

# THE AUSTRALIAN CHRISTIAN

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

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## A Revival of Interest.

A. E. Illingworth.

WALTER WYNN has published a book of travel entitled, "The Sphinx Unveiled." It deals with his visit to Egypt and the Holy Land. "These scenes," says he, "and my conversations with all classes of people confirmed my faith and revived my interest in the truths of the gospel of Jesus Christ."

We need a similar revival. We, the disciples of Christ, need from time to time a divine quickening which will bring to us a confirmation of our faith in the simple verities of the evangel of grace. We need a revival of interest born of the Spirit of God, fanned by the spirit of truth and nurtured by the spirit of fellowship. This will create and maintain a deeper personal concern about the work of evangelisation.

### How marked at times is our indifference.

A strange peculiar lethargy, "studious of laborious ease," pervades our souls concerning pure and simple evangelism. Many causes operate to produce a decline of religious fervor. "Truths in the present day perish not so much by controversy as by indifference." They are relegated to the dim twilight that surrounds every vital faith—to the land, not of death, but of the shadow of death. J. Stuart Holden deplored the fact that "there is an influence in the world which constantly tends to dull spiritual perceptions and enervate moral energies. Insidiously it creeps over men and women benumbing their senses, until hands that were once busy in Christ's service now hang down slackly; lips that were once full of praise now babble strange things as when a man talks in his sleep; hearts that once beat warmly in sympathy with the Saviour's aims are now utterly indifferent."

I claim that this is true very often with regard to our home mission work. We need a spiritual awakening, an upheaval akin to that spoken of in Acts 4: 31, which will be the signal for a fresh outburst of praise and testimony.

In my judgment there are two essential factors to revived and sustained interest.

It must be preceded by two subsidiary awakenings. The first is

### A revival of faith in our message,

that is the gospel, the covenant of grace, the evangel of reconciliation. We repeat as one at least of the articles of our creed Romans 1: 16: "I am not ashamed of the gospel." Do our actions belie our words? It is possible to forget that our first and primary duty is to preach *The Word*. Preach it with conviction, with passion, in the power and demonstration of the Spirit. Preach it in the language of our times, clothed (if you will) in raiment woven out of the best material of modern thought and intellectual achievement, but nevertheless let it be "the word of truth" and "the faith once for all delivered to the saints." It has pleased God by the foolishness of preaching (or the thing preached, i.e., the gospel) to save them that believe.

How frequently do we become half-hearted and side-track the gospel, substitute other things, and give them pre-eminence as the chief business of the church. We act as though we had lost all confidence in the

power of the gospel to save sinners and transform society. We lose confidence in the dynamic power of the message itself and need an apostle (or a voice from heaven) to shout in our ears "*Preach the Word*."

Walter Wynn found his faith confirmed, his interest revived by a visit to the holy places, and a re-reading of the holy Book. Jacob's well especially spoke to him of Christ and the truth of the New Testament record. He says: "Oh, that men would drink more freely from the well of Revelation." He left that spot in the spirit of deeper consecration and felt eager like the woman of Samaria to "blaze abroad the glad news." Oh, yes; we need more faith in our message. "To quote words of the late Dr. J. Parker: "Men will continue to be betrayed by novelties, but at last they will say the novelties were in vain. There are those who are speaking from other books than the Bible, and they are intellectual men; they are persons who are capable of treating great subjects in a great manner; they have turned away from Moses and the prophets; from the minstrels and evangelists of the Bible, and have taken up with new sensations and new manners; but the word of the Lord abideth for ever; it says concerning these men, 'they have forgotten me days without number,' but in some night of storm, in some stress of weather, litten by some tremendous wolf amid the snows of the new lands they have sought, they will come back to me; and I am a forgiving book, I will open on the page on which it is written, 'Let the wicked forsake his way, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.'"

The second subsidiary awakening is

### A revival of earnest devotion in the hearts of the messengers.

We need a more definite appreciation of the privilege and solemnity of our

### PRINCIPAL CONTENTS.

	Page
A Revival of Interest	337
The Master of Life	334
The Holy Spirit	339
Hindrances to Pentecostal Revival	310
The Bible and the Spade	311
Home Circle and Family Altar	312
Prayer Meeting People	313
Our Young People	315
Foreign Missions	311
Here and There	3 5
Helligious Notes and News	316
Obituary	317
News of the Churches	318
Canberra	350

mission and our plea as disciples of Christ. The woman of Samaria stirred the whole place to some purpose because she was elated at the great discovery she had made, and was in dead earnest. If we copied her enthusiasm, we should get better results. Oh, that every member of every assembly in our brotherhood would become an active supporter of the "one-by-one" method—make the slogan of their work, "Each one win one," i.e., evangelism; "Each one keep one," i.e., personal oversight. We need a deeper sense of personal responsibility for the proclamation of the gospel message, and the care of the converts.

The primitive church understood the Master's command, "Go ye, therefore, and make disciples" as his commission to every Christian, and acted accordingly. To-day there is a sad want of a sense of personal obligation and the value of individual effort. The general tendency is to merge one's individuality into associations, and leave soul-to-soul work to the few; but the purpose of our Lord is that every disciple should be a soul-winner. The power of personal fidelity to souls, of individual effort and love, when the sinner is made to feel that it centres in him for his salvation, is most imperfectly realised.

The woman of Samaria dropped her waterpot of social and domestic duties for the time being to call the attention of her neighbors to the stranger of Galilee. How often do we lay aside our waterpots to speak for Christ?

Are we not in danger of treating our Master's business as if it were of secondary importance? Is there not a growing tendency to put undue emphasis on the calls of society, sport, business, politics, badges, gardens, hobbies, Sunday trips, and visitations to friends? We drop the church, and the work of the Lord, and the welfare of souls, for these "waterpots," so to speak, when we ought rather to reverse the process and give the Lord the pre-eminence.

Scrutinise that waterpot of yours! I am appealing for a re-valuation of gifts and talents, and a fresh baptism of enthusiasm for evangelism. Given these two awakenings of (1) firm confidence in our message; (2) earnest devotion to our mission, a revival of interest is sure to follow. With it will come prayer and sacrifice.

To receive and enjoy a revival of this character we need

#### *The prayerful spirit of the primitive church.*

Prayer makes us conscious of the presence and power of Christ, the author and finisher of our faith. Thus our hearts are revived, and our activities enlarged.

True revivals come from above. They are spiritual awakenings, and they stir up interest. "Live coals" from off divine altars touch and re-touch the lips of the servants of God. "Vital challenges" from celestial sanctuary ring in the ears, and reverberate in their souls, and insistently ask "Who will go?" Consecrated voices

answer, "Here am I, send me!" Then re-animating men and women go forth to make heroic efforts to declare the covenant of grace. They say with Mrs. Browning, "I

felt so young, so strong, so sure of God." Seeing the issues that are at stake, shall we not pray, "Wilt thou not revive us again that we may rejoice in thee?"

## Aspects of Life in Relation to Religion.

### *The Master of Life.*

W. R. Hibbert.

To mark the visit of The British Association of Scientists to Glasgow in 1928 special sermons were preached dealing with the relation of religion and science. Sir Oliver Lodge preached at the Wellington United Free Church on the subject of "The Object of Life." During the course of his address he is reported as saying:

"My difficulty is how life got into matter. In due time, the dust, the particles, will return to earth and the spirit go back to God who gave it. That sums up the matter in literal truth.

"We are beginning to change our views about matter. We perceive that it is not the most important thing even in the material universe. It is ether or space which is the important thing. The only excuse for us having thought that life and mind are necessarily associated with matter is because until quite recently we had not known them to be associated with anything else.

"The attempt to explain consciousness materialistically has been conspicuously futile, but yet science is one of our immediate apprehensions, and that fact alone shows that there is some thing more in the universe than matter and energy.

"Consciousness seems to be a personal assurance of mind, and mind seems to be the blossom of fruit of life, and it is only by reason of the observed actions of our fellows that we infer in them an intelligence akin to our own."

We respect the inquiries of great minds about life, but their conclusions make apparent the fact that Jesus dwells in a different realm to these "great minds." While they inquire about life he steps forward and defines life by presenting himself, saying, "I am the Life." Jesus is so much at ease about the facts and unity of life that he does not discuss it but acts as the Master of life. A few of his statements will suggest his composure. "I am the Way, the Truth, and the Life"; "I am the Resurrection and the Life"; "I am the Bread of life"; "Enter into life" and "enter into the kingdom of God" are used synonymously in Mark 9: 43 and 47; "I am come that they might have life, and that they might have it more abundantly"; "the words that I speak unto you, they are spirit, and they are life"; "he that believeth on me hath everlasting life."

Jesus has been referred to as "the Pioneer of Life," as "The Keystone to the Arch of Life." "In him," says Moffatt's translation, "all things hold together." The men who had fellowship with him realised that "they were feeding their inmost souls on Life that had met life." Jesus stands for

life. He is the revelation of right in life. Whatever he approves is right. He faced life as it is. "He met life as a man, calling on no power for himself that was not available to others." As we observe Jesus it dawns on us that we are looking at Life itself, and we grow enthusiastic about life in the proportion as we see the light of Life in him. If life is wanted we cannot escape Jesus or his way of life even as "the lungs cannot do without air, the eye without light, the heart without love, life without Life." The life of the world has its failures and tragedies because as stated in Christ at the Round Table, "Life out of Christ is out of its element. It is gasping on the shores of life—gasping for life." Christ is its true element. Conversion is the occasion when we restore the true element and allow this "inward happy crisis" to accomplish a new life.

Life, not death, is the typical word of the New Testament. The keyword to much of the New Testament teaching is Life. Campbell Morgan finds the keyword to the life of Paul and his epistles, and verifies Paul, claiming Christ as the author of life, the sustainer of life, the law of life, the producer of life, the influence of his life, the impulse of his life and the finisher of his life. Jesus in himself is so much the Master of life that you cannot divorce his teaching from his life. "The principles of Jesus have no life and power apart from himself whose attributes they are." Creeds have often reduced Christ and Christianity to lifeless statements of doctrine. The world is ignoring written creeds, and the church is outgrowing them. The world at heart does not ignore Christ, neither can the world or the church outgrow him.

Our Lord's faith in a few spiritual simplicities is staggering. He did not write them down, or systematise them into a theology. He lived them. In the final analysis of Christianity it proves to be something not to be argued about or discussed, but something to be lived. It is required of the church that she project herself out into the world with Christ-life emphasis. The world is telling the church that it will only listen to the Christ-man and not the church-man, the conduct man and not the creed man. It is the Christ-man and the conduct-man that is required to introduce men to the Lord of all life, whose very purpose is to supply men with life, life to the full, never-ending life. Christianity began with a few disciples keeping company with the Master of life, and learning how to live. Let us entice men to keep company with Christ, and so gain the mastery of life.

# The Holy Spirit.

## An Exposition of Bible Teaching.

Mark Collis.

"It is expedient for you that I go away; for if I do not away the Comforter will not come unto you; but if I go I will send him unto you."

