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"Administering the Sacraments."

At a meeting of the Presbyterian Assembly in Melbourne last week a discussion took place on "a remit from the General Assembly of Australia relative to a proposal to grant permission to Home Mission agents to administer the Sacrament of the Lord's Supper." We are pleased to note that a certain advance was made towards the solution of a recurring problem, the following motion being agreed to:

"That this Assembly approve of the principle, but suggest to the General Assembly of Australia that the safeguards provided for in cases of baptism be revised to suit the Sacrament of the Lord's Supper."

In bygone years, we recollect, the question of giving to home missionaries the right to baptise was keenly and even hotly discussed in the Assembly, some ministers strenuously opposing the extension of the privilege to unordained men; but permission, under certain "safeguards," was granted. The race of objectors and sticklers for clerical prerogative has not yet died out. The newspapers state that a well-known and highly esteemed Presbyterian minister and scholar was alarmed at the trend of events. "It was pointed out by the Rev. T. J. Smith," says the press report, "that if the authority asked for was given there would be no distinction between the ordained minister and the unordained man. By adopting such a principle they would be following in the footsteps of the Plymouth Brethren, and that would be very dangerous to the future progress of the church."

One minister who supported the motion said that, when stationed at Roma, Queensland, he frequently had to travel three hundred miles to "administer the sacrament of the Lord's Supper." Imagine this kind of thing happening in apostolic days! That such an utterance could be made in a church Assembly, and that nobody should be shocked by the discrepancy between this practice with its implications and the practice and

faith of the church of the New Testament is or should be an astonishing thing.

It will be noted that under certain safeguards Presbyterian home missionaries may now baptise and, if the General Assembly agrees with the Victorian resolution, then the right of administering the Supper will be theirs under similar safeguards—safeguards, we presume, which will stem the tide of Plymouth Brethren innovation. The existing "safeguards" regarding the baptism are curious. In the Scriptures the ordinance of baptism, the initiatory rite, is safeguarded in this way—that it is the privilege of those who, believing in Christ, turn to him with the whole heart, seeking his salvation and resolving to serve him. Presbyterians with other paedobaptists in their common practice quite ignore these scriptural safeguards, and yet, to save unscriptural clerical prerogative, are willing to make other "safeguards" to the administration of the ordinance. They magnify—and ignore—the wrong set of safeguards; that is their error and weakness.

Some questions come into our mind. We wonder whether in the Assembly it occurred to any ministerial disputant to ask whether the Scriptures sanctioned any restriction of the privilege of either baptising or presiding at the Lord's table to "ordain-

ed ministers." The humblest Christian who knows his New Testament is aware that there is not the slightest scriptural warrant for this limitation. Surely it is an elementary truth that the freedom and privileges of Christians must not be curtailed by their fellow-Christians acting without divine authority. To us the most discouraging feature about modern conferences on Christian union is found in the patent fact that most of the discussions are waged by men who, judging by their remarks, never seem to have realised that possibly a study of the New Testament would reveal a basis, or that the Lord who prayed for union did not mean to leave his disciples in the dark as to an acceptable platform of unity. So with Assembly debates on "administering the sacraments." A scholarly gentleman can lament the giving of the imagined rights of "ordained ministers" to "unordained men" (why the antithesis here between "ministers" and "men"?), and apparently no one challenges his warrant for this division of classes.

A further question occurs to us. As with the former discussion on baptism, so with the present one regarding the Supper: If the General Assembly should agree that home missionaries may "administer the sacrament" then certain godly men will be able to worship God according to conscience and Scripture in a way hitherto denied to them. If a majority of that Assembly decline to give permission it will be regarded as wrong for the home missionaries to act, and so hundreds or thousands are deprived of fellowship at the Lord's table. Right—because a few men voted it so! Wrong—because a majority of a very few, like Mr. T. J. Smith, were afraid of Plymouth Brethrenism! Will not some pious Presbyterian raise the question, Where did God in his Word give such rights to State or General Assemblies of the Kirk? Here are apostolic prerogatives of binding and loosing being assumed, and no one questions the

Happiness.

*We look for it without,
And find it for a while,
And strive to hold it fast,
And then there comes a doubt
And grief in place of smile
For joys which did not last.
If we would look within,
Into the unseen, where
Th' eternal gifts are stored,
Free from all taint of sin,
It waits us, changeless, there
In keeping of our Lord.*

—B. M. Wills.

right. Thank God, we, in churches known simply as Churches of Christ, are free from the domination of men or of Assemblies which can give to or withhold from Christians the rights and liberties which the Head of the church has bestowed, free from either the domination or interference of a clerical caste; free to worship God as his Word enjoins, to preach the gospel as our privilege is, and to help in their obedience

to the Lord those who wish to surrender their lives to him, and in the process never once be bothered by the thought of clericalism or of the rulings of any Assembly on earth. May we continue to stand fast in the freedom wherewith Christ has made us free. We would that all the lovers of Jesus Christ in all the churches would come to a knowledge and appreciation of this freedom!

not be afraid when we receive the summons that our day is over, and night has fallen.—J. H. Jowett.

A Meditation.

Our Father, Who art in Heaven,
 May Thy name be hallowed
 In us,
 By us,
 Through us;
 May Thy kingdom come
 In our lives,
 In the world
 To Thy glory;
 May Thy will be done
 Promptly,
 Perfectly,
 Cheerfully,
 In the earth, as it is in heaven;
 Give us and those for whom we have prayed
 this day our daily bread
 For our minds,
 For our spirits,
 For our bodies;
 And forgive us our national sins,
 As we forgive those nations who sin against us;
 And lead us not into temptation,
 But deliver us from evil—
 For we are weak,
 And evil is strong,
 But Thou art stronger;
 For Thine is the kingdom,
 O strong Son of God,
 Thine is the power,
 O Holy Spirit,
 Thine is the glory,
 O loving Father,
 For ever and ever. Amen.
 —H.S., from "Young Men of India."

What We shall Carry through Death.

"He that is unjust, let him be unjust still . . . He that is righteous, let him be righteous still."—Rev. 22: 11.

There is a sentence in the First Epistle to Timothy which has been made very familiar to us in the form of the Burial Service: "We brought nothing into this world, and it is certain we can carry nothing out." There is something very awe-inspiring in the exceeding definiteness of the words. They have something of the sound of a solemn bell in a narrow water-way, warning ignorant mariners that nothing can pass along that road. The inhibition is absolute. There is no way of bribing the angel at the dark gate. No smuggler's device can get things through. Not a coin! Not a grain! However precious may be our possessions, they must all be left behind. "It is certain we can carry nothing out."

His decree does not run. We pass on as we arrive.

All this is good news for those who are clothed in the robe of righteousness and in the garment of salvation; their raiment can not be touched. If a man is rich in the unsearchable riches of Christ the treasure can not be touched. If he is rich in faith and hope and love the destructive finger of death cannot dissolve a single piece of his gathered gold. The dark angel cannot cut one thread from his splendid raiment, he cannot filch one single scruple of his heavenly treasure; they will all go through. "He that is righteous is righteous still." This is good news, I say, for those who are rich in Christ Jesus.

But it is bad news for those whose characters are clothed in habits of shame. Death cannot help them. It is beyond his commission. Death has no wardrobe from which we can effect a change of raiment at his gate. If our spiritual garments are filthy we shall have to wear them as we pass along the unknown way. They cannot be touched. Death cannot mend a single rent, he cannot wipe out a single stain. In these matters none is more helpless than death. And that is bad news for the filthy, for he that was filthy remains filthy still. As he leaves this side, just so he arrives at the other side. Whether our character be shameful or radiant we pass through death unchanged.

I will just mention one other thing which we carry through death.

We carry our capacities with us.

Whatever faculties we have disciplined and refined on the way of life, we shall not lose the gains when death summons us to his way. If we have developed our discernments we shall not drop them at the grave. If we have formed expert aptitudes of service they will not be forfeited. If we have cultivated splendid loyalties, the loyalties will wear their crowns through the dusky halls of death. Yes, we take our capacities with us.

And so, even though we have to leave everything in the way of material possession, we can take the better things with us. We can take character and capacity. And if these have been cherished and nourished in the blessed fellowship of Christ we need

And yet we do take something through. Here are two men very unlike each other, for one is just and the other is unjust, and they both go down the same road where the angel of death awaits them. How fares it with them when they reach the threshold of transition? Are both of them stripped of their moral raiment, and do they pass in utter nakedness of spirit into the unfamiliar bourn, one despoiled of his holiness, and the other rid of his filth? Do they leave their moral garments where they leave their material garments, and is the former treated with the same indifference as the latter? Nay, they carry their moral habits with them. They go through the gate as they approach it, and at the other end of the way they arrive as they entered. He that was unjust is unjust still: he that was righteous is righteous still. That is to say, they have taken their characters with them. Death is not our redeemer; it is only our revealer. It does not transform us; it just unveils us.

Death has no power over our character.

It has no more power over our character than an aliens officer at the port of New York has an arresting power over my thought. My thought can enter New York even though my body and my goods are held in bondage at the mouth of the river. Death may arrest my material possessions, but he cannot arrest the ethereal, spiritual thing which we call our character. He can not touch it, for better or for worse. On the spiritual plane death has no prerogative.

Three Shepherds.

Three shepherds returning from Bethlehem,
 White with wonder came up the dawn,
 Talked of the glory revealed to them,
 The field was still as a startled fawn.

Quoth the lad: "O Light that flooded the east,
 Brighter than torches of Herod the King!
 Music! O Music that, wave on wave,
 Broke on our lips and made them sing!"

Quoth the shepherd whose dreams had come to
 fold
 In a rough stone hut where love was blest—
 "I saw but a Child whose hair of gold
 Shone like a star on His mother's breast."

Quoth the old, old shepherd: "Mine eyes are
 dim;
 I see with the heart what is hidden deep.
 I saw a Shepherd and worshipped Him,
 For He goes to give His life for His sheep."

Three shepherds returning from Bethlehem,
 The field was still as a startled fawn,
 Talked of the glory revealed to them,
 White with wonder came up the dawn.
 —Katharine Lee Bates

Is It True?

Ira A. Paternoster.

The Bible is accepted by us as the inspired Word of God. We believe that holy men of God spoke as they were breathed upon by the Holy Spirit. It is the first and last word of authority, and we delight to tell our friends that "where the Bible speaks we speak, and where it is silent we are silent." Is all this true, or are we simply repeating words? Do we really believe the Bible to be the Word of God? Are we sincere in our belief that it contains all that is necessary for our well being as individuals, as groups? Do we believe that the "entrance of thy Word giveth light"? Is it a fact that "thy Word is a light to my path"? Are we sincere in our contention that all we need to know concerning the kind of life we should live here and the life we expect after this one is found in the Bible, and that only as we give heed to the things therein contained we shall be well pleasing to him? Let us answer to our own hearts whether we simply subscribe to these things as a matter of convenience, or for family reasons, or from deep conviction, for there are other questions we must face if we do.

