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On Parodying the Scriptures.

REVERENCE for the word of God is greatly to be desired. The Lord has declared that he magnifies his word above all his name. So, if his name is "holy and reverend," if there are numerous warnings against its profanation, "for the Lord will not hold him guiltless that taketh his name in vain," there is by implication a strong warning against an irreverent use of the word.

Particularly to-day, when amongst non-Christians there is an incredulous or even contemptuous attitude towards the Scriptures, it behoves Christian people to set a high example of reverence. Yet, alas, some good Christians, and even preachers, make sad slips. There is a light and profane use of God's name, and an irreverent use of his holy word. Texts are applied to ridiculous situations to raise a laugh. Puns and jests are made, which were never meant to do any harm, but which yet have an influence against the authority of the divine word.

In this article we refer to what to many Christians may appear a fairly innocent treatment of Scripture, but one which for many years we have reprobated. It is the parodying of the word of God. The dictionary defines a parody as "a composition in which an author's characteristics are ridiculed by imitation; feeble imitation, travesty." Some who parody the word are apt to excuse themselves by saying they do not wish to ridicule, which may freely be granted; but to travesty is to make a subject ridiculous (intentionally or not) by the treatment of it.

Parodies, or imitations, are common in literature; successful ones are very few. Eric Harte's "Condensed Novels," and Thackeray's parody of Disraeli, readily come to mind as outstanding examples. We point in this issue what the "Boston Transcript" describes as the "best yet" parody of Rudyard Kipling's famous poem "H." In this there is no belittling of the original poem. One has said that "to parody a writer is obviously to pay a compliment

to his popularity." But parodies are apt to descend to dispraise and ridicule. It may be impossible for us to draw a definite line between legitimate and illegitimate imitation of secular writings, or between the reverent and the profane use of Scripture. There are things we all condemn as blasphemous or outrageously irreverent. There are others whose wit or humour delights even while we doubt the wisdom or right. Once we heard a preacher tell how as a boy he heard a parody of a beautiful hymn which ever remained in his memory. Unfortunately, he quoted the lines, and never since have we heard the hymn without having the words of this wretched parody surge up to spoil the hymn. We think we can truthfully say that generally parodies—"feeble imitations"—of Scripture have the effect of belittling the Scripture imitated.

The Decalogue parodied.

With disconcerting frequency we come across parodies of the ten commandments. Some of these are very good in themselves and give pertinent and needful instruction. Some give application of scriptural prin-

ciples to definite spheres of life and conduct. On the other hand, some of them are tawdry imitations and almost burlesques of the divine code given through Moses. Even in the best of them, the instruction had better have been given in other than weakly imitative words.

In a British religious journal there recently appeared an alleged "Pauline Epistle to Baptised Believers," which aroused much controversy. The author was not Paul, but one who appropriated many of the apostle's phrases and sentences, and sought to apply Paul's words and principles to the question of admission to the Lord's Supper. We say nothing now of the correctness or otherwise of the position taken; but it is greatly to be regretted that any Christian should presume to make up a Pauline epistle of this kind. In our view the practice is so reprehensible that merely to call it mischievous is almost to praise it.

Occasionally, great and well-known men, highly esteemed by their fellows, have erred.

Genesis 51.

A writer in the American "Christian Evangelist," after saying that Genesis 51 was the "favorite chapter in the Old Testament" of Benjamin Franklin, one of our famous early evangelists, continues:

"He was accustomed to opening his Bible and reading it with much gusto and enthusiasm in the presence of his clerical friends. His emphasis upon freedom, its attack upon tyranny in every form, its suggestions concerning the inherent rights of man, couched as they are in the majestic form of the ancient Hebrew literature always aroused feelings of the most respectful attention.

"It is unfortunate some of our readers may pause at this point to interpret the observation that there are only 50 chapters in the book of Genesis, as it now appears in our standard English versions. Necessity compels us to admit that this criticism is not without substantial foundation. Biographies of the sapient Benjamin tell us that he had connected the entire 51st chapter from ancient Jewish sources combined with certain additions of his own, the whole constituting an unanswerable argument for the American Revolution. Having carefully con-

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mitted this "51st chapter" of Genesis to memory he was accustomed to open his Bible and recite the chapter in such solemn and imposing form that even the very eldritch were decelerated by his gravity. Some did, indeed, mutter that they had never before known that there were such things in the Bible, but this only gave Mr. Franklin the opportunity to say that the Good Book never receives the careful study which it deserves. Like the second chapter of the Epistle of Jude, the "51st chapter" of Genesis does not appear to possess a standard text. Ben Franklin's version is decidedly the most famous, but there are doubtless others. It is an interesting fact that this apocryphal chapter played quite as important a part in the early history of our country as any of the properly authenticated sections of the Old Testament.

This account is very interesting, and Ben Franklin's gravity as he gave his great travesty of God's word may have been as impressive as the chronicler deems it to have been. Doubtless, too, the lesson adduced was very good. But the price was too great. It was an unworthy use of a great power of utterance.

The third epistle of Peter.

No less a man than Alexander Campbell was guilty—we use the word advisedly—of the grave error of parodying the word of God. We best show our appreciation of great men when we follow the good that was in them, and acknowledge and shun the error. Campbell wrote and published a strong indictment of ecclesiastical offenders and offences under the title of "The Third Epistle of Peter," which to many anti-clerical readers was a source of unbounded delight. We know that Campbell's stinging words regarding hiring teachers and pretentious clergy had a measure of justification. He thought, and Dr. Richardson, his by no means radical biographer, supports the opinion, that many of the clergy of the day had deprived men of the key of knowledge. J. J. Haley says that, "historically considered, there were two Alexander Campbells as distinct in individuality as two different persons. There was the aggressively radical Alexander Campbell No. 1 of the Christian Baptist and the 'Third Epistle of Peter'; and the more catholic and spiritual Alexander Campbell No. 2 of the Millennial Harbinger and the Lunenburg letter. But another word should be added in Campbell's favor. Dr. Richardson tells us that Campbell had the 'lordly prelates of Europe' before his vision, and that he "did not include among the 'clergy' whom he denounced the ministers of the Baptist and other independent churches," whom he "constantly recognised as a lawful ministry in the church." It was priestly domination which Campbell assailed, and it is difficult to see how that could be too strongly opposed. It is, however, not the opposition but the manner of it which we regret and challenge. No man has a right to parody the divine word in order to oppose an evil. Admiration for the work of Alexander Campbell, who loved to exalt the Scriptures, and who in a marvellous manner called men back to the Word of God, should not blind us to his occasional errors.

The practice we are reproaching is open to many objections. There are ignorant folk who may accept the parody at its face value. We recall one old man who, because of a novel which contained a fancied account of the life of Jesus, accepted the writer's fiction as if it were facts. Some parodists of the Bible may be similarly dealt with by some humble minds. Many more readers, however, will be tempted to deal lightly with both the parody and the

original. In this article we are contented to stress the unseemliness of parodying the word of God. If we truly believe in the inspiration of the writers of the Bible, can we regard it as proper to attribute to Christ or an apostle words which he never spoke, or so to parody the style of their writing as to profess to give a biblical value to the thoughts of a modern imitator? The prompting of a true reverence leads us altogether in a different direction.

What If They Had Quit?

A Dream.

(The "World Call" reprints from the "Missiary Intelligence," by request, the following striking article by G. R. Ober.—Ed.)

I beheld in my dream five men—Peter, Andrew, Matthew, John and Paul—seated on a hillside looking out over the Sea of Galilee. It was twenty years after the Day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programmes of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ, and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business to come back to his old place in the custom house.

Peter, as usual, opened the discussion. He said: "My wife's mother has opened a boarding house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul said: "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus, and have offered me a position at a good salary to open a branch business in Philippi, and from there to work out and establish and supervise the business of the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sundays for Christian work, and can lay by a little something for the rainy day, which I can see is coming."

Matthew said: "My story of the life of Christ is having a large sale, and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you

should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by travelling about the country."

Andrew said: "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish, and where we quit the fishing business and where the Master said, 'Fear not; from henceforth thou shalt catch men.' How long a time is henceforth? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when he looked out over the multitude and asked us to pray that laborers might be thrust forth into his harvest? If we are going to continue to pray that other men may rise up, leave all and follow him, can we do less?"

John, who was leaning against Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eyes, and the old war-horse look into his face, and he quietly said: "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost and of the marvellous power with which Peter had preached the gospel on that day. They seemed also to see the Master himself standing on the shore just a few rods away, and to hear him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia." "Good-bye," said Peter, "Andrew and I will just say good-bye to the folks, and we will have time to join the midnight caravan."

for Babylon, and may keep on east as far as the land of Sinim."

"Good-bye," said Matthew, "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-year campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands to God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as thou knowest, and I would have left this work but for the fact that thou didst prevent and strengthen me. They, too, are ready to live and to die for thee, as I am

"I thank thee for Andrew, for his deep life and steady faith. If it please thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see thee ever before us, ever hear thy voice and walk and work with thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake and I awoke. And as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praiseth, what are men?"

"Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won."

FOREIGN MISSIONS IN BATTLE ARRAY.

An endless line of splendor,
Their troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These, in the name of Jesus,
Against the dark gods stand,
They grid the earth with valor,
They heed their King's command.

Onward the line advances,
Makings the hills with power,
Shoing the hidden demons,
The lions that devour.
No bloodshed in the wrestling,—
But souls new-born arise,—
The nations growing kinder,
The child-hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kal's Allah go?
This is our faith tremendous,—
Our wild hope, who shall scorn,—
That in the name of Jesus
The world shall be reborn!

—Yachel Lindsay.

Aspects of Life in Relation to Religion.

The life of Jesus expressed in the life of to-day.

W. R. Hibbert.

A rapid reading of the New Testament is sufficient to graphically impress the fact that men and women are the media for transmission of Christianity, and this achieved not merely by a preached gospel, but by a lived gospel; a life of social contact and a truth that is personal life and words made flesh. When God calls a man to be a Christian, he calls him to a life, the life of Jesus expressed in the life of to-day, in the individual and social character.

"Christianity does not mean what you think, or what I think concerning Christ," said George Macdonald. "My Christianity, if I ever come to have any, will be what of Christ is in me; your Christianity what of Christ is in you." This it is claimed is the Christian's orthodoxy, that is, an orthodoxy of life, human life permeated by the divine life, the human will reinforced by the divine will; the human personality surrendered to God, so that the truth of God in Christ becomes the deepest truth of the life of man. The positive constructive power of salvation is the indwelling in us of Christ himself. One said in answer to a query as to what was the secret of his success, "Jesus has had all there is of me." Before a man can make his contribution to expressing the life of Jesus in the life of to-day he must come into intimate union with him. He must explore his work, must know him, trust him, and venture with him. One must feel him and become so responsive that one lives his life into the life of Jesus. When Jesus has all there is of me, then, and then only, am I at my best to express the life of Jesus in the life to-day.

