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The Right and Propriety of Quotation.

WHAT are the conditions and responsibilities of quotation? This interesting question will serve to introduce a subject which has on several occasions been obtruded on our notice. We had thought relevancy, truth and accuracy were, if not the sole considerations, at least by so much the more important as to force others into the background.

A recent inquirer, however, raised a question which is curious as well as interesting. Should we quote approvingly from authors whose writings or general positions we cannot support? The question in particular related to the quotation by a writer from some "advanced" theologians. One of our authors had declared "the necessity of finding essential Christianity within the apostolic church, and consequently within the written record which that church produced," namely, the New Testament. The quoted Dr. Gore's "Holy Spirit and the Church" as favoring this position; and also cited Dr. Barnes, Anglican Bishop of Birmingham, as well summing up what is said by Protestant scholars: "Are we in doubt as to some particular aspect of Christian dogma? Our final court of appeal is the New Testament. Can we justly see any particular kind of worship and allied teaching? We must find out whether it is consonant with the mind of Christ." Our inquirer objected that since these two famous men, Dr. Gore and Bishop Barnes, held advanced critical views, we should not seem to sanction their writings by quoting from them.

Now, it is just possible that a preacher or writer might by a faulty manner of quotation—by constant, eulogistic or unguarded references—lead ignorant hearers to the belief that he vouches for the general position taken up by the men he so regularly quotes, and so do much harm. Possibly, some require a caution. But it is impossible to assent to the view that we should not quote from people who on all points have not the truth. The primary fact is that no one on earth has all truth within his grasp. Doing the best we can, we admit our liability

to error and the sad limitation of our knowledge. No two readers of this will agree in all points of view; most neither quote from the other because of a fear of supporting error?

When Abelard in the twelfth century published his "Sic et Non" ("Yes and No"), a book containing the contradictory views of the church fathers on a variety of subjects, he did some good by disproving the supposed unanimity and authority of these fathers. A similar book might be compiled relating to the contradictory doctrines of to-day. But that would be no argument against the quotation of helpful thoughts from either ancient or modern writers.

Some years ago a well known and esteemed correspondent wrote us objecting to our publishing occasional articles from the pen of great writers of various religious communions. He said they were sectarians, and in publishing we seemed to support or extenuate denominationalism! We did nothing of the sort. We would for nothing more than that the articles used were such as might profit our readers. We do not even guarantee to agree with every

sentence printed in the pages of the "Australian Christian," and still less do we undertake to stand sponsor for all the other views held by authors but not expressed in articles we print. If some extremely kind reader express approval of one of our articles, we do not think he is therefore bound to agree with the next in the series.

If we carried to its logical conclusion the ideas of our inquirer and correspondent, there would be an end of all quotation. The objectors would blame not us alone but the apostle of the Lord. When Paul quoted heathen writers (as he did in Acts 17: 28 and Titus 1: 12), did he either wittingly or unwittingly vouch for the other religious views of those from whom he quoted? The answer is of course in the negative.

It is often good to show how men who take up an antagonistic view to religion, or maintain positions which we cannot justify, make concessions which favor our view. For example, consider how a man like John Stuart Mill—one of the ablest unbelievers of last century—praised the character and teaching of the Lord Jesus Christ. Surely we may quote that for what it is worth without being open to a charge of accepting Mill's anti-religious views. So may we quote Bishop Barnes when he makes a statement regarding the New Testament of which we approve, even although we believe the inspired volume to be out of harmony with much that the bishop has said and written.

There lie before us some words on religion by Sir Oliver Lodge, one of the greatest of present-day scientists. He writes beautifully of the guiding and loving heavenly Father, the Lord Jesus, and the Holy Spirit: of the peace of God, the communion of saints and eternal life. Must we refrain from a reference to these because we cannot agree with Sir Oliver's spiritualistic views? The notion is absurd.

Illustration after illustration might be given. Testimonies of pagan writers as to the superior lives, purer faith and morals, of Christians have a striking force. What

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we may call the involuntary tributes of non-Christians to the Son of God have a value. Concessions as to Bible doctrines and practices from those who belong to churches which have departed far from the simplicity of the apostolic age encourage us to stand the more loyally by the faith and order of apostolic days. We have frequently quoted from writers of almost every denomination striking admissions and helpful statements regarding the primitive confession of faith, the practice of immersion, the baptism of believers, the Lord's Supper, the simplicity of the faith and worship of the early church,

and shall have pleasure in doing so again. To quote helpful words of truth from any source is not only legitimate but praiseworthy, and cannot be rightly regarded as a commendation of any error which the person whose words are quoted may elsewhere have declared. Besides, there is so much that is good, beautiful and true in those who are not in full agreement with us that we should be injuring ourselves if we were unwilling to profit by their writing. We may fulfil the apostolic injunction to put all things to the test and retain the good.

fail to impress and advance the cause we have at heart. The mental attitude of the world is not reflected so much in the inquiry as "What light have you?" as in "What life have you?" The church is definitely committed to answer that inquiry by "giving to the world in life and word the good news that heralds the kingdom of God."

Aspects of Life in Relation to Religion.

Living in Advance of Our Preaching.

W. R. Hibburt.

A preacher confessed that the most severe criticism that had been passed upon him during his life came from his own child who said, after a conversation in which the father was trying to guide the child aright, "Dad, do you really mean it, or are you only preaching?" The message of the church fails to achieve because it so often lacks a spiritual equivalent in the life of the church members. We have created a mental attitude that the church is only preaching. The world has grown to discriminate between our preaching and our living. In other words, it does not take our preaching seriously, and awaits the eloquence of our living.

Let us review the position in relation to ourselves. If the movement with which Churches of Christ stand identified is to achieve its end, we must be alert to notice and correct any false emphases or weaknesses. There is amongst us at present a growing desire to "speed up" on our job. This will not be merely accomplished by new plans and big programmes. For ourselves we believe that we will not advance our work in the interest of Christ until we give more attention to the living of it. We must commend our plea by our life, and attract earnest seekers and believers to the merit of its scripturalness by the way it is characterised in the individual and congregational life. We have depended too often on the mere logic of our position and its verification in chapter and verse of the New Testament. Have we not occasionally discovered members attending religiously to the rigid attendance of certain principles and yet failing to make their behaviour harmonious with those principles? Some have trusted to the mere act of baptism, and have proved themselves callous in regard to the self-dedication that the ordinance involves. Our plea was never intended to be a set of rules or ideas, nor is it merely a New Testament plea. It is that plus a life. The New Testament is taken up largely with a New Testament manner of life. Correct doctrines are in order to correct living. "The principles of Jesus have no life and power apart from

himself whose attributes they are." The reiteration of the sevenfold platform of Ephesians 4: 4-6 fails to impress unless the truths embodied in them have their spiritual equivalents in our lives.

The plea for Christian unity leaves no room for friction amongst ourselves, not even between two brethren. Our fellowship must not have the semblance of cliques. The church which fosters cliques will cease to be a church of Christ and fail to demonstrate Christian unity.

In reducing on New Testament grounds all creedal statements to the simple formula expressed in the confession of Peter, "Thou art the Christ, the Son of the living God," we have committed ourselves to a life governed by this statement. Because we reduce our creed to Christ, we, of all people, must live Christ. "Thou art the Christ, the Son of the living God," are words without meaning unless our lives bow to his supremacy. *What* we believe fails to impress unless our lives magnify the one in whom we believe. It was great progress toward unifying the forces of God when conflicting creedal statements were reduced to the ten words of Peter's confession, yet have we not tended to limit it to mere words, forgetting that actually our creed is wordless? It is a life. Our business is not merely to recite our creed in words, but rather in terms of life. Fosdick points out the obvious fact "that when God started to write a creed for us, he did it, not in words that might change their meaning, but he set before us a life, as though to teach us that whereas theology was a science which could be argued about, religion was a life and could only be lived."

Jesus demonstrates the claim which we make in this article, that is, life should become the equivalent of the truth we state in words. Life should manifest the spiritual equivalents of the principles we advocate. This should be our high endeavor. Jesus never allowed his words to get in advance of his actions, his preaching in advance of his living. He lived the thing he preached and advocated. We are too inclined to reverse this Christ-method and consequently

John Smith : Hard To Live With.

Dr. W. L. Watkinson said that once when he was talking with Bishop Montgomery, the good bishop told him that he had his epitaph chosen, and it was this: "Died trying to work with John Smith."

Of course, comments the "New Outlook," the name was not Smith, but the family name is surely legion, for he is many. He belongs to no special race; he is English, Irish, Scottish, Chinese, Jewish, Ethiopian, and every other race under the sun.

Sometimes it is one thing which makes him so hard to work with, and sometimes it is another; but, whatever it is, it makes life rather hard for the men who have to get along with him.

Sometimes John is supremely autocratic, and he insists upon having his own way in everything. If he be a minister he dominates, or tries to dominate, all his brethren; and if they desire peace they usually yield to him.

If he is a politician, he is the man who organises a "filibuster," and he gets what he has no right to have, simply because he is persistent and so determined.

If he is in the home, then wife and children are but appendages to his majesty: what he wants to eat they all have to eat; what he likes them to wear they all have to put on; and we presume when he lands at the pearly gate by and by he will try to get Peter to go his way.

Sometimes John is very cocksure in his statements. What he says goes, no matter who may differ. He is not necessarily a great student, but he knows as much as if he were—at least he thinks he does. This is not very comfortable to those who have to deal with him, and they are usually glad to get away from his company. But some one has to get along with him, and so men try to do what they may, and bear their burden as best they can.

But John is certainly a sore trial to the flesh and one of him in a neighborhood is enough for most of us. Yet we have to work with him; and he does not know how hard it is to do so and remain Christian. But it may be good for us; it may teach us patience.

"The secret of the world was mine,
I knew, I felt . . . what God is.
What life is. How God tests an infinite joy
In infinite ways, our everlasting bliss,
From whom all being emanates, all power
Proceeds: in whom is life for evermore,
Yet whom existence in its lowest form
Includes—and all lead up higher.
All shape out dimly the superior race.
The holes of hopes too fair to turn out false.
And man appears at last."

The Great Venture.

A Study in Survival and Immortality.

Geo. E. Moore, M.A., D.D.

