not bring greater dangers than now surround us, is by the lifting up of Christ. We must hold him up in our own lives primarily, in our homes and churches, conventions and conferences. In our board meetings and committees. We will say less perchance about the motives and about the methods, and more about him, and we will leave him free to work.

If we will let him do his own thing, stand out in the central place, then we will have times of refreshing from his presence.—Dr. John B. Mott.

MOTHERLESS.

Sometimes, when I have been upstairs
To hear my darling say their prayers,
When I have told the bedtime lore
And heard the quick demand for more,
Tucked each one up, and had the bliss
Of that last precious good-night kiss,

As I go down the stairs again
With burning face and ruffled hair,
There comes a knocking, soft like rain,
And little wistful hands are there—
At my heart's door they stand in press—
The hands of all the motherless.

There is no mother who can take
Those small soft hands for love's dear sake,
And warm them with their little one,
And make the wet eyes shine with fun.
These have no lingering sweet good-night,
No mother-touch to keep them while.

No one to make their dreams come true,
To wrap them snugly from the cold,
To scheme, as you and I can do,
That no good thing we may withhold.
Ah! Who can ever quite express
The poorest of the motherless?

'Tis not enough for me to grieve,
So from my mother-brain I'll weave
Some way of crystallising pity
Into a frock, a bonnet, a little shoe,
I'll set my mother-eyes to see
What can be done, and done by me

What though with taskwork's way is piled?
I can squeeze out an hour to bring
Some other woman's little child
A tiny gleam of comforting.
Show me, O Lord, how I may bless
The motherless and the motherless.

—Fay Richman.

The Home Circle.

Conducted by J. C. F. PITTMAN.

The Family Altar.

— J.C.F.F. —

Monday.

He trusted in the Lord God of Israel; so that after him was none like him of all the Kings of Judah, nor any that were before him.—2 Kings 18: 5.

This fine unique distinction must probably date from the division of Judah and Israel, of all the Kings that followed that separation Hezekiah is certainly the best. God specially blessed him because of his undivided faith. Reading—2 Kings 18: 1-12.

Tuesday.

Turn again, and tell Hezekiah the captain of my people. Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will heal thee on the third day thou shalt go up unto the house of the Lord.—2 Kings 20: 5.

"This poor man cried and the Lord heard him, and saved him out of all his troubles." Reading—2 Kings 20.

Wednesday.

And the Lord said, I will remove Judah also out of thy sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.—2 Kings 23: 27.

The terrible fate of Israel made no impression on Judah. Like sins brought like punishment. Reading—2 Kings 23: 1-6, 21-25.

Thursday.

And Nebuchadnezzar the king of Babel came against the ezyr, and his servants did besiege it.—2 Kings 24: 11.

Thus began the seventy years of captivity which had been foretold. God's word never fails, for good or evil. "Let him who thinketh he standeth take heed lest he fall." "It is a fearful thing to fall into the hands of the living God." Reading—2 Kings 24: 1-16.

Friday.

And Jabez called on the God of Israel, saying, O that thou wouldst bless me, indeed, and enlarge my coast, and that thou wouldst keep me from evil, that I may not grieve me; and God granted him that which he requested.—1 Chron. 4: 10.

The best of all blessings are spiritual. We need have no doubt as to such prayers as the above being answered. Reading—1 Chron. 4: 5-10; 5: 17-26.

Saturday.

So Saul died for his transgression which he committed against the Lord, even against it; word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it.—1 Chron. 10: 13.

A more desultory condemnation of modern spiritism could hardly be had than the above. Whether there is anything in spiritualism or not it is sufficient to know the Lord condemns it. Reading—1 Chron. 10.

Sunday.

For David waxed greater and greater, for the Lord was with him.—1 Chron. 11: 9.

"If God be for us who can be against us?" "They that wait upon the Lord shall renew their strength."

Strong in the Lord of Hosts, And in his mighty power, Who in the strength of Jesus trusts Is more than conqueror.

Reading—1 Chron. 11: 9-25.

THE REMEDY.

When you're feeling so blue that no sunshine breaks through,
And you haven't the ghost of a smile,
Then hunt up a few who are bluer than you,
And try cheering them for awhile,
You always can find, if you're really inclined,
Some one you can save from despair;
Your blunness will fade, and a rosy pink shade
Will dawn in your cheeks everywhere.
The sun comes to shine and life's fare is fine,
Your troubles are packed on a shelf;
In cheering another, some downhearted brother,
You will find you have cheered up yourself.

— Helen I. Morris.

A BLACK APOSTLE'S WONDERFUL WORK.

After years of disappearance the mysterious black evangelist, known as the "Prophet" Harris, who made 100,000 conversions to Christianity on the Ivory Coast, was found in poverty in Liberia, but still rejoicing in Christ. When J. Platt, a young Wesleyan missionary, traversed the Ivory Coast region, he was astonished to find scores of Harris' churches, and thousands of Christian blacks, who had come under the prophet's influence. They had given up their religion of fetishism, burned their idols, obliterated their ritualistic groves and built Christian churches. To-day nearly 200 of these churches are known, while probably many more lie in the vast primeval forest of the Ivory Coast. Harris was born in the French Congo, in the village of Graway, three miles from Cape Palmas, Liberia. He was converted in the American Methodist Mission, and received some education. He left Liberia and went to the Ivory Coast region, where he passed "like a flame of fire" through the native tribes, and in less than two years baptised nearly 100,000 people.—"Christian Herald."

PRAYING FOR WHAT WE DON'T EXPECT.

I happened once to be staying with a gentleman a long way from here, a very religious kind of man he was; and in the morning he began the day with a long family prayer, that we might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Spirit given unto us. A beautiful prayer it was, and I thought, What a good thing you must be! But about an hour afterward I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on, finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick-tempered. "His very provoking to be annoyed in this way," Daniel, I don't know what servants in these times be good for but to worry and vex one, with their idle, shrewdly ways."

"I didn't say nothin' for a minute or two, And then I say: 'You must be very disappointed, sir.'"

"How so, Daniel? Disappointed?"
"I thought you was expectin' to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?" and he stretched his head, as much as to say, "What can the man be talking about?"

"I certainly heard you speaking of it, sir," I says quite coolly.

"Heard me speak of a valuable present? Why, Daniel, you must be deceavin'. I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it, and I hoped it would come while I was here, for I should dearly love to see it."

He was getting angry with me now, and I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient, forgiving, and kind? Why, sir, wouldn't you come to be quite frightened like, and you'd come in and sit down all in a faint, and reckon as you must be a-goin' to die, because you felt so heavenly-minded?"

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself too. You're right, Captain Joe, you're right. We should stare very often if the Lord was to answer our prayer."—Selected.

A GOOD MOTTO.

The late Professor Huckle had the habit of penning in his own handwriting his motto in Greek characters in the left-hand corner of every envelope which he sent out; indeed, he put it on every envelope he found about the place, the servants' included. "Adopt it," he said, "and it will turn earth into heaven; it will revolutionise society in the twinkling of an eye." This motto was: "Speak the truth in love" (Eph. 4: 15).

JUST TO PLEASE JESUS.

(Gal. 1: 10.)

Paying a visit to sorrow's abode,
Helping a burdened one on a rough road,
Seeking to make others happy and bright;
Tell me, What makes the work such a delight?
Just to please Jesus.

Staying at home with the children, perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting, and tidying home,
Deeds not recorded 'neath Fame's painted dome
Just to please Jesus.

Turning the eye from earth's vanity show,
Sparkling and gilded with glamour and glow,
Turning away just to sit at his feet,
Thus in communion for service made meet—
Just to please Jesus.

