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"Without Tears."

"Einstein without tears!" It appears that a cinema company has been attempting the impossible. It has sought to make plain not only to the ignorant man but to the unthinking—there may be a difference wide as the poles between these two—the meaning of the theory which has lately engrossed the attention of the scientific world. Prof. Einstein's theory of relativity is one of the wonders of the day. But a few years ago he who would have suggested that Newton's law of gravitation required amendment would have been regarded as mad. The ordinary person finds it difficult even to begin to grasp the meaning of Einstein's view. To understand it properly, one would require a knowledge of higher mathematics; and therefore we are afraid that we with the many must pass on in ignorance. But to return to the cinema company. This undertook in a picture film to make the Professor's discovery clear, so that by way of relaxation—a counter delight to the joy of watching Charlie Chaplin and his dog—men and women might absorb the new scientific knowledge. Alas! "predigested" science was foredoomed to failure. It is confessed that there is no "Einstein without tears."

If "without tears" means "without effort," we need neither be surprised nor sorry at the confessed failure. The two phrases are by no means synonymous. The pleasure of achievement itself is great. There is joy in the fight. The very effort, when the struggle is not hopeless from the start, brings its own pleasure. Most of the good things of life come to us by effort. He who is born rich, with leisure and cash sufficient to have the most expensive pleasures at call, is likely to suffer from ennui. He has not the joy of possession which he has who makes his own way in the world. The best things, again, are the things which cannot be passed on as a gift from others. Men may inherit houses and lands, money and titles, and a great many other third-rate things; but they do not thus receive

the best things in life. These last are ours because we make them ours, and to do so involves drudgery, earnest endeavor.

The joy of labor.

In his recent charming address as Lord Rector of St. Andrews University, Sir James Barrie referred to his own early struggles as a free-lance journalist.

"One of the most valiant men that ever trod St. Andrews, Dr. Johnson, said that doubtless the Almighty could have created a finer fruit than the strawberry, but that doubtless also He never did. *Doubtless also He could have provided us with better fun than hard work, but I don't know what it is.* To be born poor is probably the next best thing. The greatest glory that has ever come to me was to be swallowed up in London, not knowing a soul, with no means of subsistence, and the fun of working till the stars went out. To have known anyone would have spoilt it. I didn't even quite know the language. I rang for my boots and they thought I said a glass of water, so

I drank the water and worked on. There was no food in the cupboard, so I didn't need to waste time in eating." So no "Einstein without tears" and no Barrie without tears. Yet some folk who will not get down to work, but waste their time, will think that their luck is out because the world passes them by and has the bad taste to land instead an Einstein or a Barrie!

Prof. E. L. Thorndike, of Columbia University, U.S.A., has a most interesting article in "Harper's Magazine" on "The Psychology of Labor." He preaches the gospel of labor. The effort we are apt to call drudgery he glorifies. He points out that while "freedom from productive occupations is the Eden we all crave," men and women who seek happiness with wisdom continue their productive labor and would do so even if they were given ample wealth. He goes on to argue that almost every fundamental human appetite may be gratified to some extent by productive labor, and gives five satisfying reasons why we should continue to do our day's work.

"In fact," says Professor Thorndike, "there is hardly a gainful occupation that is not used as a cherished pastime by some men or women. Rowing a boat, driving a team, maintaining a garden, driving, overhauling and repairing an automobile, managing a farm, and breeding live stock, are cases easily observable. Sawing logs has been the sport of famous and infamous men. Drain digging and book-keeping are the recreations of some known to the writer, if not to fame."

"Tears" and the kingdom.

When we come to higher realms the principle holds good. "No gains without pains" is not a maxim for childhood alone. Christ's life and death has as its great lesson the familiar motto "No cross, no crown." The Lord himself taught us the need of effort. To get into the kingdom, one must *strive*: "Strive to enter in at the narrow door." To advance in the kingdom, effort is needed:

A Meeting.