"If a man die, shall he live again?"—Job 14: 14.
 "What is your life? For ye are a vapor, that appeareth for a little while, and then vanisheth away."—James 4: 14.

"O death, where is thy victory? O death, where is thy sting?"—1 Cor. 15: 55.

The immortality of the soul is a noble idea. It takes its place with all the great, the good, the majestic in human thought. No generation has been able to get away from it. From the beginning until now, historians, philosophers, scientists have found their noblest thought taxed by this problem. Even those hopelessly sold to materialism, find themselves unable to let the problem alone. Finding it incredible, because of the exclusion of essential factors, to believe in the conservation of values that are strictly personal, they gravitate toward a view which, when these essential factors are supplied, is far less credible. With George Eliott they sing:

"Oh, may I join the choir invisible
 Of the immortal dead that live again,
 In lives made better by their presence."

Let us think about it.

Agassiz as a sad-eyed Oriental asked, "If a man could die, he live again?" James, the brother of Jesus, judging by appearance, answered, "What is your life? For ye are a vapor that appeareth for a little while and then vanisheth away." Appearance is against the certainty of immortality. Man is so frail, so weak. The days of his earthly existence are less than those of some of the low forms of life. A creature on Monday, and on Saturday the undertaker is at the door! A shock, and life is gone! A change of a few degrees in the temperature, and like a weed he withers! Every year thirty-one and one-half million people, that narrow vale between the cold and barren peaks of two worlds, and all are conscious that in the end the same experience awaits us. A slight cortical injury, and deafness, blindness, dumbness ensues; an injury more severe, and the result is insanity or even death. Surely it is the presumption for such a frail creature to assume that his life is as unending as the life of God! Viewed from the angle of appearance, the monotony, the dead line of human experience answers the Oriental's question with a sharp and decisive, No!

Relation between Brain and Consciousness.

That there is a close relationship between the physical organ known as the brain and consciousness cannot be denied. The physiologists discovered this. When first declared it was reluctantly accepted by the leaders of Christian thought, but subsequent investigation, while not carried sufficiently far to enable scientists to determine definitely and to describe with mathematical certainty this relationship, has established beyond question that the relationship is closer than the early leaders had imagined. Moreover, from these investigations came two important consequences. First, it became increasingly clear that the figures of speech used by the representatives of the church were not valid. The soul had been likened to a tenant in a house, a passenger on a voyage upon a ship, and that, if the house became unfit for habitation and the tenant moved out, the brain arrived at the station and the passenger stepped off; the ship reached its destination and the voyager disembarked. It was, however, clearly revealed that these illustrations were too coarse, and that, if figures of speech were to be permitted in, those more sensitive to finer discrimination must be thought. Second, it was demonstrated that when a man thinks he uses only a portion of his brain. Thinking one way he uses one por-

tion; thinking a second way he uses another; and thinking a third way he uses a third portion of the brain. When we think one way we use the frontal lobes; when we think another way we use the temporal lobes; and when we think a third way we use the occipital convolutions. This scientific elucidation of three-quarters of a century ago almost emptied the theological sanctuaries of the world. For a time it appeared abstruse to faith. Men leaped to the conclusion that since thought is a function of the brain, consciousness must cease with the perishing of the physical organism. The hope of immortality vanished. The outlook was pessimism.

THE LAST STRETCH OF THE ROAD.

"Far, far, I think, has been your journeying—
 Dusty your dress, your shoulders bowed, my friend?"

"Yes, long ago I lost the gallant wing
 Of the first mile. What then, an heart can sing
 The old marching-songs right to the last mile's end?"

"So sleep for your scant breath this last need!
 Needs it of such dear cost your goal to buy?"

"Ay, hard the hill. Yet I am well content
 Although the ultimate end of strength be spent,
 If I may reach a country set so high."

"Does not the touch of loneliness here keen,
 As through these darkening spaces on you fare?"

"Sometimes." But one friend stays, oft plainer seen
 When the stars die—or, if too thick night's screen
 For slight, my out-stretched hand soon finds
 Him there."

"Do you not fear lest strangeness should grip cold
 Around your heart—strangings that for foreign land?"

"Strangeness? why, I am homing to the old
 Clime of my earliest nest, and I shall fold
 My wings as on a dear familiar strand."

—Henry W. Clark.

The Transmissive Theory of James.

Fortunately, however, there appeared a great psychologist, a man in whose presence it was not possible to be even for a few minutes and not go away a better man. This was the late William James of Harvard University. First a physiologist, then a doctor of medicine, and afterwards a psychologist of world renown, Professor William James made some wonderful contributions to the sum total of human knowledge. As a physiologist, he accepted the doctrine that thought was a function of the brain, but pointed out the fatal error of the physiologists who failed to distinguish between various kinds of function. For the conclusion that consciousness must cease with the destruction of the physical organism, he based upon the assumption that there can be but one kind of function—productive. In the sense that light is the function of an electric circuit. Make the circuit and light flashes; break the circuit and darkness rules. Now, if consciousness depends upon the brain as light upon a circuit, then in the hope of immortality becomes a dream. But is this so? Professor James has pointed out that there are other kinds of function, and one of these he called "transmissive." A refracting lens does not produce light. It does not create light, but it transmits light, having the power to do so, but it transmits light. The light that is being transmitted through the lens, being qualified in the course of transmission. Who knows but that the human brain is a refract-

ing lens, through which waves of thought pass, becoming distorted in the passing. The function of an organ is transmissive. Its pressure upon the keys various pipes are successively opened, permitting the air to escape. But the music is not in the organ; it is in the organist, and is transmitted through pipes of various sizes and shapes. Who knows, but that the great matter of the brain is like the organ keys upon which an immortal spirit is playing the music of life? With this idea of transmissive function, faith in immortality has been re-established.

It should be noted, at this point, that no facts are known either to physiology or psychology that are not in accord with the transmission theory. This theory better fits the phenomena of religious experience in which it appears that a "power from without, quite different from the ordinary action of the senses, or of the senseless mind, comes into life, as if the latter suddenly opened into a greater life in which it had its source." For life, in its higher range, cannot be understood as a mere by-product of the chemical interaction of a collection of hydrocarbon molecules. Nor is it possible to believe, since energy, matter, space, and time are considered, that the only thing that comes to an end, that ceases in annihilation at three score years and ten Oswald gave to the world the law, the conservation of energy. This law expresses "the quantitative conservation of a thing which may nevertheless undergo the most varied qualitative changes." That is, it is the same thing that passes through successive transformations; that a thing is changed only in its outward form and not in its essence. Just what form life will assume apart from the physical here we do not know, but just now we are interested in the direction of modern science is toward the assurance of immortality.

Among those I counted my friends in the United States of America were some eminent astronomers, geologists, physicists. Thus I was able to acquire a layman's cursory knowledge of the science of our earth was formed, and our solar system organized as it appeared to their trained minds. Agassiz, a fiery sun wandered through space—only God knows whence and whither—but in its wanderings it came within range of some loose and scattered masses of spiral nebulae. By virtue of its great attractive power, it drew these masses after it, wadded them into planets, and threw them around itself in the orderly and dependable orbit of our solar system. The name given this organizing principle and energizing power by the scientist need not detain us, but since science is becoming plainer, intelligible, the best name is God. The point just now is that the solar system is orderly and dependable—so orderly and dependable that by it we set our watches, sow our seed, mark off our years, are able to predict the "fixed shadow of our own" or the return of a comet centuries ahead to the fraction of a minute and a mile. There is no fear of conflict in the solar system—great Jupiter and little Mercury move in their own paths, each contributing to the established harmony of the whole.

Need of an Organising Principle and Energising Power.

Now, in human life, there is need for some organizing principle and energising power, and I find this in the theory of immortality. It is the first step which draws around itself all our experiences into a perfect whole. For the conviction that the soul is immortal is the product of a healthy mind in a healthy body. Only when either mind or body is unhealthy does life lose its firm and the conviction of immortality grow weak. "To live is better than to die,"—so has said every race of men. If, therefore, to live is better than to die, it follows that "to desire to continue to live is better than not so to desire." Now, it is just this conviction that has become the imperishable possession of the human race, the organizing principle and energising power which furnishes the most powerful incentive to live as a child of God. Unless, therefore, there is opportunity for further develop-

Religious Notes and News.

By Revolution or By Religion?

Thos. Haeger.

During the past century marvellous changes have taken place, and reform after reform has been introduced. In the future, whether we like it or not, we may expect to see other and greater reforms brought about. Men will, of course, reform their coming, and will say hard things of those who first advocated them; that has been done all along the line—but come they will. Social changes that our fathers never dreamed of will yet be made.

And there are two ways in which changes may come: they may come through revolution or they may come through religion. The former is the way of the Communist and some others we might name; the latter is the way of Christ, the great Reformer.

Jesus taught all that was necessary to make this world into a comparative paradise when he said: "Whatsoever ye would that men should do to you, do ye even so to them." Let all men do that, and such evils as the liquor traffic, war, gambling, white slavery, usury, and exploiting would be ended. Men would no longer try to get the greatest possible amount of service for the least possible pay, nor the greatest possible pay for the least possible amount of work; but there would be a brotherly interest in each other's welfare.

But to carry out the Golden Rule we need to have new hearts; they need to be changed. And this is what the gospel of the Man of Galilee brings to pass.

Many today are lamenting the violent speeches made by some leaders of men, but it would be better to cease lamenting and to put all our energies into sincere efforts to put the teaching of Jesus into daily practice ourselves, and into the hearts of others, by his glorious gospel throughout the whole world.

The great needs of the hour are real Christian living and increased evangelistic efforts. Then whatever reforms come will come peacefully, and the happiness of men will abound more and more.

Sometimes God Speaks to Deaf Ears.

If chosen souls could never be alone
In deep mid-afternoon, open-doors to God,
No greatness had been dreamed or done.