It will suffice to refer to four outstanding points that should concern us as units in the corporate life of the church.

(1) The full manifestation of Christ and final victory demand that the Son of Man must live and be expressed in countless lives to-day.

(2) Christ does not necessarily call us out of our ordinary vocations, but rather calls upon us to exalt our ordinary everyday vocation and use it as a means for transmitting his message and life. "All life is seen as sacramental, an instrument and organ of spiritual values and realities." The position is put tersely by Herbert Gray in "The Christian Adventure" when he says, "Many think that they must take up one of those ways of life which are conventionally called religions—that they must become ministers, or missionaries, or agents of religious societies, and so forth. . . . All normal occupations of civilized men are capable of being made into religious vocations. It is not necessarily more Christian to be a parson than to be a first-class law-

yer, or a commercial man of the finest kind, or a good bootmaker, or a first-class shop hand."

(3) Let the same writer bring to us the third point in the form of a clear challenge to our manhood. "The supreme need of Christ to-day is not the need of ministers to proclaim the principles of the kingdom, but the need of grim and resolute practical men who will enter the arena of ordinary life with those principles as their orders, and will grapple with the terrific problem of conforming our actual life to the pattern shown us in the moant. When we have big business men, and big employers, and big labor leaders, and big financiers, and big lawyers, whose one aim in life is to set up the kingdom of God, and that without considering what is going to happen to them, then the kingdom of God will be getting really near."

These facts and others equally vitally involve us in a fourth consideration, and that is, no Christian has a right to be ordinary. He must live above the average and in advance of his times, leading his fellowmen out into ways that will bring the kingdom of God in its fullness. The early disciples stand as a lasting witness to this important work of introducing Jesus into the life of their day. One of the precious documents of the early church is a letter written by an unknown author to an unknown recipient, named Diognetus. Describing the Christians, the writer says that inhabiting Greek as well as barbarian cities according as the lot of each of them has determined, and following the customs of the natives in respect of clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They obey the pre-scribed laws, and at the same time *surpass the laws by their lives*." The twentieth century allows ample scope for such heroic investment of one's life. Mr. K. T. Paul, of India, at the last session of the International Missionary Council said, "It is the missionary, the human being who lives and loves in the ordinary every day life of Christ, that is always welcome. We want missionaries, Christ-like missionaries who will come and live among us and identify themselves with us, who will share with us all our joys and sorrows in the spirit of Christ."

We can commence in our present sphere, and with the very method of our life, and at times surpassing the laws of the land and certainly advancing beyond the prevailing standards, bring Christ into the world and the world nearer the role of Christ's kingdom.

Religious Notes and News.

DR. NORWOOD'S CONFESSION.

During his Sunday evening sermon at Albert Hall, Manchester, Dr. F. W. Norwood told the crowded congregation the story of how he came to be minister of the City Temple. His thesis was that God has left the future of the race with man, not with angels; that we get what we ask for if only we "ask hard enough." By way of illustration he said he did not mind making a confession. He was born in Australia, and began to preach in his teens. His early enthusiasm and optimism did not always meet with the approval of the local churches; "but," he said, "I was not preaching to them, but through them, to the church of my youthful dream." At last the day came when he strolled into the City Temple and said to himself, "Why, this is it!"—"British Weekly."

A STARTLING COMPARISON.

In the "British Weekly" of March 21, Mr. F. C. Spurr gives the following outline of an address by Mr. J. T. Barkby on "Inner Belt Churches" delivered at the National Free Church Council meetings in London:—"The facts he gave were possibly alarming, and not at all comforting," he called it. Mr. Barkby was, I believe, a missionary in Africa, and he could say, 'I have seen more people, proportionately, in the African hush in the House of God on Sunday than there are in the churches of large sections of the inner belt of London.' . . . The causes of this situation are, not social, but moral, and the moral unsettlement, but the struggle for daily bread, the squander of slumland, and the secularising of Sunday. 'It is of Bible use,' said Mr. Barkby, 'to expect outsiders to attend church on Sunday when so many church members are off on motor rides.' (But does this apply to slumland?) In the direction of a cure it was proposed that the churches must really unite. "The ideal thing for these districts is a United Free Church of England." It is startling to learn that the Roman Catholic Church has double the congregations of Anglicans and Free Churchmen, with only half as many church buildings as Congregationalists or Baptists. That church has unity; the moral is obvious. Mr. Barkby planned the setting up of a commission to explore the whole question."

METHODIST UNION.

Before a select committee of the House of Commons, appointed to deal with questions of property and other matters arising in connection with Methodist union in England, the question was discussed as to whether there were any fundamental differences in the doctrines of the three churches. Dr. David Brook, an expert of the National Free Church Council, said: "During all the years of my ministerial life of 21 years I have never heard in any company of Methodists of any of the three sections any suggestion of difference of doctrine among us." The Rev. Robert Bond, conference secretary of the Wesleyan Methodist Church, gave some interesting figures relating to the three churches. He said that in March 1922 the members of the Wesleyan Methodist Church in Great Britain numbered 529,323, the Primitive Methodist Church 222,714, and the United Methodist Church 146,892. There were 8,620 Wesleyan Methodist Churches in Great Britain, 4,530 Primitive Methodists, and 208 United Methodist. There were 2,510 Wesleyan Methodist Ministers, 1,010 Primitive Methodist, and 535 United Methodist.

"OUR SOUTH AFRICAN WALTER SCOTT."

Writing before the mission at Germination, Transvaal, the successful beginning of which we reported in our last issue, the "South African Christian" has the following:

Mr. M. M. Davis in his splendid treatise on the early history of the Restoration Movement, "How the Disciples Began and Grew," says: "Let

it be said for the sake of truth and to the glory of Walter Scott, that he was the first man in America, if not in the world, to take the field notes of the apostles, discovered and republished by him, and to publish and apply the original survey, beginning at Jerusalem."

We are led to hope that the mission which commences this month in Germination, Transvaal, under the auspices of the Thomas Mission of America, and more particularly under the ardent preaching of our Bro. Basil Holt, of Johannesburg, may mark the beginning of a new era in the preaching of the apostolic message in South Africa. Not quite two years ago Basil Holt heard for the first time the simple yet magnificent plea for the restoration of the primitive apostolic evangel, the New Testament church and the unity of all believers on the authority of the New Testament Scriptures. After a careful examination of the plea as to its Scripturalness and necessity, he shook himself free from sectarian shackles and espoused the position of free and independent churches of Christ. God has signally honored this faithful evangelist, and in his last ministry of Johannesburg, church of Christ he has been instrumental in having more than 200 conversions. May we not hope that our impassioned evangelist may yet become the Walter Scott of South African discipleship?

"GREATEST EVANGELISTIC REPORT."

Under the above heading the American "Christian Standard" tells of striking success in U.S.A. Following are a few of the encouraging items: It is evident that evangelism dominates the thoughts of the workers universally. Plans of carrying on the campaigns have varied more than ever, but always they have been inspired by desire to win souls. There are reported in this issue 15,540 additions for the period from January 1 to March 31.

In an encouraging number of cases there has been a definite increase of the membership for personal evangelism.

In almost every item is a report of Bible School attendance, and in the majority of cases the attendance seems to break all records. All over the country bad weather and sickness had added to the depression of a slump already too manifest in Bible School work. Here is evidence that the schools yet have the power to rally a tremendous clientele. If so much could be done twenty years ago, when a school of a thousand was a phenomenon, what can stop us when we have schools of four thousand and three thousand?

Twenty-three Bible Schools had on March 31 one thousand or more pupils. A greater number approached a thousand in attendance. The leading schools were Indianapolis, Ind., 4,195; Tulsa, Okla., 4,041; Canton, O., 3,312. Four had between two and three thousand scholars.

The report regarding attendance at the Lord's Supper is not so good. Says the "Standard": "Current returns present to our view the ancient Slide Poges church, in England, around which a halo of fame has been drawn by the fact that there Gray wrote the well-known 'Hegs Written in a Country Church Yard,' which good critics have called the most finished poem in the English language. The ancient structure, centuries old, is crumbling and a sum of fifteen is needed to defray expenses of repairing it, and to purchase ten acres of ground necessary to preserve for all time its rural surroundings and peaceful charm."

Our Book Table.

"Bible Messages for the Modern Mind" is the most excellent title of a new volume issued in the usual attractive style, by the Standard Publishing Co. of Cincinnati, Ohio, U.S.A. The author is S. Earl Childers, D.D., Professor of Biblical Literature and Exegesis, Church History, and Biblical and Christian Archaeology, in Eugene Bible University. In a eulogistic introduction E. V. Steyers, preacher of First Christian Church at Eugene, in the scriptures, the author and the volume, saying that Professor Childers has yielded in a fervent request to issue such a volume of sermons. The volume of 225 pages is divided into four parts, dealing with The Trinity, The Bible, The Church, and Troublesome Questions. And we note, to be a profound believer in the scriptures, the deity of our Lord and value of his atoning death. The following sermon headings illustrate the breadth of the outlook: The Personality and Work of the Holy Spirit, The Formation of the Old Testament Canon, The Power of the Blood, Denominationalism, What About Evolution and the Bible? If a Man Die, Shall He Live Again? There are fifteen sermons in all. We feel sure that the careful reader will be much helped by a study of this book. The author seeks to maintain a scriptural attitude. We notice a few slips, one in connection with the bestowal of the name "Christian" on the "disciples." Professor Childers' exegesis of Acts 11: 26 is more than doubtful. Again, we cannot see how one's attitude towards evolution and the Bible could be helped by the following alleged syllogism: "Major premise: A word is the sign of an idea, Minor premise: The Bible has no words, Conclusion: Therefore, the Bible has no ideas to express. We trust that Professor Childers' colleague who has charge of the logic class does not inflict his pupils with such "syllogisms." But despite occasional lapses, there is much helpful instruction in this book. The Austral. Co. has copies; price, 6/- postd., 6/6.

CAN YOU?

The "Boston Transcript" gives the following: "best yet" parody on Kipling's famous "If"—
If you can go to church when all about you
Are going everywhere but to the house of prayer.

If you can travel straight when others wobble
And do not give up a righteous cause;
If you can teach and not get tired of teaching.

Or tell the truth when others lie like sin,
Or pray and pray and carry heavy burdens
Without a murmur, Sonny, you will win.