We preach the new birth as necessary to every accepted disciple, and we base our claim on the words of our Saviour, "Ye must be born of water and the Spirit." Jesus said it, and thus ends all controversy. But that is not all Jesus said. He also said, "But I tell you that for every careless word that men shall speak, they will be held accountable on the day of judgment. For each of you by his words shall be justified, or by his words shall be condemned." Is this true? We are ready to accept the assurance that if we toiling and burdened ones will come to Jesus, he himself will give us rest; are we as ready to receive the statement, "There is nothing veiled which will not be uncovered, nor secret which will not become known"?

The great commission under which we carry on, commands the preaching of the gospel and the immersing of those who accept it, and we are faithful in our obligation, but in the doing it are we conscious of this fact also: "Not every one who says to me, 'Master, Master,' will enter the kingdom of the heavens, but only those who are obedient to my Father who is in heaven. Many will say to me on that day, 'Master, Master, have we not prophesied in thy name, and in thy name expelled demons, and in thy name performed many mighty works?' And I will tell them plainly, 'I never knew you: begone from me, you doers of wickedness.'"

Some of us are very anxious about the manner of conducting the morning service, although we have never yet discovered the order of worship in our Bible. Maybe that is due to our use of the Revised Bible and Weymouth's New Testament in Modern Speech! We wonder sometimes whether

we are not too anxious about our brethren eating with tax-gatherers and notorious sinners, meaning in this connection those Christians who do not accept our shibboleths, and forget Jesus' saying, "But go and learn what this means, 'It is mercy that I desire, not sacrifice,' for I did not come to appeal to the righteous, but to sinners," and to this I can hear the great apostle to the Gentiles add, "whereof I am chief." For after all can we be absolutely sure that we are absolutely right, and absolutely sure that all who differ are absolutely wrong? Methinks he would be a venturesome brother who would seek to debate and affirm such a statement. To me it is true, beyond the shadow of controversy, that Christ Jesus died for my sins according to the Scriptures, that he rose again, and is now in glory awaiting his time to return in like manner as he went; that while he is away I as his disciple must "preach the gospel... baptising them into the name of the Father, Son and Holy Spirit, teaching them to observe all things" whatsoever he has commanded, and this we seek to do, "none daring to make us afraid," leaving it to the Lord to add to the church those who are being saved. We give second place to no man in our love for and fidelity to the Word of God and plan of salvation as contained therein. But we cannot believe that all the noble band of Spirit-filled men and women whom God has used to work out his purpose, and who do not see eye to eye with us on every particular, are lost eternally. We are firmly of the opinion that only here and there an isolated case can be found making such a claim, yet so often the isolated case begins to think he is a whole newspaper until some other speaks. To those who live in the little world of "I only am left," the Lord would say, "Cheer up, brother! There is a great and mighty army of mine who are not deserting. Do you not remember John's word to me, and my answer to him, when he came saying, 'Rabbi, we saw a man making use of your name to expel demons, and we tried to hinder him, on the ground that he did not follow us.' 'You should not have tried to hinder him,' I replied, 'for there is no one who will use my name to perform a miracle and be able the next minute to speak evil of me. He who is not against us is for us; and whoever gives you a cup of water to drink because you belong to Christ, I solemnly tell you that he will certainly not lose his reward.'"

Paul speaks to us again to-day regarding the various motives men had for preaching Christ, and sums it all up by saying, "What does it matter, however? In any case Christ is preached—either perversely or in honest truth; and in that I rejoice, yes, and will rejoice."

We have little respect for the man who in preaching the gospel will trim his sails to

suit the wind he is sailing against until he finds himself running with the various shades of opinion. If we have a distinctive message justifying our remaining separate from other religious bodies, let us proclaim that message. Let us do it with all the certainty of a deep and holy conviction. It is the message of certainty the world needs to-day, and is ready to hear as we back it up with holy lives. But let the spirit of the Christ fill our souls in the presentation of it. The experiences of the past clearly indicate that if we are to be faithful in our day and generation, we must be aggressive. An army on parade with blank cartridges and all flags flying, strikes no terror into the heart of the foe. Only as colors are furled, hands hushed, and the army, under fighting orders, marches forth to conquer, does that army become an object of hope on the part of those behind, and dread on the part of the enemy. The Lord Jesus Christ never intended men to apologise for preaching his gospel, nor do we believe he intended them to be sectarian in their method of presentation.

If some of us were sincere in our belief concerning the future of lost souls we would show it in our anxiety to save them. A church officer not so long ago said, "If we really believed those out of Christ were lost, we would act differently to what we do." The hellish doctrine which is receiving a fresh hearing to-day through the diabolical teachings of the late self-styled "Pastor" Russell that there is no eternal punishment for the wicked, is responsible for a large measure of the indifference shown by many church members to-day. If there is no future punishment, why concern ourselves about the sinners? If they are to be annihilated, there is no punishment in that. Let them eat, drink, and be merry, for to-morrow they die! This we believe to be a lie, and being a lie, our hearts should be stirred to bring the message of life and salvation to men in every way possible. Let not our opinion concerning the order of the morning service, or many of the trivialities that separate us, loom larger in our vision than the great fact of the Saviour's death to redeem man from destruction (not annihilation).

Is all this true? Then as some of us have given our all to proclaim it, let others, and still others, be willing to give life and money that this same gospel—good news—shall become good news to many who to-day know it not. Let us as individuals do our part to "preach the gospel to every creature, baptising them into the name of the Father, Son, and Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world."

"Commit thy way unto the Lord":

I have done it;

"Trust also in Him":

I am doing it;

"And He shall bring it to pass":

I expect it!

His Father's Business.

Luke 2: 49.

Chas. Hale.

Not slothful in business, fervent in spirit, serving the Lord, was the key-note and dominating factor in the life of Christ. The King's business not only requires haste, but faithfulness also. "Christ proved faithful as a son over his own house: whose house are we; if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3: 6.

In business pursuits, a good beginning augurs well for a good ending. The boy Jesus began well in his Father's business, hence he could say, "I have finished the work thou gavest me to do." It is because Christ Jesus began, continued, and finished right, that he is now appointed heir of all things.—Heb. 1: 2.

At the age of twelve, when missed from the company of his friends and relations, Jesus was found in good company, learning from the best authority and the best of books, not trashy literature so prevalent in use to-day. Jesus was a busy boy, and in the right kind of business, and intimated to his mother that whatever others said or thought, he must be about his Father's business. What a noble example for our boys and girls of to-day, to follow Jesus and keep the best of company, and read the best of books. Jesus was a diligent student of Scripture, and therefrom learned the will of God, and how to carry out that will, and that is the only way for our boys and girls to be made pleasing to God and become useful citizens.

While thinking of the wise boy Jesus, we are reminded of another wise boy, who while attending school was frequently enticed by his school-mates to play the wag, but he refused, saying, "No fear; no playing the truant for me, I might be wanted some day. I want to know something, and be ready for use." This boy did study, he did get to know something worth while; the day did come; he was wanted, and filled a place in life, that any boy might be proud of, viz., elected to fill the position as President of America, and then used of God to be the means of emancipating the slaves, and abolishing the slave trade. The name of this boy I wish my boy readers to discover for themselves, and some time imitate him by getting ready, for God and the world need boys of his calibre, to learn from the Scriptures his will and carry it out. As a rule, there is no royal road to success, and the Lord Jesus Christ was

Successful in business.

because he left nothing to chance. He was able to tell others to search the Scriptures, as they testified of him. He had to search and find himself in the Old Testament writings. First, he must discover who he was; and second, what was expected of him; third, how to carry to a successful issue the work entrusted to him.

The Bible is inscribed with the name and glory of the Saviour from beginning to end. No sooner did the dark night of sin settle down upon our earth, than Christ Jesus arose, the "bright and morning star." His name is emblazoned with early promise, precept, prophecy, and prayer. He was the burden of prophetic song, the glory of prophetic vision. You find the Christ of God in the Scriptures, everywhere, from the first promise of Paradise to the last prediction in Patmos; but Christ must make close study of the Old Testament writings, then God endorses his belief by owning him as his well-beloved Son. So from the Scriptures, Jesus could believe that Abraham saw his day afar off, and was glad, that Moses wrote of him as the seed that should bruise the serpent's head. He was the Prophet of Moses, the Shiloh of Jacob, the Star of Balaam, the Redeemer of Job, the Shield and Holy One of David, the Beloved of Solomon, the precious Corner Stone and the Afflicted One of Isaiah, the Righteousness of Jeremiah, the Shepherd King of Ezekiel, the Messiah of Daniel, the Lord God of

Heists in the utterances of Hosea, the Saviour of Obadiah, the Salvation of Jonah, the Man of Peace of Micah, the Bearer of good tidings in the words of Nahum, the Desire of all nations and the Sun of Righteousness in the closing visions of Malachi.

Thus Christ studied the Scriptures, found a panoramic view of himself and his life's work. He firmly believed the record, and obeyed the teachings of Holy Writ, endorsed the writings of Moses, and found delight in quoting Scripture, and overcame Satan by believing the Word of God, and could make a conquering thrust by wielding the sword of the Spirit. Christ could say, "It is written," and "It is written again," and "Get thee hence, Satan, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It was by this chart and compass that Christ honored God, and was owned as his beloved Son, in whom he was well pleased. Thus the Saviour finished successfully and according to directions the business of his Father, and in this way only can we carry out

Our Father's business.

Just as Christ discovered from Old Testament teaching who he was, the nature of his work, and how to accomplish it, so we must from the New Testament especially find our position in relation to God. In these Scriptures we can find ourselves spoken of as children of God by faith and obedience in Christ. The light which the Scriptures have thrown around the being and destiny of man gives it a pre-eminent distinction among all other books. It has clearly revealed what man is, and what he is not; what he should be, and what he ought not to be; and what according as he takes one course or the other, he will inevitably become. The Word of God as contained in the Bible, and in the Bible alone, has solved the great problem of life; it alone has revealed the great end of being. It alone has furnished the true answer to inquiries—What? Where? How? What is hap-

piness? Where is it to be found? How is it to be attained? It explains the past, it blesses the present, it brightens the future. It has opened the portals of immortality; its glorious sunshine has dispelled the darkness of the grave. Just as Christ read and found himself in the Old Testament Scriptures, so we should read and find him and ourselves in the New Testament writings. Many people, no doubt, are familiar with *Stedman's* book, "In His Steps; or, What Would Jesus Do?" Whatever Jesus would not do, we are quite sure that he would say to-day, as he said when here in the flesh, viz., "Have faith in God, and search the Scriptures." If we now take his advice we can assuredly find if we are sinners saved by grace, or unsaved sinners, and if saved, then it is our Father's business that we work out our own salvation, which means that we work for the salvation of others, just as Christ completed his Father's business in working for our salvation. Let us study the book, and get to business.

Was it not Carey, the wonderful missionary, who on being asked as to his calling in business, replied, "My business is to live Christ, and preach him; but I mend shoes to pay expenses." So let it be, whatever our calling to defray expenses, do not forget our high calling in Christ Jesus, and then it cannot be said of us as was said by the boy of his father, when asked as to his profession, "Well, my dad is a Christian, but he hasn't been working at it lately"—ask and answer the question for ourselves, Are we working at our Father's business?

Bishop Moorhouse many years ago advertised a lecture on "A remedy for distress in Victoria." His remedy was the right and only one available, in the absence of rain, and that was irrigation. The idea caught on, and the thirsty land brought forth abundantly. We have the only remedy for the withering drought of sin, that is, a living Christ, which if faithfully preached, means a rich harvest of souls saved. How about every Christian aiming to at least win one this year? What joy into the angels. What a blessing to be saved one. What satisfaction to the preacher. What glory to God, and what would Jesus say? Just think of it!