It was because the great prophets of old were open-doors to God, as our poet Lowell beautifully expresses the thoughts that they heard of the word of the Lord when it came to them. Dr. Sewell Dwight Hillis, writing in the "Christian World Pulpit," draws this suggestive comparison: Helen Keller's mother used to hang over little Helen's cradle, where Helen was all anted in her little body that weighed fifty pounds, and her ears were deaf, saying, "Oh, Helen, Helen, how I love you! Oh, Helen, what your father and I would do for you! We would work our fingers to the very last, if you could only understand." The mother sobbed her love over little Helen, the dumb girl, and the blind girl, and there were not many things in the world so heart-breaking as that mother, as she held this little girl to her bosom. And yet, all the time, little Helen was saying to herself, "Oh, if mother would only speak to me!" Oh, what are mothers giving only the whippersnaps of their love? Ever little Helen would say: "I wonder if I have a father and mother, and if I have, why clouds and darkness are round about their hearts." She was seven years of age. She began to think that fathers and mothers were only seen through a glass, darkly, and yet her father and mother were breaking their hearts trying to reveal themselves to Helen. Oh, precious symbol of the heart-broken God leaving over the world's sorrows, how heaven speaks to us through all the summers, unrolling his will through all the processions of the seasons, giving to us his message in all the solemnity of sweet sunbeams—Selected.

DR. F. B. MEYER: A TRUE STORY.

A tipst, who occasionally did work for Dr. Meyer, writes a correspondent, told me that on one occasion he wanted a manuscript typed out quickly, and when it was finished she took it back to him herself at his house, enclosing her account. When Dr. Meyer returned the account with payment, she found that he had added, in his own handwriting, "To show brother, 125—The British Weekly."

THE CATHOLIC CHURCH.

At the Spurgeon's College Conference held in London at the end of April, Prof. W. H. Gausson, B.A., LL.B., who for over thirty years has been a valued tutor in Spurgeon's College, was elected to the chair, and announced his address dealing with "The Catholic Church." He dealt with many vexed questions in convincing and appealing fashion. At the outset, speaking on the use of the word "church" in the Scriptures and in common speech, he mentioned the loose use of the phrase "Church people" for Episcopalians and "Catholics" for Romanists. "We are church people and Catholics if we belong to Christ." In thorough and scholarly fashion we were shown the deep spiritual significance of both the words "church" and "church," the distinction being clearly brought out between "the aggregate of the churches on earth and the church as composed of all those saved through Christ in all places and in all ages." There were many striking sentences, such as "Schism is the sin of those who separate men whom Christ has received." Romanism, Anglo-Catholicism and the establishment of churches in the national sense were subjects faithfully dealt with, and as systems condemned.—"British Weekly."

DROPPING OUT OF THE CHURCHES.

It is the shame of the churches to-day that almost as many names are erased every year as are added. The world sneeringly or laughingly asks, "How long will these converts hold out?" It is a heart-breaking experience for pastors to see many of their converts drift away. One root of the trouble is in the church's neglect of the converts. We bring them into an ice-house and set expect them to glow with spiritual fervor. We neglect to teach them the obligations of church membership and the doctrines of our faith, and yet expect them to grow in grace and knowledge.

We may well thank God that some churches are doing that which all of our churches ought to do. Let us rejoice in the waves of revival blessing that are sweeping over the land. Instead of asking the cynical question, "How long will these converts hold out?" let us in the name and by the power of Christ help them hold out. Converts' training classes are of profound importance. No pastor should be too busy to give time to the instruction and development of the converts who come into his church. Better neglect other things than to neglect this essential thing. In these classes instruction will be given, the characteristics of the converts will be studied, and some kind of work will be assigned to each. Gradually these new people will find their way into the societies and guilds, in which those of like age are doing their work and finding their pleasure in church life.—"Watchman Examiner" (New York).

THE WIDOW'S MITE.

It would be well to cease talking of our giving the widow's mite, until we have fattened the leprosy and the contagious gift.
A story is told that Dr. Parker once stood at the door of the City Temple in London when word of a "bring collection" was being taken. One woman who passed out put a sovereign in the plate and handing to the Doctor, said, "Give the widow's mite, Doctor." Dr. Parker, equal to the

occasion, bowed and then gently said: "But the widow's mite is not gold, gave two mites, Madam!" Whereupon the woman took out another sovereign and gave that also. "The widow's two mites, Doctor," she said. "But, Madam," said Parker, "we read that the widow gave all her living." There was no further response. The widow's two mites, in its brave original, was too severe a test. It was high and the of the two sovereigns could not attain unto it. It would be better not to use the words, better not to invite the comparison, unless we are quite sure of the spirit that is in us.—"The Churchman Affid."

DRINK IN AUSTRALIA.

With the constant increase in the cost of living in Australia, and also the constant increase in the cost of governing the country, it is of interest to know if there is any quarter in which economy can be exercised and at the same time the general interests of the Commonwealth be promoted. Quite recently increased facilities were granted at Canberra for the vending and wholesaling of intoxicating liquor in the capital of the Commonwealth, and almost immediately the cry was raised of scenes of drunkenness in an area where before a drunken man was unknown. Drunken men mean expense to the country. They have to be kept in order and possibly be a burden on the Empire. And the whole paraphernalia of law and order be instituted alike for their safety and the protection of the public. We know with certainty that drink is responsible for much of the disorder as well as of the suffering that obtains in our midst and it being so, it is desirable to ascertain how the consumption of drink in Australia is being restricted or otherwise, and what bearing (if any) this has upon the general cost of living and of government. A correspondent of the Melbourne Age, who recently has been inquiring into this matter and published the result in a letter to the editor. The figures go to show that there is a steadily increasing amount of wine, spirits, and beer consumed in the Commonwealth, with a corresponding increase in the cost of the liquor. In the year since 1901 the establishment of Federation in 1901, the cost per unit of the population has increased from £3 8/7 to £3 8/6; and notwithstanding all the efforts of temperance societies, churches, and prohibition leagues, the cost every year becomes greater. The correspondent estimated that in the year 1901 the enormous amount of £567,127,500 was spent on drink within the Commonwealth; and as he rightly says this enormous amount was received by a very small number of persons—perhaps one individual out of every two million applying to the 299 who are prohibited from participating in this money-making business. If only this greatly-favored 100th man were prohibited as the 299 are, Australia would enjoy prohibition altogether, the spending of these millions would be diverted to other business, employing much better cared for boys and girls, too, would be saved from becoming drinkers tending to become the drunkards of the future; our hospitals and our prisons would have fewer inmates; motor car risks would be lessened; and the enormous amount of £567,127,500 would reap lasting benefits, which would become yet greater in succeeding generations.—"A.C. World."

BIBLE STUDY.

One Scripture is to be interpreted by another; the Lord's word and common sense are, I believe, the best means of right study of the Bible, and hence the reason why so many illiterates—even babes—speak and see wondrous things, while we who are more cultivated bring our reasoning powers to bear and are sadly perplexed. I think, too, that the state of the heart has much to do with getting at the more intricate Bible truths as that of the head.—Samuel Chapman Armstrong.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THROUGH THE NEEDLES EYE.

Tall was my camel and laden high,
And small the gate as fair as eye.
The city within was very fair,
And I and my camel would enter there.
"You must lower your load," the porter cried,
"Your must throw away that bundle of pride."
This I did, but the load was great,
Far too wide for the narrow gate.
"Now," said the porter, "to make it less,
Discard that hamper of selfishness."
I obeyed, though with much ado,
Yet still nor could nor I get through.
"Ah," said the porter, "your load must hold
Some little package of trust in gold."
The mostest handful was all I had,
Yet "Throw it away," the porter said.
Then lo, a marvel! the camel tall
Shrank to the size of the portal small,
And all my riches, a vast estate,
Easily passed through the narrow gate.

—Amos H. Wells.

SLEW BOY AND PICTURES.

Advocating films which teach moral and spiritual lessons, E. J. Horne, of the East London Mission, told a Mansfield audience that crime pictures exercised a very harmful influence among London children. Mr. Horne overheard one slum boy say, "I do like to see murder pictures!" "I wish," added the minister, "that America would not only prohibit strong drink, but that she would also place a ban on the sordid film pictures which are sent for exhibition in this country. The Christian churches must see that the moving pictures shown here are of a wholesome and elevating character."

ALL WAS NOT LOST.

Dr. John Watson used to tell a story of a Liverpool merchant who, through no fault of his own, failed in business and came down with a crash from prosperity to poverty. When Dr. Watson called to offer sympathy and assistance, he found his friend in the depths of despair. "Everything has gone!" he moaned, "I have lost everything." "That's bad," said Dr. Watson, "so you've lost your reputation." "No; thank God," said the man rather indignantly, "my name and reputation are unshaken." "Then your wife has left you," suggested Dr. Watson. "My wife," cried his friend, "his eyes blazing with anger, "my wife is an angel—loyal and kind and true." "I see," said Dr. Watson, "then your children have turned their backs on you." "I never seemed to know my children," said the man, "until this happened. They have been so brave and tender and sympathetic." "My dear old chap," said Dr. Watson, "you told me you had lost everything. Why, you've lost nothing except a paltry bag of gold. Love, loyalty, comradeship—all the really important things—are yours still. Cheer up, and don't be an idiot!"—Selected.

CAN'T DO IT.

A Good Templar once dined with a friend who poured out a glass of wine and asked him to drink with him, when he replied, "Can't do it, 'wine is a mocker!'" "Take a glass of brandy, then," "can't do it, 'strong drink is raging!'" "Then pass the decanter to the gentleman next to you." "No, I can't do that; 'who into him that putteth the bottle to his neighbor's mouth!'" Is it not the answer for our faith? The only way we can do this is to read, mark, and learn as much as we can of all phases of the temperance question.—Selected.

THE LION AND THE LAMB.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted together, and a little child shall lead them."—Isaiah 11: 6.

In childhood I had been often told that the world would come when the lion and the lamb would lie down together, but had never thought to see it until, in a visit to Singapore, in Southern India, I did see it.

The lion was enclosed in a yard, around which was an iron picket fence, and the yard was narrow and long, like an alleyway, so that the keeper could approach near to the lion outside this fence. And when I came up to it and looked in at the lamb that was in this cage, it came up to the grating and put its little nose through as innocently as could be, and waited for me to feed it.

In the meanwhile, there, in the end of the cage, lay that great lion, his mane shaggy and long, his paws fierce and strong, and his eyes as bright as those of any beast I ever saw. He lay there, and just looked up through his eyebrows at me, watching me with the greatest care.