Swinging the hammer it duly demands,
Plying the needle with quick willing hands,
Using the pencil, the pick or the pen,
Serving my Lord and my own fellow-men—
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair better land,
Doing and thinking, and hearing and seeing,
Eating and drinking, and working and being—
Just to please Jesus.

SUFFICIENT.

Brown: "Say, old man, it's strange to see you going around in that light top-coat this chilly weather while your wife is wearing swad low furs."

Black: "My dear chap, all I have to do is to think of those furs and immediately I start perspiring."

SCIENTIFIC MANAGEMENT.

"Dick," said his mother, "when you divided those five caramels with your sister, did you give her three?"

"No, ma, I thought they wouldn't come out even, so I ate one 'fore I began to divide."

Prayer Meeting Topic.

May 15.

THE SON OF A CARPENTER.

(Mark 6: 1-6.)

W. Waterman.

"And Jesus went out thence, and came into his own country; and his disciples follow him."

Jesus Visits His Townpeople.

So Jesus comes to Nazareth. Here his mother, brothers, and sisters lived. Here lived, too, those among whom he had grown up and worked at his trade; and who, the last time he had visited them, had endeavored to cast him from a height. Nevertheless, at this time it seemed likely that, in view of his many miracles, he would be better received. Anyway, "when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished."

His Fellow-townpeople's Estimate.

Although his fellow-townpeople were biased against him, they had at least to admit "these things," i.e., "his wisdom," and "such mighty works." Their problem was to reconcile "these things" with "this man." They knew him. Of him they could say, "Is not this the carpenter?" They would concede to him only that he was a carpenter. They could say, too, "Is not this the brother of James, and Joses, and of Juda and Simon?" Having such connections Jesus could not be a prophet—secretly! But, worst of all, they said, "Is not this the son of Mary?" Why not, as before, "the son of Joseph"? For the same reason as elsewhere others in sarcasm said to him, "We—we are not born of fornication." They were casting suspicion on his birth. Now, they say, tell us, how can "this man" say and do "these things?"

"The decorous silence of the synagogue was broken by a hubbub of mutual questions." By asking and answering two questions these people showed their estimate of Jesus. The questions were, first, "From whence hath this man these things?" This fellow did these things, and, as we should expect, claimed they were from God. But whence, whence? Second: "The wisdom that is given unto this man—what is it?" Since this wisdom could not be of God, what could it be but the result of complicity with the underworld of evil—a haul and a snare of the devil? And so, reasoning thus, "they were offended at him."

The Ground of Their Unbelief.

Then Jesus said unto them, A prophet is not without honor, except in his own country, and among his own kin, and in his own house."

Now, why were they offended? Because they thought they knew all about him, and could see no reason why he should have what they had not; because they nursed against him a purely personal dislike, in which he could only acquiesce; and because they were proud and jealous, quite unwilling to respect him upon whom some of them had once looked down, and others had regarded as an equal. Thus "familiarity breeds contempt." Therefore let us no more rejoice that we did not live with Jesus in the flesh. And let us, too, take care that mutual familiarity does not blind us to each other's real worth.

The Outcome of Their Unbelief.

What was the outcome of their unbelief? First, that "he could there do no mighty work, save that he laid his hands on a few sick folk." Thus they paralyzed the arm of Omnipotence. Again, that in his omniscience he marvelled at their unbelief! Next, that, far as we know, he left Nazareth never again to return to it, to teach in its synagogue, or to revisit his home, but left, for our encouragement, that he kept on with his work. That very night or next day, it seems, he started on a circuit of the Galilean villages. And despite his rejection "he did not one good deed the fewer."

TOPIC FOR MAY 22.—THE CALL OF THE HARVEST.—MAT. 9: 35-40; 13.

Our Young People.

Conducted by W.M. GALE.

NATIONAL SUNDAY SCHOOL CONVENTION.

The second Sunday School Convention, under the auspices of the National Council of Religious Education, was held in Melbourne, April 23 to 25. Hundreds of delegates, representing Sunday Schools in every State of the Commonwealth and New Zealand, were in attendance. Inter-State visitors were tendered a welcome at Wesley Church, Lyonsdale-st., by the Dean of Melbourne Cathedral, and by Bro. J. E. Shipway (President of the Council of Churches).

Leading educationalists and young people's workers from all parts of the Commonwealth took part in the addresses and subsequent discussions. Reports showed considerable activity in Bible School work by each of the religious communities represented. 522,239 scholars were

divine plan of redemption from God's holy Word the more I realise the love and mercy of our heavenly Father.

Another reason is because I know of no better place to go to on a Sunday afternoon. To go to God's house and there sing his praise and study his Word is time well spent. Any time spent in God's presence is well spent.

Another reason is because I love God and try to please him, and I am sure I must please him to see us and hear us singing and talking of him. Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Jesus likes us to come to him whether we are young or old.

Sunday School is the place where we hear of the saving power of Christ. We hear of him dying on Calvary for the redemption of sins. At Sunday School we hear of the people of the Bible, and from their downfall we learn lessons from disobedience, selfishness, greed, rebellion, from others we learn lessons of faith, gladness, humbleness, unselfishness. At Sunday School we learn of the goodness of Christ, and we try to be like him. We hear his commandments and his promises to us. He has promised all those that come to him through Christ life eternal.

A METHODIST EXAMPLE.

Little more than a dozen years ago the Methodist Sunday Schools in N.S.W. had an enrolment of about 25,000 scholars. A young people's organizer, in the person of the late Harold Whelan, was engaged, an office rented, and a staff secured. Some of the H.M. workers were inclined to criticise the expenditure of so much money in that direction. But from that time onward marvellous progress was made, and now the Methodist Sunday School enrolment for N.S.W. is in the vicinity of 60,000. The staff has been increased to seven, and the Y.P. Department is looked upon as the most fruitful of all that church's activities. No church can afford to be without a Y.P. Department.—P. J. Pond, B.A.

The most serious problem of the moment is to change the public mind, to shift religious education from a back eddy interest to the main stream of vitally important human concern. The first step will be to make religious people realise there is no hope of a religious world without religious education. And then we must, somehow, convince the church that religious education is something more than a vague desire that we might have better children; it means institutions, educational machinery, and money.—Henry F. Cope.

reported this year as against 170,886 reported two years ago. The Methodists show the greatest activity, with 2,452 schools in Australia, and approximately 25,000 teachers. The Anglicans come second with 2,258 schools in the Commonwealth and 11,053 teachers. Latest Conference figures of Churches of Christ within Australia show a net increase during the past two years of 1,500 scholars, a total of 315 schools, 2,853 teachers, and 27,283 scholars.

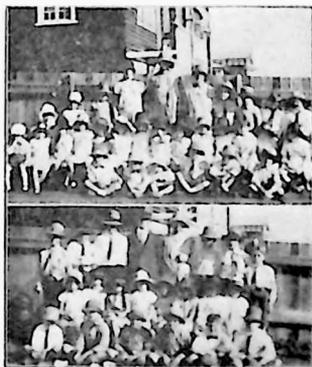
Sessions were held at the Chapter House, Cathedral Buildings, Scots Church Hall, Independent Hall and Assembly Hall. Addresses were also given at eight suburban centres. Included in the programme were Bro. J. E. Shipway (procurer Carnegie Church of Christ, Vic.), Bro. P. J. Pond, B.A. (Young People's Organizer, N.S.W.), and Bro. R. H. Lampshire (Young People's Department, S.A.).