One of the great needs of the church to-day is a fuller, a more Scriptural conception of the nature and the operations of the Holy Spirit. The Bible teaches that the Holy Spirit is a divine personality that may be resisted, grieved, sinned against, blasphemed. He is clasped with God and with Christ. The penitent believer is baptised into the name of the Father and of the Son and of the Holy Spirit. The apostolic benediction is: "The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you."

He is spoken of as the eternal Spirit. Before the heavens were created and the foundations of the earth were laid, the Holy Spirit was, and after they shall wax old as doth a garment, and as a vesture be folded up and changed, the Holy Spirit will remain from everlasting to everlasting the same.

### He was in the creation.

The Bible teaches that the Holy Spirit participated in the work of creation. The earth was waste and void and darkness was upon the face of the deep. But the Spirit of God brooded upon the face of the water. Then came light and life and loveliness. When God said, "Let us make man in our image, and in our likeness," the Father, the Son and the Holy Spirit were doubtless included in "us." We read that the Lord God formed man out of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul. Job said: "The Spirit of God hath made me, the breath of the Almighty hath given me life." "Breathed" and "breath" are words used in connection with the Holy Spirit. "The Spirit breathes where he pleases." From all this we may infer that matter, motion, light, vegetable and animal life, man, are brought forth by some impartation of the Spirit of God.

But the most important realm of the Spirit's activities is in things moral and spiritual. The Spirit of God, through Noah in the days before the flood, strove with those giants in sin, seeking to bring them to repentance. Stephen said to his persecutors: "You do always resist the Holy Spirit as your fathers did, so do ye. Which of the prophets did not your fathers persecute, and they have slain them who showed before of the coming of the just One." The brahmines resisted the Holy Spirit by resisting the prophets through whom the Holy Spirit spoke.

### The dispensation of the Spirit.

But the dispensation of grace is pre-eminently the dispensation of the Holy Spirit.

The angel said to Mary: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; and that holy thing that shall be born of thee shall be called the Son of God." At his baptism the Holy Spirit, in the form of a dove, descended upon Jesus, and he was anointed with the Holy Spirit above his fellows. Then Jesus, being full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness. Jesus then returned in the power of the Spirit into Galilee. Then he went to Nazareth, and, as his custom was, he went into the synagogue on the Sabbath Day, and he took up the book to read, and found the place where it is written: "The Spirit of the Lord is upon me because he hath appointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, recovery of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." Then he sat down, and the eyes of all the people were fastened upon him, and he said: "This day is this scripture fulfilled in your ears." Thus in the power of the Holy Spirit did he carry on his work.

He taught that no one could enter his kingdom unless he were born from above, born of water and the Spirit, for that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Before Jesus went to his Father, he said: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away I will send him unto you; and when he is come he will convict the world of sin, of righteousness and of judgment. Of sin, because they believe not on me; of righteousness, because I go unto the Father; of judgment, because the prince of this world is judged." He said the Spirit shall (1) "bring to your remembrance all that I have spoken unto you." (2) "Guide you into all truth." (3) "Show you things to come." The promise was to Christ's disciples. He said the world could not receive the Spirit.

### The Spirit in conversion.

This promise was fulfilled on the day of Pentecost, when the apostles were filled with the Holy Spirit, and they began to speak as the Spirit gave them utterance. The gospel was preached. Men were pierced to the heart, and cried out: "What shall we do?" And Peter said: "Repent, and be baptised every one of you in the name of Jesus Christ; and you shall receive the gift of the Holy Spirit." On that day there were added to the disciples three thousand souls. Conversion to-day is through the Holy Spirit as it was on the day of Pentecost. No conversion is genuine unless it is begun, carried on and consummated by the

Holy Spirit," is a declaration of Alexander Campbell. The Word that is given to us by the Holy Spirit must be preached. Men are born again, not by corruptible seed, but by incorruptible, by the word of God that liveth and abideth forever. When one believes the gospel, repents of his sins, confesses with his mouth the faith that he has in his heart, and is baptised calling upon the name of the Lord, he becomes a new man, he is regenerated, he is born from above. It is the work of the Holy Spirit.

### The Spirit an abiding guest.

To such a person the Holy Spirit is given to be an abiding presence in his life. The apostle says: "Know you not that your body is the temple of the Holy Spirit?"

The Holy Spirit is the seal of our redemption; it is the mark that God has put upon us to show that we are redeemed by the blood of his Son. Through the Spirit we bring forth the fruits of righteousness—love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. He is the earnest of our future possession, through whom we enjoy foretaste of the blessings of the future life. The Spirit helps our infirmities; without him we know not how to pray as we ought, but the Spirit makes intercession for us with groanings that can not be uttered. He takes our inarticulate groanings and presents them as acceptable prayers at the throne of grace. The Spirit sheds abroad the love of God in our hearts, and bears witness with our spirits that we are children of God. We are exhorted to be filled with the Spirit.

Jesus said the mission of the Holy Spirit is the conversion of the world. We have seen that the Word is an important agent in the sinner's conversion. But the Word is not the sole agent. There are two agents, the inspired Word and the Spirit-filled Christian. When the preacher is a spiritual man, he will discover in the treasure-house of God's word things new and old that will never be seen by the merely natural man no matter how skilful an exegete he may be, and when that preacher stands in the pulpit to deliver his message, that message will have a tenderness and a power that is never found with mere human eloquence.—American "Christian Standard."

### THE WORKS OF GOD.

"The Mind that invented the sunrise,  
Invented the song of the lark;  
Invented the high light of day and the twilight,  
Invented the mask of the dark;  
Invented the song of the thrush and  
The red of the tanager's breast;  
Invented the thicket where chirrup the cricket  
And soothes him, when man is at rest!"

"And you who invented the scalpane,  
And you who plough through the sea;  
And you who spark fires through the air  
without wires  
And dream of the marvels to be;  
Come, make me a thrill to a scumbler,  
The drop of dew on the sod!  
For the most you have done is as stars to the sun,  
To a single invention of God."

# Pentecost.

## Hindrances to Pentecostal Revival.

Ethelbert Davis.

"This is the word of the Lord unto Zerubbabel saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. 1: 6.

Through the prophet Zechariah God told Zerubbabel that he was to lay the foundations and rebuild the temple in Jerusalem, at the conclusion of the Babylonian captivity, but was assured that it should be by no merit of his own or might of Israel, but by the Spirit of the Lord of Hosts.

It is in the same manner that the power of that first Pentecost will be revived in the church. What do we mean when we wish for such a revival? What do we mean when we use that motto so familiar to the advocates of restoration: "Back to Pentecost"? Has it any real meaning, or is it only a catch phrase?

It is certainly not a desire for the revival of the physical conditions of that Pentecost that saw the establishment of the Christian church. We do not expect all the Lord's disciples to be "with one accord in one place"; we do not expect the Holy Spirit to come with sound "as of a rushing mighty wind," and fiery tongues to fall that man may "speak with other tongues"; we do not expect to get back to Jerusalem with "devout men out of every nation under heaven," and hear apostles "speak in our own tongues the wonderful works of God." No one is looking for 3,000 to be converted and baptised in one day. Much of Peter's sermon would be without meaning to-day, for of none could it be said: "Him . . . ye have taken, and by wicked hands have crucified and slain." The externals of that wonderful day, and the days that followed, were only local things.

The desire of the Christian who knows his New Testament is for a revival of those spiritual conditions which characterised that resurrection Pentecost, conditions which made it different from all preceding Pentecosts, and which have left their impress on the ages, and to which we in the twentieth century would pay the highest compliment when we desire earnestly to imitate. These spiritual conditions for which we long are that all God's people may be Spirit-filled and power-aded as the early disciples were; that all God's people may be as united in their love for one another, and in their love for Jesus Christ, as the disciples were then; and that all God's people may be as prayerful as those who spent the ten days of waiting in prayer.

The desire is that every preacher might be as Christ-possessed, and proclaim as fearlessly and as faithfully the gospel with all its divine facts, its commands, and its promises, as Peter who preached the first gospel sermon. The desire is for a revival of that spiritual atmosphere, and for that spiritual intuition which leads people to listen with interest and with concern to the message, and when being convicted of the truth, obey with the same readiness as the 3,000 who heard the word gladly. The desire is that the church might be as the church was when "the Lord added to the church such as were being saved." It is too often true these days that the missionary with the interest and power of Pentecost, the only members who are worth while and who will be loyal to the church under all conditions, and that to the end of their lives, are those whom the Lord adds. It is the standards which were divinely set at Pentecost that appeal to us as being the normal condition of the church. It is the perfect love and power of Pentecost that constituted a far better model for the church of succeeding days, and that gave that momentum which has carried the church forward through the centuries.

What stands in the way? What hinders a revival of those soul-stirring experiences that inaugurated a new era, and that have challenged

the attention of the world for 1,900 years, and that to-day are the earnest desire of the church?

First, we are looking for Pentecostal power and blessing, and for Pentecostal evangelism and conquest in the wrong direction. We are expecting them from the wrong source. With our eyes and our hearts set upon Pentecost we are waving our hands frantically to the church, and crying with unceasing voices: Organise! Organise! We have organised might we have more machinery that we have power to drive. The roar of machinery is deafening the sound of the Master's voice. Pentecostal power will not come by adding organisation to organisation, and auxiliary to auxiliary, and expert to expert, and fashionable choir to fashionable choir, or leading singers to leading singers, or popular preacher to popular preacher, or by adding endowment to endowment; it will not come by means of frozen finance; it will come from above, just as Zerubbabel's restored temple came not by might nor by power, but by the Spirit of the Lord of Hosts. Pentecost sprang out of a coronated Christ in heaven, and prayer-purified hearts of Christ-called and Christ-chose disciples on earth, and the Holy Spirit's power came down from the throne into human souls. Pentecost did not begin with man; it commenced with God. It was a descending power, coming from above and flowing in, and flowing over, and flowing out, until that power had charged the individual spirit, and then to the corporate life.

Another thing that hinders Pentecostal power and Pentecostal results is the divided state of the church. The first disciples were all together with one accord. That condition is confirmed by Acts 1: 32, "The multitude of them that believed were of one heart and one soul." There is an unity of spirit binding the whole body in an unbreakable unity throughout. They were not split up into scores of different orders, each hostile to the other, and each striving for the niggardisement of itself at the expense of all others.

The church as it exists to-day, divided against itself, cannot stand against its common foes, neither can it receive that baptism of spiritual power, so necessary if it is to succeed in the task of world evangelisation. The Pentecostal visible unity and concord will bring back the triumphant success of the church's youth.

Another thing that hinders a revival of Pentecostal power is worldliness in the church. Worldliness is acting as an awful drag on the progress of the church. It is not true to say that outside opposition and difficulty are the real obstacles in the way of the church's progress. The church met its most terrible outside opposition during the first three centuries of its history, yet never at any time has it won so many and such glorious victories. It was during that period that it retained all the Pentecostal equipment.

One has said, "The victories of the church are commensurate with its power; its achievements cannot rise above the level of its dynamics. That power, above all things, is spiritual, and hence the spiritual tone and state of the church largely determine the amount and character of its work." The spirit of the world has always been at enmity with the spirit of God, and therefore all its ideals and ambitions, and pleasures, are contrary to Christ's ideals. Worldliness and Christliness are contradictory in every sense.