The keeper who desired that I should write about it, as I was a travelling correspondent, said to me, "I will not lead you into any danger, but if you want to see something unusual, and will be very cautious, you may touch the top of that lamb's head."

It was so far away from the lion that I did not think of any danger from him. The only danger I could think of was whether the lamb would not bite or strike me; so I put my hand carefully up towards the cage, and when I touched the cage, moving my hand towards the lamb's head, I heard that roar. It did not sound like a beast, but it sounded more like something in the distance that fearfully shook the ground.

The keeper said, "Look out, now!" But I thought not of the lion. I thought that some of the other beasts more distant were probably making some noise. But when I laid my hand on top of the lamb's head there was a leap, a rush and a growl that startled me so much that I fell over on one side, and the keeper lifted me up.

I never recollect to feel so fearful, and the great beast put his nose against the bars, and scratched with his great paws, and growled at me; and the lamb ran with great haste to the other end of the enclosure.

Then the lion, after he had been pacified by the keeper, went back to where the lamb was lying down, and put his paw over the lamb's back, and there rested, with his grand native dignity, as much as to say, "Who will touch my little lamb?"—Russell H. Conwell.

WHAT GOD HATH PROMISED.

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Unfading love.

—Annle Johnson Flint.

TOO LATE.

Auntie. "What's the matter, Bobby darling?"
Bobby. "I don't like my cake, auntie."
Auntie. "Don't eat it then, dear."
Bobby. "But, auntie, I have eaten it."

The Family Altar.

J.C.F.P.

Monday.

And they sang together by course in praising and giving thanks unto the Lord, for he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3: 11.

So great was their joy, after so many years of banishment in a heathen land. True worshippers of God know the preciousness of church worship and fellowship to the full when deprived of them.

Reading—Ezra 3.

Tuesday.

Then rose up Zerubbabel, the son of Shannei, and Joshua the son of Jozadak, and began to build the house of God which is at Jerusalem, and with them were the prophets of God helping them.—Ezra 5: 2.

Great and powerful were those opposing them, but with God and his inspired prophets on their side, they continued to work.

Reading—Ezra 4: 17-21; 17.

Wednesday.

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all those that seek him; but his power and his wrath is against all those that forsake him.—Ezra 8: 22.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God." "Who is he that shall harm you, if ye be followers of the Lord God Almighty?"

Reading—Ezra 8: 1, 15-32.

Thursday.

And now for a little space grace hath been shewed from the Lord our God to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.—Ezra 9: 8.

Repentance is a rough road to travel, but it leads to God, and therefore full of encouragement and hope. It meant real sorrow for sin to Israel, to undo, as far as they could, the evil they had done. The sacrifice was great.

Reading—Ezra 9: 5-10; 5.

Friday.

Then I told them of the hand of my God which was good upon me; as also the king's words which he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.—Nehemiah 2: 18.

"I will not fear, though armed throngs
Compass my steps in all their wrath;
Salvation to the Lord belongs,
His presence guards his people's path."

Reading—Neh. 1: 1-2; 8.

Saturday.

We made our prayers unto our God, and set a watch against them day and night.—Neh. 4: 9.

"Watch and pray, lest ye enter into temptation."
Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole.

Reading—Neh. 6: 1-16.

Sunday.

Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto the Lord; neither be ye sorry; for the joy of the Lord is your strength.—Neh. 8: 10.

Our food is all the sweeter for being shared with the needy.

"Neither was there any among them that lacked."
Distribution was made to every man according as he had need.

Reading—Nehemiah 8.

Prayer Meeting Topic.

June 12, 1929.

A NIGHT ON GALILEE.

(Matt. 11: 22-36.)

W. Waterman.

There is no doubt that Christ sent his apostles into this storm, and walked on the waves to their aid, primarily to teach an important lesson to them.

A Lesson for the Apostles.

Presumably he had saved them from the fury of a storm; but then he had been with them in the boat. But the time of his departure was at hand, and so he must teach them to rely upon him even in his absence. Else, if they are like what often falls when its support is taken away, what use will they be to fight his battles for him after he has ascended? Therefore he sends them by themselves into the storm.

What longing looks they cast toward the dark hills whence they came! But, although they saw him not, "he saw them sailing." Literally, "tormented" or "lashed" in rowing." Indeed, though he left them "tortured" from the rising of the storm in the "evening," until "the last watch of the night" (between three and six a.m.), he was waiting, before he came to help out their extremity, only until they had done all they could. So he often delays to exercise the faith of his chosen. Then to show his disciples that he was at hand to help while not visible, he "went into them, walking on the sea." No matter in what marvellous way he must come, they may expect him whenever he is needed.

And what joy was theirs when they perceived him into their boat! All their troubles were gone in a moment: "immediately the ship was at the land whither they went." When Christ is absent from his people," says Lousan, "they go on and on, but with great difficulty; but when he joineth unto them, oh! how fast they steer their course! how soon are they at their journey's end!"

Jesus did this wonder, too, as

A Symbolic Lesson.

meant for the church and her members.

First, to give a picture of how the church must prosecute her work without his bodily presence. Says Gillson, "Did not this miracle foreshadow the relations he would sustain with his disciples after his death? May we not look upon his ascent of this mount as a picture of his ascent into heaven, his prayer on the mount as a shadow of his heavenly intercession? And these disciples constrained to go off in a boat by themselves, are not they a picture of the church after Christ had gone to his Father, launched on the stormy sea of the world? What would they do without him? Where is he now? There on the hilltop, interesting, watching every effort of the tiding waves. Nay; he is ever still nearer! See that Form on the waves! Hear the familiar voice: 'He of good cheer, be ye not afraid.' And when the church apprehends her Lord during her storms, what a new spirit moves her! Let the outlook of the saints, then, be spiritual on their Lord, not on externals; and there will be no discouragement.

Again, this wonder is for the saints of all ages. Let us all remember that difficulty is not of itself an evil. Troubles and difficulties are meant to mould character, to make men. Jesus does not permit us to suffer, could we not get good from his suffering. For he is concerned for us; from his vantage point he watches us, and intercedes on our behalf. He will allow us to suffer no temptation above what we are able. He desires rather that, as he himself was made perfect in suffering, so we also should grow and be strengthened under the stress of adversity. And so

"Will roar the storm to those who hear
Of a deeper voice across the distance."
TOPIC FOR JUNE 19. GOD'S COMMANDMENTS AND MEN'S THADITHOON.—Matt. 15: 12.

Our Young People.

Conducted by W.M. GALE.

By A Bible School Worker.

2. THE AIMS OF OUR WORK.

What are the great objectives of the modern Bible School? Seeing that so much of our educational work is in the hands of the secular forces, it must be obvious that the Bible School objective should be in harmony with and not contrary to secular education. As W. C. Pearce has aptly put it, our aim is "to make righteousness co-extensive with education." The Jewish Bible of old taught moral and sacred principles to the children of the village school, and where our State education lacks to-day, we in the Bible Schools must make up the deficiency.

Our aim therefore is to impart religious instruction, to seek to teach the young about the love of God, and of Jesus Christ. We must implant in their hearts a love for the Bible and a simple understanding of its great truths and doctrines. Upon this foundation we must encourage character development, and we must select the great moral teachings of the Bible. These are illustrated by the men and women of the Bible, and all are fulfilled in the portrait of the Christ-life. This life is thus held up as our great pattern, and our pupils are led to see that secretary in Christian service. Religion then becomes a vital force, a practical proposition, a life to be lived, a service to be rendered. The school is thus found to be the recruiting-ground of the church, leading first to the acceptance of Christ and then to service in the church, as teachers, officers, preachers, missionaries. Thus the full aim is realised, and all of our knowledge is used in the service of Christ.

WHAT OUR SECRETARY MUST HAVE.

Sense—the common variety applied to a thorough understanding of the relation of the secretary to the superintendent and teachers and all fellow-workers. It is the business of the secretary to collect and compile all the information which the executive officers need, in order that they may administer their affairs with the greatest degree of efficiency.

Youthful spirits. Age counts for little after the "age of discretion" is reached, but there must be ability as a "mixer," if the secretary is to be most helpful. He must be friendly with every member. Every boy and every girl must be able to come to him freely. Fortunate is the secretary with these qualifications.

Experience in record-keeping. Until the Bible School trains its secretaries as it has learned it must train its teachers. The business world must perform this function. A knowledge of record work, be it found in factory or mercantile establishment, or bank or office, plus the opportunities of using these every-day familiar methods in the collection of the Bible School information, make the ideal combination.

Analytical ability. Columns of figures are valuable only as they are used. The secretary must know the "why" behind everything which is recorded, and must know the "how" of making such records. It is most dangerous, valuable to the school, if the record-keeper reveals a weakness, or sound a note of alarm. It may reveal facts which justify rejoicing. The fundamental is that records are a means to the end, but never the end itself.—R. N. McEntire.

ANNUAL BIBLE SCHOOL EXAMINATIONS.

Entries close at an early date for the forthcoming Bible School examinations to be held early in July in the different States. Secretaries are reminded to forward lists of entries at an earliest possible moment after closing date, to ensure arrival of examination papers on time.

RALLY AT CHELTENHAM.

A young people's spiritual rally of more than half interest was held at Cheltenham (Vic.) on May 16. For some time the churches in the Cheltenham-Malvern-Dakelgh group have been holding combined spiritual rallies each quarter, going to each church in turn. These united meetings have been a great success.

Arising out of a report of the rich spiritual fellowship among the young people at the camp conference at Geelong, it was decided to have one rally for young people, and all those specially interested (as leaders, teachers, etc.) in Y.P. work.

It was very wisely decided to invite all the young people as such without any distinctions as to whether they were Kappas, Phis, Endeavourers, or any of a dozen other names which unfortunately divide the young people into different sections.

All over 14 were invited, and invitations sent to every school and auxiliary in the group, special emphasis being placed on the fact that it was to be a spiritual rally.

The result was one of the most inspiring gatherings ever held in the district. The chapel was packed in every part. Chairs were placed down the aisles, extra seats were brought in from the school hall, and still some had to be accommodated in the porch and vestry. No mere social gathering would have attracted such a crowd, and that is worth thinking over.