Every phase of Bible School work from kindergarten to home department was discussed. Attention was also given to out-door Sunday Schools, and correspondence teachers. The subsequent "findings" or resolutions arrived at will be published for the benefit of those interested in the great and growing work of the churches among the young.—P. J. Pond, B.A.

"WHY I GO TO SUNDAY SCHOOL"

The writer of this essay is Valmai Goodwin, aged thirteen. A friend of the Drumcra, Vic. Bible School offered a prize for the best essay on the above subject. It was written without notes or help of any kind.—W.G.

I have several reasons why I go to Sunday School. Firstly, to hear of Jesus and his wonderful love. The story of Jesus is the best ever told, especially because it is true. It is full of pathos and joy; pathos, because of the pain Christ endured for us; joy, because of the happiness it brings to us. The more I study the



New School at Clifton Hill, Amherst, Qld.

Our pictures tell of the successful effort of the Amherst church to open a Bible School at Clifton Hill. The pictures were taken when the school had been opened only six weeks.

Foreign Missions.

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

THE MISSIONARIES' ANSWER.

But why go back to China—
That land of blackest night?
"To carry-on for Jesus—
"To conquer in his might."
They took your goods and chattels—
You suffered shame and loss?
"We suffered not as Jesus—
"They nailed him to the cross."
Would you not have them suffer
For what they did to you?
"We pray: 'Dear Lord, forgive them—
"They know not what they do."
What will you say to China
When you go back again?
"We'll tell them of the Saviour,
"Who loves the sons of men."
But, does it not move slowly—
This warfare that you wage?
"We serve the King Eternal,
"Who knows not Time or Age."

What is your compensation—
What is your highest goal?
"To see, in Christian China,
"The travail of his soul."
— E. C. Harld.

INDIAN MISSIONARIES.

The following tribute of Lord Lytton, the Viceroy of India, to the work of the missionaries is one that is, as we know from our own work there, thoroughly deserved. It comes with greater force when we read that before going to India Lord Lytton was not impressed with the statistics of so-called missionary conversions. Conversions do not mean everything, though there must be conversions, as an evidence of the triumph of the gospel message, and the message that the self-denying efforts of the missionaries present to the Indian people. The number of Christian homes that we have in India, made up of young men and women, who came to our Children's Homes when very young in life, some of their babies, is a great testimony to the success of the work of our beloved missionaries. The work of our indigenous church at Barramati is another "lighthouse" of successful work. The reformed and regenerated lives of many of our settlers is another "lighthouse" for which all unprejudiced observers can see, and for which all Christians thank God and take courage in the prosecution of foreign missionary work in India. The following is Lord Lytton's testimony to Indian missionaries, taken from the "Times of India":

"Lord Lytton in paying a heartfelt tribute a few days ago to the work done in India by Christian missionaries was but adding to a general record of recent testimony of the same kind especially by distinguished Indian writers and speakers. Of the particular type of work to which he referred, that of the Oxford Brethren in Bengal, we have noble examples in Western India in the self-sacrificing labours of the Fathers and the Ab-Salts' Sisters. The Indian Lord Lytton's remarks, which most interests us was his remark that before going to India he had not been impressed with the statistics of so-called missionary conversions, but during the five years he had been in India he had changed that view. The truth is that Christian missionary work in India cannot be reckoned on statistically. Many of these testimonials which we have just mentioned show in what larger vision it must be regarded. But the most remarkable illustration that we can remember is to be found in the dry, formal records in the provincial volumes of the 1911 Census reports. The real truth of the matter lies not in the numbers of conversions to which Lord Lytton referred, but in the fact that, almost without an exception, wherever there is a Christian mission it is a lighthouse of a higher life."

MISSIONARY WOMEN: A LIVE ORGANISATION.

The Women's Mission Bands connected with our Victorian churches are progressing and doing excellent work. This is shown by their raising £300 last year (£150 for Home Missions, £120 for Foreign Missions and £30 for the College of the Bible), thus more than attaining their objective at a time when most Conference committees were reporting large deficit balances. The members make it clear that what they give through the bands is an extra gift; it does not divert money from the ordinary channels. All that is raised, therefore, is a clear gain.

The enthusiasm of the Mission Bands was strikingly demonstrated on Wednesday, May 1, when at least four hundred women endeavored to get into Gardiner chapel. Every chair possessed by the church was used, and numerous women crowded the pews and stood near the wall. The special purpose of the gathering was to welcome home Miss Blake, who from the time of her going to India eleven years ago has been the correspondent of the bands. Mrs. Main, Superintendent of Mission Bands, presided and welcomed the visitors, including Miss Blake, Miss Gablett, Mrs. Gablett and Mrs. Watson. It was announced that, in response to the gift of £120 raised last year, the Federal F.M. Committee had granted Miss Blake as the living link of the Victorian Mission Bands. Mrs. G. Mitchell, President of Women's Conference, gave a short address, while Miss Blake gave a feeling response. Mr. H. Greenhill and Mrs. F. L. Mitchell rendered helpful songs. The Gardiner Mission Band, who splendidly entertained all the women at afternoon tea, received warm thanks tendered through Mrs. S. Wilson, Mrs. Reg. Emms (president of Gardiner Band) acknowledging the vote of thanks.

It was a memorable afternoon, the gathering being the largest and most enthusiastic yet held.

THE PROBLEM OF A PACKED CHURCH.

This, in its weekly bulletin some time ago, was said to be the difficulty of a certain popular Melbourne congregation.

That church is not entirely peculiar in having that problem. The people who hustle over our empty churches do not know what they are talking about.

Certainly, some churches are poorly attended. There always have been, and always will be, such churches. But, usually, there is a good reason, such as changing local conditions and moving populations, for the fact. The preacher isn't always to blame!

Some suburban streets are black with people and lined with motor cars every Lord's day.

It is not usual, however, for us to think of such scenes where our foreign missionaries toil. Yet at Barramati this is precisely the situation. Our church building there is packed out each Sunday. So long has this lasted that the Indian members decided that they must enlarge their house of worship. Here in our homeland, we may well be thankful as we ponder the spectacle and think of what God hath wrought.

Out of their great poverty—a poverty beyond both our experience and comprehension—these lowly Christians gave the very large sum of £150. They needed £200. Having raised the sum named, they turned to Australia with a prayer for the balance. No one ought to complain of that. And we have further reason to rejoice. Since a brother, who has been to India and himself knows the situation, has undertaken to add to many other noble gifts the required £50.

Thus the faith of our pioneer foreign workers has been sustained by Him. And thus our faith and love are challenged to further sacrifice and greater liberality for the sake of our Lord and Saviour Jesus Christ. A.G.S.

Offerings for Foreign Missions from Victorian Churches and Members will be thankfully received by A. G. SAUNDERS, 122 Melbourne Street, Nth. Carlton, N.V. Phone, Bkw. 141.

COMING EVENTS.

MAY 11, 16 and 23.—South Richmond Church Anniversary Services. All old members are invited to be at South Richmond for anniversary services: Sunday, May 11; Thursday, May 16, Grand Concert; Thursday, May 23, Grand Union Social. Come, Come, Come.

MAY 12.—Essendon Bible School Anniversary, Sunday, May 12, afternoon, 3 p.m.; evening 7 p.m., at church, Buckley-st. Special speaker, singing and orchestra. Come and join the great occasion.

MAY 14.—Young men are invited to enrol in Training Class to be conducted on Tuesday evenings in Swanston-st. Lecture Hall, Melbourne. Incoming students are asked to be present at first meeting on May 14, at 8 o'clock.