"To the work, to the work, we are servants of God;

Let my walk in the steps that our Master has trod."

Tasmanian Conference.

The twenty-sixth annual Conference in Tasmania was held at the chapel, Margaret-st., Launceston, and presided over by the President, W. H. Nightingale. Splendid attendances and keen interest throughout all gatherings, and it was the general expression that a wonderful time had been spent.

Statistics show a membership of 1066, with 621 scholars in the Bible Schools, a strict revision of the rolls having taken place throughout the year. The response to appeals for Home Missions and Foreign Missions was very encouraging. The presence of Sister Caldicott was very helpful, and gave much pleasure. Greetings were received from Queensland, New South Wales, Victoria, South Australia, West Australia, New Zealand; Federal Foreign Missionary Executive, also from missionaries in India and China. The reports from the churches were of a very encouraging nature. The expenditure for Home Mission work amounted to £871/10/2. Appreciative reference was made to valuable help given by the Sisters' State Executive, to the Editor "Australian Christian" for helpful messages, and for reports published.

Home Mission rally held Friday evening, 14th, was a grand success, many helpful addresses being given. The occasion was also taken to say good-bye to Bro. N. J. Warnibrunn, who severed his connection with the State Executive after a splendid record of eight years as secretary.

Foreign Mission rally held on Saturday evening, April 15, when five addresses were given by

Sister Nurse Caldicott and Bro. P. R. Baker. The reports of the work in foreign lands proved of great interest, showing the faithfulness of our missionaries in the work they are engaged in.

Conference Sermon.—On Sunday, April 16, a large gathering listened to a splendid message from Bro. W. J. Campbell, entitled "What is the matter with the church?"

Temperance.—Very little has been done in the way of temperance work, but the committee has been strengthened, and is located at Ulverston, and they are full of zeal for this great work.

Executive Committees, 1922-23.—President, W. H. Nightingale; vice-president, W. M. Cooper; treasurer, H. Woolley; secretary, A. E. Heard; assistant-secretary, G. Spaulding; Home Mission Committee: J. Woolley, J. Spaulding, Green, C. Hale. Foreign Mission Committee: President, W. J. Campbell; vice-president, Stevens; secretary, Foot; treasurer, Duff; Committee, Clements, Tyson, Daniels. Temperance Committee: President, L. A. Bowes; secretary, R. G. Pease; Committee: G. Howard, Charleston, Howe. Bible School Union: President, W. M. Cooper; secretary, Miss Cadger; treasurer, F. Levitt; Committee: G. Lillye, G. E. Ellwell, Miss Sawford. C.E. Union: President, W. H. Nightingale; treasurer, E. R. Levitt; secretary, W. M. Cooper.

Conference alive to the great need of extending the work in our island home. Opportunities great. Our need, missionaries.—A. E. Heard.

The Lord's Return.

Scripture Teaching Surveyed.

[The following article is from "The Record of Christian Work," and is the substance of an address delivered at a Northfield Conference by Professor C. R. Erdman, of Princeton Theological Seminary—Ed.]

The return of our Lord is a doctrine which has been precious to the Christian Church through all passing centuries. Some features of the doctrine are open to debate, yet upon the great central facts there should be sustained agreement. No doubt it has been regarded of late as a divisive doctrine; its discussions frequently have generated more heat than light; one teacher after another has assumed the attitude of the dear old woman who was heard to say: "I don't know how it is, but wherever I go, I am the only person who is always exactly right."

The doctrine does involve passages of Scripture which are difficult to interpret, and concerning which different views are held. It is frequently conveyed in language which is highly figurative. In certain important details, equally careful and devout scholars hold divergent views. Therefore, this truth should be discussed with humility, with tolerance, and with abundant charity. We should hold our minds open to receive any new knowledge which may come to us from any source, and yet should seek to state frankly the views which we hold; nor should we allow the doctrine to be neglected, or disregarded, or passed in silence.

Importance of the subject.

Its importance is evidenced by the prominent place which it occupies in the Bible. A careful student has asserted that in the New Testament there are some three hundred references to the return of our Lord, some mention being found in one of every thirty verses. For instance, we remember how much our Lord taught his disciples about his return. We recall his parables and his promises, and the great prophetic discourse on the Mount of Olives, recorded in the twenty-fourth and twenty-fifth chapters of Matthew, in the thirteenth of Mark, and the twenty-first of Luke. We remember, too, that, as the Acts opens, the disciples are being sent out to preach in all the world, but with the encouraging hope that the same Jesus whom they saw ascending into heaven "shall so come in like manner." In the Epistles of Paul, we find this truth to be continually in mind; while the Apocalypse states its great theme in these impressive words: "Behold, he cometh with clouds, and every eye shall see him!"

The doctrine is important, however, not only because of its prominence in the New Testament, but also because of its practical bearing upon Christian life and conduct. It seems to be related to a definite statement to every Christian virtue. It is the great incentive to service, to patience, to joy and hope. Its transforming power, its prominence in the Scriptures, and its essential importance, all intimate that the doctrine should be precious to every follower of Christ. The greatest event of the past was the coming of the Son of God from heaven; the greatest event of the future will be the return of the Lord Jesus Christ to the earth.

How he will come.

The fact, then, which we are considering at this time is the personal, visible, bodily, glorious re-appearing of Jesus Christ.

This is not to be confused with his spiritual presence. The latter is also a blessed reality. In his farewell discourse, delivered on the night of his betrayal, Jesus strengthened his disciples by his own word of promise: "I will not leave you comfortless; I will come to you." This belief in the spiritual coming of Christ, this confidence in his unseen presence, has been the stay and encouragement of his followers in all ages. Nothing should make us lose sight of this truth.

So, too, this reappearance is to be distinguished from the promised coming of his Spirit at Pentecost. Both comings are mentioned in the first chapter of the Acts. First, "Ye shall receive power, after that the Holy Ghost is come upon you"; and the second, "This same Jesus shall so come in like manner." Long after the day of Pentecost the disciples continued to predict with confidence the fulfilment of this second promise.

Nor yet was this promise fulfilled in the destruction of Jerusalem. It is easy to understand why the two events have been identified. On the same occasion Jesus predicted both, but he used the features of the nearer event to color the picture of the more remote. The fall of the sacred city was to be a symbol and a type of the judgments which will attend his future visible return. The two descriptions are interwoven, but the events are to be kept distinct.

Nor should we identify the coming of Christ with the death of the believer. It is true that death may be, in some respects, but the servant in black livery who ushers us into the presence of the King. "To depart" is "to be with Christ," which for us "is very far better"; "to be absent from the body" is "to be at home with the Lord." Yet death is inseparable from pain and loss and sorrow and anguish and tears. Death is still in most of his aspects our enemy. But the coming of Christ is our blessed hope, and it is not to be mistaken for death. When Christ returns, he will raise the dead, and will destroy death, and will repair all the evil that death has wrought.

More startling than the scenes at Pentecost, more momentous than the fall of Jerusalem, more significant than the indwelling of the Spirit, more to be desired than our departure to be with the Lord, will be the literal, visible, bodily return of Christ.

Two rules.

But, someone is asking, how can we distinguish this one event from the others with which so commonly it is confused? As we read the Bible, how can we be sure which event is being described? One or two rules may be of help.

First, the terms used to describe the return of our Lord are definite and significant. For instance, the word "coming," which is always translated in the margin of the Revised Version as "presence," is never used of the spiritual presence of Christ, or of the coming of the Holy Spirit, or of the destruction of Jerusalem, or of death. It is a definite and technical term; it is the Greek word, *parousia*, and invariably means in relation to Christ his future, glorious, visible appearing. From the earliest centuries this appearing, therefore, has been designated by Christian writers as "the second coming of Christ" to distinguish it from the first coming, which took place in the incarnation and earthly career of our Lord. Therefore, whenever in the New Testament we read of the "coming (*parousia*) of Christ" we can be absolutely certain that the reference is to his glorious return.

Or, take another equally simple rule. Consider the context when uncertain as to the event intended by a reference to the coming of Christ. His return is described as being "with the clouds of heaven," and with "the glory of the angels." His coming is to be "like the lightning." He comes to deliver his followers, to raise the dead, to judge the world. Surely none of these features or attendant circumstances are connected with any statement as to the spiritual presence of Christ, or as to any other event described in the New Testament. Many other important truths are recorded, but none is more carefully distinguished or more impressively set forth than the prediction that the same Jesus who walked the hills of Galilee, and hung upon the cross of Golgotha, and ascended into heaven, will reappear some day in power and great glory.

Why Christ will return.

In the second place, let us ask why Christ is to return, and on what grounds it can be asserted that this return is of such supreme importance to the church or to the world.

Among other things, the return of Christ will secure the resurrection of the dead. For this event even our loved ones in glory are still waiting and yearning. There are some who teach that resurrection is a spiritual experience, or one that takes place at the time of death. It may be remembered that Hymenæus and Philetus brought upon themselves the censure of Paul because they believed that the resurrection was already past. It is strange, however, that any intelligent Christian should so believe to-day. Resurrection is still future. Our loved ones who pass beyond the veil enter and enjoy the personal presence of Christ. They are in heavenly blessedness; yet even they are waiting for their bodies of glory. There is one degree of bliss which they have not enjoyed. It is the experience of that larger existence which awaits them at the day of resurrection, when perfected spirits will dwell in perfected and immortal bodies. Just what the substance or nature of these bodies may be, we are left to conjecture. Christianity, however, is not a religion which predicts a future of shadowy and ghostly and immaterial felicity, but one in which glorified beings are embodied in physical yet heavenly splendor. This resurrection takes place at the coming of Christ.

Then, again, at his coming the living are transformed. They are "changed, in a moment, in the twinkling of an eye," and are "caught up to meet the Lord in the air." It is very evident that some generation of Christians will not taste of death. Whether Christ may come in the near future, or after the lapse of centuries, it is true that those who are living at the time of his appearing will be transfigured, and their bodies will become instantly immortal. As we sometimes sing:

"O joy, O delight, should we go without dying—
No sorrow, no sadness, no pain, and no crying,
Caught up through the clouds with our Lord into
glory.

When Jesus receives his own!"

Wheat and tares.

This suggests to us, however, a darker phase of the theme. The coming of Christ introduces the period of judgment. It is just possible that this truth is not being preached to-day with the fidelity which its solemn import warrants. We recall the impressive picture of Paul as he stands before Felix, and reasons of righteousness, and self-control, and the judgment to come. We remember how Felix trembled, and we cannot but believe that there is need of similar messages to-day. This judgment is related to the second coming of Christ.

There is, however, something much more inspiring connected with this same truth. It is the prediction that when Christ comes he will introduce the perfected kingdom of God, for which the world is waiting and yearning. It seems to be the teaching of Scripture that until Christ comes this present age will be one of mingled evil and good. The wheat and tares will grow together until the harvest, but at the end of the age Christ will come and introduce the age of glory and of gold of which the poets and prophets have sung.