The cross of Christ which stands at the entrance of the church and of the new life pledges us to the crucifixion of self and of the world, and pledges us to Christ in life and thought. The Christian's heart is that he belongs to Christ, his consecration vows are renewed every time he takes upon his lips such words as these:—

"Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God;  
All the vain things that charm me most,  
I sacrifice them to his blood."

The worldly secularisation of the church and the worldliness that have gotten into it are the most fruitful causes of arrested progress and hindrances to a revival of the church's pristine prestige and power.

Pentecostal results are often hindered by the lack of the positive note in preaching. No matter how great the multitudes may be, no matter how eloquent the preacher, no matter how careful the preparation and how perfect the organisation, no matter how soul-stirring the singing, it will all fail if the God-ordained message is not proclaimed. In much of the preaching to-day the positive note is lacking. The fundamental facts of Christ and his redemptive work are ignored. The emphatic note in many a pulpit is not Christ and him crucified, but Christ and his socialised. Peter's Pentecost sermon was positive; it was a faithful declaration of facts and of correct harmony with Christ's commission. Even in a faithful declaration of the message we need to cease trying to convince unbelievers by mere argument and trust more to the graceful presentation of redemptive fact; we need to learn to depend less on mere logic that appeal to reason and depend more on the demonstration of the Holy Spirit.

Realising that these things hinder, let us a deeper humility determine that we shall be ready to lead in the van of that crusade which has as its objective the revival of spiritual life and power.

## National Thanksgiving for the King.

Thanksgiving is worship and is always sacred. Nationalism and Christianity are often mixed improperly; they are not identical. But no one can rightly question the sacredness of national thanksgiving, a nation upon its knees with gratitude before Almighty God.

Such an occasion looms before us as a nation and empire. To the ends of the earth the cables have sounded forth the call to thanksgiving for the recovery from a serious illness of His Majesty King George. The King himself leads the great parade of praise to God. People and monarch are united in the act. No latter spirit could possess a people's heart. No patriotism could tower or higher than that which recognises and wills with reverence thanksgiving.

It is His Majesty's wish that all thank-offerings be devoted to the worthy cause of hospital ministrations. At Melbourne this suggestion is most timely in view of the "Women's Hospital Campaign Appeal." This institution is rendering most valuable and noble service to women and children, and the welfare of the homes of the community. It deserves and enjoys general confidence.

Lord's Day, June 16, has been set aside as National Thanksgiving Day. The Lord Mayor of Melbourne suggests that on that day a special morning sermon be on motherhood, with special reference to the storied hospital, and the evening sermon on the King's recovery. In these matters, of course, our churches are free to do as they will decide for themselves what is best. It is most earnestly to be hoped that our people will be one in doing everything possible to lift the day to the highest levels of thanksgiving and worship.

## LOVE, TRUTH, AND I.

I walked with Truth; Love said: "Come, walk with me!"

"I'll walk with both," I said, "if that may be."  
And so Truth stayed—I could not let her go;  
And Love came, too, because she loved her so.  
And ever since we three are comrades dear,  
If Truth were not, there would not Love be here.  
Love, Truth, and I, we live together share;  
Nor now, nor ever, could I ever spare.

—Georgina W. Fellows.

# The Bible and the Spade.

## Plain of Armageddon and Solomon's Stables.

The gorge through which Nah-el-Kelk, the main road to the Romans as Lyceus Flamen and nowadays as Dog River, rushes to meet the sea near Beyrout is the pass by which conquering armies have pressed on to victory from time immemorial. On its rocky sides they have left their records. From Hammes II. to Napoleon and the British forces in the Great War, military history is written in stone, sometimes boastfully and sometimes with the modesty of greatness.

But farther south, in Palestine, there is a battle-field over which the innumerable nations that pass tell over which the innumerable nations that pass tell of their suffering, that have no end, the field of judgment, the Megiddo of ancient history and the Armageddon of eschatological revelation. The Plain of Esdraelon, or the Plain of Jezreel, as it is called in the Old Testament, stretches some ten miles in length, across the centre of Palestine, with the hills upon which Samaria stands to the north and the hills of Samaria to the south. To the north-west the plain is led up, as it were, by the range which culminates in Garmel to the ancient coasts of Phoenicia.

"What a plain it is! Upon which not only the greatest empires, races, and faiths of East and West have contended with each other, but each has come to judgement on which from the first, with all its splendour of human battle, men have felt that there was fighting from heaven, the stars in their courses were fighting."

### Fatal Battles.

From Thutmose III. to Alexander, warriors of many nations have come at last to Esdraelon. Here Barak routed Sisera's hosts of charioteers. "The river of Kishon swept them away." Here the Philistines prevailed over Israel, and in the stratagems which followed, Antiochus, Gelyk, Seleucus, Pompey, Mark Antony, and Titus did battle by their armies. Here passed the Crusaders and Napoleon's troops, and just as 1,300 years earlier a Byzantine army was in disorder flight across the plain, so in these latter days the Turkish army was in full retreat before the advance of Allenby's troops.

Megiddo itself is an isolated shoulder of the hills which run from Garmel to Gilboa (where Saul and Jonathan met their death). The range lies in the plain from the south, and is broken at only two points, at Jerin, to the east, and here at Megiddo, where the narrow pass is over old milk lanes. The pass is the strategic line of communication between Egypt and the north. A perennial stream serves further to make it a position, and so it has remained.

Today its name is Tell-el-Mutesellim, an Arabic designation which not only tells the site of Megiddo but that of Eusebius's Lagio also. The probability seems to be that the Arabic name, which means "the abandoned hill," is due to the fact that the hill has been abandoned since the Sycilian invasion in the sixth century. Certain it is that the ruins, beyond a few barracks, possibly of Roman soldiers, from the camp near by, have been found.

### Spectacular Excavation.

At the present time Tell-el-Mutesellim is the scene of by far the most extensive and spectacular work of archaeological excavation being undertaken in Palestine. Under the auspices of the Oriental Institute of the University of Chicago, Mr. P. L. O. Guy, a British archaeologist, is engaged in a fascinating task under conditions calculated to excite the envy of all field excavators. Mr. J. D. Rockefeller, Junr., has guaranteed the ample funds necessary to lay bare every secret buried in the tell.

Mr. Guy, who is examining the work begun by C. F. Fisher in 1925, is engaged in stripping off successive layers of an area comprising about eleven acres. So far six strata have been distinguished, and the fourth of these is at present exposed over about half the area. It displays a remarkable series of stables which, from

remains found at the same level, can be attributed to about 1600 B.C., or possibly a little earlier. Students of the Old Testament will remember that one of the purposes for which King Solomon raised a levy was the rebuilding of Megiddo (1 Kings 9: 15), and they will be familiar with several other passages in which mention is made of the number of Solomon's horses and chariots. Now, after three thousand years, his activity as a builder in this locality has come to light.

There are five stable units, almost identical with regulation pattern, and each able to accommodate twenty-four horses. Others have stalls for twenty-eight horses, and altogether in the area so far cleared there is accommodation for over 200. The middle aisle running between the stalls is very well cemented, and was possibly devised for chariots. On the inner side of the stalls are remains of mangers. The work which Mr. Guy describes definitely as Solomonite (or as definitely as a scientist will permit himself) is that remaining of the commander's quarters. This differs noticeably from the local work of the period, both architecturally before and afterwards, a circumstance which leads to the engaging suggestion that, as Megiddo lay directly on the highway between Jerusalem and Phoenicia, the highly skilled masons lent by the King of Tyre, for the building of the Temple, were stopped there, exercising their craft for the common benefit. Whether that be so or not, it is quite clear that the masonry at Megiddo is alien work and almost certainly belongs to the Solomonite period.

### Work of Foreign Masons.

The point which Mr. Guy stresses is that the impression given very definitely by the stables, and by everything about the chief buildings so far uncovered on this stratum, is that they were the work of men skilled in an exacting beyond the average in Palestine. In other words, the buildings were not the result of a natural development of a local building tradition. If there were any doubt about this it is set at rest by the fact that the buildings which succeeded them do not display anything at all resembling the breadth of conception and mastery over materials which are their most striking characteristics.

The amount of stable accommodation suggests that the "allinity" which Solomon made with Pharaoh was, at any rate in part, a commercial treaty to regularise trade in horses. If Mr. Guy says to the people of the North, Megiddo was not only on the main road between Egypt and Syria, but had the pastures and grain lands of Esdraelon at its feet.

### Light on the Bible.

I have dwelt rather fully on the Solomonite remains because, from what has been uncovered and from the portions so far fully excavated, Mr. Guy is of the opinion that the site presents an unrivalled opportunity of laying bare in its completeness the most notable Solomonite town that can be excavated. The excavating of Jerusalem is out of the question, but Megiddo is available to throw light on the closely interwoven histories of Egypt and Palestine, as well as to illumine still further the Biblical narrative.

One small but important point which has been confirmed in the coming into Palestine of Shihab, who, it is recorded, study the treasure from the King of the Tyne in the temple at Karnak. Megiddo is mentioned in the list of conquered towns. Three years ago his cartouche was found at Megiddo.

Megiddo has, without doubt, many earlier secrets to reveal. One of the most striking passages in its history belongs to the fifteenth century B.C., when the Pharaoh himself besieged the city and humiliated it. Among the spoil were a chariot of iron, 801 other chariots, a suit of bronze armour, precious stones, 1,929 bulls, 2,000 goats, and 20,500 sheep. Dr. Garsang mentions that the objects garnered by the Pharaoh during this campaign include some of the most beautiful objects of antiquity.

For the present we may look hopefully for much light on Solomon's methods and activities and his foreign relations. Already there is a motive for Shihab's attack in the dangerously well-organised remnant service maintained at a highly strategic point. C. B. Morklack in London "Daily Telegraph."

## The Name on His Vesture.

"And he hath in his vesture and on his thigh a name, King of Kings and Lord of Lords."—Rev. 19: 16.

The first time raiment is mentioned in the Bible it is a mark of sin and shame. Yet it has been re-ordered. There is a name on the garment covers. Redeemed by the Son of God. There was always on his vesture this name.

Look at him in his first robes, swaddling bands, yet proclaimed by the angel, "A Saviour who is Christ the Lord." There is no room for him in the manger, but he is laid in a manger, as, but being of kings! That manger has glorified every human cradle since. What mother is there who has not looked reverently on her babe? But who ever looked as Mary did, and Joseph did at that holy thing? How he compelled love, admiration, and wonder.

A woman came and touched the hem of his robe. Earthly kings used to be thought capable of curing disease by their touch; and still their hands convey honors. But what do their robes do? They make and disfigure, and they hide defects; but you must not come near them! Here, the very robe carries healing.

Come now to the vestibule of heaven, Moses and Elias come down from glory. Christ, the Son of Man, is praying, and even as he prays his raiment is laid out, white and dazzling, proclaiming his majesty and partaking of his glory. The woman's touch tells of the union of his body and his dress; its helpfulness, its power to minister; here we see its power to share his glory; its worthiness to be worn among the ransomed of the Lord.