MAY 25.—Malvern-Gaithfield, Sale of Work, afternoon and evening. Sister churches invited to attend.

MAY 26, JUNE 2 & 5.—Bell-st., Colburg, Bible School Anniversary. May 26, 3 p.m., Mr. H. H. Robbins; 7 p.m., "Billy Bunney." June 2, 3 p.m., Mr. Ralph Geddie; 7 p.m., Mr. L. B. H. Beaumont. June 5, Annual Concert and Distribution of Prizes. Bright singing. Splendid speakers. All welcome.

BIRTHS.

HILLBROOK.—On April 15, at "Handy" private hospital, to Mr. and Mrs. H. Hillbrock, of Williams-st., Essendon—a son (Harold Neil).

JONES (nee Myrtle Dickens).—On April 14, to Mr. and Mrs. Arthur H. Jones, of 16 Elizabeth-st., Preston—a son (Wallace Ronald). Both well.

IN MEMORIAM.

BURDEU.—In loving memory of Corporal Cyril A. Burdeu, 2nd Field Artillery Brigade, killed in action at Gallipoli, May 9, 1915. "Let us forget."

—Inserted by his loving parents, sisters and brothers.

HARVEY.—In loving memory of my little grandson, Malcolm Harvey, who passed away on May 11, 1928. "And Jesus called a little child unto him."

—Inserted by Mrs. J. Trimlock.

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Here and There.

The first terminal examinations of the College of the Bible are being held this week. Work for the second term is due to begin on Tuesday, May 28.

Bro. G. T. Walden, M.A., Federal F.M. Secretary, spent the week-end in Melbourne. On Sunday he spoke at Swanston-st. and Lygon-st. He left for Adelaide on Tuesday afternoon.

Our Victorian readers are especially requested to read the article on page 293 from the pen of Bro. Will H. Clay, entitled "A Plea for Social Service Support." The need was never greater.

Bro. H. G. Payne sends the following telegram from Queensland:—"Hirshbein-Arnold mission Kedron, excellent spirit; tent crowded Sunday night; eleven decisions; twenty-five for week."

Young men desirous of preparing for service for the Master are invited to attend the training class at Swanston-st., Melbourne. The first meeting will be held next Tuesday night, May 14, at 8 o'clock.

The 1929 church directory will be printed as soon as all the needed information is available. In the meantime, changes of address on the part of preachers and secretaries should be sent to the Austral Office.

The sisters of the Victorian General Deacons will hold their usual monthly meeting on Wednesday next, May 15, in Swanston-st. lecture hall, from 10.20 till 4 p.m. A good meeting is requested. All sisters will be welcome.

The Victorian Conference secretary announces that £29136.1 has been received from Victorian churches, and the Bordertown-Mumialla-Wamboony circuit, for Tasmanian flood relief, and transmitted to Bro. F. Collins, the President of the Tasmanian Conference.

A tent mission under the auspices of the Victorian Home Missionary Committee commenced at St. Arnaud, Vic., on Sunday last, May 5. Bro. Wallace Jackel is the missionary and Bro. Arthur Withers song-leader. The Maryborough church has kindly made its preacher (Bro. Withers) available for the effort. The brotherhood is asked to remember this mission in prayer. The following telegram came to hand from St. Arnaud, on Tuesday morning:—"Jackel mission opened good meeting Sunday; decision Monday. T. B. Dare."

Bro. W. Boller is conducting a tent mission at Winton, S.A. Meetings have had an average attendance of over 100. At a special service for children last Friday 92 attended. There was a large crowd on Sunday morning, when the subject was "Loving His Appearance." In the afternoon, at a service for men, Bro. Boller spoke on "The Demand of the Times." At night the theme was "Wife's Will." Bro. Boller rendered a solo. There were 750 persons present. On Tuesday afternoon we were sorry to receive the following additional news by telegraph:—"Monday's storm disastrous; tent down, severely damaged; church unsheltered, continuing chapel; prayers solicited.—Garland."

The Christian Men's Association in connection with our Victorian churches promises well. It is most encouraging to note the number of men who are enrolling for various forms of service. The interest being taken was manifested on Monday evening last, when a large gathering of men was held in Swanston-st. chapel. J. McFarquhar Abercrombie (president of the association) was in the chair. A constitutional was adopted. Helpful musical items were given by Messrs. Watson (3), Cuddy and Robbins. Addresses were given by the chairman; also by A. E. Main, on "Qualifying for Service," and J. A. White, on "Avenues of Service." Prior to this gathering, members of the committee and a line group of church members were entertained at dinner, the host and hostess being Mr. and Mrs.

R. Lyall. A. J. Fisher gave an address outlining the work of the association. It is desired that each church secretary either act as a link between the association and the church or that he see that a living link is appointed. Men who are willing to serve the churches are asked to enrol. The association seeks to help our brotherhood work and Conference committees.

Last Sunday the church at Brighton, Vic., celebrated its 70th anniversary. There was a great home-coming. The morning worship was conducted by past members. Bro. J. C. F. Pittman, one-time preacher of Brighton, gave the exhortation. The roll-call of members by the secretary, Bro. Rodgers-Wilson, the naming of members abroad and in other States by the preacher, Bro. A. E. Forbes, and the naming and welcoming of visitors by Bro. T. H. Morris, made a memorable feature, especially when the congregation of 270 sang "Blest be the Tie." In the afternoon Bro. Reg. Clarke gave an illustrated talk on "Jesus, the Light of the World." The chapel was crowded for the evening service. A special service was held in the evening, a former choir-master, conducted the song service, and Bro. Forbes spoke on "Life Abundant." The meetings are continuing throughout this week.

A correspondent asks our opinion of the practice of holding socials (involving secular readings and recitations, games, and supper) in a church building "dedicated to the Lord's work." In answer, we may say that all of us would be glad to have the rooms or halls for social gatherings; but, in the absence of such, we have to do the best we can, and to have a social where members young and old can enjoy one another's society is a good thing. In these days we should, rather than repine, be glad when our young people wish to get their pleasure in a lay conference. We may remember that the "church" consists of redeemed people, not a building of wood or stone. Social gatherings under proper oversight are not to be discouraged. Our correspondent, however, refers to the continuance of games "till midnight" on Saturdays, and after the clearing up is done. Here is an undoubted evil, church officers and members should see that such gatherings close at an earlier hour, so that the good name of the church does not suffer and so that the duties of the Lord's day are not interfered with. Sympathetic guidance and wise oversight are always necessary in such matters.

Bro. L. A. Paternoster, preacher of Emure church, N.S.W., writes as follows:—"Another happy week has closed in the Emure mission, and up to and including Sunday, May 5, 105 had responded to the invitation. Of these 91 were confessions, 8 received from Churches of Christ, and 3 baptised believers. 39 have been baptised. The church, already long welcomed into fellowship. During this week many more will be immersed. There have been more than half above the age of 16 years, and many of those below that age are some of our best young people for whom consecrated teachers have been sought and praying in the Bible School. These are good signs, but what the mission has been to the church only clearly will show! The preaching of Bro. Vawter has been sane, and above all, Scriptural. The Bible has come to have a greater authority for all. No excitement has been created, but the faithful presentation of the services have been bright and well out of the usual rut. While many have come for the music or pictures they have gone away with the question of their responsibility to God facing them ever more. The whole church has been united in the effort, and strengthened in faith. Over 200 copies of Acts have been given to those who have read them. Sunday, 101 were in the morning school, 202 in the afternoon school, and 200 broke

bread for the day. The church will never forget the capable loving services of the Vawter party. It is a joy to work with them.