One should never speak as a pessimist because he believes in the coming of Christ; he should be the most hopeful person in the world. He should rest confident that, while evil is manifest, good likewise is increasing, and as the gospel is more and more widely proclaimed, its blessed influence will extend throughout the whole world, until at last, when the evil has attained its great embodiment in the man of sin, good will be made triumphant by the glorious appearing of Christ, who will "terminate the evil and diadem the right."

Crucifixion we must have. Our opportunity lies in the grand choice between being crucified by others and crucifying ourselves.—Joseph Parker.

France and Religion.

L. A. Anderson, B.A.

"The Christian Advocate," the organ of our British brotherhood, published recently a letter from Bro. Hautefeuille, of Paris. This letter reminds us that the plea of the Churches of Christ is known in France. This brother urges the British churches to erect a chapel, and to establish a mission in France even as in China or Japan. We trust that this plea shall not go unheeded, and that far and wide in that great land will be preached Christianity as it was in the beginning.

There is a wide-spread opinion that the French are an irreligious people. That such a belief should be held is not strange. It was in France that the rationalism of the eighteenth century made its most bitter attack upon Christianity. Voltaire, the patriarch of the "Holy Philosophical Church," was a Frenchman. It was in the cathedral of Notre Dame in Paris that a vile woman was worshipped as the goddess of Reason. Much of the sceptical thought of to-day comes from France.

On the other hand, let it not be forgotten that France gave us Bernard of Clairvaux, the author of the beautiful hymn, "Jesus, the very thought of thee." From that land we have, too, Calvin and Beza, leaders in the Reformation, Fenelon and Pascal, men of saintly life and examples of Christian living. From the court of France, in the seventeenth century, disgusted with its immorality and frivolity, went out ladies of noble blood to the snows of Canada, there to live with their poor Indian sisters and teach them the love of God. French priests, too, went out to wild Indian tribes, and lived so courageously, and under torture died so unflinchingly that the savages drank their hearts' blood, believing that the bravery of these men would thus pass to them.

Great religious movements have originated in France. There the Albigenses and Waldenses arose before the Reformation. "In priority of time, the glory of the Reformation belongs to France." Before Luther nailed his theses on the church door in Wittenberg at Paris, Le Fevre was preaching Christ from the sources. Later, the great system of Calvinism, which Morley says "saved Europe in the sixteenth century," had its origin in France. Still later, we have another movement for freedom within the Gallic church, Jansenism.

French literature has a deep spiritual note. Many of the great poets were poets of religion. De Vigny, one of the noblest, says that he knew the Bible by heart. In Lamartine, we catch the call of a man for the living God. De Musset bewails his lost faith. He is born too late, into a world too old; but how that world will live without Christ he knows not. There is a deep well of spiritual feeling behind the experience of the French people, and enough has been given to show that they are profoundly religious at heart.

France is a land of religious contradictions. A Huguenot pastor thus described his position. "We are between two materialisms, on the one hand, the materialism of the Catholic Church, and on the other the materialism of the sceptic, and one materialism is the result of the other." The word religion with most Frenchmen is synonymous with the only religion they know: Roman Catholicism. It is this which largely explains the bitter anti-religious feeling of some of the greatest Frenchmen.

The story of the Protestants of France, the Huguenots, as they are called, is one that should make every Protestant heart burn with sympathy and admiration. These people have been called, and well do they deserve the name, "the church which refused to die." Beautifully does D'Aubigne put it. "In no portion of the globe was the reform more frequently confined in dungeons, or more resembled the features of primitive Christianity in the proofs of faith, charity, and the number of its martyrs. In some countries the Reformation was made glorious by its triumphs,

in the provinces which we are now about to consider it was made still more glorious on account of its defeats. If in other regions it had counted on more thrones and more sovereign councils, in this, it was able to point to more scaffolds and assemblies in the wilderness." There come before the mind those long and bitter persecutions, the tortures, and the burning at the stake, the massacre of St. Bartholomew, and the revocation of the Edict of Nantes. This last drove into exile tens of thousands of the best sons of France. Let us honor those especially that remained. With their pastors outlawed, their schools closed, their religion proscribed, they still dared to worship God according to their conscience, and to interpret the Bible according to the reason that God had given.

In France to-day their number is insignificant, being about 600,000, but they exercise an influence out of all proportion to their size. Industrious and intelligent, with a high moral standard, they take the lead in many departments of public life. They will be found to be simple, kindly and devout folk, many of them looking constantly for the reveal—the awakening. How suggestive is the word. It is a call to arouse from sleep. For the reveal, this spiritual revival, which they believe will come to their beloved native land, they work and hope and pray.

There is a pleasing picture of the religious life of these folk in the account of a mission held recently in Haute Loire. In six or seven little ob-

scure villages picturesquely situated upon the mountain sides, the meetings were held. The snow was mid-winter, and the snow covered the house-tops and made the trees a fairyland. The mountain wind was cold and piercing, and with extreme difficulty the missionaries made their way from place to place. Welcome it was to enter into the warm meeting places, and find them packed to the doors with eager listeners, the majority being men. Three times a day the services were held, and so anxious were the people, that it was with the utmost difficulty that the preachers tore themselves away for the needed rest before the next meeting. There were many evidences of the power of the gospel. There were many true conversions, joyous consecrations, sad confessions, and tears of repentance. In these places we learn that there are quantities that we would find everywhere. Meetings are well attended, very few families being absent. This might not be an indication of a profound religious life, but in these villages it was a clear indication that the Protestant people are awake and wish to live. At the heart the Word of God is read. They know and love the Bible, fashioning their lives and nourishing their souls by its teaching. A people who attend to the worship of God and read the Bible in the home will live and continue the strong race of Huguenots.

Very pleasing it is to have a picture of the simple religious life in these devout and picturesque villages. May such a true and religious fervor sweep over their land, and the reveal for which they long be accomplished. Let us not forget "the church that refused to die," and when we think of our plea and its relation to the world, let us not forget France. It may be that we could help the reveal.

Startled Horses.

A. B. Chappell.

One afternoon when on my usual round of visiting, as I approached a railway crossing I noticed, as is often the case, that the gates were closed to vehicular traffic. Other people were awaiting the passing of a goods train about to leave the station, amongst these being a man with a pair of horses in a trolley at the side of the street, and another man with a bicycle a short distance away. As it is sometimes possible to cross the railway line at Kilkenny through the pedestrian gates after the larger ones are closed, I, not wishing to be unnecessarily hindered, jumped off my bicycle and tried the small gate. However, I was too late, and saw that I must wait till the train had passed. Still, although I was prevented from proceeding along the street, there was a way open to me in another direction, as there always is to anyone who truly desires to go forward. My eyes and ears were open to see and hear what was going on around me. How often we lose or fail because, when the avenue along which we intended to proceed is obstructed, we are not willing to accept another one which stands invitingly open.

The train commenced to move slowly, steam issuing from the engine making a loud noise as steam does in such circumstances. The horses attached to the trolley in the street were evidently not accustomed to sounds of this nature. They held their heads high and timidly looked for the thing which was making what was to them a terrifying noise. The train being hidden from their view, they looked in vain. This added to their terror. Hence, evidently thinking that their only safety lay in flight, they commenced to move away. The driver's words and manipulation of the reins were of no avail. In a very short time the pole of the trolley was at right angles to the body, and the horses would doubtless have continued their flight had not one of the front wheels, being forced into the gutter, come in contact with

the kerbstone. The driver, perched high on his dickey, with his horses at his side instead of in front of him, was in a rather precarious position, the horses of course still being much agitated.

I was half inclined to go to his assistance, but was prevented by the thought that he would probably resent my interference and tell me that he did not require my help. I saw in a minute, however, that my fears were groundless, and my help would have been welcomed. The man on the other side of the road left his bicycle, took the horse's heads, and gently led the animals round to face the train which by this time was in full view, thus possibly averting a serious accident. Being quite close to the train I could not hear what the two men said to one another, but I judged by their actions that the driver appreciated the other's help—help which I could have given had it not been for my needless fear of its being unwelcome. How often our fellow-men would appreciate our assistance and little kindnesses if we would but offer them.

The horses also reminded me very much of many Christian people. Frequently we are afraid of the circumstances which surround us, and of the events we think are about to take place. There is no more real cause for our anxiety than there is for the horses' fear. The driver would not have taken them into unnecessary danger, and we well knew, as did all who witnessed the incident, that the train would keep to the rails. Our God is more superior to us than the driver is to his horses. We also are far more precious to him for we are his children. Moreover, while the driver might make a mistake, and take his horses into harm's way, and whereas certain circumstances are beyond his control, our heavenly Father never makes a mistake, and he has full control of the whole universe. All is well.

The Family Altar.

J. C. Ferd. Pittman.

DWELLING AND TELLING.

Yet another wonderful transition is found in Psalms 90 and 91. The first calls attention to a man withering away beneath God's anger against sin. The second speaks of a man able to tread under foot the lion and the adder.

Such an one dwells within the secret place, and lives in close communion with God. He does not merely run for "shelter in the time of storm," but makes his abode there, and dwells "under the shadow of the Almighty"; for within the veil the mercy seat is revealed, the cherubim is seen, and in that heavenly place the child of God may sit with Christ his Saviour.

And such an one tells of blessings of sanctuary. "I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust." The faithful alone can say this, and should say it. He who dwells should tell. "Let the redeemed of Jehovah say so." Never should they tire of telling how that when storms rage they find refuge in the Lord, and when attacked by hell's emissaries they are safely sheltered in his fortress, and at all times have peace and joy in him. There is no fresher or better news than that.

JUNE 11.

Dwelling in the Secret Place.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91: 1.

"Call Jehovah thy salvation,

Rest beneath the Almighty's shade;

In his secret habitation

Dwell, nor ever be dismayed.

There no tumult can alarm thee;

Thou shalt dread no hidden snare;

Guile nor violence can harm thee,

In eternal safety there.

From the sword at noonday wasting,

From the noisome pestilence,

In the depth of midnight blasting,

God shall be thy sure defence;

Fear thou not the deadly quiver,

When a thousand feel the blow;

Mercy shall thy soul deliver,

Though ten thousand be laid low.

Bible Reading—Psalm 91: 1-7.

JUNE 12.

"Life for Ever and Ever."

"With long life will I satisfy him, and show him my salvation."—Psalm 91: 16.

On January 15, 1823, Phillips Brooks preached for the last time but one. A lady who heard him wrote as follows: "It seems so significant that his text was 'Life.' 'With long life will I satisfy him.' 'Life for ever and ever'—over and over again that was the burden of it. And he read these words from 'Saul':—

"How good is man's life, the mere living; how fit to employ

All the heart and the soul and the senses for ever in joy."

And even as he spoke with life upon his lips, I saw written plainly upon his face that other word, Death."

Bible Reading—Psalm 91: 8-16.

JUNE 13.

Bringing Forth Fruit in Old Age.

"They shall still bring forth fruit in old age."—Psalm 92: 14.

Carlyle, writing to his brother Meek, in Canada, in 1845, referred thus to their mother—

"Good mother! She is quite cherry yet, when moderately well in health; looks back with still resignation on many a sorrow, and forward with humble, pious trust. It is beautiful to see how in

the gradual decay of all other strength, the strength of her heart and affection still survives, as it were, fresher than ever; the soul of life refuses to grow old with the body of life; one of the most affecting sights!"