If you can undertake a noble service,
Expecting others to pitch in and boost,
But find them doing everything to hinder,

Or sitting down like birds on a roost;
If you can serve while some stand off and jabber,
And never think of climbing up a tree.

Or keep right on the path of love and duty,
And never give in an iniquity;
If you can smile when folks inquire in scolding,

Or laugh when factions prophesy defeat,
And hold your tongue when choir's kick up a rumpus

And rustlers fight like furies when they meet;
If you possess yourself and pray "God bless
Thee!"

When every muscle in you aches to smile,
When something says, "Give up—Give up—the
struggle!"

Since others fall why stand alone and fight?
You'll find a Presence by you on the sea,
You'll find a Presence by you in the battle.

Yes, everywhere and always victory,
If you can trust when others faint and falter,
Or stand and serve when others flee away.

Unmoved by either Jezebel or Ahab—
Remaining faithful every living day—
If you can keep your courage up and never give down,
Yes—boost the church as few have ever done,
You'll prove yourself a very noble human,
And what is more, you'll be a saint, my son!

Pentecost.

Desire for a Pentecostal revival.

EtHELBERT DAVES.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old" (Psalm 111: 1). "O Jehovah, revive thy work in the midst of the years, in the midst of the years make it known" (Isaiah 48: 2).

In the realm of human activity we draw our inspiration from two sources—from the achievements of the past and from the possibilities of the future. Since the achievements of the past come within the category of the experimental, as against the unknown and the untried of the future, the natural desires flow back toward the best that has come within the range of our knowledge. Hence, the almost universal longing in every century for the "good old days," by which is meant nothing more nor less than the "good" of the old days.

The papal hierarchy talks of and longs for the return of the days when her power extended over the whole of the civilised world, when the pope reigned his foot upon the necks of kings and emperors, and when monarchs, princes and nations could be excommunicated; for the days when her authority was supreme, and when the wealth of the world poured into her coffers.

The Jews are yearning for a revival of their national power and glory; longing for a return of the days when the sacrifices were offered, and when the temple stood on Mount Zion as the chief of their religion, and the seat of their government. And they are fervently exacting the return of these days.

Such desire lies at the root of all our own activities. The very genius of our plea is a return to the primitive order of things. We are pleading with our all powers for the revival of the apostolic church, and primitive Christianity. We yearn as no other people for the revival of the spiritual conditions that characterised the church of the New Testament.

The past is being revived. History is repeating itself with terrific and impressive emphasis.

In the recent war, and in the feverish preparation for the next, on the pretext of armament to maintain peace, we have a revival of the hate and barbarism, and the national jealousy and distrust of bygone ages.

In the reappearance of the stadium and the Olympic games we see a revival of the Greek and Roman games of the Marathon and the Colosseum. In the insatiable lust for pleasure to manifest to-day, and in the inordinate glorification of the athlete, we have a repetition of the days when the deification of pleasure coincided with the decline of the empires of Greece and Rome.

We see a resurrection of the voluptuousness of the days of the Caesars in the bribery, and corruption, and luxury, prostitution, illegitimacy and infanticide, so rampant to-day.

In the theosophy, and spiritism, and superstition of which the last quarter of a century has seen such advances, we have a revival of the old world mysticisms and superstitions. In the return of the Jews to the land of their fathers, and their assuming of national powers, and the establishing of their national institutions, we hear loud echoes of the Semitic past. And in the frequent events toward the rising sun we have unmistakable evidence that the East will play a prominent part again in the shaping of history.

If history is repeating itself in material movements, are we not justified in yearning for a revival of the greatest things in the church's history? Or is it the Eternal will that Pentecost is not to be forgotten? The desire for a repetition of Pentecost has been expressed by one, in the words: "Will no one open the corridor leading back to Pentecost? Will no one

smile the rock that the living waters may flow out? Will no one roll away the stone that the living Christ might come forth and fill the air again with resurrection life, and saving power for a revival?"

A revival of Pentecost is needed. The world's need was never greater, nor its cry ever more pathetic and imperative than now; and the church never needed more than to-day a revival of all-conquering power.

We need preachers as powerful to set forth Christ and him crucified before the eyes of men; as powerful to arouse the emotions, to convict the conscience, to impel the will to repentance and obedience, as Peter on that memorable day in Jerusalem; preachers to whom the people will say, "Come, then, with what voice thou wilt come, thou power-laden messenger of thy Redeemer." Come with thunder on thy tongue, or with a sweet harp of ten strings; come to us simple as a child, or wise as a seraph instructed of God; but oh! let us only feel in thy message that fire which lies not in sentences, but in a heart itself inflamed from above, and pouring fire into our hearts.

We need churches the members of which are characterised by spiritual activity, commending themselves to the conscience of the world by their good works, "having favour with all the people," and commending their Saviour to men by their heart-engaging testimony.

We need cities sweet from end to end by a great spiritual conflagration; their manners elevated, their pollities Christianised, their cities purified, their criminal population reformed, their suns transformed, with righteousness in the city, home in business, peace in the home, and the Bible and a family altar at every household.

We want to see the gospel of Christ having free course and being glorified; we want men and women, youths and maidens by the thousands to enlist in the army of the King of kings, then that army likened with the spirit of the great Captain of our salvation, set out on a holy crusade to evangelise the world.

Can all this not be done? Is it not possible to bring back the power of Pentecost? Cannot Christianity have an influx of power, and an ingathering of souls at this end of its history, such as was experienced at the beginning? Are all the triumphs of Christianity to be confined to the past? Is the gospel no longer the power of God unto salvation? Is God's arm shortened that it cannot save, his ear heavy that it cannot hear? Has the inherent power of Christ become exhausted? Have the Assyrian chariots dispipated the energies of the Holy Spirit? Has the church grown so effeminate that it can not repeat the victorious achievements of its youth, and march victoriously as an army with banners? To the whole of these questions the word of God gives an emphatic, No! else would it be true that the gates of hell had prevailed against the church.

Shall Palestine be rejuvenated, and her wilderness blossom like Eden, and her deserts like the garden of the Lord; shall God's ancient people be gathered again from the four quarters of the earth, and possess their land, and Jerusalem forget the sword? It is true that the gates of hell stand close with the melody of Hebrew psalms, and over her walls and her palaces hang the smoke and odor of burning sacrifices and incense, and the church which the divine Redeemer purchased with his own blood, God's spiritual temple, stands spiritual by day, and never in its own rich inheritance of Pentecostal power? No; such cannot be.

As that first Pentecost came through prayer, so we would pray; O God, send forth thy light and thy truth into our hearts and let them lead

us to thy holy hill; send thy Spirit upon thy church, and give Pentecostal power and blessing in our day; crown this twentieth century with revival power and an all-reviving wind; set us out into the deep centre-channel of thy divine will and purpose, where in individual experience, and in corporate life, the great things of the spirit abound.

"Revive thy work, O Lord!

Give Pentecostal showers!

Let thine ill glory, thine alone!

The blessing, Lord, be ours!

VAWTER MISSION AT ENMORE, N.S.W.

The Vawter mission closed on Wednesday night with a great thanksgiving service, when words of welcome were spoken to the new converts, and farewell to the mission party. There were 140 who responded to the invitation during the mission. Of these 64 have been baptised at Enmore, 2 go to sister churches, 13 were previously immersed, 10 have been baptised and not yet received into the church here, and 58 yet to be baptised. Every one is happy over the results of the mission, and the very fine spirit prevailing in the church is shown in the amount of the offering. For all purposes £75 was given. Local expenses were under £200, and the balance will go to the Vawter mission committee to provide for the expenses of the Grafton mission. At the closing service opportunity was taken to express words of appreciation to the members of the party by Bro. J. E. Hilder, church secretary, and Bro. H. C. Miller, Pres. of the mission, were made by Mrs. Paterson to Mrs. Vawter of a cruciform skin bagging; by Bro. T. J. Andrews to Bro. Vawter of a ring, and by Bro. J. E. Jeffery to Bro. Vawter of a similar rug. The party left on Friday night for Grafton, and will be followed by the prayers of the Enmore church. During the mission over £200 copies of Acts were given away. On a conservative estimate 14,500 people attended the mission. Some numbers travelled over 700 miles in attending. Several never missed a service. The whole church has been uplifted, and is better known in the community. On Sunday 246 broke bread and several were baptised. There were also new scholars at the morning and afternoon schools. The future is bright.

WORLD CONVENTION OF CHURCHES OF CHRIST.

Bro. Jesse M. Bader, executive secretary of the Pentecost Committee, writes as follows regarding the First World Convention of Churches of Christ: "As a part of and a climax to the Pentecost celebration, a world convention of the Churches of Christ will be held in Washington, D.C., the capital of the United States. The date is October, 1930. The regular annual international convention of the brethren in America will be held in October 7-11, and the world convention in Washington. The world convention will be held immediately following, October 12-16. Our world brotherhood has churches in twenty-four nations. Thus far in our more than one hundred years of history, a world convention has never been held. It is fitting that this first convention should be held as a part that will be remembered for years to come. This world convention is to be a gathering of brethren for fellowship and inspiration. Many will want to begin to make plans now for this gathering of the brethren from the ends of the earth."

DR. J. H. GARRISON.

We regret to note the following paragraph in the American "Gospel" Evangelist of April 11: "Late Monday afternoon, when the paper had been taken to go to the makeup department, we were shocked and filled with sorrow to receive the following telegram: 'Los Angeles, Calif.—James Harvey Garrison's paralytic stroke affected his side. Refractory. Improving.' S. M. Eckhardt." We all pray that the Lord may recover and be spared to enjoy the fruits of his labors so abundant in the affection of his friends, and to bless the whole church with his presence in our midst, a presence which has been inspiring and sacramental for three score years."

The Home Circle.

Conducted by J. C. F. PITTMAN.

RADIANCE.

A thing most beautiful to me
Is golden sunlight on a tree,
Is sunlight falling with the grace
Of exquisite and rare old lace,
Is sunlight casting such a glow
Among the leaves it seems as tho'
A shining soul were standing there,
Revealed within a vision fair.
It is a thing divine to me,
The sunlight falling on a tree.

—Selected.

GOD'S WORD IS THE KEY TO ALL LASTING PROGRESS.

The influence of the Bible in national and individual life has been so vast that it is impossible to compute or imagine it.

No other book can be compared with it in its effect on the moulding of nations and human character. Where the teachings of the Bible prevail, life and property are safe, and good morals are the rule.

Daniel Webster once said, "If we abide by the principles taught in the Bible our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all of our glory in profound obscurity."

The Bible has become the most ubiquitous book in the world. It marches ahead of the explorers and pioneers of civilisation, and penetrates in front of the press correspondent.