VICTORIAN WOMEN'S EXECUTIVE.

The monthly meeting was held on Friday, May 3. There was a large attendance of about 50. Mrs. G. W. Mitchell, president, occupied the chair. Devotions were led by Mrs. S. Wilson. The president extended a cordial welcome to all visitors, new and old delegates, and asked for their loyal support during the ensuing year.

Mr. A. G. Saunders, President of General Conference, brought greetings from His and Foreign Missions and the church at Lygon-st.

Minutes of previous meeting were read. The treasurer's statement and report of committees were presented and received. Letters were received from Miss Pittman, Mr. Gale, Mr. Main, and several sisters who are laid aside through sickness. Conference closes were given by Mrs. Forbes. The suggested syllabus for the year 1929-30 was adopted. Apologies were received from Mrs. B. Lyall, Mrs. A. B. Lyall and Mrs. Cameron.

General Deacons Committee, with Mrs. Hunter, supt., had a very busy day on April 17 in preparing a large parcel which was sent to the flood sufferers in Tasmania. The committee has already material sent to four private cases; parcels received from Mrs. Johnston and Mrs. Oliver, and a donation of 10/- from a sister. Will all accept our sincere thanks?

Mrs. Burton and committee for prayer visited Moreland and North Richmond. A happy and spiritual time was spent in prayer and praise to our heavenly Father.

Miss P. Ellis and committee have written 12 letters to isolated sisters; received one reply.

Mrs. Meyer and committee have paid 98 visits to hospitals and other institutions. Received from girls' mission circle, Carnegie, £5 2 6, proceeds of concert, also face washers from General Deacons, Bad Day's, picture books and books for children from Brighton Sunday School. A large variety of home comforts distributed amongst the inmates.

Mrs. Gill and committee are having a busy time just now with the Burnley benevolent work. 117 parcels have been received since Conference, containing vegetables, groceries, jam, honey, drapery, fruit, 1 pram, 2 mattresses, 4 boxes repaired shoes from Messrs. Tyler and Austin 2/- from sister; distributed 137 parcels. Our best thanks to Mr. Killey for repairing a great number of shoes, rejects from factory. Visited Cheltenham and Brighton Mission Bands. Collection at Brighton, £2 12 6.

Next meeting of Executive will be held on Friday, June 7, at 2.30 p.m. Leader of devotions, Mrs. B. Morris. All sisters cordially invited.—Miss Boneth, Secy, 13 Florence ave., Keew.

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All Things To All Men.

"Studio."

It has been the writer's happy experience quite recently to learn in a circle, was the value of the varied activities which are often conducted in association with the church work. We know that very often it is said that the church should not do this, or that; its one great task is to win souls. But Paul said, "I am made all things to all men, that I might by all means save some." If, therefore, we keep in mind the great objective, surely it is good to use all means which we can to reach the hearts of the unsaved.

Is the work among the young people in clubs worth while? I have in mind one who has not attended services for eight years. Becoming a member of one of the "P.L." clubs, the obligation to attend brought this one within the sound of the gospel, and eventually the "good confession" was made.

Does the Bible School work pay? Conference statistics show that of a total of 4607 baptisms in Victoria last year, 187 were from the schools, and at a recent anniversary four of the scholars stepped forth to accept Christ.

Is the "Wayside Pulpit" worth while? Some say that the church should not cheapen itself by such publicity methods, but we can testify that there are folk attending the gospel services who have personally told us that their interest was first attracted by these weekly messages.

Should we trouble to adopt such expedients as the "Young Worshipers' League"? Critics say "No!" but it is an actual fact that one newly formed Y.W.L. has brought new children to the Bible School, has interested parents in the church, and as a result of the children attending the services, several of them have obeyed Christ in baptism.

But the church should not waste money on printing? We do, and we do it so often that every month a little church paper is distributed. One day there came to our home a stranger who said that a copy of this paper had been read and had aroused interest. Information concerning the church was sought by the visitor, and now that "visitor" is one of the household of faith, and has already brought a friend to Christ.

Of course, any association with lodges should not be tolerated. Yet, so far has one church fallen from grace that a few months ago a lodge attended in regalia, and an official was even permitted to take part in the service. Yet this "terrible crime" has resulted in the subsequent attendance of some who have admitted that their interest was first aroused when they attended as participants in the lodge parade, and two of these have now united with the greatest family society of all the church of Jesus Christ.

"Will you christen my baby?" That is a question which all preachers are asked. An abrupt and stern "No!" will repel, but tactfully used, such an enquiry opens a wonderful door for the gospel message. Several such cases have recently occurred, and with a little more seed-sowing, the parents will, we feel sure, respond to the plan of Bible baptism themselves. We recall one case a few years ago where such a question was followed by the questioner and her husband both being baptised two days after, continuing faithfully in the service of the Lord EVER SINCE.

Is "home-to-home visitation" ever productive of good? In the middle of last year one church thought it was. A group of members systematically visited the homes. Many rebuffs were experienced. Many doors were slammed in their faces. But in a few weeks the Bible School grew by over 100, many new homes were opened to pastoral visitation, and even this month new scholars came to the school as a result of the canvass of months ago. Best of all, some restorations and at least one baptism are doubtfully traceable to that effort.

The live and aggressive church will use every

legitimate means to bring the unsaved within the reach of the gospel. It will go out into the highways and byways. It will suffer the children to come unto Jesus. It will cast its bread upon the waters, and, if necessary, to wait many days for the harvest, but knowing that he that sows forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

HOW TO DEAL WITH BAD HABITS.

Samuel R. George
Made friends with a tiger;
And they walked arm-in-arm,
Like a fly with a spider.

And sometimes the tiger
Would call off an ear.
An arm, or a leg,
Or what chanced to be near.

But he still took his arm,
And with crutch and a false limb
He hobbled along
'Till it just ate him.

And his friends gathered round
To enquire how all goes,
And he answered
From somewhere

Near the Tiger's back toes,
"I wish I had caught it
A slip
On the nose."

—M. in the "Christian World" (London).

MISSION AT MOUNT CLEAR, VIC.

A two weeks' mission effort at Mount Clear closed on Friday, April 30. For almost all the time the weather was very cold, and on different nights very wet, yet consistently good attendances resulted. The local folk came in gratifying numbers, and Ballarat churches sent good deputations each night, resulting in the chapel being filled on occasions. Bro. Fitzgerald was at his best, ably assisted by Bro. Harold Feary as singer, and Miss Hetty Morrison as organist. There was clearly evidenced a deepened interest generally, the effort resulting in a spiritual uplift. There were three confessions, each person

having been since baptised at Dawson-st. One of the converts is mother of a family attending the Sunday School, one is a young man employed in the Education Department as teacher, and the other is a senior scholar. Others are more than interested. This is the third mission at Mount Clear, the first being held by Bro. Connor, and the last two by Bro. Fitzgerald. As a result the little church is being rebuilt and consolidated. The work has continued without intermission since the year 1902, but for many years it was only possible to hold school, the late Miss Gowan doing for many years a monumental work unseen and unappreciated excepting by a few. Her work lives in Mount Clear, where she cannot ever be forgotten, and where the school is her enduring memorial. The work there is maintained as a branch of Dawson-st. church.

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Baptising and Revising.

During the past five years the Churches of Christ in N.S.W. have received 1,204 souls into membership by faith and baptism, and have lost 1,501 by discipline and revision of roll. This is at once glorious and sad—glorious that so many have been added, but sad that so many have been lost. If only we could close our back doors we would speedily become a very strong people numerically in this State.