Bible Reading—Psalm 92: 12-15.

JUNE 14.

The Lord Our Helper.

"Unless Jehovah had been my help, my soul had soon dwelt in silence."—Psalm 94: 17.

Basil of Seleucia makes reference to an ancient tradition concerning Lazarus. It is to the effect that when Lazarus came out of the tomb, these words were on his lips—

"Unless the Lord had been my help, my soul had quickly dwelt in silence."

Bible Reading—Psalm 94: 17-23.

JUNE 15.

Serving the Lord with Gladness.

"Serve Jehovah with gladness; come before his presence with singing."—Psalm 100: 2.

A preacher once wrote: "My path is clear for the present—simply to do all I can to get well, and try to follow a dear friend of mine, whose motto was, 'Serve God and be cheerful.' That motto is now a favorite one of mine."

Bible Reading—Psalm 100: 1-3.

JUNE 16.

Thanksgiving Within the Temple Gates.

"Enter into his gates with thanksgiving, and into his courts with praise; give thanks unto him, and bless his name."—Psalm 100: 4.

In his Thanksgiving ode for January 18, 1846, Wordsworth makes this beautiful reference to the above verse—

"But hark—the summons! Down the placid lake
Floats the soft cadence of the church-tower
bells;

Bright shines the Sun, as if his beams would wake

The tender insects sleeping in their cells;

Bright shines the sun—and not a breeze to shake

The drops that tip the melting icicles.

Oh, enter now his temple gate."

Bible Reading—Psalm 100: 4-5.

JUNE 17.

The Mourner's Prayer.

"Hide not thy face from me in the day of my distress; incline thine ear unto me; in the day when I call answer me speedily."—Psalm 102: 2.

Of this plaintive psalm, John Kelle wrote:

"This is the mourner's prayer when he is faint,

And to the eternal Father breathes his plaint."

Bible Reading—Psalm 102: 1, 2-12-22.

PRAYER.

Loving Father, within thy house I delight to dwell. May it ever be to me the sweetest spot on earth, and my highest joy found in communion with thee and thy children, and service for thee. May I not only dwell within thy house, but tell to those without of the sweetness of fellowship, and the joy of service. By word and deed may I show forth the security and bliss found in the tabernacle, that others may be led to find sanctuary and peace within its walls. For the Saviour's sake. Amen.

MARRIAGE.

HALLEDAY—WHITWELL.—At "Lexington," North Carlton, on May 10, Norman Charles, third son of Mr. and Mrs. C. A. Halleday, Aldgate, South Australia, to Lillian, second daughter of Mr. and Mrs. B. Whitwell, Kyahram, Victoria, Jas. E. Thomas officiating. Present address: "Elmwood," Elm-road, Glen Iris, Vic.

THANKS.

Mr. and Mrs. John Kingsbury, of Vaucluse, N.S.W., take this means of expressing appreciation of letters, telegrams and cables received from many friends on the occasion of their Golden Wedding.

DEATH.

SMYTH.—On March 12, 1922, at Becken Hill, Allick, aged 52 years; also at Arlitham on May 11, 1922, John, aged 6 years, dearly beloved brothers of Mrs. J. Coward, senr., Brisbane, both late of Charters Towers.—J. Coward.

IN MEMORIAM.

BARNFATHER.—In loving memory of my dear husband, and my father, Edwin Barnfather, who passed away on June 11, 1921, aged 31 years. "Severed only till He comes."

—Inserted by his loving wife and daughter.
McCOLL (Payne).—In loving memory of Hilda, who died on June 10, 1921, the dearly loved daughter of S. J. and the late F. F. Payne, senr. of H. A., W. E. and M. Payne. Another link in the chain to bind us to heaven.

To a beautiful life came a sudden end,
She died, as she lived, with God her friend,
None on this earth can fill her place,
Deep in our hearts her memory's encased.
—Mother.

TURNER.—In loving memory of Elizabeth Turner, who passed away June 13, 1920.
—A.H. St. Kilda.

TURNER.—In fond and loving remembrance of Elizabeth, the beloved wife of J. R. Turner, and loving mother of Doris, Jean, Mavis, Noel and Bruce, who was called to the higher life on June 13, 1920, at Bendigo.
"Severed only till He come."

WARNER.—In memory of our dearly loved and only son and brother, Lieut. L. Warner, 32d Bn., died of wounds, Messines, 8th June, 1917, and his friend, Lieut. J. Parker, killed in action, France, 20th July, 1916.

Blow out, ye bugles, o'er the rich dead,
There's none of these, so lonely and poor of old
But, dying, has made us rarer gifts than gold.
These laid the world away, poured out the red
Sweet wine of youth, gave up the years to be
Of work and joy, and that un hoped serene
That men call age, and those that would have been
Their sons they gave their immortality.
—Inserted by J. and A. Warner and family, Syd-
ney, N.S.W.

WANTED. BLANKETS FOR THE POOR.

The Churches of Christ Benevolent Department, Net result of the Blanket Appeal, £1/3/ from Carnegie. Let not this appeal go in vain. Blankets urgently needed. Address all parcels to Churches of Christ Mission, Burnley Railway Station. Carriage free. Donations to Jas. Nichol, "St. Leonard's," 8 Edgar st., E. Malvern.

BRITISH AND FOREIGN BIBLE SOCIETY.

VICTORIA.

118th Anniversary.

The

ANNUAL PUBLIC DEMONSTRATION.

TOWN HALL, MELBOURNE.

WEDNESDAY, JUNE 14th, 1922.

at 7.45 p.m.

Chairman:

THE BISHOP OF BENDIGO.

Speaker:

MR. JOSEPH SNELL.

President of Methodist Conference.

Grand Pageant:
"The Nations in Search for Truth"
will be rendered under the
Direction of Miss Irene Bartley, T.D., L.C.M.
Doors Open, 7.15. Admission Free.
Collection.

Gallery Seats (reserved and numbered), One Shilling Each.

* Obtainable from Bible House,
241 FLINDERS LANE, MELBOURNE.

Here and There.

Bro. C. C. S. Rush, B.A., is relinquishing the work of Home Mission Organiser in New South Wales from June 5.

Entries for the Victorian Bible School Examination may be forwarded up to June 14 without payment of late fee.

The address of E. J. Paternoster, preacher of Hindmarsh church, now is "The Manse," 24 Osmond-st., Hindmarsh, S.A.

The public holiday on Monday last disorganised the mail service. This will doubtless explain the absence of some reports from this issue.

Bro. Wesley Alexander has been secretary of the Perth, W.A., Chinese Mission almost from its inception. The mission has now been running for 17 years.

Special services are being held throughout June at North Perth (W.A.) to celebrate the first anniversary of Bro. F. E. Buckingham's location with the church as evangelist.

W. T. Marsden, of Eagle Junction, Brisbane, Qld., writes to say that it is his son, W. V. O. Marsden, and not he himself, who is a member of our Queensland Home Missionary Committee.

Our next issue will be a Special Foreign Missionary Number, with an increased number of pages and many illustrations. We trust that an effort will be made to get a copy into every brotherhood home.

At the preachers' meeting to be held at Swanston-st. lecture hall next Monday at 3 p.m., Mr. F. H. L. Paton, Moderator of the Presbyterian Assembly, will speak on "Careers." All brethren are welcome to attend.

Lake-st., Perth, W.A., church made a presentation of a wallet of notes to Bro. L. E. Clay on Lord's day, May 28, as a token of appreciation of his work there for several months past. Bro. Clay is studying at Perth University.

At the 17th anniversary celebration of the Perth Chinese Mission, which was held in the Lake-st. chapel on May 30, Bro. James Own reported that the Chinese brethren in Australia already had £200 in hand towards the proposed mission in Canton.

D. R. Stirling has accepted an engagement with the Maylands church, W.A., and commences in July. A. Cameron will shortly conclude his ministry with the Collicie church, and continue the splendid work accomplished by Bro. Stirling at West Guildford.

In Melbourne Town Hall on Wednesday, June 14 at 7.45 p.m., a public demonstration will be held to celebrate the one hundred and eighteenth anniversary of the British and Foreign Bible Society. Particulars will be found in an advertisement appearing in this issue.

Bro. J. Mortimer, formerly evangelist in New Zealand and Victoria, recently returned to Australia after filling a Government position for a number of years in Nairobi, Africa. Bro. Mortimer, we understand, intends to settle in Melbourne and engage in business pursuits.

Thos. Hagger was tendered an enthusiastic welcome on Thursday, May 25, by the Lake-st. church, Perth, W.A. Several speakers emphasised that it was in reality a State welcome. The West Australian brethren are jubilant over having this reinforcement to their band of preachers.

Several improvements have been made this year to the property and plant of the Austral Co. The latest acquisition is a "Diamond" self-clamp cutting machine, purchased at a cost of about £400. This guillotine is the most recent production of the amalgamated firms of Elliott, Dawson and Payne, of Yorkshire, England. It is adapted for the very finest work as well as for that which is heavier and coarser. The machine is giving entire satisfaction, and is a great improvement on the one now disposed of.

There were two confessions at Canley Vale, N.S.W., recently.

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man.

Until further notice all N.S.W. Conference and Home Mission correspondence should be forwarded to C. R. Hall, Napier-st., Lindfield, N.S.W.

At a special business meeting of the Glenelg church, S.A., held on Thursday, June 1, it was decided to ask Bro. H. R. Taylor to continue his work at the expiration of his term on October 1. This request has been acceded to. On that date Bro. Taylor will have completed almost four years' actual service with the seaside church, and steady progress has been made.

F. E. Alcorn was farewelled by the Maylands church, W.A., on Wednesday, May 31; he has decided to again return to the East. During his eight and a half years' service in the State he has served in several difficult fields. He has had the joy of 175 confessing their faith in Christ in the various fields in which he has labored. We understand that our brother is open for engagement.

A largely attended meeting held in Lygon-st. chapel, Melbourne, on Monday afternoon of this week bore striking witness of the interest of our people in Bible School work in general, and particularly in Bro. W. C. Pearce, M.A., Associate Secretary of the World's Sunday School Association, in whose honor the gathering was called. Despite very short notice, there was a most excellent and representative attendance. The Conference President (Jas. E. Thomas) presided, and a large number of brief addresses of welcome were given. Bro. R. Lyall (who has been Bro. Pearce's host in Melbourne) presented our distinguished visitor with a rug. Bro. Pearce gave a delightful address. All who have heard him feel benefited and inspired to render better service. The "parable of the chickens" will not soon be forgotten by any who heard it.

The beginning of the second term's work of the College of the Bible was marked by the occurrence of very happy functions. On Monday, May 22, the students spent a delightful evening at the home of Mr. and Mrs. Thos. Mitchell, "Pentlowe," St. Kilda-road, Melbourne. The kind thought which prompts such invitations is appreciated by the Board of Management as well as the students. On Friday of last week, Mr. W. C. Pearce, from U.S.A., paid a visit to Glen Iris, and was accompanied by Messrs. Horton Williams, W. B. Blakemore, W. C. Craigie, and Jas. E. Thomas. The whole party received a hearty welcome. Mr. Williams gave a brief greeting, and Mr. W. C. Pearce delivered a beautiful and most helpful address. The College has been favored with the presence and speech of many distinguished visitors, but none gave a more inspiring and appropriate message than did Bro. Pearce.