Three speakers were our workers, and in spite of the difficulty in seating such a crowd did their work without in any way disturbing the meeting. Bro. Les. Baker, one of the Cheltenham young men now at Geelong, read the lesson. Bro. Will Gray, in his own masterly way, led the singing. Bro. Ralph Gobbie gave a most inspiring address on "The Chimes of the Times," challenging the young people to realize, utilize, specialise.

Just before Bro. Gobbie's address there was a call to prayer, and the season of prayer that followed was a very sacred and hallowed time. Without any hesitation or delay the young men and young women followed each other in prayer, and all sang softly and prayerfully the camp consecration chorus, "Come into my heart, Lord Jesus."

There were no solos or recitations or instrumental items, not even a choir piece. It was just a simple devotional meeting in which every one of the 300 present wholeheartedly took part. It was in every way a great success. It is a programme worth repeating, and is earnestly commended to those who are anxious to give their young people a lead in the right direction. After the meeting, which closed at 9.30, supper was provided by the Cheltenham ladies in the school hall.—D. Wakeley.

LET ME BE BUSY.

The forces of evil are busy all day.

I, too, would be busy for God.

Their work is destructive, they bring on decay.

Then let me be busy for God.

The evil one ever is plying his work.

Then have a moment to spare?

God's work is important, then let me not shrink.

But do what he bids me with care.

—"Kind Words."

Foreign Missions.

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

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.

OUR NEEDS FOR THE JULY OFFERING.

We are very much behind in our Foreign Mission offerings for this year, leaving us a load of debt. The budget amounts asked from the States in some cases have not been raised. We shall need an increased offering this year to make up the deficit. Who will help by putting a little more into the envelope than usual? Let us give so that our missionaries will feel comforted to know that we realise the need of the work almost as much as they do. Let us make a warm-hearted response to their cry for further help. Our special mission work has been wonderfully successful. May we not rightfully expect that these new additions in our brotherhood will bring with them a desire to help us take the gospel to the heathen world? They have heard the message of the commission, "Make disciples of all nations, baptising them into the name of the Father, the Son, and the Holy Spirit." They have heard the command, "Go, preach the gospel to every creature." Surely they have heard these two passages, for they are so closely together. We should have ten thousand pounds for Foreign Missions this year in Australia. This means about six shillings for every member of our churches in Australia. Some give a hundred times this amount, others give much less than six shillings. The strong have to bear the shortage of the weak. Of those who give, the average is over six shillings, but a vast number of members apparently give nothing. They are still unconverted for the work in foreign lands. They attend the missionary meetings when our missionaries are at home. They admire the sacrifices that our missionaries have made. They glory in the stories of success that they hear, and then they forget. Possibly many do not even attend the missionary gatherings. We are making an attempt this year that every member of every church in Australia shall have the news of the July offering, and be invited to give. How to reach those who give nothing for Foreign Missions is the question that puzzles all our workers in every State. Let us cry mightily unto God for his help to arouse more interest in the heathen millions who know nothing of Jesus Christ, and the suffering of men, women and babies who find no help from their heathen religion and their inarticulate pleading is, "Who will come and tell us the good news and help us in our need?"

A NEW MILITARY GOVERNOR AT HUEIKHOW.

Mr. C. N. Lack, a returned G.M. missionary, informs me that a new military governor has been appointed to Hueikhow, our station in West China. This gentleman is proving to be a great success in his work in the district. He has had new roads started to give greater facility in transport, and is very favourable to missionary work. The former military governor was always very much interested in our work in Hueikhow, and showed many kindnesses to our missionaries. It is comforting to know that the new governor is a worthy successor.

NEW WELL AND PUMP AT CHILDREN'S HOME, SHRIGONDA, INDIA.

Miss Florence Cameron writes that the well and pump in the Children's Home, Shrigonda, are now completed. The money for these additions has been supplied by "a brother in South Australia," and "a brother in Victoria." There was sufficient money, when these two necessary works were completed, to enable Miss Cameron to put a verandah on the north side of the Home. Some photographs accompanied Miss Cameron's letter, which will likely form a feature of our Foreign Mission Day Number of the "Christian."

MISS HARRISON.

Miss Harrison, of Forestville, S.A. church, is leaving for a mission work in China. She has long been desirous of giving her life to this work, but the way was not opened. She went to see the G.M. director in South Australia, and influenced her wish to go to China. She had prayed much on this matter. As is known, the China Inland Mission only send missionaries as far as the means for the particular work enables them to do so. After Miss Harrison made her application the way was opened wonderfully. The money for her passage and outfit was supplied. One of our young sisters, a typist, guaranteed ten shillings a week for two years towards her support. That means a contribution of £2, a noble gift. Miss Harrison was farewelled on a splendid gathering, and much praise to God for his opening the way for another worker to enter the Foreign Missionary field. Speakers spoke of her success in the work of Forestville. She won the gold medal in the Federal Bible School exam. She was a good worker in the J.C. Endeavorers, and received from them a Bible. For her active work in the G.C. she received a gold C.E. brooch. The sisters of the church gave her s-traps and handkerchiefs. The church minister gave her David Smith's 3 volume edition of the Disciple's Commentary on the Gospels, and her railway fare to Melbourne. The Bible School gave her a leather travelling bag. Miss Harrison will spend two years in the Bible Training Institute, Melbourne.

Our Help is in God.

This mention of Miss Harrison lying so signally helped naturally suggests the question, "Do we rely sufficiently upon God for help?" Are we remembering that whatever we do is insufficient to secure the success that we crave after without the help of God? We may build the altar and lay the wood upon it, and put the offering upon the wood, but the fire had to come down from heaven and consume Elijah's sacrifice; and so we may make many plans, but real success in our work depends upon the help of our God. Let us make the month of June the month of relying upon him. It is not time wasted, Jesus said, "Apart from me ye can do nothing." Paul said, "I can do all things through Christ who strengtheneth me." God can turn into victory what seems, at the time, like defeat. When the early Christians heard of the dangers and privations that the apostle Paul suffered, his words to them was that "they had fallen out into the progress of the gospel." Let us wait upon God in prayer that he may so supplement our efforts with his divine help that a great offering may be made on July 7, to enable us to carry out his will to preach the gospel to every creature. God has given us encouragement to rely upon his help. In recent weeks we have news of 32 decisions for Christ in our Indian mission.

W. M. CAMERON ON FURLOUGH.

Mr. and Mrs. W. M. Cameron, our faithful honorary missionaries in Shanghai, are leaving in August for Glasgow, Scotland, on their fur-

lough. Mr. Cameron writes: "Speaking of our departure on our furlough, we are both very sorry that it will be impossible to visit Australia at this time. Owing to the need of an extended period of rest with as little exertion as possible, we have feared that, even if the financial conditions had not been so good, the financial conditions of the trip could have been even more difficult. We will, however, be glad to see you at our meetings. So again, our good wishes and our visit you must be possible in our resolution."

We deeply regret Bro. and Sister Cameron cannot visit Australia on their way home, but may be able to come in time to be present at our Pentecost Festival Conference at Brisbane, B.A. They will be honored guests at our meetings.

Bro. and Sister Cameron have been of great value to our work in Shanghai for many years past, and we all trust that they will have a very happy and recuperative furlough in their homeland.

Arrangements During Mr. Cameron's Absence.

During Bro. and Sister Cameron's absence a small committee has been formed to undertake the oversight of matters which Bro. Cameron has done up to the present time. All correspondence will still be conducted with this committee, and it will be the link between Australia and the Shanghai church. The following have agreed to render this important service:—Miss M. V. McNeely, secretary; Mr. H. S. A. Ching, stationer; Mr. Hu Siu-wu, custodian of the property, and one or two others representing the church. Miss McNeely is the office secretary of the American Bible Society, and has been there for some time, and has a good idea of what Mr. Cameron has been doing in regard to this work. Mr. Cameron says, "You will see that we are doing our best to arrange for the carrying-on of the good work, and also that there are some who are willing to help out. I am taking steps now to have everything set into proper shape so as to give as little trouble to other people after I leave as possible."

SHANGHAI CHURCH AND SCHOOL BUILDINGS.

Our readers may remember that we intimated that the Shanghai Municipal Council gave, for some time past, desirous of taking possession of our property in order to construct a new street, which would pass right through our church building. They have promised, in this event, to supply us with a new piece of ground in a suitable locality, and erect the necessary buildings for our work. Concerning this Bro. Cameron writes:—"With regard to the property, I am now in communication with the Municipal Council, and I think we have managed to get a location that will be very suitable for the work. However, this is in its early stages yet, and I am leaving it until a later letter. I have already intimated to you, I think it best to leave the property to be carried on in the same way as it has been during the past few years."

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by
A. G. SAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.A. Phone, Bk. 111.

BOARD AND RESIDENCE.

Widow, alone, offers well-furnished room with board to a refined person in lieu very light duties; pensioner or otherwise; good position.—M.W. 29 McPherson-st., Monmouth Place.

FOR SALE.

Mallee Trucks in large quantities, £3/10/- for a ten-ton truck on rail at Danyo.—Perkins Bros., Danyo, Vic.

TO LET.

Selly, 5 rooms, furnished, large verandah, bath, sink, fridges, copper, motor-saw, firewood, fern, close shade, 1st city; splendidly clean; splendid outlook; 4th weekly. Big reduction term. Members of church abd take part church worship, adults, permanent, 20/- weekly.—J. Maskell, Selly, Vic.

Here and There.

The holidays on Monday appears to have interfered somewhat with mail deliveries. Probably some reports sent on from other States failed to reach us.

Bro. J. K. Martin, late of Wynnum South, Hawthorne, Queensland, has accepted an engagement to labor in the Geelong-Dover circuit, under the Tasmanian Home Mission Committee.

Bro. A. Hinrichsen telegraphs from Hundaherg, Qld.:—"Hilfrench mission party conducting five services en route; eight hundred in theatre Sunday night; seven adults confessed; four more Monday."

Bro. H. G. Payne, of Queensland, reports by telegram that the first meeting in the Kedron chapel was held on Sunday with much enthusiasm. There have been three additions since the mission closed.

The following telegraph, which reached us from Grafton, N.S.W., on Tuesday afternoon, concerns the Waverley mission now in progress:—"Thirteen hundred present Sunday night; fifty-three confessions to date.—Greenhalgh."