But how are we to account for these great losses? We believe that some of the churches revise their rolls too lightly; instead of it being done carefully and prayerfully and after many efforts have been made to retain the wayward or indifferent, or to trace those that have been lost sight of, it is done hurriedly just before Conference statistics are made up so that the average attendance at the communion table will show up better, or for some other small reason. And such poor substitutes for Scriptural discipline as "Suspense Bills" or "Supplementary Rolls" are introduced. While all this is true, still the cause for what appears to be the need for such action goes back to other things. Are we careful enough to instruct the converts at the time of their decision as to the full responsibilities they are taking on themselves, or are we too anxious to show a large number baptised? Have we yet learned how to do pastoral work? Possibly if we were more thorough at the beginning and carefully instructed the converts, if we were real shepherds going after the wandering ones, there would be less occasion for removing names from our rolls. But we never have been strong on the pastoral side of our work. And we should have to be a New Testament people if course it means hard work, drudgery, and often discouragement, but to do it is to be right in line with the Master who said—"If a man have a hundred sheep, and one of them be gone astray, hath he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"—"The Christian Messenger."

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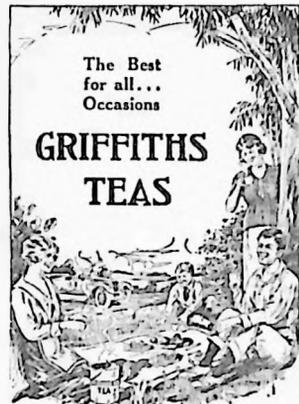
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News of the Churches.

Tasmania.

Sulphur Creek.—For past month no gospel services have been held owing to all communication being cut off through results of flood. Bible School and meetings for breaking of bread have been held each week save one, when the building was isolated, it being impossible to reach it except by rowing boats. School created a record for this State, secured the attendance banner, increase shield and highest percentage of passes at State Bible School examination. 15 out of 16 entrants passed.

Western Australia.

Subiaco.—On April 29 Bro. L. V. Peacock spoke in the morning, and Bro. F. T. Carter preached in the evening. Large meetings were held. In the evening the men's gospel team journeyed to Hedcliffe and conducted the first evangelistic service held in the district. One man made his stand for Christ.

North Perth.—Bro. Wakefield addressed the morning meeting on April 21. On April 27 Sister S. Brigatti (who has occupied the position of superintendent of the kindergarten for some time) was married to Bro. O. Bourne. The first of a series of six special meetings was held in the chapel on Monday, April 23, when Bro. Ingham delivered an inspiring address. The P.B.B. club only led the service.

Queensland.

Gympie.—On morning of April 28 eight were received in, including two who were previously baptised, and six of the late Ed Creek church. At night the building was filled. Bro. Vanham's address on "The Gospel" was much appreciated.

Toowoomba.—Over 100 were present at Anzac Day services conducted by Bro. Johnston. On April 28 a mother and two daughters, who made their confession since Bro. Johnston commenced his ministry, were received into fellowship. On 29th the annual Bible School picnic was held. Sister Elsie Sherman, who recently underwent an operation for appendicitis, is improving in health. We regret to report the death of Sister Oliver's little son.

Wynnum.—Bro. Hammon, of Ma Ma Creek, exhorted on March 31, and Bro. A. Blunbyen preached at night. On April 1 the Bible School anniversary services were held. The scholars sang suitable hymns afternoon and evening, under the leadership of the superintendent Bro. Madlin. Bro. J. Martin was the speaker at both services. One young girl from the B.S. made the good confession. On the Monday evening a concert was held and prizes were distributed.

Ma Ma Creek.—All meetings are well attended, and interest is maintained in all departments. On April 1 a lady who had confessed Christ at Toowoomba mission was baptised. At a business meeting it was decided to apply to the B.M. Committee for a Hinduism-Voodoo mission to be held in Gatton, a town about seventy miles away, several brethren guaranteeing the finance. The C.E. Society is enrolling new members at nearly every meeting. The Bible School also is making steady progress.

Rockhampton.—At the first baptismal service since Bro. Manning's return, six were baptised on April 29. There was a very fine gathering on April 28 Bro. W. J. Trudgian presided in the morning, and helped in the evening service. Bro. Trudgian read a fine letter from Babalava church, and gave to Bro. and Sister Manning the land of welcome. At the gospel meeting six new adults confessed Christ. A Christian lady kindly offered Bro. and Sister Manning and family the use of a furnished home at Yeppoon, for the school holidays. The offer was accepted for four or five days, local brethren taking charge of the week-night service.

Bonmah.—Steady progress is being maintained in every department since Bro. Franklyn's arrival. The C.E. society has been revived. Our brother is giving a highly appreciated series of addresses on "Christ's Second Coming." Morning services are well attended. A week's mission is planned to commence on May 12. The church is taking up an offering for relief of the sufferers in Tasmania. Silverdale church is visited every alternate Sunday afternoon. The church is grateful to Bro. Shubin for the use of his car on these visits. The church has decided to purchase a car for the use of the preacher. The town honored Bro. Franklyn by asking him to speak three times on Anzac Day, there being large gatherings and good addresses at all meetings.

South Australia.

Queenstown.—Last Sunday morning Bro. A. Cain exhorted the church. At the evening service Bro. Brooker took for his subject, "The Bride and the Bridegroom."

Gawler.—Offerings were taken up on May 5 for Bible School extension work. The band of Hilda is preparing to enter its second birthday on June 5 with an elaborate concert. Bro. Oram took part in the cantata, "Beth and Naomi," at the Methodist church by reading the connective parts. The Bible School is practising for anniversary. Bro. W. Dealy is conductor, and Miss Alyson organist.

Hindmarsh.—Two boys, recently baptised, were welcomed into church fellowship last Sunday morning. Bro. Allen Brooker's message was on "Dancing." At the evening service two young men were baptised. Bro. Brooker's talk to the Young Worshipers was entitled, "Fidelity to Christ." His gospel message was "Courageous Christianity. A girl from the Bible School made the good confession."

Cuttowville.—The Bible School anniversary was held on April 21, and continued on April 22 and 28. Attendances were excellent, and the special speakers gave interesting and inspiring messages. Bro. Hughes conducted the singing of the school, which rendered the pieces well. A feature of the anniversary was a demonstration by the kindergarten under the leadership of Miss D. Harper. On Sunday, May 5, Bro. Hughes concluded his expositions on "The Book of Revelations."

Dulwich.—Meetings, both morning and evening, are very encouraging. An excellent spirit pervades the church. May 5 was young people's day. At a special Bible School session in the afternoon, two senior scholars confessed Christ. The evening service was conducted by the young people, who also took part in musical items. At the close of the message on "What is Your Life?" a young man from the Bible School made the confession. Everybody is happy, and prospects are very hopeful.

Mill End.—Bro. Ewers is taking his addresses from the Book of Acts during May. A copy of the Acts is being given to all who attend the evening services this month. At the conclusion of his address on May 5 a man and his wife confessed Jesus. A married woman who came forward the previous week was baptised. The choir, under Bro. A. B. Darphel, rendered an offering. Their singing is much appreciated. Great activity is manifested in preparation for the twenty-first anniversary of the church.

Norwood.—Bible School day services were held last Sunday. Bro. P. B. Baker addressed the morning meeting. Bro. J. Wiltshire had charge of the evening service. The meetings were well attended. On Monday, April 29, Bro. McKie gave an interesting and inspiring message at the Endeavor meeting. The church has a strong C.E. Society, which is doing fine work. On Monday, May 6, instead of holding the weekly meeting at the chapel, the C.E. met at the home of one of the sick members. They have done this on different occasions; these visitations give much joy.