In the upper room "the laid aside his garments." We bring ours down carelessly. Once in a while we thank God for our raiment. But to Christ his raiment was a gift from God. He there more than ever like a king, "knowing that he came from God and went to God."

By a strange provision both Herod and Pilate clothed Christ in royal apparel. They did it in mockery. How often they must have felt themselves that their tasks were unending, proclaiming his Lord glorified even that insult by his meekness, truth and holiness. Then for the last time he was untrodden, unstripped, saying with king-like grace, "Father forgive them."

And at last, he is in his grave clothes, wrapped in fine linen, bound as a king with no odor of death, but abundance of sweet spice as out of the ivory palaces, and guards standing at the door.

And after his resurrection, what did he wear? A robe made by God's own hand, and what king ever wore that?

And now what must be the glory of his appearance in heaven? Girded with gladiolus, malva, honor, power, clothed with light as with garment. "The Word and the Word."

### IN ALL THAT'S FAIR.

This is my Father's world,  
He shines in all that's fair;  
In the rustling grass I hear his pass,  
He speaks to me everywhere.  
—Maltbie Babcock



# Prayer Meeting Topic.

June 5.

## GIVE YE THEM TO EAT.

(Mark 6: 30-41.)

W. Waterman.

When the apostles returned from their first mission, the Lord "said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat."

### The Problem Set.

"And the people, when they knew it, followed him, and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." Although he and his apostles had gone for a holiday, Jesus was stricken with pity for the multitude; for they were "as sheep having no shepherd." And even before the crowd had reached him, the Lord foresaw a physical problem: "And he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do." Why ask—Philip? Because Philip was an "entirely practical person," who "seems to have had little faith in anything he could not get hold of by his senses, and who lived upon the low level of 'commonsense.' He always lays stress on seeing."

### The "Practical" Solution Impracticable.

"And when the day was far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: our solution is—Send them away, that they may go into the country round about and buy themselves bread. This was an unusual counsel from the disciples. When mothers, with their children, thought of Jesus had said, "Suffer the little children to come." In a similar way the Lord now rejects their "commonsense." "But Jesus said unto them, They need not depart: give ye them to eat." Do not beg the point, meet it. "And they say unto him, We have here but five loaves and two fishes." Jesus had doubtless hoped for another answer; such as, You, Lord, are our only help: see you to it. To bring them to this point, he now refuses to allow them to shift their responsibility to the people. His words would bring home to them the extent of the need, and their inadequacy for it.

### The Way Out.

"And he said, Bring them (your little supply) unto me." And they did so, and made them all the multitude, to sit down. "Then he took the five loaves and the two fishes . . . and gave to his disciples to set before the multitude; and they did all eat, and were filled." "About five thousand men, besides women and children." They had made the mistake common to the practical men; they had counted up all their assets, omitting just one small item. The Lord, Frederick the Great is said to have counted his generals by asking them, as they encountered his mistake crews; "How many do you count me? Put me down at thirty thousand!" Our Lord is a host in himself. "If he be with us, who can be against us?" This does not mean, though, that we must not give him our "five loaves and two fishes." Ourselves and ours we must consecrate to him.

### The Profit to the Workers.

"And when they were filled, he said unto his disciples, Gather up the broken pieces, that remain, that nothing be lost. Therefore they gathered them together, and filled by the baskets with the pieces broken from their five barley loaves." The "broken pieces" were not the crumbs left by the multitude, but these pieces so redistributed. These the disciples had over for their provisions for a few days. So in giving our best to the Lord, we do not impoverish but enrich ourselves. Truly, "there is that strengtheneth, and yet increaseth."

TOPIC FOR JUNE 12—"A NIGHT ON GALILEE"—Matt. 14: 22-36.

# Our Young People.

Conducted by H.M. G.H.E.

## TO HELP SCHOLARS PREPARING FOR EXAM.

Bro. Greenhalgh, of Grafton, N.S.W., has found the following plan helpful in preparing scholars for the Scripture examinations. It encourages individual study of the Scripture passages. Papers are set as follows, and prizes offered for the best answers. It will be readily seen that these afford easy application to any lesson. The answers given on the accompanying forms are those expected from the scholar; the key is provided to localise the search.

Department.	No. on Roll.	No. Present.
Primary . . . . .	80	50
Junior . . . . .	82	45
Intermediate and Senior . . . . .	90	66
Teachers and Officials . . . . .	20	20
Total . . . . .	282	191

The primary department was celebrating Mothers' Day, and had 16 visitors present. The junior department had 45 present, 18 of

Who said this?	Answer.	Key.	To Whom was it Spoken?
Give therefore thy servant an understanding heart to judge thy people.	Solomon.	1 Kings 3.	God.
And I will make thee a name like unto the name of the great ones that are in the earth.	God.	1 Chron. 17.	David.

My Name is	Who are My Friends?	What am I?	Key.
Josh David	Adonijah and Abiathar.	A general in the army of Israel. A nephew of David.	1 Kings 1: 5-10. 1 Kings 1: 32-10.

I am	Why was I Made?	How Do I Hinder or Help God's Work?	Key.
The Tabernacle.	For purposes of worship and sacrifice in the wilderness.	I help God's work by keeping the people faithful through worship and by giving them a place in which to worship, thereby keeping them from the necessity of worshipping in the High Places.	Bible Drill and 1 Kings 11: 1-13.

## A VISIT TO NORTH FITZROY BIBLE SCHOOL.

The finest Bible School building of Victoria Churches of Christ is that splendid structure at North Fitzroy. Land, building and equipment cost about 17,000. The intermediate department meets in the fine assembly hall of the school, which has accommodation for over 800 persons. It is the largest auditorium amongst our Victorian churches. Ample provision for a modern decentralised Bible School has been made by the provision of separate halls for primary and junior departments. There are also available rooms for Bible Classes, library and secretary.

A visit to this school was made by the Victorian Bible School organiser on May 12. Despite the fact that the church and school have lost very heavily in recent years by removals to the outer suburbs, the school still has an enrolment of 282. The statistics for the day were as follows:—

whom were boys. Of the eight teachers, five were male. This department presents a fine opportunity. It was noticed that no tables were available for expression work of the many kinds Juniors have to undertake.

The intermediate and senior scholars had altogether 65 present. Of these, 27 were young men and 29 young women. It was an inspiration to see them at assembly time. Mr. J. W. Baker took the seniors as a Bible Class. The remainder divided and were taught by a teacher each. Bro. Smalley taught 17 lady in one corner of the great assembly hall. This department urgently needs several well-equipped leaders.

With the constant removals from North Fitzroy, it is becoming increasingly hard to maintain an efficient staff. What a fine opportunity this great modern equipment affords for the Bible School workers of Victoria to undertake a "Practice School and Training Centre" in all branches of departmental Bible School work.—W.G.



Bible School Building, North Fitzroy, Victoria.

## Foreign Missions.

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

### FOREIGN MISSION DAY OFFERING, JULY 7.

What are you doing to help us make this a record offering?

#### Where the Offering Begins.

Joshua gives us the key to all true preparation, "As for me and my house, we will serve the Lord." At the beginning of the Welsh revival one man offered this prayer, "Oh, God, send us a revival, and begin with me," and Isaiah speaks on this wise, "The Lord said, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I, send me.'"

#### Power of Personal Example.

Joshua in seeking to reform a nation begins with himself and his family. All true revivals begin with the individual, all offers of help for

### LORD'S DAY, JULY 7

#### ANNUAL OFFERING

In All the States of the Commonwealth

for our

#### FOREIGN MISSIONARY WORK.

Let each "lay by in store" to ensure a worthy offering.

the Lord's work begin with, "Here am I, send me"; and we shall find that a record offering has to be traced back to the individual, saying, "What can I do to help our Foreign Mission work? What can I do without? What can I put aside each week in June to make my offering a worthy one on July 7?"

#### The Offering Endured by Jesus.

There are many who give nothing. Some give very small offerings, but am I among the many who give, and is my offering one that Jesus would approve of as he did the offering of the widow's mite?

#### The Unfinancial Member.

One of the great difficulties in all our work as churches is the member who is absent from the Lord's table on the first day of the week; who, if he comes to the night meeting, does not stay behind to remember his Lord, and owing to these lapses makes no contribution to the work of God. He is like the waters of the Dead Sea—receives but does not give.

#### The Church's Largest By-product.

If all the non-contributors to our Foreign Mission offering were to give us something on July 7 we could put three new missionaries into the field at once. Here is a great by-product of our churches. Here is a sin of omission. Can we not start a revival to bring these ungiven contributions into God's storehouse, that the windows of his heaven may be opened in blessing upon us?

#### Our Slogan: A Contribution from Every Church and from Every Member.

Let more have the joy of experiencing the truth of the Saviour's words, "It is more blessed to give than to receive." The Dead Sea receives but it does not give, but the little streams of water from the hills, that have caught the rain, go speeding on their way blessing the country through which they pass, and making in a great reservoir provide water for the thousands of the city, so the streams of contributions from the Lord's people bless those who give, and finally unite in our Foreign Mission work in India, China and the New Hebrides, blessing the people in those countries.

### A CHRISTIAN CHINESE CONSUL FOR AUSTRALIA.

Thursday evening, May 23, the (Queensberry-st. Chinese chapel, Carlton, Vic., was the venue of a most remarkable gathering. Seated at three long tables were probably 150 Chinese with a few Australian "missionaries." On the platform, at another table, sat a few more with the guest of honor, Mr. F. Sung, the new Chinese Consul. The remarkable thing about the gathering was that it was a company of Christians, and they had met to welcome as Christians the Christian representative of their nation. The chairman was a Chinese in clerical garb. Nor was he the only one present so attired. At the Consul's right sat Bro. H. L. Pang, rejoicing in the occasion. Bro. Lam Yow, over from Adelaide to greet the Consul, was also present.

The Consul delivered a speech in English (but with an American accent) that thrilled all who heard it. He declared himself a believer in Christianity, both for what it does for the individual and the nation. He said that his wife is enthusiastic in Y.W.C.A. work, while Mrs. Sung's parents had both been cut open and slain in the Boxer uprising. He acclaimed several of the Chinese Nationalist leaders as upright Christian men. Russian communism had appealed to some of the nation's leaders to promise help in freeing the nation, but had now been discarded as a mistaken policy. No Christian could listen to his conclusion and not be profoundly stirred. It was an appeal for his hearers' prayers first for their nation, and then for himself that he may be faithful as a Christian and as a servant of the Chinese people in this country.

Following the Consul several brethren, including Bro. A. Anderson, at home from China, spoke heartfelt words of appreciation and encouragement. There followed the Boyology and joyful participation in the good things stacked upon the tables. It is contended that the Chinese people ever had a more significant demonstration of the reality of missionary triumphs. Certainly the Chinese Mission at Queensberry-st. has never had a more glorious hour.

The Consul is the product of missionary work. He went from a mission school to a Christian college in Ohio in 1901. From there he went to Chicago University. He then returned to China and has lived since at Peking. He is a wonderful asset to the Kingdom of God among the Chinese here in Australia.—A.G.S.