The treasurer of the Canberra fund desires to thankfully acknowledge receipt of £1 from Sister F. Horsville, N.S.W., and £10 from a brother & sister, who promised that amount at one of Bro. Thos. Hagar's meetings.

The churches in N.S.W. made a splendid response to the appeal sent out for clothing by the Social Service Department in connection with the Tasmanian disaster. Altogether about 4,500 garments were received. The office of the Social Service Department now in progress, 66, Darling House, Rawson Place, Sydney, Phone, M.A. 1951.

The illness of King George has again caused anxiety to his people. The bulletins, however, are reassuring. At first the doctors were advising the postponement of the thanksgiving services planned for June 16, but no other indication of a postponement has been made. Our people will be glad of the privilege of expressing their gratitude and thanks.

The church at High-st., Preston, Vic., is holding a special evangelistic effort in the chapel from June 9 to 20, under the title of "An Evangelistic Festival."

Bro. Dan Wakeley, of Cheltenham, is the missionary, and Bro. Harold B. Robbins song-leader. Each night, in addition to the sermon, Bro. Wakeley will give an illustrated talk for the Young Worshipers' League. To make the building more attractive electric radiators have been installed. Members are requested to help by the prayers and presence.

Mr. Robertson Mac, general secretary of the Victorian Prohibition League, writing of the successful campaign to oppose the granting of a liquor licence at Red Cliffs, Victoria, tells of the work accomplished by Bro. Alex. Cameron, our Home Mission preacher at Red Cliffs:—"I should like to say how much your minister, Mr. Cameron, assisted us in the preparation of evidence for this case. He left no stone unturned, but helped us in every way. But for him the world would have gone far and with us, and we are grateful for his help."

June 1 is Home Mission Sunday in our New Zealand churches. The Home Mission Committee publishes the following statement of aims:—"As an evidence of our desire for definite aggressive work, we enunciate our working policy and aims for 1929-1930:—(1) To increase our Home Mission efforts by having eight H.M. preachers in the field within . . . (2) To inaugurate the circuit system wherever and whenever it is deemed expedient. (3) To endeavor to secure a leading evangelist to conduct missions and to open up at least one new field. (4) To make our people better known by conducting a literature campaign. (5) To raise the sum of £2,000 from all sources for Home Mission work. (6) To add at least 200 to our membership. (7) To make and keep a vital contact with isolated brethren throughout the Dominion.

A telegram from Bro. Jaekel, St. Arnaud, Vic., tells of twenty-four decisions to date in the mission he is conducting in that town. Inclement weather is being experienced.

As a part of its Suburban Boys' Club Scheme, the Melbourne Young Men's Christian Association is conducting a training course for leaders of church clubs. The course is open only to churches that are affiliated in this sub-urban club scheme. The period covers May 21 to November 25. The night of meeting is Tuesday. The class is divided into three periods—Practical physical work in the auxiliary gymnasium, 7.15 to 8 P.M.; History of physical education, 8.20 to 8.50. Following studies, 9.20:—Practical physical work—Mr. C. M. Glover, Asst. Physical Director, Y.M.C.A.; History of physical education, including anatomy and physiology by Mr. I. C. George, B.P.E., Physical Director, Y.M.C.A.; psychology by Mr. J. T. Lawton, public speaking by Mr. Howard Edley; see by Dr. G. G. McAlain; studies in layhood by Mr. G. W. W. B. Hughes, General Sec'y., Y.M.C.A.; club management and practical competitions by Mr. R. B. Way, Boys' Work Director, Y.M.C.A. The last two periods are held in the Boys' Room, Boys' Department. A special fee of £1 covers all the foregoing studies for the dates mentioned.

The public press reports that the convention of the Victorian Christian Endeavor Union was begun at Bendigo on Saturday. Representatives of branches of the union in many parts of the State attended. The visitors were welcomed by the mayor, and later a series of intensive and educational sessions were held. At night there was a public meeting. At the morning session Mr. S. E. Dorman, State president, gave an address—"Christian Endeavor Service," in which he outlined the activities of the organization. Addresses were also given by Mr. G. Ruberts, vice-president, Mr. G. T. Doherty, and by the Misses E. M. Leader and A. Allison, of the administrative staff. The general branch of the union represented about 700 of the visiting members at tea, and they were given a hearty welcome by the president (Mr. H. R. G. Edwards). At the evening service Mr. J. E. Thomas, vice-president of the Victorian Prohibition League, gave an address, in which he urged the members to make ready for the prohibition campaign in 1930. On Sunday more than twenty churches in the district made the pulpits available for the conduct of services by the Christian Endeavor groups. Youth and girls assisted in the services, giving the Scriptures lessons and sermons. They also helped the choir.

One of the activities of the N.S.W. Social Service department is providing free breakfasts on Sundays at Erskineville. An average of 50 men are catered for. During the past few weeks brief gospel messages have been given by J. A. Parker, E. Davis, and the organizer, W. J. Crossman. Bro. Davis, in writing to the committee, says:—"I was delighted to be present at one of the free breakfasts given to men at Erskineville on a recent Sunday morning. The minister, in a Christlike thing to feed the hungry, I have seen many such breakfasts, but the thing that delighted me was the good food served and the neat manner of serving same. There is no need, as I fear is sometimes done, to mock poverty by giving food hardly fit for the consumption of the poor. The reverence with which the men listened to the message of the Christ surely shows that deep down in every human heart there is respect for the Man of Galilee. Keep on with this work, for in this way you speak a language that all men understand." The minister reported that for each breakfast 15-15 persons churches and individual brethren have promised to defray the cost of one such meal. In these days of unemployment and poverty it is desired to have a breakfast each Sunday morning. In order to accomplish this donations would be gratefully received.

On the occasion of the fiftieth birthday of Bro. James E. Thomas, the officer-in-charge of the Grafton church and their wives, together with a large company of friends, including representatives of the Victorian Conference, tendered a surprise party to Bro. Thomas, at his home, on Tuesday, May 28. It was a very pleasant evening the sisters produced a monster birthday cake covered with fifty candles. These Bro. Thomas proceeded to light. Bro. Bez. Ennis proposed the toast of the evening, telling of the sterling work of Bro. Thomas as preacher and friend. Others supported the toast. A presentation of a medal on behalf of the gathered company. Bro. Thomas suitably responded, expressing how much he owed to Mrs. Thomas through the many years of the past.

Bro. J. Greenhalgh writes as follows from Grafton, N.S.W.:—"The Waverley mission party was welcomed at the Fitzroy Theatre on May 19 in the presence of 100 people. The Mayors of Grafton and South Grafton, with members of various churches, offered words of welcome. Mr. Greenhalgh presided, and the party was delighted all present with music, singing and prayers. There were 500 present at the opening service of the campaign. Grafton has taken every member of the party to its heart, and words of praise and appreciation are heard on every hand. Attendance has varied, the smallest being 150, the largest 900, the average attendance being 250. There have been 10 confessions to date including one restoration and one a baptised believer, Dr. Curtis, father of one of our members. On Thursday last eleven were baptised. Great interest is manifested in the recitation of Acts, and the plan of salvation, and a great harvest is expected for the mission closes."

MELBOURNE CITY MISSION WINTER APPEAL.

Bro. J. Plummer, Superintendent and Secretary of the Melbourne City Mission, writes with reference to the Special Winter Appeal. He says:—"We recognize that the generous public has been severely tested and has only responded during the past few months. Yet the extreme pressure of the winter months is approaching again as in former years at this time, for our committee faces an initial bank overdraft of £300 on its General and Relief Funds, and this before commencing its special winter campaign."

Heart-rending cases are reported by the workers. These simply must be dealt with, no matter how depleted the funds are. Here is a sample suburban case:—"A man, his wife, and three children, the youngest being three weeks old. Not a bite of food was in the house when our missionary called, and the furniture consisted of a table, two odd chairs, a box and a bed with very little covering on it. The man's weekly net income is a war pension of 6s. per week, was completely destitute. Our missionary helped with food, firing and clothes; the husband is seeking work, so far in vain."

"The mission receives no Government support, and does not employ paid collectors. A network of calls and home visits, including visits to the parts of the city and suburbs, and each missionary and sister in charge has an experience of more than twenty years, in most cases in connection with our own work. The mission itself was founded seventy-four years ago, so that in every respect it has shown the startling test of time."

"Relief funds are administered without any deductions for overhead expenses or maintenance charges, these latter being met from the general account, which, with twenty workers, six halls and four homes to maintain, is severely taxed."

"The spiritual ministry of the mission involves the holding of some 1,500 meetings, and providing a total of 200,000 hours of service. Every opportunity is taken of ministering to the needs of the soul, and of awakening those dead with too full a realization of their own individual responsibility."

"These are a few simple facts concerning some phases of our activities, and in these we invite your sympathy and sacrificial assistance."

"Will you please help us to help others? Yours truly, J. Plummer."

An Attractive Winter Programme

For a number of years Mr. T. H. Scambler, preacher of the Church of Christ, Glenferrie, Vic., has given constructive studies in biblical history and exposition during the winter months. These series of sermons seem to be solid fare, but they always bring increased attendances. We hear much these days concerning the spirit of the age, which is supposed to be averse to serious things. But the people whose religious interests centre around Glenferrie Church of Christ appreciate the great messages that set forth God's revelation to man.

The first series, prepared for Sunday mornings, will include two sermons of an introductory nature concerning the Word of God, followed by a sermon on each of the first eight books of the Old Testament.

1. How to read the Bible.
2. The Bible at a Single View.
3. The Book of Beginnings.—Genesis.
4. A Story of Emigration.—Exodus.
5. A Treatise on Holiness.—Leviticus.
6. The Story of Wanderings.—Numbers.
7. A Book of Remembrance.—Deuteronomy.
8. The Story of Conquest.—Joshua.
9. A Period of Transition.—Judges.
10. An Expulsive Idyll.—Ruth.

The second series, prepared for Sunday evenings, was suggested by the extensive reading of the Book of Acts, which was done during the Winter Mission. In a little over two weeks, nearly 400 readings of this book were reported by people in attendance at the mission.