At a special conference of the Baptist Union of Victoria, held on King's Birthday, it was decided to inaugurate a spiritual forward movement, and to recommend the churches to appoint a committee to carry out a forward programme, of which the following were the main suggestions:—"To initiate or re-establish and maintain in every Baptist home the regular practice of family worship. To seize the strategic and unprecedented opportunity which exists in our Sunday Schools to win and train the young life for Christ, and especially to enlist the boys and girls of 'teen age' for definite Christian service. To enlist the sympathy and active support of our people in the fight against every form of evil in the community, and attempt to realise in concrete and definite form the law of Christ in the corporate life of society. To place the financial support of our union enterprises on an efficient basis, that thus we may meet the unprecedented opportunity with which God is challenging his church at the present time, and to enlist every member of every church as a weekly contributor."

COMING EVENTS.

A NOTABLE EVENT.

FOREIGN MISSION OFFERING.

Lord's Day, July 2.

WANTED, £10,000.

Pray. Prepare. Pay.

Second Advent meetings in Church of Christ chapel, John-st., Erskineville, New South Wales, at 7.30 each Saturday night. All interested in the second coming and prophecy cordially invited. Prominent speakers, and interesting talks on prophecy.

JUNE 11, 13, 15.—North Melbourne Bible School Anniversary. 3 p.m., Bro. L. C. McCullum, M.A.; 7 p.m., Bro. A. E. Hurren. Tuesday, June 13, at 7.45. Demonstration and distribution of prizes. Thursday, 15th, at 6.30 p.m., Tea-meeting and concert.

FEBRUARY, 1923.—The Churches of Christ Collegiate School, Kindergarten, Montessori, Primary, Upper and Boarding School will open in the beautiful property situated at Tranmere, Magill-road, Adelaide, in February, 1923. Arrangements are being made for an efficient Staff, and every facility for an up-to-date School, having as its object the training of the daughters of members of the Churches, and others, for Home, University, or Commercial Life.

SWANSTON STREET BIBLE SCHOOL.

Sunday, June 11, Special Anniversary Services. Morning Speaker, Mr. A. R. Main. Afternoon, Mr. J. E. Thomas will talk to the children and friends about "The Lad with the Luncheon." Evening, Anniversary hymns by scholars of the School, and address by Mr. Horace Kingsbury. An enjoyable service. Come.

SPECIAL NOTICE.

Proposed Balwyn Church.—A meeting of all brethren and sisters interested will be held at "The Bungalow," Marlborough-st., Mount Albert, on Tuesday evening, June 13, at 8 p.m. Business: To further consider the proposal: Endorse or otherwise, executive action in (1) Securing land at c/r Whitehorse-road and Iramond-st., Balwyn. (2) Engaging Bro. Gilbert Chandler for six months, six to eight weeks at the beginning to be a gigantic tent mission. Any further business.—J. T. Mahony, Secretary *pro tem.* Phone, Box Hill, 371. J. I. Mudford, Chairman.

WANTED.

Lady would like orders, baby bonnets, coats, booties, modesties, hand-work; also employment Wednesday afternoons, sewing, nursing, as early as possible.—M.E.N., this office.

Evangelist to take up the work at Mosman, N.S.W. Applications are invited from preachers desiring an appointment. Further particulars from T. P. Dale, 34 Reynolds-st., Neutral Bay, Sydney, N.S.W.

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A Notable Event.

FOREIGN MISSION OFFERING,
LORD'S DAY, JULY 2.

Wanted, £10,000.

PRAY—PREPARE—PAY.

"We are leading a crusade, not to take a sepulchre, but to take a world."

"This is a lost world to be saved, and not merely an ignorant world to be educated."

"The best remedy for a sick church is to put it on a missionary diet."

"Only consistent giving keeps the soul from shrinking."

Literature for the Annual Offering on July 2 is now being printed. Secretaries are urged to do their very best with it, and see that every member has a circular and an envelope.

If Ye Love Me.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Go ye into all the world, and preach the gospel to every creature."

"The Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst come, and whosoever will let him take the water of life freely."

"If ye love me, ye will keep my commandments."

Brethren, may we again take these familiar but wonderful texts, which contain messages of such vast importance to ourselves and to all men, and with a renewed determination to show our love to God by doing his will more faithfully, give them our prayerful and intensive consideration, and see therein the marvellous love and mercy of God to all men, and his great desire that those who

love him should publish abroad the knowledge of his love and saving power to every creature on earth. May we realise the depth of meaning contained in these texts, and then decide between us and God what portion of our time, our talents and our money we should and will give to spreading abroad the glad tidings that Jesus Christ came into the world, suffered and died to save all men and women, boys and girls, from the power and punishment of sin, and to bestow upon them the gift of eternal life.—S. O. Gole.

Success of Missions.

Taking a world-wide view of the progress that has been made by all the agencies in all lands, there are, at the present time, about 17,000 stations, or localities, where mission work has been planted. There are about 8000 organised churches in Foreign Mission fields. The number of missionaries is about 15,000. There are 5000 ordained preachers and, in addition, 70,000 native helpers, teachers, and other workers. At least 7000 Sunday Schools have been planted, and more than a million children enrolled. The record of conversions is, indeed, a cheering one. The mission churches have a membership of more than 1,125,000, and it must be remembered that hundreds of thousands of native Christians have died during the past century.

What has been done is a certain prophecy of what may be expected in the near future. If a hundred thousand converts have been won in China and 750,000 in India, the whole multitude of Asia's millions can be won. The lever that has lifted hundreds of thousands of men and women out of the darkness of paganism into gospel light is strong enough to lift all tribes and tongues into the favor and blessing of God. The people will come from the East and from the West, and from the North and from the South, and sit down in the kingdom of God. More than a million of converts in all heathen lands implies more than 4,000,000 adherents. At the present rate of increase these figures are doubled in less than ten years. Only a comparatively few decades are required before the Christian communities will outnumber the pagan communities. Other religions are not making such progress. They are only holding their own, or they are dying.

It must be remembered that the era of modern missions spans only about a single century. Much pioneer work has been required. The iron gate of hermit nations had to be pried open. Much time has been required for explorations, and languages have been mastered, and other important preparations have been made. This initial work

has been done once for all. In the future, results are certain to be much more rapid.

The Lord has done great things, for which we are glad. Everywhere light is breaking like morning on the mountains. The great missionary enterprise is of God, and it can no more fail than the promises of God can fail of fulfillment. The thrones of darkness are already shaken in every heathen land. The walls of defiance are strong, but they must come down before the shafts of the Prince of Light.—F. M. Rains.

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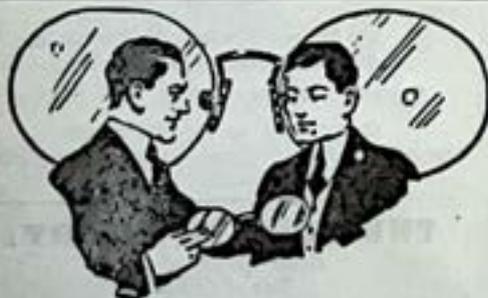
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The Mission at Hampton, Vic.

Last Thursday evening, in the tent, a thanksgiving meeting was held. R. T. Pittman, a thanksgiving chairman, and in his introductory remarks struck the keynote of praise and thankfulness. Mrs. D. Pittman, for the Bible School; Bro. W. Shean, for the officers, and Bro. D. E. Pittman for the church members, expressed gratitude to God, to the missionaries, and to the Home Mission and Church Extension Committees.

Tokens of love and esteem were presented for the church by Bro. Tinkler to Bro. Hinrichsen and Brooker; and to Bro. Jackel and A. Hinrichsen, whose personal work was greatly appreciated; also to Miss M. E. Holloway, the church pianist, who was at her post at every meeting of the mission. Bro. J. Tinkler, as organist, also rendered very great assistance.

Special resolutions were passed by a unanimous standing vote appreciative of the Home Missionary and Church Extension Committees. Bro. A. Miller kindly responded, and later in the evening intimated that he and his daughters would contribute £5 towards the building fund.

The appeal for a thankoffering was in the hands of Bro. Tinkler, who in quiet, earnest manner urged all to do their best. The response was highly satisfactory, the sum of £150 (including the gift mentioned above) being raised in a very short time. Additional amounts have since been received.

Musical items by Bro. Brooker and Sister Mrs. Allen were appreciated. Plans of the proposed building were displayed at the close of the meeting.

The mission has been a happy period of activity. Preacher, singer and personal workers won their way to the hearts of the people. By his direct, careful, earnest messages, Bro. Hinrichsen made known the way of salvation, and impressed upon his hearers the claims of Christ. The fact that the services of these devoted servants of God are to be retained for a while is a cause of much rejoicing, and all are convinced that further splendid results will accrue.

During the mission period 42 decisions were made. Ere this appears in print all who made the good confession will have been baptised. The church has practically doubled its membership, and the happy, strengthened band looks forward to the future with hope and confidence.—D. E. Pittman.

OBITUARY.

PEARCE.—Mrs. Emma Pearce, the widow of the late Isaiah Pearce, of Ballarat East, entered into life on April 22. She had been a member at Grote-st., Adelaide, for many years in her younger days. Of recent days she had linked up in fellowship and service with the Dawson-st. church. She had occupied positions of honor and duty in civic life, as mayress, and in the church was ready to help in every good work. She had a paralytic stroke, and did not linger long. We think of her as among those who "die in the Lord" and thus are truly blessed.—A. W. Connor, Ballarat, Vic.

PACK QUIN.—The home-call came to our Bro. Pack Quin on Sunday evening, May 21. Bro. Quin (or Queen as he was more familiarly known) was led to acknowledge his Saviour during the visit of Bro. Wm. Jame to the Chinese Mission in Adelaide, and was baptised by Bro. James Thomas some fifteen years ago. Bro. Quin was welcomed into fellowship in Murray Bridge in February, 1901, and was a regular attendant at the Lord's table. He had been ailing only a few days, and on the evening mentioned, when his wife went to see if he needed anything, his spirit had departed. We followed his remains to the local cemetery on Tuesday, Bro. Warhurst conducting the burial service, assisted by Bro. Beiler. Our prayers and sympathy go out to his wife and young family in their sudden and sad bereavement.—Albert E. Lloyd, Murray Bridge, S.A.

"Love is God's loaf; and this is that feeding for which we are taught to pray."

The Blessing of Laughter.

A laugh is just like sunshine:
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folk along!
A laugh is just like music;
It lingers in the heart,
And where its melody is heard
The ill of life depart,
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

Mother's Day.

Dear Bro. Editor,—

Soon after coming out to this country, about nine years ago, I was speaking to a Church of England clergyman about the observance of Mother's Day. I asked him how it could be the Lord's day and Mother's day at the same time! The only answer he could give was that all the other churches kept it. But I was more than astonished when I heard that the Churches of Christ had followed the denominational example. Speaking to a member of the Church of England later on, he admitted that there was a principle involved in it. If we must have a Mother's Day, could it not be held on other than the Lord's day? Personally, I can think of no greater dishonor to a mother than to substitute her name in place of our Lord's. It is useless for us to teach the necessity of adhering to scriptural names while at the same time we dishonor our Lord by doing otherwise. Do we not come under the same admonition as the Apostle Paul gave to the Galatians? "But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4: 9-11).—Robt. Benzie.