*We met by chance—I do not know his name,
If either he went his way or whence he came again.
He said no word but "Courage," then again,
"Courage," he said, and gripped me by the hands.
A moment—he was vanished in the throng
That hurried homeward in the drizzling rain.
I wonder if he knows and understands
How suddenly the world was full of song,
Laughter and hope had burst their prison bars,
And life had lost its loneliness and pain,
My fears were underfoot: I saw the stars
The blinding mists had hid this many a day.
And clear before me gleamed a great highway,
Where yesterday I sought a path in vain.*
—E. Williams David.

"Give diligence to present thyself approved unto God." To enter the eternal kingdom earnest endeavor is required. "Adding on your part all diligence, in your faith supply virtue. . . . For thus shall be freely supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

To be useful in the world or in church, one must be willing to pay the price. Eight hours' work perfunctorily done will not turn a clerk into a manager. Scamped lessons are an ill preparation for the scholar's chair. There is no royal road to learning, and there are few short cuts to anything worth having. Success in Christ's service has the same conditions as has success in worldly affairs—the ability and willingness to take pains. Progress in the Christian life is the result of efforts, of willingness to fulfil the conditions laid down. You cannot neglect means of grace and grow a Christian character. Ability to fill positions of trust in the church comes to him who is willing to improve the natural talents with which God has endowed him. Neglect to do this, refuse to pay the price, and why should we expect to seize the prize of labor? One cannot be a teacher before he consents

to become a learner in the school of Christ. He who will instruct others must himself first be taught. He who will influence others for good must first have made renunciation of sin. You will not be able to lift others to greater heights than you yourself have reached.

All this may not be "without tears." Why should it be so? We are followers of Him who in the days of his flesh "offered up strong crying and tears unto him that was able to save him from death." We think also of the great apostle who served the Lord "with all humility of mind and with many tears." May we, as he, learn that it is enough for the servant to be as his Lord.

We have no message of sorrow or of despair. The tiresome drudgery and the tears may indeed be necessary; but these are means to an end. We close with two inspiring messages. One is from John Eliot's Indian Grammar: "Prayer and pains, through faith in Jesus Christ, will do anything." The other is from a greater book: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Doubting Thomas.

A. Hutson.

Thomas was a native of Galilee. He was a fisherman by trade. He was a quiet, thoughtful, devoted and faithful servant of Christ. He loved obscurity, but his service was equally valuable to the Master. He was never prominent in the church; at least history is silent as to his services. He was, however, faithful in his own sphere, and his reward will be according to Christ's own standard.

His conversion.

We are not told how he came to Jesus, or how he met Jesus. We do not know why he was chosen as an apostle. His name simply appears among the others chosen for that high office. He is placed among the twelve without comment. The big experience of his life came later. This has been the experience of many men since his day. Nothing very much happened when he began to follow Jesus. He must have loved Jesus to leave all and follow him, but his life was not greatly changed. There was no great moral or spiritual upheaval as was the case with Peter and Matthew. It was natural for him to love good, and admire it in Christ his Master. The day came when the bigger meaning of Christ and Christianity, and what it actually meant to be a Christian, dawned upon him. He might have termed this experience his second blessing. It is evident the second blessing is determined by the nature of the first blessing.

His character.

It is the beloved John who rescues

Thomas from obscurity, and reveals what manner of man he is. He has been designated "Doubting Thomas," but when we understand his make-up we realise that faith was very much harder for him than it was for others. He was a slow, diffident man, always a week behind the others in seeing or comprehending everything. John only mentions him three times, and each time Thomas is speaking, and he speaks with a sigh. First, when Jesus announces the death of his friend Lazarus, "Thomas saith, Let us go, that we may die with him." He is here looking at events from a mind full of darkest apprehension. He expects nothing but death for himself and his Master should they return to Judea. "The night is so clearly seen that the brightness of the day is obscured." Notwithstanding this, his heart was full of love and devotion. He is ready to go to death with Jesus.

Then when Jesus was announcing his departure from this world he said, "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?" The mind of Thomas was in a maze. He thought the Messiah would reign in Jerusalem. Where was this vast royal palace with dwelling places for all? They know not whither, and without that knowledge they cannot imagine the way. His melancholy outlook brought forth one of the most beautiful sayings of Christ: "I am the way, the truth, and the life; no man cometh to the Father but by me." This is the golden staircase from earth to the heavenly man-

sions. Thank you, Thomas, for being melancholy that day. Thank you, Lord Jesus, for dispelling his gloom and ours for ever.