Here are two instances to illustrate this. The first European to modern days to enter the town of Merv, in Central Asia, was a correspondent of the "Daily News," but he found that the Scriptures had preceded. From a merchant in Merv he purchased a copy of Matthew's Gospel, published by the British and Foreign Bible Society in the dialect of the Furkumans. And years before the first gold nugget was discovered in the Klondyke, the same society was printing the New Testament in the language of the Indians of the Yukon Valley.

"To his kingdom there shall be no frontier" is the reading of Isaiah 9: 7 in a Syriac manuscript discovered a few years ago; and the truth contained in these words is being proved almost daily.

Some forty years back, Holger G. Ingersoll, the opponent of Christianity, said: "Twenty years from now the Bible will be obsolete. A few women with white hair will reverence it for its associations, but the intellectual world will have discarded it from their minds and from their bookshelves; they will not stand for its prophecies and its miracles." What a false prophet was Ingersoll!

Contrast his statement with some statistics. In round figures, of the Bible Society referred to above. In twelve recent months they have issued 750,000 Bibles, 800,000 New Testaments, and 7,000,000 portions of the Scriptures. This society has circulated the Scriptures in nearly 600 languages, including 140 in which the whole Bible is available.

The Bible has had an immense influence on the literature of all ages; the works of Dante, Milton, and Bunyan are the most obvious examples, but all our best literature is shot through and through with Biblical quotations, maxims, and allusions.

Sir Edwin Arnold said, "I owe my education as a writer more to the Bible than to any other hundred books that could be named. It is the grandest possible school of style, setting alone all it must ever be on the moral and spiritual side."

Frank T. Bullen, when asked to what source

he owed his power of writing, replied, "The Bible, together with the works of John Bunyan, has really formed my style." And when Sir Walter Scott lay dying, he asked his son-in-law to read to him, "What book shall I read?" asked Lockhart. Sir Walter replied, "Why do you ask that question? There is but one book. Bring me the Bible."—"Christian Advocate."

A TRAMP'S TRAGIC STORY.

A tramp asked for a drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage, one of the young men present exclaimed: "Stop! make us a speech. It is poor liquor that doesn't loosen a man's tongue." The tramp hastily swallowed down the drink, and as the liquor coursed through his blood, straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure. "Gentlemen," he said, "I look tonight at you and myself, and it seems to me that I look upon the picture of my blighted manhood. This bloated face was once as handsome as yours, this shambling figure once walked so proudly as yours, for I was a man of the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream; but I dropped the priceless pearl of her honor and respect into a cup of wine, and, like Cleopatra, saw it dissolve, then quaffed it down in the brimming draught. I had children, sweet and pure as the flowers of spring, and saw them fade away and die under the blighting curse of a drunken father. I had a home where love lit its flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead. I had aspiration and ambition that soared as high as the morning star, but I broke and crushed those beautiful forms and strangled them, that I might hear their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home, and a man in whom every good impulse is dead. And all has been swallowed up in the maelstrom of drink." The tramp ceased speaking. The glass fell from his nervous fingers shattered into a thousand fragments on the floor. The doors were pushed open and shut again, and when the group looked up the tramp was gone. This is a true tale, the tramp at one time having been a prominent attorney, in a town that need not be named.—Selected.

CONSCIENCE.

Somebody saw my sin and shame;
Somebody saw and spoke my name;
Somebody whispered, sweet and low:
"Come back, my child, that way, you know."
Somebody saw, with mute surprise,
That I ignored his counsel wise;
Some one had hoped to count on me,
Sorrow had joined the enemy.
Sore, though I may for den or nook,
There to escape his griv'ing look,
Full of that sorry, hurt surprise,
I can't forget my Saviour's eyes.

—Ine Baker.

URGENT.

An insurance broker was rung up by a very excited lady.
"I want to insure my house," she said. "Can I do it over the phone?"
"Yes," replied the surprised broker, "perhaps I'd better send a man along."
"I've got to do it immediately, I tell you," came the frantic voice. "It's on fire!"

The Family Altar.

J.C.F.F.

Monday.

Will God in very deed dwell with men on earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!—2 Chron. 6: 18.

Solomon marvelled at the consecration of God in making the temple his dwelling place. How much more should we wonder and adore him for his condescension in making us Christians his holy temple?

Reading—2 Chron. 6: 12-25.

Tuesday.

Behold, the one half of the greatness of the wisdom was not told me; for thou exceeded the fame that I heard.—2 Chron. 9: 6.

The Queen of Sheba was astonished at the wisdom and glory of Solomon. Jesus said, "Is greater than this?" Can we compare the finite with the infinite? He said of the lily, "Solomon in all his glory was not arrayed like one of these."

Reading—2 Chron. 9: 1-22.

Wednesday.

So the king hearkened not unto the people; for the cause was of God, that the Lord might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.—2 Chron. 10: 15.

See 1 Kings 11: 29-31. God works his sovereign will in his own way. Heholoam, by his obstinate self-will, did the very thing to "rend the kingdom."

Reading—2 Chron. 10.

Thursday.

And behold, God himself is with us for our Captain, and his priests with sounding trumpets to cry against you. O Children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.—2 Chron. 13: 12.

This appeal for peace between Judah and Israel had no effect, so a terrible judgment followed. So it is with all who refuse and despise the gospel. "How shall we escape if we neglect so great salvation?"

Reading—2 Chron. 13.

Friday.

And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.—2 Chron. 15: 12.

The oath taken was sincere enough, for the "Lord was found of them" and gave them rest from their enemies. But it had an element of rashness and brutality in it (v. 14). "He knoweth our frames; he remembereth that we are dust."

Reading—2 Chron. 15.

Saturday.

And the Lord was with Jehoshaphat because he walked in the first ways of his father David.—2 Chron. 17: 3.

His father, Aza, not David (Moffatt) is here referred to. This helps us to understand the first ways. Aza's first ways were not true to God. It is right for children to obey their "parents in the Lord"; but not contrary to the Lord's will.

Reading—2 Chron. 17.

Sunday.

Ye shall not need to fight in this battle. Set yourselves, stand ye still, and see the salvation of the Lord with you. Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's.—2 Chron. 20: 17.

"Let Zion in her King rejoice
Though Satan rage and kingdoms rise;
He utters his almighty voices
The nations melt, the tumult dies."

Prayer Meeting Topic.

May 29.

FOR SAKE OF AN OATH.
(Mark 6: 11-29.)

W. Waterman.

Just as Jesus had sent out his disciples on their first mission, he received news that John had been martyred.

The Murder of John.

"Herod himself had sent and secured John and bound him in prison for the sake of Herodias, the wife of Philip his brother; for here—her had he married. For John had kept saying to Herod, 'It is not allowed to thee to have the wife of thy brother.' And Herodias was cherishing a grudge against him, and wishing to slay him, but could not; for Herod stood in fear of John, knowing him to be a man righteous and holy; and he was keeping him safe 'from the sake of Herod.' " And when Herod heard him, he said earnest heed, and with pleasure used to listen to him." According to the Authorized translation, "when he heard him, he did many things"—but never the one thing, to surrender this woman. "The Revised Version reads: 'he was much perplexed.'" was torn between this wicked woman and the speaker for God. Anyway, "he paid earnest heed" (Dutherman).

But when Herod's birthday was kept, the man saw that "a convenient day was come." In order to satisfy a boon from the king she sacrificed to the weakness of the King, just, the modesty of her daughter: "the daughter of Herodias came in, and danced (an obscene Eastern dance) and pleased Herod." "Wherupon agreeing to custom, he promised with an oath to give her whatsoever she would ask." And prompted by her mother "she came in straightway with haste unto the king, saying, Give me immediately in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her." So this Abah succumbed to his Jerebel. Learn from this, that worse than to take a wild oath, is to honor it; and to fear to offend God, more than to offend your companions. Learn, too, that weakness is wickedness.

The Spectre from the Past.

Now, as a result of the preaching of the twelve on their first mission, "famous had become Jesus' name." By degrees his fame came even into the palace; to be the subject of languid gossip among the courtiers. "Who is he?" "And King Herod heard of him." "And he said 'rather blurted out' unto his servants, This is John the Baptist (whom I beheaded—Mark); he is risen from the dead?"

How easily we awake! When least we think on our past unrepented and unforgiven sins, a ghost rises to terrify us. And then all visions flee. At the time of his murder, Herod doubtless pleaded to himself his oaths, his companions, his craftiness of Herodias, his compunctiousness of Salome, his daughter, but now she takes all the guilt to himself. "It is John whom I-I beheaded!"

The Spectre Laid.

"And Herod desired to see him" (Luke). He did not see Christ until Christ had come to Jerusalem to die. Then he questioned with him in many things; but he answered him nothing. Jesus knew that words were useless now—Herod had laid his oaths. "And Herod with his men of war set him at nought, and mocked him."

How did he lay his ghost? Simply by neglecting it. Yes, just neglect conscience and soon Jesus even to you will not answer a word. But there is a better way of silencing conscience: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

TOPIC FOR JUNE 5.—GIVE YE THEM TO EAT.—Mark 6: 30-41.

Our Young People.

Conducted by W.M. GALE.

MAHLOID
TALKS TO
TEACHERS.

By A
Bible School
Worker.

1. THE FUNDAMENTAL BASIS.

The most prominent feature of any effective Sunday School should be the study of the Bible. The equipment may be meagre, the music faulty, the numbers small, but if the use of the Bible is prominent the school will not fail. We may state, without fear of contradiction, that the Sunday School is the most extensive movement for Bible study in the world. In its some portion of Scripture is studied every week. It may be only superficially studied, yet nevertheless that portion is brought before the pupils in a definite and systematic manner.

The Sunday School is primarily the school of one text book. No other book receives such universal or prolonged acceptance as does the Bible. Its millions of scholars are brought face to face with some texts of Scripture each week and through these studies may introduce varied features, such as history, geography, manners and customs, literature, etc., yet all of these features are the framework for a better understanding of the Bible. We believe there is thus a special value in calling this organization a "Bible School," and as a Bible-loving people we should ever seek to aid this important activity.

TABLE TENNIS.

The Protestant Churches Table Tennis Association, which had its origin amongst our young men, brought its first season to a successful conclusion by a social in the South Richmond school-room, where representatives from various clubs gathered to see the presentation of the cup, which was won by South Melbourne K.S.P., with Middle Park K.S.P. runners-up. A very pleasant social evening was spent, and we are now looking forward to having another successful season.—G. Frost.

ENDEAVORERS DISCUSS PENTECOSTAL AIMS.