### AN INTERCESSORY SERVICE.

To begin the Foreign Missionary offering preparations in Victoria a service of praise and intercession was held at Swanston-st. chapel on Monday evening, May 27. J. I. Muddford, the State committee's president, was chairman. Musical items by Bren, Gandy and Watson (5), and appropriate scriptural readings, helped to preserve the devotional atmosphere. The prayer session was led by Bro. J. Plummer, and special petitions for China, India, and the New Hebrides were voiced by Bro. J. W. Baker, T. H. Morris and H. Hargreaves. Bro. E. Mackie, who returns soon to the New Hebrides, spoke on his work in the Islands, revealing the charming presence of his wishes of all for his work and the welfare of Mrs. Mackie, who stays behind while the little boy Melville is being treated in hospital.

### Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

A. G. SAUNDERS, 122 Melliorath Street,  
Nth. Carlton, N.4 Phone, Hwak. 141.

### COMING EVENTS.

JUNE 2 and 3.—Balyasny Second-Session. Sunday, June 2, 11, Jav. E. Thompson, Pastor C. N. Lack, new Asst. Director of C. M. S. Monday, June 3, King's Birthday Holiday, 11, Pastor H. Boulter presides. Speaker, A. W. Cannon, "Occupying Till He Comes"; Pastor W. T. C. Storrs, M.A., "The Baptism of the Saints"; 2 p.m. J. E. Shipway presides. Speakers, A. E. Blingworth, "The Anti-Christ and His Influence"; Pastor A. D. Shaw, "How the Heavens Declare the Glory of Christ"; 7 p.m. Miss Verburg, of Africa. 7.45 Dr. J. J. Kitchin presides. Speakers, Mr. E. Lee Scott, G.H.E., "The Lord's Return an Inspiration to Service"; Pastor C. N. Lack, "The Lord's Return and the Missionary Movement." W. H. Clay will lead the singing. 1 p.m. lunch; tea, sugar and milk provided. 5.20, tea provided by ladies. All welcome all day.

JUNE 3.—The District Conference of Maryborough, Bct. Bt. Castlemaine, Dinolny, St. Asand Churches of Christ, presided over by Mr. A. B. Withlers, will be held at Dunolly on Monday, June 3, 10 a.m. business meeting; reports of churches; address by Mr. A. E. Hurren, 2 p.m. inspirational meeting; speaker, Mr. R. Geddie, B.A.; 7.45 p.m. singing; speaker, Mr. R. Geddie, B.A. Bright commencing singing at 7.20. Visitors cordially invited to the conference meetings.

JUNE 9 and 11.—North Melbourne Bible School Anniversary. Morning, 11, every member present; afternoon, 3, "Miss Kookalurna" of 300; evening, 7, Mr. S. Jenner. Special singing by scholars. Past members specially invited. Tea provided. Tuesday, tea meeting, 6.20 p.m. 7.15, concert and distribution of prizes. Good programme. All welcome.

JUNE 16 and 19.—Ormond Church Anniversary Services. 11 a.m. B. T. Pittman, B.A. Dip.Ed.; 7 p.m. Dr. A. Kemp. June 17, tea meeting, 7 p.m. Birthday singing by J. E. Webb. Grand Concert at 8 p.m. Come back to Ormond for the fourth anniversary.

JUNE 23 and 25.—Lygon-st. Home-coming, June 23, 11 a.m. and 7 p.m. A. G. Saunders; 3 p.m. J. E. Thomas. June 25, Beaman Social. Will former Lygon-st. members desiring to be present please send present address to the secretary, J. H. Jackson, Mernda-ave., Glenhulthly, S.E.21.

### BIRTH.

MOORE, (Estella Smalley).—On May 6, to Mr. and Mrs. J. W. Moore, of Pascoe Vale, Victoria—a son (Stanley Leonard).

### IN MEMORIAM.

SEARLE.—In loving remembrance of our dear mother, who was called home on May 26, 1927. "Asleep in Jesus."

—Inverted by her loving son Jack, and daughter-in-law Myrtle.

TAYLOR.—In loving memory of Avela, who died on May 23, 1925, dearly loved daughter of the late Albert Taylor, Mrs. E. Taylor, Simpsons-road, Bardon, Brisbane.

WARNER.—In memory of our dearly loved only son and brother, Les. (Lieut. 34th Bata.), died of wounds, Messines, June 8, 1917, and buried, Jack Parker, who fell in France, July 24, 1916.

They shall not grow old, as we that are left grow old;  
Age shall not weary them, nor the years condemn.  
At the going down of the sun, and in the morning,  
We will remember them.

—Mr. and Mrs. Warner and family.

### FOR SALE.

Malive Boots in large quantities, £10/0 for a ten-ton truck on rail at Danyo.—Perkins Bros., Danyo, Vic.

### TO LET.

Selly, 5 rooms, furnished, large verandah, fully sink, troughs, copper, motor-shed, firewood free; close station, 1 hour city; splendidly clean; splendid outlook; 10/- weekly; fully reduction term. Members church; adults take part church work; adults, permanent, 20/- weekly. J. J. Maskell, Selly, Vic.

## Here and There.

Churches throughout Australia are asked to prepare for a great F.M.M. offering on July 7.

Bro. J. C. F. Pittman has accepted an invitation from the church at Brunswick, Vic., to labor at part-time preacher.

The deep anxiety regarding Messrs. Moir and Owen has happily been removed. Bro. Moir's work in connection with recent searches is noteworthy.

A telegram received on Tuesday from St. Arnaud, Vic., reports increasing attendance at the mission conducted by Bro. W. E. Jackel, with 13 confessions to date.

We learn that Bro. G. O. Tease has resigned from the work at Hamra-rod, Clifffield, Vic., and is open to consider an engagement with a church needing the services of an evangelist.

A district conference of the Victorian churches—Maryborough, Bet. Bet, Castlemaine, Dunolly and St. Arnaud—will be held at Dunolly (not Bet, as inadvertently stated in our last issue) on Monday, June 3.

Wallaroo church, S.A., had good meetings on Sunday. In the morning three young men were baptized and welcomed into fellowship. 62 broke bread for the day. At night Bro. Garland spoke on "Why I Believe the Bible."

Work for the second term was commenced at the College of the Bible on Tuesday. In the evening the officers and young people of Gardiner church entertained faculty and students and some friends at a happy social gathering.

The mission at Peel-st., Haharst, Vic., continues with inspiring addresses by Bro. F. T. Fitzgerald and good attendances. Last Lord's day evening about 150 were present. Bro. Fitzgerald gave an address entitled "Great Moments," and four decided for Christ.

Our day was celebrated at St. Kensington, N.S.W., on evening of May 19. After an address by S. J. Southgate on "The Banner of God," 20 made the good confession. On 26th four more confessed Christ. During May there were 20 additions to the church.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., on Friday, June 7, at 2:30 prompt. A full attendance of delegates is requested. All sisters cordially invited. Mrs. H. Morris will lead devotions. Mrs. Bert Lyall will give a short talk.

Services at Emnore, N.S.W., were good on May 26. Over 250 broke bread. Bro. Paternoster began in the morning a series of addresses on the life of Christ, and at night preached on "Our Empire." At prayer meeting on May 22, 63 were present, when a close study of the Book of Acts was commenced.

In the past very successful conferences on our Lord's Second Coming have been held at Hawyn, Vic. Next Monday, June 3, is being set apart for another such conference, when great gatherings are expected. As will be seen from the advertisement in this issue, an attractive programme has been prepared.

Our Queensland Brethren are rejoicing at the continued success of the special missions being conducted by Bro. E. C. Hutchinson. We received the following telegram on Tuesday: "Hindrich-McArnold mission: thrilling close; thirty-four returned Sunday; eighteen confessions at night; total 147. Thank offering, £200.—Payne."

The Victorian Council of Churches has issued a plea in connection with the industrial upheaval. It contains the following statements and suggestions: "Distraught, bitterness and hatred create a moral situation nothing short of calamitous. Surely there is a way to that settlement which is essential to the good of the community. We urge that in both public and private devotions prayer be offered continuously that there may be given to all whose interests appear to be in conflict the spirit of understanding, toleration, service and co-operation for the common good."

Cheering news comes from Grafton, N.S.W. On Tuesday the following telegram relating to the Yvaley mission reached us: "Nine hundred present Sunday night; thirty-four confessions to date.—Greenhalgh."

"Joyful Tidings," of London, referring to the illness of Mr. J. W. Black, was "stricken down" while conducting a mission, and that "united prayer on behalf of Mr. J. W. Black, J.P., of Leicester, has been answered, and he is now progressing towards complete recovery from an illness which almost proved fatal. It is expected that he will shortly be able to travel from Scotland to his home in Leicester."

Anniversary services at Chelsea, Vic., last Sunday were well attended, bright singing by the children under the leadership of Bro. Brooker was enjoyed. Bro. Lassig spoke in the morning. In the afternoon Bro. Trezise addressed the children. In the evening Bro. Manning's address was very helpful. A trio was rendered by Bro. Brooker, and Sisters M. and V. Hogan, of Parkdale. Five scholars from the Bible Class made the good confession.

Meetings at Norwood, S.A., are well attended, with average attendance of 187 at a breaking of bread for May. Mrs. Seaman, Mitchell and Mrs. and Master Sheddin, Bucklede, N.S.W., were visitors on May 19. The church regrets the death of Bro. Ambrose Hedman on May 25. He was a member of Norwood church of very long standing, though much of his career was spent at Point McLeay mission station. At the time of his death he was associated with the Minda Home for children at Brighton. Christian sympathy is extended to all the bereaved.

Services at Fullarton, S.A., continue to be good. Dances workers are happy in making and distributing clothes for needy cases. Bro. Philo Lewis gave a helpful talk on personal evangelism. The choir is making the progress with the cantata, "The Choicest Gift." Good meetings on May 26. In the morning Sister Mary Hastings was present after an absence of two years in Sterling. Mrs. Lee's meeting and Bible School were well attended. Fine crowd at night, when a young man was immersed. The congregation enjoy the inspiration of the pipe organ.

At Forestville, S.A., attendances at all services are good. The messages of Broen, Stock, Vawser and Moyle during Bro. Rasmussen's absence were enjoyed, as was the message of Bro. Grande on May 12. On evening of May 19, Bro. A. Brown preached. May 26 was the Sunday School anniversary. In the morning Bro. Theo. Edwards' address referred specially to the work of the teachers. In the afternoon Bro. E. H. Baber delighted all with his message, and the evening topic, "The Benefits of Youth," was dealt with by Bro. Rasmussen. The singing by the children at afternoon and evening services reflected great credit on the conductor, Bro. Geo. Clark.

Sunday School anniversary services at Bendigo, Vic., commenced on May 19, with Bro. Hurten addressed crowded meetings morning, afternoon and evening. At the two latter services, over 500 scholars and teachers rendered anniversary hymns under the baton of Bro. A. E. Streater, assisted by piano, organ and orchestra. On 22nd three sessions were necessary to cater for scholars, adults and helpers at the annual tea, this being followed by a fine musical programme in the Temperance Hall. The final services were held on May 26, there being fine gatherings at all services. In the afternoon three young men, and two young women, were baptized and cradled to morning and afternoon schools and cradled to cards and abstrahnted. On 27th a team entered by the mutual improvement society, and consisting of Broen, Hurten, Pettigrove and Funston, repeated their success of last year by winning first prize for teams' debate at Bendigo competitions.