Again, after Jesus had risen from the grave and had appeared to the disciples, Thomas, who was absent when the Lord appeared, declared he would not believe unless he could see the risen Lord himself. You can hear a dolefulness in his tone. You can see the shake of his head. You can feel the despondency of the man. He had evidently a chronic melancholy temperament. We do not really wonder that Thomas was absent that first Easter morning when the disciples met together and the Lord appeared to them and blessed them. They met with shattered hopes, probably to discuss the situation. They were fearful men, for they met with barred doors. But Jesus appeared and said, "Peace be unto you." They were the disciples glad when they saw the Lord, but Thomas was absent, and so missed this blessing.

His transformation.

The essential part of Thomas's experience surrounds the vital facts of the Christian faith. The unique experience of Thomas puts all doubt now beyond possibility. If the disciples had expected the resurrection of Jesus they might have easily been deceived. But, like Thomas, they only believed it on the most drastic investigation and substantial proof. Thomas especially would believe no rumor regarding the resurrection of his Lord, save on the most drastic rationalistic evidence. His scepticism puts away for ever the necessity for scepticism. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Doubting Thomas therefore has put the fact of the resurrection of Jesus beyond doubt for ever. The cardinal facts of the Christian faith are the death and resurrection of Christ; for if Christ is not risen our faith is vain, and we are yet in our sins. "He died for our sins, according to the Scripture, and rose again for our justification, according to the Scripture." The appearing of Christ was the big experience of his life. He was no longer a doubter, but a disciple convinced beyond the shadow of doubt.

His confession.

It was the firm conviction that Jesus actually was risen from the dead that moved him to give utterance to the greatest and most profound confession of faith ever made by man. At one bound he leapt from melancholy despair to the highest summit of exultant faith. It was after eight days when the disciples were within and Thomas with them: "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then he said to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God." That

confession signifies the Alpha and Omega of his soul's attitude towards Christ. It recognised his Deity and his redemptive work for man. Here he had proof of his divine omniscience, and a witness of his condescension to satisfy the craving for tangible evidence of real substantiality and bodily identity.

Thomas was transformed instantly from sulky unbelief to exultant faith, as he embraced the feet of Jesus, and exclaimed, "My Lord and my God." This was the birth cry of a new faith, the evidence of a new heart. He stood convinced intellectually and transformed spiritually. His scepticism was largely a matter of temperament and experience. But to his credit be it said he was not slow to believe when Jesus became real to him. It has been suggested that Thomas was a Sadducee, and did not believe in the resurrection. But of this there is no evidence. He had nothing in common with modern rationalistic proclivities who are inveterate antagonists of the supernatural. Thomas was simply a sad, melancholy man because his Lord was dead. He lived in the pensive moonlight rather than in the cheerful sunlight. His confession, too, signified a change of mental state. There may have been unbelief in the possibility as well as in the actuality of the resurrection. He now had an assured conviction that Jesus his Lord lived.

There was also a change of feeling. Thomas was not seeking any scientific experiment or demonstration. It was enough to see, and to examine the wounds, but he did not actually apply his own test. His doubt vanished at the sight of Jesus like morning mist at sunrise. Thomas was none of your cool, stiff, cold-blooded men who would examine the wounds as an anatomist dissecting a dead carcase. No! he was a man of heart and passionate faith. Thus Thomas, the greatest doubter, became the firmest believer in the risen Christ.

His blessing.

Upon this noble confession Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." To see Jesus as Thomas saw him is given only to the few. It was a blessed experience indeed. But when it is impossible longer to verify his resurrection by physical sight, faith brings the blessing none the less real. It is indeed a higher achievement to believe without sight. Our faith may be weak, but if vital it brings us an experience of blessing which cannot be gainsaid. With Peter we can say, "Whom having not seen we love, in whom though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

His service.