On April 13 the Fremantle and Palmyra Senior Christian Endeavorers met together at a "C.E. Conference" to discuss aims for the coming Pentecost, and the importance of Endeavor work. A very helpful meeting this proved to be, and the following aims were decided upon by both societies:

1. That every Endeavorer pledge himself to be, by the help of God, a 100 per cent. Christian, and to try to live nearer every day to the ideals set forth in the pledge.
2. That every Endeavorer become a personal witness for Christ, not merely by living a Christian life, but by being real workers for him. That each Endeavorer strive to win one soul for Christ before Pentecost, 1930.



Tennis Team, Church of Christ, Horsham, Vic.

3. That every member strive to take part in the sentence prayers in the Endeavor meeting. Prayer is so essential to God's work—the workers must get into touch with their Leader.

4. That each Endeavorer strive to gain another member, and that to create enthusiasm a slogan of "Hook your Friend" be used among each other as a reminder of this aim.

5. That a monthly Endeavor meeting be taken to the Old Women's Home by the Palmyra and Fremantle Societies combined, in an effort to cheer the old people with singing of hymns and speaking of the promises found in God's Book.

6. That every member pledge to be at the Lord's table every Sunday morning if possible.

"The church can with respect take off her hat to the past. But she has now to take off her coat to the future."

LOOKING AHEAD.

Suggestions to Superintendents.

Sprinkle the following throughout your plans for the future, and include something like this in your platform supplemental work.

Select an outstanding Christian public man to visit your school and give a five-minute talk to the higher grades on great guiding principles of life, such as honesty, truthfulness, character, etc. We need such in the man of to-morrow, therefore plan ahead for the youth of to-day. Arrange ahead for a half-dozen men of the church to visit the school, and in union to read one of the great passages from the Book of books.

Plan a month ahead to have a prominent temperance speaker to give a 15-minute address on "Alcohol and Prohibition" to Juniors and Intermediates. But ring him down if he exceeds five minutes.

Secure a popular Christian Endeavor leader to explain to different grades in the Bible School the aims and objects of C.E. It is one of the finest institutions for our young folk—Juniors, intermediates, and seniors.—W.G.

THE SECRETARY WRITTEN UP.

Enthusiasm is an absolute essential. The secretary will deal largely with young life and "cold-blooded business methods," and entanglements of red tape have no place in the school. Optimism is essential. The secretary has, for one of the jobs, the making of every scholar a booster for the school; he must lead every member to think of the school, its plans, its methods, its work, in terms of the superlative, and must feel this himself before he can make others feel it.

Tact.

A short word, but there is none more important. The secretary must realize that but few persons are natural statisticians—that few in the school will realize the value of the work in its beginning. Their cooperation must be won—it cannot be forced. The secretary is the official "oil-can carrier." A most important phase of the work is the locating and remedying of the "sprinks" which indicate friction.

Reliability.

The secretary should be the most dependable person in the school. He must be always on the job; he must have the broadest knowledge of Bible School affairs, in order to know what is most important, and it is most important that the entire school, from preacher and superintendent down to the youngest scholar, should always say, "If the secretary says it's so, it's so." Without this confidence success can never be attained. Irregularity in attendance or inaccuracy in recording are fatal.—H. N. McIntire.

Foreign Missions.

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

PLANS FOR THE JULY OFFERING.

Our State F.M. committees are busy making preparation for the July offering. Strong sub-committees have been appointed who are making their preparations in carrying the co-operation of each church in the State to give a record offering on July 7. Intercessory prayer meetings will be arranged. Deputations will visit most of the churches. Suitable literature is being prepared, and the month of June is to be our Foreign Mission month. Members are urged to make it a month of prayer and preparation for July 7, laying by them in store, as God has prospered them, money for this good work.

Our One Offering Day.

Remember that July 7 will be the great offering of our people to the Foreign Missionary work. While during the year there are small amounts sent in, and the children on November 1 contribute from three hundred to five hundred pounds, at least five-sixths of our revenue comes to us on the first Sunday in July. Our work as churches is growing so large that many other organisations have their days, when they appeal to the whole brotherhood. If we fall on July 7 there is no second day that can be given to the Foreign Missionary work.

Weekly Giving.

The weekly giving through the duplex envelope is a great help to our work. Of all the money raised for Foreign Missions in Western Australia, one-half is contributed through the medium of the duplex envelope. Weekly giving is apostolic. On the first day of the week we are admonished to lay by in store. Paul knew that waiting for a large offering when it came would result in a lesser amount, and so we find it in connection with our Foreign Mission offering. So many things may come in the weeks preceding the July offering that may be hindrances to our contributing all that we desire to do, but a small amount laid aside each Lord's day, through the medium of the envelope, or some other way, will ensure a much larger amount on the first Sunday in July.

Trading for Missions.

The Unley, S.A., Ladies' Mission Band has distributed two shillings to each of its members with which they shall trade and make profit. This is instead of having their annual sale of work. One young lady purposes using her two shillings to buy wool and make socks. The Federal secretary is her first customer. Possibly there are many others who could help our Foreign Missionary offering. In this way a large number of our young Christian women did much knitting for the soldiers during the war; no doubt they have not yet lost their skill, and might be able to put it to financial advantage for Foreign Missions. This work can be done while in the train or while having a chat, and is a most profitable thing. Who will enter the Spencers' Foreign Missionary Brigade? One lady has earned 17/-, and another 11/- from the 2/- capital.

GORDON ATHOL ANDERSON.

Our congratulations to Bro. and Sister Anderson on the birth on May 1 of their second son, whose name is Gordon Athol Anderson. He is a fine, lusty, dark-haired little boy. The mother is in the best of health. When Bro. and Sister Anderson return to China Bro. Anderson will be a much honored man among the Chinese as the father of two sons. Daughters are not the glory to Chinese parents that they are to us in Australia. We have sixteen children in our missionary family. May they all grow up to follow the example of their parents and give their lives to the work in the foreign field!

JOTTINGS.

The Ashfield P.B.P. club are raising money to support an Indian orphan.

During my visit to Queensland I had the pleasure of seeing Mr. and Mrs. John Thompson, our faithful Kanaka missionaries. They are both in fairly good health, and are both full of interest in the missionary work. They are still living at Paliba, where they have been of great service to the few Kanakas who live in the district. Our brother and sister send their cordial greetings to the Australian brotherhood. Good news from Shrigonda. Sixteen girls have recently confessed Christ as their Saviour.

Two of our orphan girls, who have removed from Shrigonda to Shulapur and there married heathen men, have confessed Christ and been baptised, and we understand their husbands also.

SUPERSTITION AS REVEALED IN 1929.

While wondering what would be interesting to write I glanced at the newspaper. The headline read, "Peace in Bombay." There had been unrest in Bombay for some little time when some body started the baseless rumour that one section of the community was kidnapping children to sacrifice them on the foundation of a bridge which was being constructed. The result was panic. The innocent parties were assaulted and some murdered. In less than ten days 137 deaths were recorded, 283 were injured and many arrested. When we realise the cause, we wonder if it can be possible in these days of enlightenment that people can be so ignorant and superstitious, as to believe that the ancient custom of human sacrifice is now necessary at the foundation of a bridge to appease the gods. The situation appears hopeless, yet that is not so. Christianity is the only force which has the power to break down these hideous superstitions.

When speaking about these customs with some of our Christian workers they, too, were astonished to think that we have even had to cancel these days in such a modern city. (Bombay is both modern and ancient in some respects.) These Christians have been raised through Christ to the place where they regard these things as unthinkable, while their Hindu brothers and sisters think as their great-grandparents thought. Christian missions are slowly but surely breaking down this stronghold of the enemy, "Superstition," lives are being won for Christ from the midst of sin and idolatry. "My Word shall not return unto me void." The promises of God are sure, but are we obeying the commands and grasping the promises as God expects us to do? Edna Vawser.

VICTORIAN FOREIGN MISSIONARY DEPT.

INTERCESSORY MEETING.

Swanston-st., Church, Monday, May 27, 8 p.m.
Chairman, John I. Muddford, President.
Farewell Address by F. MacKie, of New Hebrides.
Intercession led by J. Plummer.
Programme of Praise and Intercession.
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COMING EVENTS.

MAY 26.—Newmarket Church of Christ Sunday School Anniversary Services will be held in Glapthorpe, Flinders-st., owing to Town Hall being unavailable. Speaker, morning, Mr. G. T. Black; afternoon, Mr. J. I. Muddford; evening, Dr. W. A. Kemp. Tea will be provided by the Women's Guild for visitors.

MAY 26 and 29.—Chelsea Bible School Anniversary, Sunday, May 26. Wednesday, 29th. Distribution of prizes and items by children.

JUNE 2 and 3.—Balwyn Second-counting Convention. Sunday, June 2, 11 a.m. E. Thomas; 7 p.m. G. N. Lark, new Asst. Director of G.M. Month, June 3, King's Birthday Holiday, 11 a.m. Pastor H. Bomber presides. Speaker, A. W. Connor, "Occupying Till He Comes"; Pastor W. T. C. Storrs, M.A., "The Rapture of the Saints"; 2.30 p.m. J. E. Shipway presides. Speakers, A. E. Hingworth, "The Anti-Christ and His Infamous Mission"; Pastor A. D. Shaw, "How the Heavens Declare the Glory of Christ"; 7 p.m. Mrs. Verbury, of Africa, 7.45, Dr. J. J. Killeen presides; speakers, Mr. E. Lee, Neil, G.B.E., "The Lord's Return an Inspiration to Service"; Pastor C. N. Lark, "The Lord's Return and the Missionary Movement." W. H. Lark will lead the singing. 1 p.m. Lunch; tea, sugar and milk provided, 2.30 p.m. provided by ladies, 1/-.. All welcome all day.

JUNE 9 and 11.—North Melbourne Bible School Anniversary. Morning, 11, every member present; afternoon, 3, "Miss Koolabarra" of 210; evening, 7, Mr. S. Jenner. Special singing by scholars. Past members specially invited. Tea provided. Tuesday, tea meeting, 6.30 p.m. 7.45, concert and distribution of prizes. Good programme. All welcome.

BIRTH.

SKINNER.—To Mr. and Mrs. H. J. Skinner, a son (John Allen), at Oakleigh, March 31.

DEATH.

BERBEU.—On May 21, at private hospital, Amber Lane, the loved wife of Arthur P. A. Berbeu, 32 Pascoe-rows, Essendon; loved mother of Arthur, Eva (deceased), Percy, Irene, Cyril, Cyril (deceased), Vera and Essie; aged 63 years. "Peace, perfect peace."

ZELINS.—On May 6, William Furilian Zelins, eldest son of Eliza and the late Martin Zelins, of "Phassy," Main-road, Dunceaster. Rest after weariness.

IN MEMORIAM.

SEARLE.—In sweet remembrance of my dear wife and our dear mother, who entered into her rest on May 26, 1927.