## News of the Churches.

### South Australia.

**Hindmarsh.**—On May 26 Bro. Allen Brooke completed his first year of ministry with the church. In the morning his topic was "A Minister's Footwear." In the evening he spoke to the young worshippers on "The King's." His gospel message was "A Preacher's Supreme Message." Attendances were very good.

**Dulwich.**—Meetings are very encouraging. On May 19 two young people were welcomed into the church. The Endavor Society is functioning splendidly. Recently a visit was paid to Magill Old Girls' Home. The school is doing well in the Young People's Department educational competitions—three first places have been gained. The work is very encouraging.

**Kadina.**—Attendances are well maintained. At recent evening meetings the average attendance has been 130. On morning of May 26 eight young people were immersed. The recent inter-fellowship. The Bible School work is very encouraging. In the increase campaign, Kadina is competing against Broken Hill school. Bro. Howes preaches faithful and forceful messages.

**Queenstown.**—On May 26 Bro. Sleights exhorted. At night Bro. Brooker's subject was "Our Greatest Need." On May 20 at the monthly meeting of the Band of Hope, the whole of the programme was given by young ladies. On May 21 Mr. Philip Lewis addressed a women's meeting in the afternoon, and in the evening gave a talk to an interested congregation. Several prizes have been gained by Sunday School scholars in the competitions now being conducted.

**Unley.**—A new organ has been installed, and thanks are tendered to the committee and their chairman (Bro. T. A. James) for collecting sufficient to place it in the chapel free of debt. On evening of May 19 a women's service was held. Women constituted the choir, and read the Scripture, and a very large number were present. On 26th there was a men's service. The choir consisted of 35 male voices, and a splendid address was delivered by Bro. H. B. Taylor. An evening collection for Tasmanian relief was held.

**Strathalbyn.**—Attendances keep up very well, and church finances are buoyant. Bro. Durdin continues his faithful and encouraging ministry. He has consented to labor with the church for a further term of twelve months. There is a very active Y.P.C.E. society; also the I.C.E. are doing a wonderful work under the capable leadership of Miss Allen. On May 19 the G.E. anniversary was held, when Bro. Hugh Gray, of North Adelaide, delivered inspiring addresses to well attended meetings. The G.E. rally was held on May 29, when a public meeting was well attended, representatives being present from other societies. Bro. Gray gave a very able address. All offerings were donated to the Blind Hospital, India.

**Prospect.**—The work is going nicely, and auxiliaries are healthy. Mr. W. A. Russell has commenced his third year with the church. On April 21 anniversary services were held. Mr. Rogers, of the Baptist church, in the morning, and Mr. R. Harkness at night, gave splendid addresses to large congregations. The G.E. of Norwood, conducted the choir, and Miss Watson was soloist, their efforts being much appreciated. The following Lord's day Mr. F. Macfie spoke at the men's meeting in the afternoon, and conducted the gospel service. On May 5 a young couple's wedding was held, when the church had the younger members ably assisted. Bro. Russell, whose subject was "Seizing our Opportunities," On Mothers' Day, May 12, Mr. Stanley, of the Seaman's Mission, addressed the church. Mr. Russell's subject at night was "Holding Mother's." On evening of May 19 the church received a special to the ladies. Church and choir have sustained a loss lately, as Messrs. Reynolds and Hurden, who had officiated at the organ, have resigned. Seals were tendered to both these ladies on the eve of their marriage, and suitable presents were made. On May 19 two were received by letter.

## Religious Notes and News.

### SIX POOR WAYS.

Head each of these six ways to failure once carefully, and think on each one:

- (1) The delusion that individual advancement is made by crushing others down.
- (2) The tendency to worry about things that cannot be changed or corrected.
- (3) Insisting that a thing is impossible because we ourselves cannot accomplish it.
- (4) Refusing to set aside individual preferences in order that important things may be accomplished.
- (5) Neglecting development and refinement.
- (6) The failure to establish the habit of saving money.—"The Christian Register."

### PROHIBITION ALLIANCE FAIR.

The fair recently held in aid of the Prohibition Alliance in which the ladies of the various churches took such an interest yielded a splendid result. The following are the amounts from the various stalls, viz.:—Baptist, £37/1/6; Business Women's League, £21/1/7; Church of England, £37/6/6; Women's Christian T.C., £43/5/5; Congregational, £18/1/1; Door Money, £11/2/10; Salvation Army, £69/1/8; Independent Order Rechabites, £44/4/3; Fairy Forest, £15/5/11; Methodist, £117/6/8; Churches of Christ, £126/7/8; Presbyterian, £90/15/4; Seventh Day Adventist, £27/9/5; Hoop La, Ice Cream, etc., £11/4/6; Sweets, £11/8/3; Darts, £11/7/3. Total, £791/4/8.—N.S.W. "Messenger."

### "THE BAPTIST TEACHER."

A writer in the "Australian Baptist" refers to a "new and valuable help" which will be available to Baptist Sunday School teachers. He writes of it and quotes from the editorial statement of aim as follows:

"Its title, 'The Baptist Teacher,' is at once indicative of its content and its aim. The fact that it is published by the Baptist Union of Great Britain and Ireland."

"An editorial note makes clear one main reason for this addition to the already long list of Sunday School 'helps.' It is a reason which should powerfully appeal to all in authority in Baptist Sunday Schools. 'We are dispirited,' says the Editor, speaking of Baptist churches in Great Britain, 'at the fact that nearly half our churches report no baptisms during the past year, and a very large number do not report even one addition to their membership.'

"One remedy suggested is that the young people in our Sunday Schools should be frequently faced with the challenge of Christ, that they should get the impression from our teaching that nothing is more eagerly expected and desired than their individual response to his call; that they should know what the implications of baptism and the Lord's Supper and church membership are for those who seek to live a Christian life to-day. . . . For such subjects there must be ample provision in whatever course of lessons is adopted, and it is because there has not been such provision that these notes are issued. Unless our Sunday Schools are inspired with the evangelical passion for souls, there is no prospect of a Baptist advent anywhere."

### MINISTERS' STIPENDS.

The recent Presbyterian Assembly held in Victoria agreed to increase in the allowances to certain ministers and professors. One speaker said that for years the salaries of many ministers of the church had been inadequate. To a large extent, he considered, this was due to the thoughtlessness of the people of the church, who did not realise the hardship and sacrifices which they were imposing upon their ministers. No man would enter the church to make money, because if that were his object it was the last field of work that he would take up. On the other hand the present low rates of pay were due to the cause of many sons of ministers deciding not to

follow in the footsteps of their fathers. A contented ministry was necessary for the church to make progress.

An animated discussion took place regarding home missionaries, their freedom of marriage and their means of livelihood. One speaker is reported as saying that when he went to Dromana to become home missionary there he was warmly greeted. "You are the type of man that we have been looking for," he was told. "We believe that you are a man of prayer and a man of power. We have received glowing reports about you from the home mission department, and we are glad that you have come." At the meeting which followed the man who had made these flattering remarks proposed that Mr. Stephens's salary should be £150 a year. "What does a labourer engaged on road-making receive?" Mr. Stephens asked. The reply was £7/6 a day. "And how much if he has his own horse and drag?" inquired Mr. Stephens. "£12/6 a day," replied the layman. Mr. Stephens said that if that were so he wished to thank them very much for the compliment that they were paying to the home missions department in the salary that they proposed to pay him. "The following morning," added Mr. Stephens, amid laughter and applause, "I lost no time in putting on my dungarees and going to work on the roads. In one month I had earned £36 in that way, as compared with £13, my payment as home missionary."

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**Obituary.**

**HURCOMB.**—Sister Mrs. George Hurcomb passed away suddenly at the close of the evening service at Henley Beach, S.A., on Sunday, April 28. For several weeks previously she had known that her health was failing. This did not prevent her attending the Lord's house, and on this very evening she was quite bright as she entered into the service. Mrs. Hurcomb was a daughter of Mr. Alex. Lawrie, of Almu, and was one of the foundation members of the church at Henley Beach, being transferred from Almu about 28 years ago, and ever since that time she has been a constant worshipper and faithful worker. She leaves to mourn her loss her husband, one son, and two daughters. In the Lord's house, where she was united in marriage, where she has gone for so many years to remember and meet her Lord, he called her to himself. The church's sympathy goes out to her loved ones, many of whom meet with us—H.P.M., Henley Beach, S.A.

**JUDD.**—On Wednesday, May 1, Bro. James Judd was called home. SIXTY-FIVE years ago our late brother was baptised in the open sea at Mentone, and linked up with the infant church at Cheltenham. For over fifty years he was associated with the church there, taking an active interest in all departments of the work, but more particularly as officer, choir master and speaker. He loved to preach, and was urged in his younger days to spend his life in this way. He did not feel the call, but his life was always used in the service of the Lord. The last years of his life were spent in Malvern district, and his membership was transferred from Cheltenham to Malvern. He was constant in attendance at the Lord's house. On the 65th anniversary of his entrance into the church, Malvern brethren presented him with a hymn book to mark the occasion. He died full of faith, at the ripe old age of 83 years. His earthly home has been removed, but a fragrant memory still abides. He was laid to rest in the Brighton cemetery, Bro. Connor, of Prahran, and Bro. Anderson, of Malvern, officiating at the graveside.—A. Anderson.

**NASH.**—On Monday, May 13, at the residence of her married sister at Spring Vale, Miss Mena Nash received the home call at the age of 53 years. She, with her late mother and sisters, was a former member of Lygon-st. She afterwards met at Surrey Hills, and more recently with the H.P.E. church at Black Rock. For many years our sister had been a patient witness for Christ in spite of poor health, and during the last months when suffering from a painful affliction she gave a wonderful testimony to the keeping power of her Saviour. She was always bright and cheerful in disposition, and was greatly beloved by all who knew her. Her beautiful and gentle life will be a precious memory to many who were helped by fellowship with her. To her sisters, Miss Ethel and Bella, and to all the kind ones of the family circle, we tender sympathy. Bro. S. Jenner held a service at the home, and the writer conducted the service at the graveside in the Box Hill cemetery on May 15.—J. E. Thomas.

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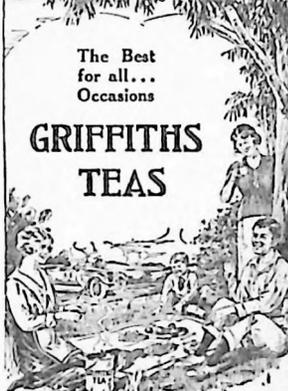
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## News of the Churches.