Very little is known in regard to the public ministry of Thomas. A well-founded history, however, says he preached to the Medes and Persians. Chrysostom says Thomas baptised the Magi who came to Bethlehem, and they became co-workers in the ministry. It is believed he also preach-

ed in India. After a life of devoted service he was martyred for the faith of Christ, and was buried at Edessa. In this glorious way Thomas proved to the world that his doubting disposition had been transformed

by the appearance of the risen Christ. His life of faithful service even unto death proved his triumphant faith, and merited an abundant entrance into the presence of his Lord and his God.

Faithful in a Humble Sphere.

The following statement and inquiry were sent to Prof. David Smith, whose Correspondence Column is one of the notable features of the "British Weekly":—"The men who have given good service and have experience are being sacrificed for the more or less brilliant young men of little or no experience. I have an acquaintance, a man of solid gifts, and tact and sense, yet he labors on a rural small charge against great difficulties, while young untried men, fresh from college, are called to big pulpits. I believe with all my heart and soul that God rules, that 'He is too wise to err, too good to be unkind,' but if adversity, if the limited sphere is to develop me, would it not also develop these young men?"

Prof. Smith gave answer as follows.

In line with God's purpose.

Here is a counsel which I would commend to you out of my own experience: recognise in your life the operation of the sovereign purpose of Almighty God; cling to it, keep in line with it, and suffer it to work out its benignant way. Then you will never fret or faint or falter, and never harbor discontent. Grasp the truth that your place, whatever it may be, is the place which God has appointed for you, and your ministry the work which He has given you to do, which He designed for you in the counsels of eternity ere ever you were formed in the womb, and which He called you into being and has fashioned and prepared you to accomplish for His honor and glory. This is your place, here is your work; and here you must stay, and this work you must do, gladly and believingly with the best endeavor of heart and hand, until He release you from it and call you to another service in this world or in the better world hereafter.

Heroic faith.

The history of the church abounds in shining examples of this heroic faith; and there is none more memorable than Dr. Patrick Fairbairn, that distinguished scholar in the earlier half of last century. His first charge was a little congregation on a bleak island in the Orkneys, swept by the winds and waves of the Arctic Ocean. It might pardonably have appeared to him a desolate and hopeless exile; but he accepted it bravely, and devoted himself to the study of the Word and the practice of sacred learning. As the years passed, his fame spread, and in due course the church recognised his gifts and summoned him to the chair of theology and the principalship of the Glasgow College. He wrote wise books, and he served in the Jerusalem Chamber at Westminster as not the least distinguished

of the revisers of our English New Testament. His cheerless ministry in North Ronaldshay was the seed-time of that rich harvest, so glad some for himself and so profitable to the church; and in the days of his exaltation he used to address this counsel to his students: "Close with the first call presented to you in the providence of God; and whatever your charge may be, accept it as your life-work."

Godly contentment.

That is the spirit of a true servant of the Lord, and I commend it to you. It is the golden secret of peace and godly contentment; and it is the sure pathway to success, the highest success, the only success which a Christian heart craves. The best promotion is always that which comes unsought as the recognition and recompense of faithful service; and when promotion comes thus it brings no misgiving. Never seek a higher or a larger station. The humblest place affords ample scope for the utmost devotion: as Richard Baxter has it, "the smallest parish hath so much work that may employ all our diligence night and day"; and our business is to play a worthy part in our appointed spheres and leave the future in God's hands. It is not his place that makes a man great. Too many a man has belittled a great place; and many a little place has been made great by the devotion of its occupant. Anwoth is only a hamlet in the wilds of Galloway, yet the name is for ever hallowed and fragrant; for it was the scene of Samuel Rutherford's early ministry, those blessed days when, according to his people's testimony, "he seemed to be always praying, always visiting the sick, always writing and studying." In after years he rose to eminence. He was Professor of Divinity and Principal of St. Andrews University, and the protagonist in the conflict for spiritual and religious liberty; but the memory of Anwoth was sweet to him even in his dying hour.