Out of the shadowland, weary and thenceful,
Into the rest of the life everlasting.
Into the summer of endless delight.

—Inserted by Mr. D. H. Searle, Allan and Marjorie.

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Selly, 5 rooms, furnished, large verandah, bath, sink, troughs, copper, motor-shed, firewood free; close station, 1 hour city; spotlessly clean; splendid outlook; 40/- weekly, big reduction term. Members of church able take part church work; adults, permanent, 20/- weekly.—J. J. Maskell, Selly, Vic.

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Young Christian man (aged 23) desires permanent job on small mixed farm or poultry farm. No experience. Willing to learn. Previously machinist.—G. Mrs. E. Cobb, 113 Ballantyne-st., Thornbury, Vic.

TABLE TENNIS.

All clubs, either young ladies' or men's, interested in Table Tennis are asked to communicate with the undersigned. A silver cup will be provided for each section formed. Further particulars from C. Prouf, North-road, Ormond, S.E.29.

Women's Auxiliary Conference, W.A.

The 21th annual conference was held in Lake-st. chapel on March 27. Morning devotional exercises were led by Mrs. Nightingale, who gave some fine thoughts on "The Characters of Mary and Martha." The business session was presided over by the president (Mrs. Wakelield). Roll-call of delegates was responded to by 46 sisters representing 19 churches.

The following officers were elected for the ensuing year: President, Mrs. C. Schwab; vice-president, Mesdames D. R. Hill, W. H. Nightingale, W. Wakelield and G. Elliott; secretary, Mrs. A. Hutson; assistant secretary, Mrs. W. Beck; treasurer, Mrs. A. J. Ingham; superintendents: Home Mission, Mrs. A. Lushy; Foreign Mission, Mrs. H. J. Yelland; hospital, Mrs. Grist; prayer, Mrs. T. Robinson; Deacons, Mrs. O. Fielding; isolated, Mrs. W. Sealy; young women's clubs, Mrs. Ingham; obituary, Mrs. Jefferies; Woorooloo Sanatorium; Mrs. J. Holmson, Mrs. H. J. Yelland and Mrs. William. Bible School and Young People's Committee represented by: Mrs. Ingham, Mrs. Hutson and Miss Johnson. Foreign Mission representatives: Mrs. H. J. Yelland and Mrs. E. Jeffery. Social Service: Mrs. Loney, H. Berry and Mrs. Nightingale. Organist, Mrs. D. M. Wilson.

Afternoon devotional exercises were led by Mrs. C. Hunt, who bared her remarks on "The Church and the Home." Welcome greetings were extended by Mrs. D. R. Stirling and responded by various sisters.

The annual reports of each department showed increased activities. £191.12.11 was raised for Home Missions, £206.13.14 for Foreign Missions. £48.2.5 was contributed for the Woorooloo Sanatorium; visitation and monthly visits have been paid to that institution. 191 letters have been written to isolated sisters, and 92 answers received. Prayer committee paid 11 visits to churches.

The evening session was well attended. Devotional exercises were led by Mrs. D. R. Stirling, who took for her subject, "The Great Woman." The president (Mrs. Wakelield) gave a fine address. Mr. C. H. Hunt gave a much-appreciated address on "A Certain Woman." The programme was brightened by a number of musical items and a recitation. Mrs. Wakelield introduced the new officers, and Mrs. H. J. Yelland moved the vote of thanks.

The following resolutions were passed:—

1. That we urge upon the Government to re-establish the principle of local option in regard to the liquor question.

2. That we urge upon the Government the necessity of closing all liquor bars at 6 o'clock similar to other business houses.

3. That we join forces with all who are urging upon the Government the necessity of closing White City.

4. That we urge upon the Government the necessity of stricter enforcement of the gambling laws.

5. That we, the members of the Churches of Christ Women's Conference, beg to enter a strong protest against the action of Parliament depriving citizens of their right to vote on the question of prohibition of the liquor traffic.

6. That we as a sisterhood do all in our power to urge our young people to have a greater reverence for Sunday, and to abstain from all sports.

7. Believing that worldliness is making sad inroads into the churches, and by it we are losing many of our most promising young people, that as sisters we do all in our power at home and abroad to use our influence on the side of righteousness.

8. That we in no way patronise business houses which hold a liquor licence of any kind.

9. That we as sisters abstain from every form of gambling including sweeps, raffles, art unions, etc.

—M. P. Hutson, Secretary.

If your business interferes with your religion quit business; conscience is higher than consequence.

Federal Conference Matters.

Tasmanian Matters.

The eyes of Australia have been on Tasmania, and thousands have willingly responded to the call to alleviate the dire distress resulting from the recent floods.

A letter to hand from Bro. Fred. Collins states: "The departure of Bro. Waterman has left me a puny unit trying desperately to hang on to the work which has taken sixty years to build up. I shall handle all I can do and more without stirring out from my region. Please bring our desperate need before the Federal Committee. Ask them to appeal to the Australian brotherhood, specially for Tasmania."

Now, brethren, at the Federal Conference held in Adelaide the Incoming Federal Executive were directed to assist Tasmania; remember that since then the need has become intensely more urgent. This decision of Conference can only be carried out in so far as the Australian brotherhood support the Federal evangelistic fund. Brethren, the need is more than urgent! Send to-day, and let it be a sacrificial gift, and what thou doest, do quickly.

League of Rope-Holders.

The quarterly report from convener of League of Rope-holders shows that money was received during March as follows:—Queensland, £24.9; Victoria, 18'; South Australia, £1. Cards sent out from Feb. 1 to April 30, 1929: Qld., 41, responses 13; N.S.W., 10, responses nil; Vic., 35, responses 4; S.A., 10, response 1; W.A., 81, responses nil. Nett result: 180 letters sent, 18 replies.

Things to Remember.

The committee meets on the first Friday in each month.

The committee needs your prayers and co-operation right now.

Queensland is an ideal place to spend a winter holiday. Plan to spend winter 1930 in Queensland and attend Federal Conference.

The publicity agent is always ready to supply information. Chas. Young, Publicity Agent, Watertown-st., Annerley, Queensland.

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Obituary.

BYARD.—The late Jabez Byard, of Mole Creek, Tasmania, died in the Launceston Public Hospital, after an illness of considerable duration, but much suffering. Born in England, he came to Australia with his parents, and settled in the Mole Creek district over fifty years ago. He was then quite a young man, and was of a deeply religious nature. Originally he was associated with the Baptist denomination, but severed his connection with that body, and resented to be known by any other name but the name Christian. He and his wife set up the Lord's table in their own home, and week by week remembered the Lord's death in simple New Testament fashion. About twenty years ago Bro. Byard invited Bro. W. J. Way to come into the district and preach the gospel, and as a result of this effort the church at Goveside was established. The only means of travel over this very rough country was horseback, and very often Bro. Byard rode twelve to forty miles on the Lord's day preaching the gospel. His godly wife assisted him in all this good work, and all of their large family became obedient to the Lord. He had a mind stored with the best of good literature. Thomas Carlyle, John Ruskin and other great writers were very familiar to him, but he knew his Bible well, and had a thrust for exposition and devotional exhortation. He lived much in the company of the Saviour whom he preached so faithfully. On May 12 the writer, assisted by Bro. H. V. Stevens, Conference Secretary, conducted his memorial services at Goveside and Mole Creek. Bro. Stevens' splendid singing of "Beyond the Door" moved the large audience at Mole Creek, and the attendance gave witness to the esteem in which Bro. Byard was held.—F. Collins.

FARLEY.—The church at Maryborough, Vic., has again been called to suffer the loss of a faithful member, Mr. Farley. Our sister came associated with the church during the Chandler-Glax mission in 1919. Of a retiring disposition, she was keenly interested in the activities of the church. For more than twelve months Mrs. Farley was unable to attend meetings through serious illness which she bore with great patience. Her death occurred on April 10. Two daughters and one son are left to mourn their loss. R.H.H.

PERRY.—On the early morning of March 28, Sister Mrs. Margaret Perry was called home at the age of 65 years. She had been a patient sufferer for many months, and to her the home-going was a happy release. Our sister first united with the church at Lygon-st. in 1891, and has since been in membership at North Carlton, North Fitzroy, Ascot Vale, and Box Hill. Her husband, Bro. B. J. Perry, is an elder of the church at Balwyn, where she and her daughters, Grace, Maude and Jean, have been in membership almost from the foundation of the church there. She has been a most devoted mother, and among those who knew her she had made faithful witness in life and kindly deeds for the Lord whom she served. H. M. Clippson, of Melb., assisted the writer in the service at the house and at the graveside in the Box Hill cemetery on March 30. The sympathy of all is extended to those who sorrow.—J.E.T.

FRUIT Trees, best sorts, 12 - doz., 20/- 40/-; Bushberry, Gooseberry, Currant, Loganberry, Passion Fruit, 4/6 doz., 25/- 10/-; Strawberry, 2/6 10/-, 15/- 14/6; Raspberry, Asparagus, 1/3 doz., 7/- 10/-; Orange, Lemon, Persimmon, Mulberry, 2/- each; Green Privet Hedge, 2 - doz., 12/- 10/-; Golden, 2/3 and 11/-; Shelter Gums and Pepper Trees, 4/- doz., 5/- 10/-; Cypress, Plane, Wattle, 9/- doz., 60/- 10/-; Buche Flamingo and Purple Peach, Apple, Plum, etc., 1/6 each; Plums, Oaks, Poplars, Laburnums, Chestnuts, 1/6 each; Lilar, Jack Orange, Willows, Helonia, Weibolla, Buddleja, (thru), Persu Japonica, 1/- each; choice Roses, Bush and Climbing, 1/- each, 11/- doz.; Hamblers, 25/- each; packed and put on rail. Price list on request.

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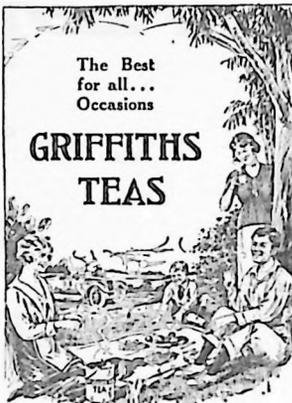
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News of the Churches.

Western Australia.

Subiaco.—On May 12 special Mothers' Day services were held. Bro. Carter's subjects were, "A Mother Standing By," and "Jesus and His Mothers' Advice." Despite wet weather large meetings were held. The men's gospel team conducted another service at Redcliffe in the evening.

Maylands.—On April 27 Bro. Garton Wilcox and Sister Pearl Girilstone were invited in marriage. They have been a great help to Victoria Park. Bro. A. Maloney is making good progress after his recent motor accident. On May 5 one man made the good confession.