### Tasmania.

**West Hobart.**—On May 20 Mr. and Mrs. Geo. Spaulding were favelled prior to their departure for Cressy, representatives from Collinsville meeting with those of West Hobart to wish these respected members Godspeed. Bro. Joseph Williams, A. E. Gourlay, W. R. C. G. T. Lilly, and J. C. Woolley all bore testimony to Bro. Spaulding's worth. Speeches in appreciation of services rendered to C.E. Society, Band of Hope, and Bible School were made by Bro. B. Street, Garnet Eaton, J. Park and Sister Iris Lilly. Little Miss Bentley presented Mrs. Spaulding with a love gift from the kinders. Bro. and Sister Spaulding were presented by the young people with a suitably inscribed parallel New Testament containing Dr. Moffatt's new translation and the Authorized Version. Bro. Spaulding suitably responded. Instrumental, vocal and doctrinary items were rendered by members of the Bible School and Young People's Societies.

### Queensland.

**Townsville.**—Bro. Johnston paid his first visit to the church at Harlahton on May 19. His place at Central was filled by Bro. T. A. Ferguson. Bro. T. Bailey, who recently underwent an operation, is very ill.

**Rockhampton.**—Although struggling the church determined to send along a little help to the unfortunate brethren in Tasmania. On May 19 four received the hand of fellowship. One young lady confessed Christ at night.

**Annerley.**—At the invitation of the Annerley guild, the guild from Annet-st., held a combined meeting at Annerley on May 11. 41 sisters were present. Miss Bassard gave an interesting message. Bro. T. Saunders, at both services on May 19. After his gospel address on "The New Jerusalem Church," a girl confessed Christ.

**Roma.**—Church work is still carried on by local brethren, and all meetings are well attended. Recently a scholar from the Bible School made the good confession of his faith. Bro. V. Adcock. The visit and addresses of Bro. E. T. Saunders were very helpful and much appreciated. We regret to record the prolonged serious illness of Bro. A. S. Cooke.

**Ma Ma Creek.**—On Sunday, May 12, the 11th anniversary of the church, Bro. Hamann gave a suitable address in the morning. The building was crowded. Over 80 broke bread. Bro. Hamann spoke at night on "A Mother's Throne." On May 19 about 100 were present; there were 81 communicants. The gospel meeting also packed the building. It has been decided to install "Wizard" lights in the chapel.

**Ma Walker.**—A special evangelistic mission commenced on May 19. Bro. J. Campbell being the speaker, and Bro. J. Christensen song-leader. On 19th there was a record gathering at gospel meeting. Bro. Campbell's address on "Ladders" was very interesting. Visiting brethren and friends helped by their attendance, some coming over thirty miles. The chapel was overcrowded. On 20th another good meeting resulted; 84 young people confessed Christ. Prospects were never better.

**Ipwich.**—The special series of gospel services concluded on May 5, Mother's Day. Bro. I. D. Priestley addressed a big congregation. Attendances morning and evening have shown encouraging increase. In the morning, Bro. I. D. Priestley is speaker at all meetings, and the song leader is Bro. T. S. Westwood. The mission opened in the Masonic Hall on evening of May 19. The building was packed by a most enthusiastic congregation, who joined heartily in the community singing. The evangelist based an appealing address on John 3:16. A big number of Epw. members and friends travelled to Bundamba by motor-bus. Subsequent meetings have proved most successful.

### Western Australia.

**Subiaco.**—On May 19 good meetings were held. In the evening Bro. Carter spoke on "Jesus and Life." The men's gospel team conducted services at West Subiaco and Redcliffe. Times of rich fellowship were experienced at each of the three churches.

**Northam.**—On May 19, at the Sunday School anniversary, all meetings were crowded. Bro. Lugham being the speaker. His presence was greatly appreciated. The Bible School pupils rendered anniversary hymns and items at afternoon and evening sessions, which were well received.

**Bassendean.**—On May 11 six K.S.P. boys visited Bunbury, and a K.S.P. club was commenced there. On the Sunday they had fellowship with the church there. On the 12th Bro. Nightingale spoke in the morning on "The Bible School Vision," and in the evening Bro. Jaques gave a gospel message on "Ships." Bro. Nightingale being at Midland. On the 16th, at a pleasant social gathering, the P.B.P. club took a collection of 25/- for Bible work in W.A. A week's mission is being arranged.

**Bunbury.**—There have been good meetings, despite sickness. On May 11 members of the K.S.P. from Collisloe and Bassendean journeyed to Bunbury for an inflation service. Mothers' service was held on May 12, the sunny clerks taking part. A quarterly business meeting held on May 16 showed all departments healthy. Youth week was commenced on May 19. Pentecost was specially observed by the Sunday School, when the evangelist gave an address to the children. A youth and workers' tea was held, when after several short talks the watchword, "Loyalty to Christ and the Church" was accepted by all. At night the preacher's subject was "Christ and Young People."

### Victoria.

**Hampton.**—Bro. R. Jones gave helpful addresses on Sunday. Sister Mrs. Serle was welcomed by transfer in the morning.

**Wbury.**—There is a marked increase in attendance and interest. The last few meetings being best attended for a considerable period.

**Carlton (Lygon-st.).**—Bro. A. G. Saunders spoke morning and evening on May 26. S. S. Elshy was received into fellowship. Miss D. Gibson acted as organist, Miss M. E. Pittman being on holiday.

**Wangaratta.**—Meetings are well attended. On May 19, two young men took their stand for Christ, and one of them was baptised after the gospel service on 26th. Bro. Arnold's messages are much appreciated, and prospects are very encouraging.

**Glendowie.**—Good meetings on Sunday, Bro. T. H. Scambler preaching morning and evening. A young man was received into fellowship. A comprehensive winter programme of constructive studies in Biblical history and exposition has been issued, to begin on June 2. Bro. Arnold's addresses are keeping up well. A feature of the gospel services is the number of non-members who attend. Much interest is taken in the questions which are answered each night. Bro. Tease, who with Sister Tease has returned from holidays, has tendered his resignation.

**Dunolly.**—Bro. C. Slog of the College of the Apostles, who carried on the work of preaching for some time, decided, much to the regret of the church, to relinquish the work. Bro. McNaughton, also from the College, took up the work on May 19. A warm spirit of enthusiasm was aroused.

**Box Hill.**—Splendid meetings on May 26. Bro. Goodwin was the speaker. At the gospel service on Mother's Day was celebrated. Bro. Goodwin delivered a beautiful address on "The Exaltation of a Nation." Bro. Smale, of Montrose, was received by transfer. A collection was taken for social services.

**Ormond.**—May 12, splendid meeting both morning and evening. On May 18 the members of the Bible School held a tea and social. One great loss in the death of Sister Garland. She was a faithful worker in church and Bible School.

**Makenzieville.**—Meetings are very well attended. Splendid gospel services all through May. Bro. Anderson's powerful preaching was greatly helped by a good orchestra and newly-formed choir. On Sunday, May 26, Bro. MacEike spoke in the morning. At the feast and sale of work on May 25, about £80 was realised.

**Morland.**—On May 26, eight were received into the fellowship of the church. 141 new scholars were enrolled in the Bible School. At the gospel service Bro. Welsh preached to a good audience. Miss Hilma Diekens rendered a solo. Bro. Harry Sampson has been elected secretary of the church and Bro. Brown re-elected treasurer.

**Collingwood.**—Services on Sunday were splendid. Bro. Roth, Burns spoke in the morning and Bro. Will Clay in the evening. It was the anniversary of the J.C.E. There was a fine attendance, and a number of the scholars was a treat. The direct contribution of the mothers Day realised about £25, not £20 as reported last week.

**East Kew.**—At a nice meeting on Sunday morning an address by Bro. McConchie on "The Power of Jesus" was appreciated. At night Bro. Youens gave a splendid message, and a lady made the good confession. Another record attendance at Bible School. Ladies' aid society held a combined social and winter sale to raise funds to purchase material for the coming fair.

**Truena.**—On May 26 Bro. Banks spoke morning and evening. Children's day service was held in the afternoon. The scholars tendered several items under the leadership of Miss Wiltshire. The collection for Foreign Mission amounted to £28 2 8. After the gospel address on "The Tragedy of Neglect" a young lady was baptised. Mr. E. Combridge rendered a solo. Ballara (Dunolly) has a new member of Bro. H. Fitzgibbon, who has been conducting a special mission at Peel-st. Bro. Matheson has preached the gospel faithfully for the past three Sunday evenings. The Bible Class and School enjoyed an interesting talk on May 19 from Sister M. J. G. Ballara (Dunolly) on "The Kingdom of God in India." The church is preparing for a special mission effort commencing on June 9.

**Cheetham.**—On Sunday meetings were good. In the morning a number of visitors were present. The school was well attended. At the evening gathering, after a good sermon by W. Wakeley, a man who made the good confession was baptised. Last Thursday night Bro. W. H. Clay spoke on the status of the Social Service Department, and a good offering was received.

**Helm.**—The church is having greatly increased attendances at gospel services. On May 19 Bro. Searle spoke well to a splendid gathering. On May 26 he gave another enjoyable address on "Results of Departing from the Early Teachings." The triangle club is having fine attendances.

Christ is saddened at the continued painful illness of Mrs. E. C. Hovey. Warrenhamb. The Ladies' aid held a sale of work and concert on May 23, as a result £10 10/- will be handed to the officers. The P.B.P. club recently had four new members. The chapel, Miss Sanders, is in hospital. The church recently has the loss of Bro. and Sister Broadhead, who have gone to Geelong. Last Sunday Bro. Viney spoke on "The Coming of the Word." The church has resigned and transferred for further six months.

**South Melbourne.**—There were good attendances last Sunday. In the morning prayer was offered for those in distress through industrial unrest. Clothing and monetary assistance in the distress given to a few deserving cases in the district. At the gospel service, which was preceded by a session of song, Bro. Jas. Waterman preached on "Those who Believe on Christ will Never be Disappointed." At the mid-week prayer session a happy spirit is maintained. The leaders of the kindergarten report good work in that department.

**Drummond.**—Meetings are keeping up well. Bro. Aiko gave a helpful morning message on May 25. Bro. Stanford aldy spoke in the evening. Former members present included Bro. and Sister Harcus, from W.A. The M.L.A. has gone into recess for a while.

**Titiro.**—On May 19 Bro. Ritchie, from Newmarket spoke in the morning, and Bro. Andrew, from St. Kilda, in the evening. Misses Andrews and Cousins rendered a nice duet. On 26th Bro. Andrew spoke morning and evening to four congregations. Tolley and Sister Lewis were soloists, and Vale. Meetings are well attended. Last Sunday there was a record attendance at Bible School of 211. Bro. Patterson spent the weekend with Castlemaine church. Bro. Holloway spoke in the morning. Bro. Geo. Gardner in the evening. A Bible School class made the good confession. The newly elected helps are working splendidly. Bro. Mackin gave a very interesting talk on the New Testament on Thursday last.

**Castlemaine East.**—At the morning service on May 25 Dr. Kemp addressed the congregation. In the evening Bro. Saunders spoke on "Bearing the Cross." Both services were well attended. On May 25 a social evening, taking the form of a kitchen tea, was given to Miss A. Bullen and Mr. E. Payne, who are to be married shortly. Miss Bullen was presented with a silver tea-pot from the Bible School and a silver sugar-bowl from the club.