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News of the Churches.

Tasmania.

At Caveside deep interest is manifested in the gospel services. On May 28, in the morning, a brother was received into fellowship. At the gospel service in the afternoon two Bible School boys made the good confession. After the service, Bro. J. Byard, junr., immersed four—two Bible School girls who came out recently, and two young men who made the decision some weeks back. Mid-week Bible readings are proving a great blessing. Bro. D. Crowden is still passing through physical affliction.

Hobart reports four more additions to the church on Sunday week, making a total of ten for the month. The preacher officiated at the marriage of Bro. W. J. Campbell, preacher of Lanneston, with Sister Miss E. Harrett, of Brisbane, on May 29. A big temperance rally was held on Monday night by Collins-st. combining with Bro. C. Hale's mission. Another fine social eventuated on Wednesday night in order to welcome Mrs. Campbell, and Mr. and Mrs. J. Warren, to Tasmania. Representatives of both the General and Women's Conferences extended a hearty welcome. The sudden home-call of Sister Eunice Purden is regretted. One more baptised and welcomed to fellowship on June 4.

West Australia.

At Subiaco on May 28, a deputation from the Conference Home Mission Committee was present at the morning meeting and Bible School. A glorious day of inspiration and fellowship was enjoyed. Bro. D. M. Wilson and Bro. Hibbert delivered forceful addresses, the keynote being the suggested aim of each member in W.A.—one-tenth of our income, one-seventh of our time for the Lord's work. A large number of young people and friends gathered with the Adult Bible Class at 3 p.m., when Bro. Wilson and Hibbert gave a message. At 4.15, a special conference meeting of teachers and seniors, when an interesting discussion took place. At 5.30 about fifty young people and friends adjourned to the club room, where a tea, nicely arranged by Miss Grace Thornhill, was partaken of. The talks by the visitors—Bro. Wilson, "Take my Life"; and Bro. Hibbert, "Individual Responsibility"—were impressive. The prayer service at 7 p.m. was an inspiration; 43 present, a large proportion leading in prayer; splendid address by Bro. Clay on "Saul's Conversion."

Queensland.

Brisbane church was much indebted for assistance on May 28 to Bro. Wilfred and Stuart Teadgian. The former exhorted very acceptably at the morning meeting; the latter took the evening service, his subject being "The Coming of the Master." Bro. A. C. Rankine is still confined to his home. The doctors have subjected him to an X-ray examination, which disclosed that a rib was fractured when he met with his recent accident. Fortunately the lungs escaped injury.

At Toowoomba on May 28 the meetings were well attended. Bro. C. Day exhorted. Bro. Burns conducted the gospel meeting; and was listened to attentively. Four young men were received into fellowship. The mid-week meeting was well attended. Bro. Burns expounded on Matt. 12. Bro. Ennis called on his way from Roma en route to Tannymorel; he reports a busy time. The fellowship meeting at Meringandan on Lord's day morning was conducted by Bro. Burns and Alcorn; full attendance of members.

On May 21, Bro. Rowbotham exhorted at South End, Toowoomba. Open-air work well supported. Gospel service, conducted by Bro. R. Ennis, had a very good attendance, and meeting was much enjoyed. Bro. Ennis visited the church to attend a united effort in Russell-st. chapel on May 23, and many responded. The church is grateful to Bro. Ennis for his work in this city. Prayer meetings show marked improvement in attendance. On May 28, Bro. Adcock exhorted at the

morning meeting. Bible School work is progressing favorably. Bro. Stitt conducted gospel service. The meeting was affected by much sickness amongst the members.

New South Wales.

At Lismore on May 28 there was a good meeting at morning worship. At night Bro. P. J. Pond preached on "Why I Cannot Follow Mrs. Eddy and Christian Science." During the week the Bible School ran a successful entertainment, assisted by Sisters L. Hollingworth, J. Furlonger, and G. Bailey. The Sisters' Missionary Society at its monthly meeting requested the preacher to address the Society regarding the work of our missionaries. Last week mid-week services were held at North Lismore by Bro. T. Houlden, and at South Lismore by Bro. Pond.

Victoria.

On June 4 Bro. Hatwell conducted S. Richmond tent meetings; Bro. G. Nichols, song leader. At the children's meeting in the afternoon three were baptised; one confession at gospel meeting, three baptised; for the day four received in.

Hoor reports encouraging times. On Thursday, June 1, the lad who had confessed Christ on the previous Sunday evening was baptised. Sunday, 4th inst., at the close of an appeal by Bro. Hargreaves, a young man stepped out on the Lord's side and was baptised the same hour.

On May 28 at Maryborough the gospel was preached to a crowded chapel. On June 4, Bro. Cambridge gave a helpful message to the church. In spite of the pouring rain 100 attended the evening service, when Bro. Young replied to the Vicar of the Church of England, and gave a message on "The Heart of our Plea." One confession.

At Bayswater an enthusiastic annual business meeting was held on Tuesday, May 30. It was decided to erect a new fence in front of the chapel; a special fund is to be raised for same. Splendid meetings last Lord's day. Morning, 54 broke bread. All departments are healthy and progressive. P.M. self-apportionment stands at 46.

Emerald reports good meetings and fine interest in all departments of work, a membership of 25 in the Christian Endeavor Society, and others interested. Fine service on Lord's day morning. On Sunday evening the meeting was the largest yet held. Bro. Tease spoke on "The Empty Tomb and the Risen Christ." Two men confessed Jesus.

St. Kilda report splendid meetings on June 4. Bro. Knight speaking. The church are progressing with the building. Brethren and friends have assisted to put in the foundations. Bricklayers commence operations on June 12. Visitors and friends are asked kindly to note that during alterations the church will, in all probability, hold its meetings in the A.N.A. hall, Blanche st., St. Kilda.

Helpful services at Lygon-st. on Sunday. At the morning meeting Joseph Pittman presided, his son Ferdinand addressed the church, and his daughter Ettie assisted with the music. In the afternoon E. G. Warren, of Footscray, conducted the Bible Class. At night Jas. E. Thomas discoursed upon "The Light for our Souls." The choir rendered an anthem, the solos being sung by Edna Bagley and Nat Haddow, junr.

At South Yarra on May 21 an in memoriam service was held to the late Sister Murphy. Bro. J. Pittman gave the address. The platform was suitably decorated, which was greatly appreciated by the relatives of our late sister. The choir sang suitable anthems, etc. On the 3rd inst. the Ladies' Guild held their half-yearly sale of work and gifts, over £25 being realised. Last Lord's day was recognised as men's day. In the evening there was a special men's service. A choir of 17 male voices was on the platform. There was a good attendance, and Bro. Payne gave a fine discourse.

At the conclusion of the tent mission, Bro. Hinrichsen and Brooker commenced a term of service with the Hampton church. Sunday morning over 80 broke bread, the school in the afternoon had an attendance of just over 100, and after the gospel sermon at night there were five decisions. A brief consecration service was deeply impressive, and brought the efforts for the day to a close.

For the quarter Feb. 28 to May 28, North Fitzroy school has gained a nett increase of 38 scholars, the grand total now being 418. The school suffered a great loss recently in the passing of Miss Myrtle Yewdall, one of the young, enthusiastic kindergarten workers. She met with an accident, the injuries from which she did not survive. Sympathy goes out to her parents, brother and sister Violet, who also is a grand worker among the kinders.

Bernley had a very fine and helpful day on Sunday. Morning service, Bro. Priestly, of the Col. lege, presided. Bro. Stephenson exhorted. Evening service was a spiritual uplift, Bro. Stephenson again occupying the platform. A young woman made the good confession. Bro. and Sister Eaton rendered a very fine duet. All auxiliaries are in a healthy condition. The Young Men's Club gave a successful concert. A mistake was made in last report, which should have stated that Sisters Mrs. Marcham and Mrs. Middleton have been called upon to part with their brother.

At Footscray the Bible School anniversary was continued on Sunday. Bro. L. Johnson, from Williamstown, gave the church a good address. In the afternoon the Conference President, Jas. E. Thomas, held the interest of the scholars. Cradle roll cards were distributed to a good number of babies. Bro. W. B. Blakemore, B.A., delighted with his splendid address on "The Hand." The singing of the scholars and choir, the playing of the permanent church orchestra, was much appreciated. The offerings for school work were well up to the standard.

Interest and attendances are being maintained at Preston. Bro. Toogood's efforts are bearing fruit, as three confessions were made during the past fortnight. On May 21 a splendid men's service was held, after which an impressive and interesting installation of officers of the Preston K.S.P. took place. Bro. J. E. Webb preached a splendid sermon, and impressively installed the officers of the K.S.P. A feature of the service was the splendid singing by a male choir, capably conducted by Bro. F. J. Lang, and assisted by the able organist, Bro. A. Morfrew. Bro. T. Cuddy sang a solo, and a male quartette sang.

Last Lord's day, at Swanston-st., delightful fellowship was enjoyed with Bro. W. C. Pratt, M.A., representative of the World's Sunday School Association, of New York City, who is visiting the Commonwealth in the interests of his work. Bro. Blakemore presided over a large gathering. The meeting was most impressive. Bro. Pearce delivered a great message which will be long remembered. In the evening Bro. Tom. Rezley was the preacher, to whom, and other brethren, the church is greatly indebted for services during the absence of Bro. Kingsbury in Sydney.

Newmarket Bible School reports very successful anniversary services on May 21. The Kensington Town Hall was filled at the afternoon service, at which Jas. E. Thomas addressed scholars and friends. A McConchie presided over a crowded meeting at 7 p.m., and delivered a splendid sermon. A marked feature of the services was the excellent singing by the scholars under the able leadership of C. Hall. A large and enthusiastic audience assembled at the church at the scholars' demonstration, when prizes were distributed by W. B. Blakemore. Miss I. Murdoch, who has resigned from the teaching staff after many years' faithful service, was the recipient of a gift. Her association with the school as scholar and teacher dates from its inception. A presentation was made to C. Hall in recognition of his kindness in training the scholars. Many old friends were welcomed to all the services.

Attendances have been fair at North Melbourne the last two Sundays. On Sunday week Bro. Warren, of Footscray, spoke in the morning, and Bro. Cornelius, of South Australia, broke bread. Since last report Bro. Wm. Petrie has passed to his rest, and last Sunday evening Bro. Hurren conducted a beautiful and impressive in memoriam service. The church mourns with the relatives of the late brother, and rejoices with them in the consecrated life he lived. The Bible School, under the baton of Bro. Jas. McCracken, are doing well in the preparations for the anniversary.

At Moreland on May 30 the Sunday School scholars' annual demonstration was held in the Moreland State school concert hall, where over 100 people gathered to watch the children render their various items. The whole anniversary services have been the greatest success in the Sunday School's history. By the secretary's report the school is in a most flourishing condition. Lord's day services were well attended, Bro. Gale speaking morning and evening. In the morning 120 members met. The church has suffered bereavement during the past week in the passing away of Bro. Dick. Sympathy is extended to his sorrowing family and friends.