Perth.—There were splendid services all day on May 12; attendances over 200 both morning and evening. It was the commencement of the third year of service with Bro. and Sister Schwarz. The evening Mothers' Day celebration proved inspiring. One mother and five others confessed Christ. On May 11 the Phi Beta Pi girls did exceptionally well with a fee to help both local work and the Sudan United Mission.

Fremantle.—There has been a number of confessions at recent meetings, and attendances have been very fine. On April 28, 100 broke bread (morning and evening); and there was a great evening meeting, Bro. Stirling speaking (by request) on "Did Jesus Really Rise from the Dead?"

All week meetings are very encouraging, averaging over 100 during past month. The Sunday School is in great heart, and preparing for anniversary. There is an average attendance over 170. Palmyra Sunday School held its anniversary services on May 5 and 6, and these were declared "the best yet," both in quality and attendance. Bro. Walter Bates has suffered bereavement in the loss of her mother Mrs. May, who was laid to rest on March 29 by Bro. Stirling. The sympathy of members and friends is extended to the sorrowing relatives.

Kalgoorlie.—All services on April 28 were well attended, when Bro. and Sister Waterman were present. Bro. Waterman spoke both morning and evening, 100 broke bread during the day. On April 29 a pleasant evening was spent by the officers and their wives at the residence of Bro. and Sister Mabney, where they had gathered to meet the new preacher and his wife. On May 1 the church rendered a welcome social to Bro. Waterman and family. The evening took the form of a children's tea. The president (Bro. Maloney) presented a very varied and adequate supply of children's treats. There were splendid meetings all day on May 5. One lady made the good confession. 106 broke bread. On May 12 Bro. Waterman spoke at both services. The Bible School held a special afternoon in honor of mother, when the mothers rendered very fine items. Bro. Waterman addressed the gathering, 105 partook of the Lord's Supper during the day.

Queensland.

Toowoomba.—Mothers' Day services were conducted by Bro. Johnston on May 12. The evening subject was "Great Men and Their Mothers." Choir members rendered a quartette. A special offering was being collected in Toowoomba.

Manly.—Sister Bagley, of New South Wales, had fellowship. Bro. Wingate and Sister E. Sherman, who have been inmates of the hospital for some time, have both returned to their homes.

Annerley.—On Mothers' Day Bro. W. Bothery addressed a largely attended morning service. An afternoon meeting of parents and children filled the building to overflowing. At the special service every seat was occupied. A special musical programme was given. The young men assisted with the readings. Bro. Cecil Roberts delivered a brief address. After Bro. Young's sermon on "If Mother Falls, What Then?" two young women confessed Christ. Prior to the meeting Bro. Young baptised two young men.

Maryborough.—Two young ladies who decided for Christ on May 5 were baptised on May 12. Bro. A. N. Hinrichsen visited Errawan in the morning and addressed a good meeting in the city at night.

Gympie.—Bible Schools picnic (Gympie and New Veteran) on May 6 a pronounced success. On 12th, Bro. C. Barrett exhorted. Three members, late Eel Creek church, received in. Bro. C. S. Trueman preached at night on "A Fire Alarm at Midnight" based on a disastrous fire in Gympie the previous night. Bro. Vanham is planning a series of special addresses.

Rockhampton.—On Mothers' Day two received a welcome in the morning, which had the record attendance at breaking of bread since the return of Bro. Manning. A good Bible School, with nearly thirty, crammed into the little vestries used for kinder purposes. At night it was impossible to find seats for all who came. Children were placed along the platform, and suitable singing and readings were rendered on mother. After an address on "The Influence of a Christian Mother," one stepped forward, also a father who is an immersed believer. The men of the church, at a working day, made a concrete path from the gate to both entrances to the chapel. Thirty ladies met recently and made 27 garments for needy cases. Good services were held at Moonang when Bro. Manning paid his usual visit, and on the Sunday night, when Bro. Jones presided over the Lord's table. Bro. Jones has suffered severely with a poisoned hand, and one Sunday his eldest son, Robert, presided at the table. The church is making a special effort on June 2 to raise £50 to repay a certain loan falling due. The church has had twenty decisions in five weeks. Six were immersed last week. The church was delighted to see Bro. Peers, of Brighton, Vic., again.

Tasmania.

Cavendish.—On May 12 F. Collins, Conference President, and H. V. Stevens, Conference secretary, paid the church a visit. Bro. Collins gave a helpful talk in the morning, and a powerful gospel address in the afternoon. In the evening a number journeyed to Mole Creek, where Bro. Collins held an impressive memorial service to the late Bro. Jake Byard, of Macleary. Bro. Stevens rendered excellent solos during the day. Sister Miss Sylvia Stone, who has been a regular attendant, and a teacher in the Bible School, has been transferred by the Education Department to a school on the North-West Coast. A voluntary social was held on May 15 at the residence of Mr. and Mrs. C. Byard, senior. Several testified to the high esteem in which our sister is held. A presentation of a travelling suitcase was made.

South Australia.

Mile End.—In preparation for the 21st anniversary, cottage prayer meetings are being held in the homes of members, and the various committees are active. Bro. Ewers' subject on Sunday evening was "The World's Most Remarkable Conversion." A man and his wife were immersed.

Glenelg.—On May 19 Bro. Brooker exhorted the church. In the evening, he spoke on "Father." On May 16 the Band of Hope paid a visit to the Band of Hope at Mile End church, and supplied the programme. Mr. S. Mathews was the speaker, a dialogue and original form were given, and a pleasant evening was enjoyed.

North Adelaide.—On May 12 there were receipts of nine fellowships. One who was a daughter have recently been added, also another mother whose daughter had also been welcomed in, a husband by confession and his wife by letter, which means nine new members. On morning of May 5 Bro. Philip Lewis gave an interesting address. On May 19 Mr. Banks, from Prospect, was the speaker. A few members are on the sick list.

Glenelg.—Ball-ball service on May 19 proved to be one of the best ever recorded having to be provided. Seven were received into membership. The church unanimously supporting the recommendation of the officers to ask Bro. Thos. Edwards to accept a further term as minister of this church. A fine spiritual feeling exists throughout.

Dundarrath.—Services in honor of father were conducted on May 19. In the morning 100 who were recently were baptised were received into fellowship. Bro. A. Brooker's topic was "A Lost Bread." In the evening he spoke to the young worshippers on "Mr. Tall." His gospel message was "A Dad's Job." Both services were largely attended. A choir of fathers rendered a special piece. On May 16, at a fathers-and-son fellowship gathering, a large number spent a happy and helpful time.

Cottonville.—At the ball-swearly business meeting on May 9 Bro. L. Curtis was elected to fill a vacancy on the board of officers. The church has sustained a loss in the removal of Bro. W. Glynn and family to the country. They have been connected actively with the work for ten years. At the time of leaving, Bro. Glynn filled the positions of organist, Bible School supt. and deacon. On May 12, Bro. C. Hughes delivered a gospel message, "Mary, the Mother of Jesus." Special items were rendered by the choir, and Miss M. Stevenson sang "Mother O' Mine." Attendance average 100 at breaking of bread and 130 at night. The S.G.E. held meeting 55 to 40 persons each week.

Sealwatha.—Frightful services were held on May 5, it being Sunday School anniversary. Bro. T. Edwards spoke in the morning. In the afternoon Bro. C. Hughes addressed the children. The building was packed and the singing by the children was excellent. Bro. H. Raymond delivered the address. The anniversary was continued on May 8, when Bro. A. Brooker spoke to the children. Prizes were distributed and reports read. There was special singing by the children under the leadership of Mrs. Leslie Mathews, L.A.B. We regret to report that Bro. Raymond has been ill. Special services were held on May 12 in honor of mother. Bro. W. A. Russell spoke in the morning, and Bro. H. Horsell at night. The adult Bible class appreciated an address by Bro. Ewers.

Victoria.

Glenferrie.—Bro. S. Stevens (Canberra) addressed the morning meeting, and Bro. J. Plummer (City Mission) spoke at night. A lady was received into membership.

Carlton (Lygon-st.).—There were good meetings on May 19, when Bro. A. G. Samdars spoke morning and evening. Visitors were Bro. B. R. Hall, of N.S.W., and Bro. W. Hurford, of S.A.

Rochester.—Bro. Baker, on vacation at Lezhna from the College, gave a fine address at the morning service on May 19, and Bro. Payne at night. His faithful work for the last twelve months is much appreciated.

Mt. Clear.—Miss Caldwell, missionary from India, visited on Sunday, May 19. Her talk was most interesting and profitable, as was the photos, displayed. The work is in a fine way as the result of the recent missions.

Melbourne (Swanston-st.).—Meetings last Lord's day were not so large as usual, as many were away on account of school holidays commencing. Bro. Moore delivered the sermons at both services. Offering for Bible School work was good.

Middle Park.—On May 19 Bro. Hunting gave a helpful address in the morning. The special service was well attended. Miss H. Harsell, of North Williamstown, rendered a beautiful solo. Bro. Baker gave an address on "The Strait Gate." A father and his two sons and a lady made the good confession.

Kanva.—On May 12 Bro. Stuart Stevens was present in the interests of the Canberra building fund, for which a very good offering was taken. The building was packed in the evening, and also on Monday evening, when Bro. Stevens delivered his lantern lecture. The Bible School is preparing for anniversary.

St. Kilda.—One member was received by letter from Winslow. Two scholars were added to the Bible School. The J.C.E. is also increasing. On May 19 Bro. Grandy spoke at both meetings, which were well attended.

Morley.—On the 19th of May 19, a memorial for Sister Leah was conducted by Bro. A. Cameron. Miss Blidstein sang, "There were Ninety and Nine," a favorite of the late Sister Leah. The church is looking forward to the district conference at Meridon on June 12.

Hampton.—At the midweek service last week Bro. D. Allen gave the address. Bro. Tom is on a brief vacation. Last Sunday Bro. Gray spoke morning and evening. Sister Mrs. Galbitt, wife of Burnie, Tass, is a visitor to the meetings. Bro. Cliff Cairncross is in private hospital after operation for appendicitis.

Bay Hills.—Good meetings on May 19. Bro. Goodwin was the speaker. His subject in the morning was "Hidden Highway." Members of the gymnasium club, under the leadership of Mr. G. Gray and Miss V. Petrag, were present at the gospel service, when Bro. Goodwin gave a beautiful message on "Keys in the Making."

Cheltenham.—On Sunday morning Bro. J. Lewis, a young brother, spoke to the church very acceptably. The evening service was in memorial to the late Bro. James Judd, who did faithful work for many years at Cheltenham, and later at Malvern-Cathedral. A large number of his descendants were present from far and near.