1. The Theme of Acts.
2. The First Gospel Sermon and the First Christian Church.
3. Tares among the Wheat.
4. The First Christian Martyr.
5. The Conversion of the Eunuch.
6. Baptism in the Spirit and Baptism in Water.
7. The First Foreign Missionaries.
8. The Fight with Wild Beasts at Ephesus.
9. Paul's Story of his Own Conversion.
10. The Last Glimpse of Paul.

The third series, to be delivered on Sunday mornings, will deal with curious and difficult texts.

1. Matt. 21: 21.—"Straining out Gnat and Swallowing Camel."
2. 1 Cor. 13: 10.—"God's Foibles."
3. Deut. 32: 11.—"Stirring the Eagle's Nest."
4. Num. 22: 21-30.—"Balaam's Ass."
5. Matt. 5: 41.—"The Second Mile."
6. Matt. 13: 12.—"He that has, gets!"
7. Mark 10: 25.—"The Camel and the Needle's Eye."
8. Matt. 11: 12.—"Storming the Kingdom of Heaven."

The fourth series, prepared for Sunday evenings, deals with an Old Testament book and an Old Testament character, and will give side-lights on life's experiences.

- A.—The Book of Ecclesiastes.
 1. An Autobiography.
 2. Life's Vanities.
 3. Wise Words for the Doulter.
 1. If this Low Earth were All!
 5. The Whole of Man.
- B.—The Life of King David.
 1. The Giant Killer.
 2. The Great King.
 3. A League of Sins.
 4. Washing Out the Stain in Tears.
 5. The Man After God's Own Heart.

ATHEISM.

"Nay!" said the mole,
As he burrowed his hole,
"There is no sky for me
There are roots below,
Where I grub and go,
But I never saw a tree."
—Robert Whitaker.

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Editor:—

Kindly grant space for a reply to a correspondent, Mr. J. Pittman, concerning Acts 2: 38.

What is baptism? Baptism is an act of obedience.

What does baptism do? Firstly, baptism unites us to Christ; secondly, baptism obtains through the grace of Christ, pardon and remission of past sins for the penitent believer. Can we deny the foregoing statements? Not if we study Acts 2: 38 and Romans 6: 3, 4, carefully. Yours brotherly, A. G. Prinos.

Dear Bro. Maln,—

As may be seen from their small advertisement which appears in the "Christian" every week, Bro. and Sister G. Perry Pittman are engaged in successful "independent" missionary work in one of the best-known cities of India. They are not supported by our Australian Foreign Mission Board and they depend entirely (so far as financial resources are concerned) upon such support as may be sent to them from individuals who may be interested in their particular kind of missionary activity. Up to the present they have received just about sufficient to meet their actual physical necessities, leaving practically no margin for anything in the nature of aggressive work. To-day I received from Bro. Pittman a complete statement of his receipts and expenditure for the past two years, which only confirms the foregoing remark concerning "support." A copy of the statement is being forwarded by Bro. Pittman to each person from whom a contribution was received. As the list contains no less than fifty separate names, it will be seen that the correspondence involved in this is considerable. Nor does this, of course, constitute the whole of our brother's correspondence or clerical duties.

It has occurred to me that, if Bro. Pittman could be furnished with a typewriting machine, it would afford him great relief and allow him to spend the time thus saved in carrying out other more important duties. I understand that a suitable typewriter could be procured in India for about £15, and I am writing to seek your kind assistance in publishing this modest appeal on behalf of so worthy a brother and sister. I have already been promised £2 towards the purchase of a typewriter, and will be glad to acknowledge and forward any further sums towards it.

Bro. Pittman has not asked this, nor is he

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Young People's.—Dr. Kemp, W. J. A. Smith.
Fields & Forces.—A. J. Fisher, Soc. Ser.—J. L. Ward

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Hon. Sec.—J. L. Ward, 6 McPherson-av., Carnegie,
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Warracknabeal	Echuca

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aware that I have made the appeal; but I am sure that if my object is accomplished, he will be most grateful for the provision of this much-needed equipment, and will put it to the best possible use.—Yours sincerely, Thos. W. Smith, 103 Burke-st., East Malvern, S.E.6.

ACKNOWLEDGMENTS.

COLLEGE OF THE BIBLE.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during March and April:—

Churches: Maylands, S.A., Duplex Env., 11/17/3; Northam, W.A., Budget Division, 11/2/6; Margherough, Qld., 2/-; North Adelaide, S.A., Duplex Env., 4/1/-.

Individual Contributions:—Victoria: Miss E. Baker, 12/-; New South Wales: Mrs. W. J. Stewart, £3; H. Larcombe, 10/-; South Australia: F. C. Teller, £1/0/3; Western Australia: J. Botcher, £1; Queensland: Mr. and Mrs. W. A. C. Wendorf, £1 1/2; J. B. Ash, £1; Miss J. Irwin, 5/-; H. T. Ambrose, £1; "Pioneers," £1; C. Henson, £2; Mrs. G. Handy, £1 1/2; A. Marriage, £1; A. H. W. Cane, 5/-; Mrs. A. Hackett, 10/-; Mrs. C. Back, 5/-; D. Quirk, £1; Anonymous, Amersley, 2/6; W. J. Sharp, £1; Mr. and Mrs. T. Stubbin, £2; Herib. Hinrichsen, 10/-; F. Hinrichsen, sen., £1; Jax Jensen, 10/-; Alht. Hinrichsen, £1; Miss O. Fittell, 5/-; P. Stalley, 1/-; V. T. Fittell, 15/-; J. Donnell, £1; Misses E. and M. Bull, 10/-; E. W. Enchelmaier, 10/-; "Northerner," £5; J. K. Barth, 5/-; T. Martin, 2/6; F. G. Blackwell, 10/-; E. Rosenberg, 10/-; A. Bernoth, £2; Miss M. Althaus, 3/-; Mrs. F. Newman, 2/-; C. W. Hamann, 5/-; Mrs. E. A. Pitman, £1; Miss A. Thripp, 10/-; Mrs. E. Browne, £1 1/2.

W. C. Craigie, Hon. Treasurer.
Fred. T. Saunders, Secy. & Organiser.

DEPARTMENT OF SOCIAL SERVICE, VIC.

Gratefully acknowledged:—

One parcel: Canterbury, Gardenvale, Kaitiua, E. Brunswick, Hampton, Boort, Malmsbury, Bell, Hyde, Fitzroy, Northcote, Halwyn, S. Kensington, Boroona, Caulfield, Camberwell, C.E., Bamburgh-rid., Brighton, W. Preston, Ormond, Ascot Vale, Hayswater, Shepparton, Gardiner, Elsternwick, Cheltenham, Glenferrie Ladies' Aid, H. E. Greenwood, Mrs. Ludbrook, Mrs. Waters, Mrs. A. Lyall, Mrs. E. Smith, Mrs. Burden, J. McKeon, Mrs. V. White, Mrs. Weston, Mrs. Waters, Mrs. Hayes, Mrs. Shirlton, Mrs. Murray, Mrs. Finlay, Mr. Jenner. Two parcels: Camberwell, Berwick, Auburn, Mrs. L. Gannoh, Miss Jermyn, G. W. Quitch. Three parcels: Footscray, Box Hill, Anson, Malvern-Caulfield, Essendon, Tourong. Four parcels: Brighton. Five parcels: Doncaster, Gabex and Ions, Waratah Tea Rooms, Melbourne Posters and Gail, Fruit; G. F. Wombroon, J. Roberts, Misses: Mr. Tyler. Vegetables: Berwick, Hayswater. Groceries: Hayswater, Box Hill, Kyneton, Northcote, West Preston Girls' Guild, C.E. Sunshine Committee, per Miss Sear.

The Social Service Benevolent Depot at Burnley will be open on Tuesdays and Thursdays from 2 till 4 until further notice. All applications for assistance should be made by the department card. Railways free labels may be had on application to the secretary, Will H. Clay, 49 Elizabeth-st., Melbourne, C.I.

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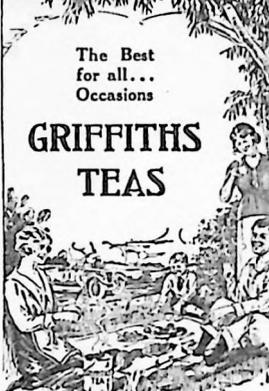
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Calce.—Attendances have been poor lately, a number of members having been ill. In one family two members are in hospital. On May 27, Sister Mrs. Keyson, after great suffering, was laid to rest. Bro. Bartley held services at the burial home. The church's sympathy goes out to her husband and family.

Hampton.—On Sunday the J.C.E. began its anniversary celebrations. T. H. Morris spoke in the afternoon and W. H. Clay at night, when offering was made for social services. The young people rendered special choruses, and made a number of a lation to J. V. Buckley, the conductor. The services were much enjoyed.

Box Hill.—The addresses at both services on June 2 were inspiring. Bro. W. Clap spoke in the morning and Bro. Goodwin at night. It was learned with regret that Bro. Carter, who was expected to take charge of the work, would be unable to come. The sympathy of the church is extended to relatives of Sister Arnold, who passed away after a short illness.

East Keswick.—There was a nice morning meeting on June 2. Bro. Youens exhorting. At night the first of the special series for June was held, the building packed to the doors, ladies chairs having to be used to help seat the people. Bro. Youens preached a powerful message. Bro. and Mrs. Helms rendered an appropriate duet. An offering was taken for social service funds.

Geelong.—The Great Commission was Bro. Clifton's subject at the gospel service last Sunday, and a lady made the good confession. The Bible School has commenced a motor race competition and the ladies are running a series of entertainments. A successful mock court was given by the R.S.P. All departments report increased attendances, and interest is maintained.

Preston.—Meetings have been well attended. Bro. Fisher's messages have been excellent. The ladies' guild has had splendid meetings lately. On May 23 their singing was appreciated by Mrs. Gomer, S.M., on "Children's Corner." The Bible School reports enrollment of new scholars and teachers. The J.C.E. held anniversary services on evening of May 26, at which there was one confession. On May 30 their demonstration was a splendid success. From the Bible School had a happy visit to Dr. Singleton's Homes.