St. Morris.—On April 28 the church edified fellowship with Bro. and Sister Day, of Sydney, and was favored with a bold exhortation from the former. The annual kindergarten picnic was held on April 27, and was attended by over 50 kinders. Last Lord's day the annual offering for amount for the Protestant Children's Home and kindred institutions was taken up in the Bible School, and the kindergarten scholars brought a large quantity of flowers which were afterwards taken to the Children's Hospital. The annual offering to the B.S. and Y.P. Department amounted to £115.

Adelaide (Grate-st.).—On Sunday, May 5, the Sunday School anniversary proved to be one of the best. At the morning meeting Bro. Gray, from North Adelaide, gave an inspiring message. Bro. J. Wiltshire commended the teachers and workers of the school, and acknowledged the good work done by them during the year. In the afternoon the children's choir, under Mr. E. B. Manning, assisted by Bro. Don Belle and Glad. Stephens (voluntists), and Miss M. Hartell (pianist), rendered a splendid work. The kindergarten, under Miss L. Belle, did splendid work. Bro. Harry Manning gave the message to the boys and girls in the afternoon. The gospel service was conducted by Bro. Baker, of Norwood, who preached an inviting message. The children again sang, and at the invitation several decisions were taken.

Fullarton.—On April 28 the fourth S.S. anniversary was celebrated. Bro. J. Wiltshire (who started the work) spoke in the morning on "The Touch of Jesus." There were over 100 present. In the afternoon there was a crowded house to hear the choir of about 150 render choruses under the leadership of Bro. Will Watson, assisted by an orchestra led by Mr. Phil Wood; Miss Winnie Thorpe, pianist, and Miss Ruth Derbyshire, organist. Bro. Allan Brooker gave an interesting talk. The singing throughout was inspiring. At night Bro. W. Graham, preacher of the church, gave an object talk on "Lights." The kinders rendered very prettily, "Smiles," and a "Harvest Song." On Tuesday, at the public meeting, the school rendered choruses, and Bro. Graham distributed the awards for school work and prizes for picnic races. On May 5 good meetings were held. At night Bro. Graham delivered a fine address on "Self-Dedication." A young man made the good confession.

Maylands.—Meetings are of a high standard. On April 28, at the evening service, an offering for Tasmanian relief amounted to £25. On May 1 the Bible School annual offering for Children's Hospital cost amounted to over £1. The evening service was the first parade for the season of footballers, when Bro. Allan spoke on "Play the Man." During the past two weeks two socials were held in connection with intermediate and senior grades; on each occasion nearly 80 scholars were present. Attendances at the school are still around 300 each Sunday. The ladies' sewing guild is active. All-day meetings are held in which new garments are made and old ones in the renovated and altered. On May 1 the annual meeting and social of the Senior Endeavor was held. Bro. Roy Raymond, of Nailsworth, was the speaker. The lecture hall was comfortably filled with members and delegates from other societies. Credit for success is due to the energetic secretary, Miss Vera White.

Victoria.

Emerald.—On May 5 Dave and Matty Johns, and Elsie Morton, decided for Christ, and were immersed. Bro. Harold Street, from Hobart, is rendering valued help in the work.

Drummondra.—Good meetings on May 5 and Bro. Banks preaching. In the evening a duct was well rendered by Misses H. Wiltshire and L. Leason. Progress is being made in all departments. **Carlton (Lygon-st.).**—On May 5 Bro. A. G. Saunders spoke well in the morning. Bro. G. T. Walden's evening message was a noble rendering of who would see Jesus." The choir rendered an anthem, and Miss F. Haines' Department collection. The Young People's Department collection was £7.11. Bible School attendance is growing.

Bahra.—On May 5 Bro. Payne spoke morning and evening. Bro. Wigney was at Rochester. The evening service was largely attended. Bro. Payne's subject, "Lost, a Boy," was earnestly listened to, and at the close one young man made the good confession and was baptised.

Hampton.—To a nice audience on May 2 Bro. G. T. Walden gave his lantern lecture on "The New Hebrides." On Sunday evening two young men assisted Bro. Jones in the service. The girls' club sang a chorus, and Miss D. Pittman a solo. The Bible School Department offering in date is over £1.

Gardner.—Meetings continue to be well attended. A Young People's Society of Christian Endeavor, recently formed, promises to be a great success. A successful tennis club social was held on May 1. On May 1 a great gathering of Mission in Bands was held, Gardner's women entertaining about 400 women at afternoon tea.

Warrahabeak.—On April 22 the G.C.E. society held an enjoyable social evening. Good attendance on morning of April 23, when Bro. S. Stevens, of Canberra, gave a helpful address. A collection was received for the cause at Canberra. Bro. Andrews gave a helpful evening address on a fair attendance. A collection was made for Tasmanian relief fund.

Mont Albert.—Interest is manifest in the mission, good attendances appreciating Bro. Janet's faithful preaching. A special feature of last week was a "happy hour" for the children in the tent on Thursday afternoon, when 120 children were present. Visits from sister churches will be much appreciated. There have been two definite decisions for Christ to date.

Cheltenham.—On Sunday morning Bro. D. Wakeley made a stirring appeal for the Bible School work to a large meeting. Good attendance at the school all its sittings. A good attendance of young people at the evening service to witness the baptism of three members of first class of boys. A good sermon by Bro. Wakeley, and a beautiful solo by Mrs. Crawford.

Melbourne (Swanston-st.).—Nice meetings last Lord's day. At the morning service Bro. G. T. Walden told a very interesting story of the mission work and results in India, China, and specially the New Hebrides. At the evening service Bro. Moore delivered a good sermon. Sister Miss Patterson, of the City Mission, was received by letter from Unley, S.A., at the morning meeting.

Geelong.—Meetings on May 5 were a little smaller, but a fine spirit prevailed. Bro. Clifton presented a fine gospel address on "At the Coming of the Lord—What?" Three young men from the Kappa club made the good confession. Bro. Bert Bauer, who met with a painful accident a few days ago, is progressing nicely, and Bro. E. Singer is making good progress after several weeks' illness.

South Melbourne.—Meetings are well sustained. The need for benevolence is becoming acute in the district, and the church is rendering assistance to many deserving cases. Last Sunday's gospel service was happy and inspiring. The topic of "The Teachings of Christ's Silence" proved of uncommon interest. Hallies of the young people's auxiliaries are filling a number of front seats on Sunday nights.

Preston.—Meetings are well attended. Last Sunday morning Bro. Garth ally exhorted. Good attendance at Bible School; several new scholars enrolled. A visit was paid to the Austin Hospital on April 29. On May 4 a successful social was held under the auspices of the young people. A well attended and spiritual prayer meeting was held at 7 a.m. last Sunday. College meetings are being held in preparation for the "exhilarating festival."

Brunswick.—School anniversary services on April 21 and 28 were a great success. Addresses from Bro. Scamler, Killmister, A. G. Saunders, H. McNeilly, Dr. Kemp and Miss Maude (Miss Ross) proved to be very interesting. Bro. Boss held the singing. The school concert was also successful. Last Sunday morning Bro. Hodgeman exhorted, and two were received by letter. At night Bro. A. McNeilly preached to a large meeting. There was one baptism at the close.

Yvonne.—Work continues under the faithful ministry of Bro. Chivell, whose uplifted messages are much appreciated. Offerings have been taken for Tasmanian relief and Y.P. work. Ladies' guild has handed church treasurer another £50 for paying building debt. The G.C.E. "grocery social" resulted in a happy time, and a nice collection of groceries towards the combined C.E. grocery effort.