Warragul.—Mothers' Day was observed on May 5; excellent addresses by Bro. Miles. On the 19th five members were received by letters—Bro. and Sister Laflin, from Ararat; Bro. and Sister Woolley, from Dandenong; and Sister Miss R. Keon, from Preston. Bro. Miles' evening subject on "A Man in a Cage" was listened to with interest.

Gardiner.—There were large meetings, both morning and evening, on May 19; 211 broke bread. An evening offering for benevolent purposes realized £100. The recently formed Young People's C.E. Society is doing well, having a membership of 15. The annual offering for Bible School Department amounted to £123.

Geelong.—Enjoyable meetings and good attendance were had on May 19. At the gospel service Bro. Sisterston gave a fine address on "Seeking God," when one young lady made the good confession. A solo was well rendered by Mrs. McDermid. The teachers' training class, under supervision of Bro. Banks, is making good progress.

Peakdale.—A successful church banquet and business meeting was held on May 16 to arrange for the special evangelistic effort in connection with the Pentecostal anniversary. It was decided to precede this effort by an "every member present" campaign for an appeal to reduce the bank overdraft resulted in promises amounting to £61.

Ballarat (Peel).—A revival is being experienced as the result of a mission which commenced on Sunday, May 12, under the control of Bro. G. T. Fitzgerald. 100 attended last Lord's day, when Bro. Fitzgerald gave an inspirational address on "The Model Church." Since the commencement of the mission four have made their stand for Christ.

Dandenong.—On May 12 Mr. E. J. Chivell gave an appreciated address in the morning. The kindergarten held a Mothers' Day service in the afternoon, when Miss Bohman, from the College, was the speaker. Good interest is shown by Sunday School scholars in the church rally. On May 19 the morning meeting was well attended. In the evening Mr. Trezise spoke on "Some Things Not Common Do."

Northcote.—On Saturday evening a complimentary social was tendered to the church secretary, Bro. A. E. Glynn, and Miss Lella Collins, who are about to be married. Bro. Ed. Beka B. Beckley arranged the evening, and made a nice present to Sister Collins. A gift was also given to Bro. Glynn. They are both fine workers. Good meetings on Sunday, especially at night, when Bro. Hingworth spoke on "The Kingdom of God." Two young men joined the Bible Class were baptized. This class now numbers 39 young men and women, and is growing in interest.

Warracknabeal.—On May 1 the ladies' guild held a successful fete in aid of church fund. On May 5 Bro. Jones spoke in the morning, and Bro. Andrews in the evening. Missy church is suffering the loss of Sister Newell, who passed away on May 12.

Mothers' Day was celebrated on May 12; good address given by Bro. Andrews preached on "What a Good Mother Should Teach Her Son." Miss Lorna Pang recited, and a solo was given by Mrs. Ginter.

Preston.—On May 12 Bro. Fisher ably exhorted the church, and in the evening at a Mothers' Day service, before over a thousand ladies. On the morning of May 19 Bro. Hollins ably exhorted, and in the evening Bro. Fisher gave a splendid address. The ladies' guild are having excellent meetings. Last Wednesday a president's reception was held. All other auxiliaries report good work. Cottage prayer meetings are being held every Tuesday evening.

Yarrawonga.—On Sunday, May 12, Mothers' Day was observed. Appropriate addresses were given by Bro. Pratt. At the gospel service an offering for the service was taken. This will go towards helping needy cases in the town. A committee of five has been formed for social service work. Four new scholars at Yarrawonga Bible School last Lord's day. The sympathy and prayers of the church are extended to Bro. and Sister Hudd in the serious illness of their son Bert.

Echuca.—On May 12 Bro. Wigney gave Mothers' Day addresses to good audiences. On May 19 visitors included Bro. Keith Jones and Les. Baker, from the College of the Bible. During the week-end Bro. Wigney celebrated the birthdays of 29th birthday, and on Sunday morning was heartily congratulated by Bro. Wigney on behalf of the brethren. Bro. Jones gave the address. Bro. Baker rendered a solo in the evening service. Bro. Wigney preached on "Forsaking the Useless." Attendance is dropping.

Maryborough.—On Sunday the church welcomed visitors from surrounding district, also Ballarat and Warragul. Attendances were good, although a number went to St. Annual to support the mission. Bro. J. W. Dickie, who has lately spoken at all services; his messages will be long remembered. keen interest is taken in the mission at St. Annual. On May 11 twelve men journeyed over fifty miles each way by car to render special messages in song. Members have also supported this effort financially.

Moree.—Services on May 19 were well attended. The Bible School has been re-organised with Bro. Webb as superintendent, and Bro. Banks in charge of the Bible Class. 20 new teachers and scholars, with a total attendance of 329, last Lord's day. On May 21 Bro. Mackie, of the New Hebrides, gave an interesting address on mission work. At the close of this service seven who previously confessed Christ were baptized. The K.S.P. club has gone into recess for this year, and a young men's training class is now being conducted by Bro. W.

Buronia.—On April 7 Bro. W. A. Kemp spoke at C.E. anniversary. On April 21 Bro. B. Emms, of the Prohibition League, spoke in the evening. On April 28 all meetings were well attended. Bro. Williams beginning a series of special evening meetings. On May 12 Mothers' Day addresses were given. The morning address by Bro. Crouch, from Maryswater, was enjoyed by all. The evening meeting was a splendid one, the chapel being full. Bro. Williams gave an excellent address on "Mother." The church has enjoyed fellowship with Sister Galbitt, from Inda.

Exendale.—On May 5 there were good attendances at both services. The church appreciated the duct and solo of Bro. and Sister A. H. Pratt. At morning service on May 12 Bro. Pratt spoke impressively on "Mother's Influence." At 3 and 7 p.m. Bible School anniversary services were held. Bro. H. Hollins addressed the school in an interesting way on "Leopards." About 350 were present. The orchestra, kinders and school rendered fine selections under the baton of Bro. J. Simpson. Bro. A. H. Pratt gave an illustrated evening address on "Leopards." Bro. J. B. W. Pratt, which was much appreciated; over 100 present, a record. Mrs. Dockery is recovering from a serious operation.

Dunaster.—The church is enjoying splendid meetings. Bro. Hargreaves' preaching. Bro. Stevens has delivered an interesting lecture on Luther on Calvary. On May 15 a social was tendered by the church to Bro. Donald Peety and Miss M. Morrison, shortly to be married. On behalf of church, choir and Bible School Bro. J. Tally presented them with beautiful clock for hymn-book. Bro. Peety is church organist, Bible and was a teacher in the school. On Sunday, Sister Miss Morrison is a member of the choir, and was a teacher in the school. On Sunday, May 19, Bro. Tally addressed the church, and spoke to the Bible School.

Surrey Hills.—On Tuesday, May 14, at the third of the special meetings for spiritual development, Mr. H. Gebbie gave a helpful and encouraging message. On Thursday the Holy Hill choir assisted with finely rendered selections. In the absence of Mr. Robertson, of the Presbyterian church, who was detained at the General Assembly, Bro. Combridge stressed the need for greater devotion to the interests of the kingdom of God. The ladies' guild, under the superintendence of Mrs. H. Gebbie, devoted the week-end to the Melbourne City Mission. Sister Patterson gave an interesting talk on the needs and deeds of this institution. Last Lord's day Bro. Combridge gave inspiring messages on the meaning and purpose of the Christian life.

Fitzroy.—Good attendances on May 5. Bro. Boethler addressed the church. At night the Junior Endeavor occupied the platform, as it was their anniversary service. Bro. Burns, senior, gave a splendid address. Solos and duets were rendered by Juniors and also by Mrs. Blakely. On May 7, at the Juniors' concert, a first-class programme was rendered, which included a tabernacle of "The Cross." Mr. Dickie, of Presbyterian Mission, was the speaker. On Lord's day, May 12, Bro. Andrews, from St. Kilda, spoke at both services. Juniors installed a new choir. Bro. Andrews was back after a long illness. During the week Mrs. Chandler (Miss Ellen Sheppard) was called upon to part with her little son aged three years. Sympathy goes out to the family.

Geelong.—The "membership" campaign, in which every home has been visited by members, great meetings are being held, last Sunday over 100 attended in the morning, and after the evening service close on 49 remained for breaking of bread. Last week a social was held at which over 100 were present. Mrs. Chalk, with a wallet of notes; Sister V. Plunkett with a hand-bag and bowl; and Sister A. Wicking with a clock; Bro. Stewart, Luckley and Tomkins making the presentations. Last Sunday Sister Thompson, from Prospect, S.A., and Sister Head, from Badgcliffe, W.A., were amongst the visitors. Bro. and Sister G. Henley, from Maryborough, were received into fellowship. All societies connected with the church are improving. Bro. Stewart is doing a great work.

Geelong (North).—On Sunday, May 19, Bro. and Sister J. T. Mahony and family last Saturday. Speakers referred to valiant assistance given in both local and brotherhood work, and wishes were expressed for a safe and healthful trip. Small tokens of esteem are given to each member. The church will be in the Bible School, a "mail bag" with a letter for every day of the sea voyage was placed in charge of Colin Mahony. Sunday, May 19, was first anniversary of the church. Bro. B. Ezell presided over a fine worship service. The altar of the Bible School was reached with 100 scholars present. Several papers attended, and talks were given by Bro. Janzaki and English. Mission meetings were well attended during the week, with nine decisions for Christ. The "summers" prayer meeting had 22 present.

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RELIGION IN CZECHO-SLOVAKIA.

Mr. Charles A. Smith is in Prague as a temporary chaplain doing pioneer work amongst the Jews, and also ministers to British residents. In a recent letter he wrote as follows:—

The Protestant church here, he says, has a long tradition, going back to John Hus. It was persecuted and almost extinguished under terrible persecutions by Hapsburg emperors and Jesuits. After 1781 it was tolerated, and after 1918, when national freedom was secured, the Calvinists and Lutherans united and adopted the old Confessio Bohemica.

During the last ten years, Mr. Smith says a great movement away from Rome has taken place. One influence has been the fact that for many years John Hus has been venerated as a national hero by Roman Catholics as well as by Protestants. "After 1918 many people began to see that their real enemy and oppressor all along had been the Roman Church. The Protestant Church has increased its community from 150,000 to 250,000 during the last ten years. I have been in a congregation where every member is a recent convert, and some of these new members are particularly ardent. About a million people have formed a new church called the Czechoslovakia church. The leaders of this movement are ex-Roman priests. This church has a form of worship something like the Anglican. The priests are married and the lally have an important part in the government of the church. Theologically I understand the priests are mostly extremely modernist, but the people have in many cases no very clear view."

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