**Yarrowonga.**—A splendid number met for worship last Lord's day. In the afternoon Mulwala Bible School held its anniversary, when Yarrowonga school joined with them in their hall, and a very happy time was spent. The building was crowded. Bro. Pratt gave a fine talk on "Character Cottage" to the children. The gospel service at Yarrowonga was very well attended. The church rejoices in the recovery of Bro. and Sister Goring, and the slight improvement of Bro. H. H. Williams.

**Kaniva.**—The Bible School anniversary was held on May 19. Special singing and items by scholars were effectively rendered. There were crowded meetings all day. Bro. Methven spoke morning and evening, and Bro. B. L. Williams of the college of the same name gave an interesting talk to the children. On 26th Bro. Welch exhorted. Bro. Methven spoke to a full meeting at night, when two scholars from South Lillimar made the good confession. The opening of the new chapel is planned for June 8.

**Thornbury.**—A Bible School meeting good, despite many members being ill. At the demonstration by the Bible School opportunity was taken to present to Bro. Swain, on behalf of the church and school, with a wallet of notes as a token to present Bro. Swain, on behalf of the generosity. The anniversary meetings were brought in a class by the aid of a meeting and picture night to scholars and helpers. About 200 participated. The demonstration is being repeated in aid of Northcote unemployed fund.

**Long.** Services last Lord's day were well attended. Bro. Lipstone speaking. The morning topic was "Eating with Christ." A men's service in the evening thirty male voices, under Bro. Mitchell, composed the choir, and two anthems were well rendered. Solos by Messrs. McDonald, Golodge and Sharp, and a male quartet, were much appreciated. Two Kappa members sang the Scripture Lessons, and Bro. A. Carr led devotional exercises. "A Resolution Plus a Promise" (based on the story of the Prodigal Son) was Bro. Clipstone's topic. A young man decided for Christ.

**Carnegie.**—On May 19 Bro. Shipway preached in the evening to a large audience, which included about sixty Girl Guides and their Commissioner, Mrs. Springthorpe. Last Saturday evening a well-attended young people's devotion service was held; Bro. A. J. Fisher gave an appreciated address on "Why I am a Christian." It is intended that this type of young people's service shall develop into a regular event. Last Sunday evening an Empire service was held, at which Mr. Reid, M.L.A., spoke on "The Empire," followed by an oration by Mr. J. E. Dewsey on "Menin Gates at Midnight." Mr. George Dewey is in hospital.

**Kyneton.**—The church was delighted with a visit from Bro. W. H. Clay, Social Service organizer, on May 12. His messages in song and story were a great uplift. For the past two months gifts of money, food and clothing have been collected and forwarded to the department. Bro. A. G. Gardner, of South Yarra, delivered a splendid message at the prayer on 22nd inst, in preparation for the three weeks' volunteer mission to be held in August. Uplifting addresses have also been given by Bro. E. J. Walters, and B. E. Greenwood, of Pakenham, an exhortation being made on May 26.

**Castlemaine West.**—May 25, G.E. anniversary. Both Junior and senior societies comprised the choir. Bro. H. Patterson, M.A., of Ascot Vale, was the preacher. His morning address on "Social Service" was helpful and instructive. The evening sermon on "The Challenge of Life" was an inspiration. The anniversary was continued on Monday evening with a public meeting. Bro. Patterson spoke, and the Endeavors rendered a short programme. Supper was served by the G.E. society. The church is sorry to lose Bro. and Sister A. G. Collins, who have removed to Chelsea. Best wishes go with them.

**Boort.**—Anniversary services on May 19 were well attended. Pastor Reeves, Baptist preacher of Harparaol, exchanged with Bro. Cameron. The children rendered special hymns very nicely. Distribution of prizes took place in the afternoon. Monday evening saw the building comfortably filled, when a lengthy and interesting programme was presented. The Bible School launched an "acropolis" rally on May 26, when a three months' effort was commenced, and the school divided into equal sides of "rest" and "illness." Several visitors were present at the morning service, when Bro. Cameron spoke on "Until Seventy Times Seven."

**North Essendon.**—Mothers' Day services on May 12 had an attendance of 110. Bro. A. H. Pratt, and Sister E. Dowell and Bro. Lloyd, senior, rendered two fine solos. Sister Myrtle Weasor was married to Mr. M. Barry on May 11. Bro. H. J. Patterson officiating, at Ascot Vale church. A splendid kitchen tea was given to them a week prior to the marriage, when the church divided into equal sides of "rest" and "illness." Nice meeting last Sunday morning. The address of Bro. Smith (Essendon) was enjoyed. The Bible School feels the shortage of teachers. On May 26, at the gospel service, 41-12 was received for social service work.

**Essendon.**—The church extends deep sympathy to the treasurer (Bro. A. Birden) and family in the passing to higher service of Sister Burden, who was a devoted member of the church, also one of its foundation members. After twelve weeks of intense but patient suffering she reached the other side. Bro. A. H. Pratt, assisted by Bro. J. E. Thomas, conducted the funeral and home services. Also deep sympathy is extended to the choir leader (Bro. J. Simpson) and his family in the sudden death of his only brother; also to the widow, Mrs. F. Simpson, who is mourning the sudden death of her father. The latter funeral was also conducted by Bro. A. H. Pratt.

**Oakleigh.**—On May 18 a concert and supper was given by members of the choir in aid of piano fund, resulting in £85-5 being received, clearing the debt of same. On May 26 there were two meetings, both morning and evening. Bro. Judg's morning subject was "A Victor's Temperament." 200 were present at the evening service, many organisations being represented, including the committees and the Bar in attendance. The same people at the church formed the choir and rendered helpful items. Bro. A. B. Mann gave a stirring address on "The Christianising of Life." An offering taken up for the unemployed of Oakleigh amounted to £7-10-0.

**Brighton.**—At the second meeting of Brighton Bible School club on 1st Monday, sixty men's mutual aid society met. Bro. Trotter, Melbourne manager of Burman and Long, gave an interesting and instructive lantern lecture on the Sydney North Shore Bridge. A committee was appointed to consider a constitution. The Bar in attendance held its first birthday party. There were a number of visitors from other societies in the district, and nearly 200

young people, most of them in their teens, were present. Brighton Church of Christ (C.E. Society) is the strongest in Brighton and Sandringham District Union. On Sunday Bro. Williams, of Gardenvale, exhorted at morning worship. After the gospel service Bro. Forbes baptised six senior scholars of the Bible School.

**Bruswick.**—On May 22, at the church annual business meeting, reports were received from secretary, treasurer, women's mission band, Bible School, Phil Beta Phi, Christian Endeavor society, evangelist, Junior Christian Endeavor, Conference delegates, and Mutual Improvement class. A credit balance was shown. Bro. Andrew McNeilly had read and acted as preacher, and an invitation was extended to Bro. J. G. F. Pittman. The following were elected: Secretary, W. McCallum; treasurer, W. Jenkin; deacons, A. Gornish, W. Jenkin, W. Jackson and J. Roberts; organist, Miss Alice Adams; assistant organist, Mrs. W. Jenkin; pianist, Mrs. W. Jenkin; auditors, Miss Adams and Bro. McCallum; doorkeepers, A. Gornish and W. Jackson; J.C.E. Supt., A. Mann, with D. Crozier, W. Ward and Sister Miss Lalie Roberts helpers; song-leader, F. Lyellard. Rodley and Mrs. Verlie have done much visiting.

**New South Wales.**

**Petersham.**—On May 26 two young people, baptised on 19th, were received into fellowship. There was a splendid attendance at Bible School. At night Bro. Arnold preached on "Four Things which come Back and Four Things which do Not."

**Wagga.**—On May 12 an every-member-present Sunday was held, with excellent attendances morning and evening. A young lad from the Bible School confessed Christ. On 13th a successful social evening, when Frank Greenway was presented with the gold medal awarded by him for ten years continuous attendance at Bible School. Collection for Tasmanian relief fund amounted to £87-7.

**Canley Vale.**—On May 12 Mothers' Day was observed by a special meeting. Bro. J. Gledhill spoke morning and afternoon, and Bro. A. O. Wooster at night. Offering taken up for Tasmanian relief realised £214-6. On May 19 Mrs. Reid, from Lameston, Tas., had fellowship. Bro. Christopherson exhorted. There was one offering of £18-10-0. Bro. Glydesdale preaching on "Cornelius."

**Balmore.**—In the absence of Bro. P. E. Thomas on holidays, evening services have been conducted by Bro. W. J. Crossman and P. J. Pond, who gave stirring messages. On May 23 Eskdale Bible School teachers and scholars gave a fine musical and elocutionary entertainment, which was much appreciated. The church has suffered the loss of a faithful member, Mrs. W. Cheate, who was called home on May 7. Sympathy is extended to the bereaved family.

**Northcote.**—The anniversary was conducted by Bro. Harwood on Mothers' Day. The children took a good part in the singing. The first anniversary of the opening of the new building was marked on May 19, a large number being present. A birthday offering was received, included in the offering. A large party of silver communion plates from a sister visiting from Preston, Vic. At gospel service a young man made the good confession. The children assisted at these services. A public meeting was held on 20th. A very practical address was given by Bro. J. B. Leach, of the same denomination.

**Broken Hill-Balfour.**—On May 19 Bro. John Curran was at Balfourtown in the morning, and Bro. Leo Warren in the evening. These report good services. A delightful spirit of unity prevails. Bro. E. G. Warren addressed the church in city both morning and evening on 19th. A service for fathers was conducted in the evening; subject, "A Resolved Father." Mr. Steve Wick's children's club specialist was present. Mrs. E. G. Warren, wife of the evangelist, was present for the first time after her serious illness. At Balfourtown the Bible School are increasing. The Methodist Endeavors paid our society a visit last Tuesday. It was a good meeting.

## Canberra.

College vacation gave me an opportunity to visit Canberra. On the way our party called to see Bro. R. Arnold, at Wangaratta, and Bro. J. Methven, at Wagga. These young men, both graduates of the College last year, are happy in their work. Sunday, 19th inst., was spent with the brethren in Canberra. Bro. Stuart Stevens, the Canberra preacher, exchanged with me at Glenferrie in the morning service. I addressed the church meeting in the public school hall in the morning, and preached in the united church service in the Presbyterian hall in the evening. There were large and enthusiastic congregations. There are staunch brethren in this young capital city who are anxious to promote our cause here. The Presbyterians have a good hall, now used for united services in the evenings. The Anglicans have an old building which belonged to the earlier order of things. The Methodists have a church building, and are erecting a S.S. hall. The Congregationalists have a located preacher but no building as yet. The S.A. hall is almost completed, and the Baptists have completed a fine building and manse. It is evident we shall suffer loss by delay. A splendid block of ground, 2½ acres in extent, and well situated, has been allotted to us. It is to be hoped that the Australian brethren will hasten in making their contributions to the Canberra work, so that the building can be erected without delay, otherwise we shall be severely handicapped in the future. Our brethren here are loyal and eager, and will do their share in the extension of the work in our Federal Capital.—T. H. Scambler.

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