At Carnegie on May 31 a large meeting said farewell to Bro. and Sister Taylor, and welcomed Bro. and Sister Saunders. Bro. Thomas gave some very valuable advice, and his remarks were greatly appreciated. Mr. A. E. Wellard, of the Methodist Church, also spoke in an encouraging manner in welcoming Bro. Saunders, and in appreciation of Bro. Taylor's efforts. Representatives of all auxiliaries had part in the meeting, and a cheque and silver-mounted walking-stick were handed to Bro. Taylor. On Sunday last Bro. Saunders commenced his ministry, and gave very encouraging messages. One lad was received into fellowship, baptised the previous week. Active preparations are now being made in the school for the forthcoming examinations.

At Warrnambool a Bible School scholar, Muriel Petard, decided for Christ on May 14, and on June 4 was baptised. On June 1, in the chapel, a pleasant concert and social with the kinders and their parents was held. Sister L. Thompson, the superintendent, was presented with a pair of framed pictures on the eve of her wedding. The Bible School regrets losing the services of Sister Gladys Chung, one of the teachers, and on the 14th a presentation of a pair of gold hat pins was made as a token of appreciation. Sister Hilda Manger, from Middle Park, has taken Sister Chung's place. Although Sister McCullough suffered a slight relapse, she has been able to meet with the church again. Fellowship with Bro. H. A. Saunders, whose addresses in Bro. Arnold's absence on the 7th were much enjoyed, and Bro. and Sister Styles, of Bamora-road, has been enjoyed during the month.

At North Williamstown a social was held on May 31 in connection with the special church rally to be held the following Sunday. A musical programme was rendered by several choir members. Short addresses were given by Bro. Johnston, Gandler and Parson, after which light refreshments were served. On Sunday morning a special church rally was held; all were pleased to note the improved attendance. Bro. Warren, from the Footscray, gave a splendid address. Bro. Johnston in the evening gave a fine address, his subject being "The Permanency of Salvation." Bro. and Sister Johnston have just completed twelve months' work at Williamstown. The churches of Williamstown and district intend holding a simultaneous mission from August 25 to 27, and the church intend carrying the mission on for at least a fortnight. The services of Bro. Hurren, from North Melbourne, as missionary, have been secured.

South Australia.

Mother's day was honored in Port Pirie on May 14. Sunday School girls distributed white flowers from house to house, with card attached reminding men of the day, and asking them to attend their church services. Good meetings both morning and evening. May 21 was field day for the Temperance Alliance. Mr. Daddo addressed

the church in the evening. Splendid meetings on May 28. In the morning Bro. Shipway's subject was, "The Lord's Supper." Big crowd at the evening service to hear Bro. Shipway speak on "Is the Day of Miracles Past?" One young lady confessed Christ.

At York on May 25 Bro. Chappel commenced a Bible study class. Father's day was observed on May 28. At the evening service a trio, also a solo, was rendered by fathers. An enjoyable Endeavor social was held on May 30.

A successful concert in aid of the Royal Institution for the Blind was given in Glenelg chapel on May 31 by the concert party of the Institution. Bro. E. W. Pittman, the secretary of the Institution, gave an interesting chat on how the blind learn music. There was a baptismal service at the close of the meeting on Sunday, 4th inst., Bro. Taylor preaching to a good congregation.

During May the attendances and interest at all meetings at Gawler were an improvement on the previous month. The church made a forward move during the same month by securing a piece of land on which it is hoped to erect a chapel in the near future. On June 4, a start was made with the special effort in the tent. Bro. Heiler preached a powerful address to a splendid congregation at night. Bro. Albert Godden is helping as song-leader, and his voluntary service is much appreciated. The church is in good heart, and asks for the prayers of the brethren.

Grote-st. closed a very successful anniversary on May 30. Bro. A. C. Garnett presided over a large gathering. Mr. Standly, of the Methodist Church, gave a very interesting talk to the children. Bro. R. Maddern is congratulated and thanked for the singing by the children: Bro. C. Steven, for again favoring with the orchestra. The items by the kindergarten delighted the audience, especially the little boys, a credit to Miss Price. On Sunday the meetings were good. A. C. Garnett spoke both morning and evening. Bro. R. McPherson, from East Camberwell, Victoria, was a visitor.

Forestville on May 28 held its first S.S. anniversary. Morning, Mr. Harkness, B.A., exhorted; afternoon, service of song, "Ministering Angels," was nicely rendered by scholars; Bro. A. Lovell, leader, organist, Miss Hart, and Mrs. Shearing reading the story. Evening, Bro. Hollans, subject, "The Worthiness of Christ." Following Wednesday afternoon, tea-meeting; evening, public meeting. Address, Bro. B. W. Manning. A good programme was presented. Bro. Edwards' unavoidable resignation as S.S. superintendent is regretted. Sincere thanks were tendered him, and also to Bro. Hollans for faithful service.

On Thursday evening last at Norwood a concert was held to raise funds for the proposed Collegiate School to be established in connection with the brotherhood. Good meetings on Sunday, Bro. Paternoster speaking at both services. In the morning Bro. Canfield was received into fellowship from the Baptist Church, and the sister who on a confession of her faith was baptised last Monday night. Bro. Paternoster's subject at night was "The Church." The address was much appreciated, and at the close Mrs. Canfield took her stand for Christ. The boys of the church are jubilant on account of their success in winning the football match on Saturday against the Queenstown club.

Enthusiasm is the key of the church at Mile End in its new objective, the extension at Cowandilla. At a business meeting held recently plans of the building were submitted, and an estimate of the cost of materials needed. Ways and means of using the materials, and money to pay for the same, were considered, discussed, approved, and practically promised, so that in a very short time it is hoped to see the scheme brought to fruition. The sequel of this meeting is that on Saturday week the fence around the property was erected, and on May 27 the concrete foundations were put in. The need for the extension is shown in the attendances at Bro. Wyatt's room, all the meetings being on the increase. At Mile End two have been received on statement since last report.

At Kadina on May 31, the quarterly business meeting of the church was held. A social followed the business. Mines are still closed, which interferes with attendances. Since last report two sisters, Miss Golding (now Mrs. Snee), and Mrs. Wilton, have left the district. In all 23 adult members have left in ten months. On May 16 the Endeavorers visited the Wallaroo Mines Methodist Society. On May 30 the visit was returned. Bro. Rootes' messages have been good at all meetings. On Sunday he and Bro. Ingham (Wallaroo) exchanged pulpits, there being special services at Wallaroo in connection with the annual all-day meetings. The messages of Bro. Ingham were enjoyed.

Victorian Women's Conference.

The usual monthly meeting was held in the hall, Swanston-st., on June 2. There was a very good attendance, over which Mrs. B. J. Kemp presided. Devotional exercises were led by Miss Rankine, who gave a most helpful paper, taken from Mark 14, "She hath done what she could." "Girls and Women of China" was the subject of a very interesting address by Mrs. Pang. We were very pleased to see Mrs. Nelson and Mrs. Potts after her long illness. Letters were read from Mrs. Cosh, Mr. T. Bagley, and Mrs. Anderson, China. Donations of £5 each were granted the Catering Committee and Home Missions, £2 per quarter to Hospital Superintendent. Treasurer's statement showed balance in hand of £21/16/-.

Sympathy was expressed for Mrs. Yewdall and Mrs. P. D. McCallum.

Additions from Bible Schools: Lygon-st., 2; St. Kilda, 1; Hampton, 11; Blackburn, 1; Essendon, 1; Thornbury, 1; Camberwell, 2; Cheltenham, 3; Prahran, 2; Carnegie, 1.

The Home Mission and Prayer Committees paid a visit to North Richmond. A very successful meeting was held, and a fine spirit manifest, which will be productive of good. An interesting address was given on Home Missions by Mrs. B. J. Kemp, and Mrs. Eaton gave a helpful paper. Soloist, Mrs. Grey. Quite a number took part in devotional exercises.—R. Swain, Supt.

A very fine meeting and much interest shown in the work of the General Dorcas. We are thankful to Margaret Gaudie Fund for donation of £15, and £1 from Mrs. B. J. Kemp. The Committee would be glad of left-off clothing, and they are much in need of a sewing machine.—A. Moysey, Supt.

Benevolent Home received a visit from ladies of Prahran church. Many wards were visited, and home comforts distributed amongst the inmates, also literature. A very helpful message was given by Mr. Geyer. Soloists, Mrs. Kefford, Miss Campbell.—Miss Tuck, Supt.

Women's Mission Band Syllabus has been prepared. A visit was paid to Swanston-st., and a new band organised at Burnley. We wish this year to be one of earnest prayer.—A. Baker, Supt.

Hospital Committee during the month has paid 52 visits to the various institutions, and with the small organ on Saturday afternoons sings to the patients. 14 members have been visited. Books, magazines, fruit and eggs distributed.—S. Meyer, Supt.

Next meeting of Executive will be on July 7. Mrs. E. Eaton leads devotional exercises, and Miss Caldicott is expected to give an address.—Miss Rometch, Secretary, 240 Graham-st., Port Melbourne.

Bible Women's Fund.—We started the year with a balance in hand of £30/1/7. Since then we have collected £62, and have sent through Bro. Lyall the sum of £60 towards the salaries of our five Bible women, leaving us with a credit balance of £32/13/3, including 11/8 for interest. Through the kindness of a few friends we were able to send £10 extra to our workers in Shanghai, and £4 to India. Friends in America have sent us £12/10/- this year; sisters in New South Wales, £15/10/4, and we have one regular subscriber in West Australia. We have now 57 sisters on our list, to whom we tender our grateful thanks for the help so lovingly given.—Eliza Zelix.

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The Light.

There is a Light where'er I go,
There is a Splendor where I wait.
Though all around be desolate,
Warm on my eyes I feel the glow.
The fight is long, the triumph slow,
Yet shall my soul stand strong and straight;
There is a Light where'er I go,
There is a Splendor where I wait.
My enemy is strong, I know,
His arts are sly, his gums are great.
I do not fear him or his hate.
In fog, in darkness, gropes my foe.
There is a Light where'er I go!

A Handful of Good Sayings.

Take off your glasses when you look for God.
We pray in the letter; God answers in the spirit.
Two dogs fight for a bone, and a third runs away with it.
In general, pride is at the bottom of all great mistakes.—Ruskin.
Don't get discouraged. It is often the last key on the bunch that opens the lock.
We have two ears, and but one tongue, that we may hear much and talk little.
He who lives with wolves will soon learn to howl.—Spanish.
If I am a master, and thou art master, who shall drive the asses?—Arabic.
He who builds according to every man's advice will have a crooked house.—Danish.
You can't make a head and brains out of a brass knob with nothing in it.—Little Dorritt.
God has given us two eyes; if we lose one, we have another. But we have only one soul.—Chrysostom.

A Thought for the Week.

I know not where to-morrow's path may wend,
Nor what the future holds; but this I know,
Whichever way my feet are forced to go,
I shall be given courage to the end.
If dark the deepening shadows be that blend
With life's pale sunlight when the sun dips low,
Though joy speeds by, and sorrow's steps are slow,
I shall be given courage to the end.

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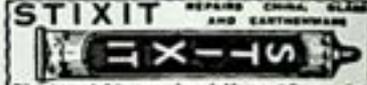


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