Glenferrie.—A young man made the good confession on Sunday night. Bro. T. H. Scamler preaching. The monthly Bulletin notes that the church has contributed during the past year a sum equal to £110—per week for missions and other special causes. Appreciation is also expressed of the loyal and efficient service of Bro. J. A. Searebrook in the superintendency of the Bible School for the past ten years.

St. Kilda.—Bro. J. Plummer addressed morning meeting. Two members from Wimbury were received by letter. 37 children were present at morning G.C.E. One scholar was added to the Bible School, and prizes for scholar-bringing were presented during the afternoon. At night the P.B.P. and K.S.P. clubs assisted Bro. Grundy in his address. The P.B.P. club members were the guests of the K.S.P. club at a social evening on May 6.

Red Cliff.—On evening of April 28 Bro. Alex. Cameron conducted an Anzac service, the chapel being nearly full. Miss Watkiss rendered an impressive solo, an offering in aid of the Tasmanian relief fund was taken up at this service, also Sunday evening previous, £116.7 being forwarded to that fund. A large number of visitors attend the gospel meetings. Bro. Cameron was the speaker at Anzac service in local picture theatre on Anzac Day.

Morland.—On May 1 Bro. G. T. Walden gave an evening address, a lecture on the work at the New Hebrides mission stations. Splendid attendances at all services on May 5, the anniversary of the Bible School. At afternoon and evening meetings the teachers and scholars rendered special singing, under leadership of Bro. Will Bird. A grand cricket team has been successful in winning the premiership in Brunswick and Colong churches association.

Thorbury.—There were large and enthusiastic gatherings on May 5 at the Bible School anniversary. At the morning service Bro. Gale's address in Bible School work was greatly enjoyed. Bro. Killmer addressed the school in the evening, and at the evening service a crowd which completely filled the chapel and hall gathered to hear the President of Conference, Bro. A. G. Saunders. The day's meetings were an inspiration. Thorbury cricketers are congratulated on winning the premiership of the Churches of Christ cricket competition.

Box Hill.—Splendid meetings and good attendances at the anniversary services on May 5. Bro. W. H. Clay gave a fine address in the morning. A letter was received from Bro. J. E. Allan, of Maylands, S.A., congratulating the church on the first birthday in the new building. Bro. Goodwin gave a splendid gospel address on "The Master Builder." Special singing by the quartette party and choir, under the leadership of Bro. E. Hammond, was much appreciated. The sympathy of the church is extended to Bro. E. Hammond in his recent bereavement.

Halsey.—There were good meetings on April 28. P. J. Bond, of Sydney, gave a most helpful address in the morning, and Jas. E. Thomas preached at night. Miss Elsie Preston recited beautifully the story of "The Fourth Wise Man." It was a very fine service. On May 5 Bro. W. A. Kemp spoke in the morning service on "Influence." It was an inspiring address. An increase campaign was inaugurated in the Sunday School in the afternoon. Jas. E. Thomas preached to a good audience at night. Misses Phyllis Pope and Ruth Thomas rendered a beautiful duet. Bro. Kemp gave a talk on Palestine to the men's Bible class in the afternoon.

Herwick.—On April 29 Neighbourhood spoke at both services. Bro. H. Warko, S.A., and Bro. and Sister Reynolds, N.S.W., were visitors. On April 27 a happy evening was spent in the Bible School. A talk was presented by Allan Willford with a hymn-book, at the home of his grand-

parents, on his removal to Baywater. On April 28 Bro. Dow, from the Bible College, addressed the church acceptably, and Bro. Neighbour preached at night. A duet was rendered by Miss L. Mosey and Mr. S. Hübbrick. On May 1 a social evening was arranged to welcome home Sister Mrs. Coventry and family. Pakenham church also contributed to the programme. Sister Coventry spoke of her work in India, and Bro. Greenhill brought a greeting on "Faith." On May 5 Bro. Neighbour addressed a special meeting, and fellowship was enjoyed with Sister Miss Blake, from India.

New South Wales.

Wagga.—Attendances at meetings are increasing. On evening of April 28 Miss E. Lang, of Preston, sang an appreciated solo. At the quarterly meeting it was decided to purchase a preacher's residence.

South Kensington.—Services were well attended on May 5. Mrs. Evans, from East Bow, Vic., was received by transfer. At night, after S. J. Southgate's address on "The More Perfect Way," a girl from the Bible School confessed Christ.

Petersham.—On May 5 special services were held to mark the thirtieth anniversary of Bro. H. P. Arnold's ministry with the church. The morning subject was "The Church Member," and the evening message "The Christian and the Sinner." The evening meeting was well attended, and a splendid spirit of fellowship prevailed throughout the service. There were six decisions for Christ during the day.

Taree.—There were good meetings on April 28, when Bro. V. C. Stafford spoke at both services. The church was glad to meet Sister Stafford for the first time. Bro. P. G. Sashy (elder) extended a welcome on behalf of the members. At the close of the evening service a young man responded to the invitation. On April 29 a revival service was held, and at the close opportunity was taken to make a presentation to Bro. and Sister Stafford. Bro. P. G. and E. J. Sashy expressed the best wishes of the members, Bro. and Sister Stafford suitably replied.

Canley Vale.—The sale of work held by the visitors realised £25, which they propose using for church furnishing. Bro. Westwood and Leah have given very instructive addresses. At the half-yearly business meeting, Bro. W. Boys was elected secretary, Bro. Field resigning on account of moving to Liverpool. Treasurer's report showed a small credit balance. Bro. E. Christensen, W. Boys, L. Thomas, and J. H. Meyer were elected to represent Canley Vale on Parramatta District Conference Executive; Bro. Clydesdale has been elected president. Fine meetings were held on May 5. Bro. E. Sainty exhorted on "The Friendship of Jesus," and Bro. Clydesdale preached at night.

Barwood.—The ninth annual meeting of the church was held on May 2. Bro. Goodwin showed that both church and school had passed the century mark during the last few months. Additions to the church for the year were 17, including 5 by faith and baptism, while the losses were 5. All departments are in a healthy condition, and attendances have been steadily on the upgrade. Officers were appointed as follows: Elders, Bro. Crawford and Stevenson, deacons; Bro. Laney, Smith, Ellis and Morton; Bible School superintendent, Bro. Morton; organist, Bro. L. Piper; C.E. superintendent, Bro. L. Payne. Church anniversary services were held on May 5. Bro. Hagger spoke in the morning to about 80 members. There were received into fellowship two by letter and one recently immersed. Bro. Leach preached at night to a large audience.

ADDRESSES.

- H. Acland (preacher) Dumbarton church, N.S.W.).—63 Cambridge-st., Penrith.
- G. T. Brown (secretary) Pakenham church, Vic.).—Pakenham East.
- T. Turner (preacher) Dolohy church, S.A.).—1 Rose-st., Goodwood Park.

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Nor lent to rugged care a kinder face,
Or hid the shadows from the soul depart.

They spoke,—'twas as a breath of idle
wind

Bending the bruised reed, it could not
bind.

Then thou didst come: no sound, or word,
from thee;

The feeling pressure of an outstretched
hand,

The soul of Faith that bids the shadows
flee,

Of Hope, that points the way to brighter
land.

Thy silence was the eloquence of rain,
Helping the drooping flower to smile
again.

—C. Lewis Rotherham,
in "Christian Advocate."

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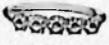
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