Footscray.—An increased attendance at all meetings is reported. Recently the church received into fellowship Bro. and Sister Meyer, and Sister Meyer, Jr., from Laneofield; Sister Stewart, from East Melbourne; Sister Thompson, from Prospect, S.A.; and Sister Fancie, Hampton, by baptism. A gas heater for the baptistry, a gas cooker and a gas ring in the hall for use of socials, etc. have been installed, these being donated by the ladies' guild, boys' and girls' clubs at a cost of nearly £20. A splendid entertainment was given last week by Parkside Bible School under the auspices of the R.S.P.

Mindy.—Meetings are good. The newly-formed young people's club meets fortnightly. The splendid service of Bro. W. G. Smith, who has recently conducts one of the services every alternate Sunday, is appreciated. The church extends sympathy to the family of the very serious illness of the son. To Bro. H. J. Sewell and family sympathy is extended in their bereavement.

On Sunday evening, May 19, there was a large attendance at the memorial service to our late Sister Mrs. Sewell, who was a long and loyal member of the church in the district for over 29 years. Bro. G. J. Andrews preached on "The Virtuous Woman: A Distributing Centre for God."

South Australia.

Henley Beach.—Meetings continue to be well-attended. Bible School has just completed a competition, "Round the world," won by the kindergarten class. By special effort the final class of the 1200 sewing on the machine is passing away, so that now all church efforts is clear of debt. An effort is now to be made to completely renovate church buildings. After many years faithful service Bro. King Hurcomb has resigned as secretary of the church. Bro. Fred Clarke being appointed in his place. The sudden passing away of Sister Mrs. G. A. Hurcomb on Friday evening service on April 28 was a great shock to all.

Mounta.—Splendid meetings are being held. A young lady has confessed Christ and been immersed. On May 26 over 100 attended the gospel service, when one young man confessed Christ and was immersed. Thursday night prayer meetings were well attended.

Burdertown.—Meetings lately have been splendid. On June 2 Bro. Cornelius spoke on "Forgiveness," and Bro. E. P. Verec preached at night on "The Armor of God." The Christian Evening held a band of hope night on May 30, and a national prayer meeting on the 31st, presiding Bro. J. Marcellus spoke, and a good programme was rendered by the young people. Miss Caldwell assisted with a temperance reading and a song in Marathi.

Forestville.—Anniversary services were continued on May 29, when children's and adults' teas were held. Later, at the public meeting, prizes were presented, and an enjoyable message on "Loeks" was delivered by Bro. H. L. Vawser. On June 1 a farewell meeting was tendered to Sister Anna Harrison, who is leaving for Melbourne. Bible Institute to start in Shanghai, China. Appropriate messages were given and presentations were made from J.C.E. and Y.P.C.E. societies, Sunday School, sisters and other church members. Our sister will be missed greatly. On June 2 the ladies' guild spoke in the morning. At night the school repeated anniversary hymns, with a fine message by Bro. Bastinussen on "A Noble Congregation."

Ungarra.—On May 19 the Sunday School anniversary was held. The time of the devotional service was altered from 11 a.m. to 9 a.m., and this meeting was followed by the afternoon session of the anniversary. Bro. Hollans addressed the children on "The Watch." At 7 p.m. the building was crowded and Bro. Hollans delivered a powerful address. On Monday, a tea was given at the public meeting. Bro. Hollans presented the prizes. Bro. Davie spoke on "Pass the Sugar, Please." At each service the scholars rendered special singing under leadership of Bro. Davie. With regret we report the death of Bro. S. Lawrie, senior, husband of Sister Marion (nee) Lawrie, who was a member of the church. The sympathy of the church is extended to the family.

Herd and Winkle.—Anniversary services on May 19 and 20 were very successful. Bro. H. M. Tuck, S. A. Conference President, with Sisters Mrs. Tuck and Mrs. Long, of Balaclava, were visitors. On May 19 about 70 broke bread, and Bro. Tuck delivered an inspiring address on first principles. At Bible School a successful appeal was made on behalf of the "col" and Y.P. department. Bro. Talbot and Tuck spoke, and items were rendered by scholars and teachers, assisted by Sister Mrs. Magarey. At the gospel service special singing by a choir organized by Bro. Dunlop, and of Croydon, and the selected items were enjoyed. Bro. Talbot gave the gospel address. On Monday, May 20, tea and social, visiting speakers included Mr. Tuck, Mr. Broadbent (Berrit Methodist), and Mr. Buckers (Harmon Congregational). Eva and her children were church secretaries. Reports read a healthy state. All auxiliaries showed progress. Mrs. Tuck and Mrs. Long received souvenirs of their visit. The golden offering was encouraging. A supper made a happy conclusion. Splendid messages by Bro. Talbot one young lady confessed Christ. Consideration is being given to a Bible Institute, and gospel mission at Berrit.

New South Wales.

Backdale.—May 26 was closing day of four special services of a "record attendance campaign." In two instances at least, records were established. On morning of the first day 100 broke bread, and on May 28 the number of worshippers lay Bro. E. Davis exhorted, and on the last day Bro. J. Clydehead gave a helpful address. May 19 was celebrated as Empire Sunday. The Mayor and Mayoress, also several of the aldermen and the city clerk were present at night. Mr. and Mrs. Beg, Hayward, Miss Nancy Marley, Miss Hilda Clark, Miss Moore and Bro. Saintry helped in song. There was one addition by baptism. The total membership is now 170.

Taree.—Three young men have been added to the church, recently by faith and baptism. One confessed Christ at the Vawter mission at Enmore. Good interest is shown in the work. A Murray-Cowley car has been purchased for preacher's use; this will help Bro. Stafford in his ministry.

City Temple.—In the absence of Bro. Davis on holiday, Bro. Alcorn addressed the church on May 19. In the evening Bro. Gray preached, and one of the elder scholars made the good confession. On May 26 Bro. Davis spoke at both meetings. After a message on "The Sufficiency of Christ," a young woman, who had been attending the Chinese school took her stand for Christ. The church donated £50 to Tasmanian relief. Connected with the church is a strong ladies' missionary society, which is doing a good work.

BIRTH.

DUNNET.—On May 6, at "Morella" private hospital, Boori, to Mr. and Mrs. J. L. Dunner—a daughter (Ethel May).

IN MEMORIAM.

LYALL.—In loving memory of our dear brother, Henry James Lyall, who passed away at Royal Park on June 1, 1924; also our dear parents, who passed away at North Melbourne—Henry Lyall on May 2, 1920, Eleanor Lyall on June 19, 1920. "At the going down of the sun and in the morning we will remember them."

UPWEY, BENDENONG HANGES.

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COMING EVENTS.

JUNE 9 and 11.—North Melbourne Bible School Anniversary. Morning 11, every member present; afternoon, 2, "Miss Kouaburra" of J.C.O.; evening, 7, Mr. S. Jenner. Special singing by scholars. Past members specially invited. Tea provided. Tuesday, tea meeting, 6.30 p.m. T.S. concert and distribution of prizes. Good programme. All welcome.

JUNE 9, 16 and 19.—Northcote Bible School Anniversary Services. June 9, 11 a.m. B. G. Collins; 2 p.m. A. Anderson; 7 p.m. A. E. Hingworth. June 16, 11 a.m. W. Gale; 3 p.m. J. G. E. Pittman; 7 p.m. A. E. Hingworth. Special singing by children under conductorship of Mr. Pearl. Wednesday, June 19, Concert and Distribution of Prizes.

JUNE 23.—Evangelistic Festival, Preston. Preacher, Daniel Wakeley. Song-leader, Harold B. Hobbins. A bright and inspiring evangelistic effort. Sundays, 7 p.m., Mon., Tues, Wed. and Thurs., 8 p.m. Your prayers and presence requested.

JUNE 16.—Carnegie Church Anniversary Services, morning and evening, June 16. Speakers: Morning, A. G. Saunders; evening, J. E. Shipway. Past members of Carnegie are urged to be present at the morning tea-union service especially. **JUNE 16 and 19.**—Ormond Church Anniversary Services. 11 a.m. H. T. Pittman, B.A. Dip.Ed.; 7 p.m. Dr. W. A. Kemp. June 19, Tea meeting, 7 p.m. Birthday Appeal by J. E. Webb. Grand Concert at 8 p.m. Come back to Ormond for the fourth anniversary.

JUNE 23 and 24.—Evening, June 23, 7 p.m. A. G. Saunders; 3 p.m. J. E. Thomas. June 25, Remembrance Social. Will former Lygon-st. members desiring to be present please send present address to the secretary, J. B. Jackson, Mernda-ave, Glenburnty, SE.97.

NORTHERN SUBURBS DISTRICT CONFERENCE. SYDNEY.

The third annual meeting of the Northern Suburbs of Sydney District Conference was held at North Sydney on May 5, being preceded by an enjoyable basket tea. The praise service was led by Bro. F. Horsey, and Bro. W. H. Hall presided.

The executive report showed an enrolment in the six churches of 661 members, 641 scholars and 92 teachers.

Additions by faith and obedience were 59, including 28 from the Bible School. Officers elected were: President, P. C. Bennett; vice-president, A. Graham; secretary, W. J. Modral; treasurer, R. Benzie; auditors, C. C. S. Itush and G. Saxby. A hearty vote of thanks was accorded Bro. Hall for his two years' service as president, and to mark his other activities. Bro. Bennett gave a stirring address on "The Contagion of Religion," making an impressive reference to the coming Vawter mission.

ADDRESSES.

- H. Anderson (secretary Collingwood church, Vic.)—716 Glenhuntingly-rd., Glenhuntingly, N.E.2.
H. Banks (preacher Drummondia church, Vic.)—27 Beach-pole, Geelong W.
W. Boys (secretary Canby Vale church, N.S.W.)—Halfway-parade, Canby Vale.
W. McCallum (secretary Brunswick church, Vic.)—197 Victoria-st., West Brunswick.
S. H. Mudge (preacher Oakleigh church, Vic.)—The Mansie, 1 Willeston-rd., Oakleigh.
Harry Sampson (secretary Murchland church, Vic.)—61 Donald-st., Nth. Brunswick, N.10.
F. G. T. Turner (preacher Dulwich church, S.A.)—226 Young-st., North Unley.
E. T. Willis (secretary Epping church, N.S.W.)—Cnr. Herring and Sebastopol-sts., Eastwood.

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