Simprin was a small parish in Berwickshire, the smallest in the land, containing under ninety "examinable persons"; but it was the scene of Thomas Boston's gracious ministry, the ministry which produced that sacred classic, "The Fourfold State" and inspired the evangelical revival of the eighteenth century. Nor has the godly tradition ceased. It is very remarkable how many of the books which rank in the Christian literature of our day were written in remote manse, and how many of the men reputed the wide world over for their gifts and graces were, in the providence of God, prepared for their high service by the early discipline of obscurity, sanctified by faithfulness and heavenly fellowship.

The Spirit Behind a Revival.

Mrs. J. E. Shipway.

"These all continued with one accord in prayer and supplication."—Acts 1:14.

"Every revival begins with a Pentecost, but every Pentecost must be preceded by prayer." So says Bishop Berry, and there is a tremendous truth in his words. Pentecost might have come at the end of the first hour of the first day, but it did not. God understood the discipline of waiting. He knew the necessity for these men holding on in prayer, and so it was ten days before the revival came, and it was ten days of earnest, solid, and agonising prayer to God. This is not always our revival plan. We often lay emphasis on activity. We organise until sometimes organisation seems over-organised. We think that some great sensation must be worked up. But Jesus had a different programme to this. He said, "Tarry." His disciples were to wait until they had received the promise of the Father. And when that promise was realised, then in the Holy Spirit's power they were to go forth and be his witnesses. And so we read that, faithful to his command, "these all continued with one accord in prayer and supplication."

Prayer is most important to a genuine work of grace. True prayer always antedates a true revival, and when a revival breaks out in a community you may be sure some one has been praying. Let us pray then, before we plan, and all our necessary planning, and all of our organisation, will be born and bathed in the spirit of prayer, and the fruits of such a revival will not only be prolific, but also lasting. We need more and more of the spirit that held dominant the mind of the poet when he wrote:

"We plan, and plan, then pray
That God may bless our plan,
So runs our dark and doubtful way,
That scarce shall lead unto the day,
So runs the life of man.

"But, harken! God saith pray,
And he will bless the plan
And lead us in his shining way,
Which leadeth on to perfect day
Each God-surrendered man."

In the first place, then, I should say.

Tarry in honest self-examination.

Let us each ask ourselves the question, "Is there anything in my life that might be stopping a revival in the church to which I belong?" God cannot do his work in the church without every part of the church is workable. We must be plastic in the Father's hand, and realise that "He is the potter and we are the clay." I heard a story of some gentlemen who were being shown through the Melbourne Mint, and they were shown a pair of scales balanced to such a nicety that the attendant said, "The weight of a hair out of your head will turn the balance of these scales." One sceptical man put the attendant's words to the test by pulling a hair from his head and placing it on one side of the scales, and behold the truth, the balance was turned. Just so it might be some small thing in my life that is holding up a revival in the church. If it is, oh, God, then give unto me the prayer habit, and if this does not remove it, I am not truly Christ's. George Herbert has written well the following words:

"By all means, use sometimes to be alone
Salute thyself, see what thy soul hath done.
Dare to look in thy chest, for 'tis thine own,
And tumble up and down, what thou findest there."

In the second place, let us

Tarry in frank confession.

Open confession is good for the soul. Therefore James admonishes us to confess our sins one to another. Who has not had a friend that has made his trouble brighter when to that friend open confession has been made? The best friend to have is Jesus, and through him, if we confess

our sins to the Father, we are assured that "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A young man who for ten years had besmirched his father's name, and almost ruined his business, felt at last the pull of the home ties. He went to a friend and told him all his trouble, and asked for his advice. The friend said, "Go home, and tell your father all about it, and tell him that if he will give you a chance you will make amends." The young man did so, and after listening to his story, and hearing his promises, the father put his hand upon his shoulder and said, with tears in his eyes, "Well, I have been waiting for this for ten years." "And, if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. Through Jesus, then, Christian friends, let us in frank confession tell our Father all about it.

It is also necessary for us to

Tarry in earnest supplication.

Every trace of self-sufficiency must be lost. We must wait until the unction of the Holy Spirit is given unto us in a fresh measure. We must remain until we hear the still small voice of God speaking to our souls, and we must wrestle until we get such power with God, and that from the secret place, we shall go forth as did Jacob of old, a prince with God, and a power for God. Sentence prayers have their use. More extended petitions form an important part of religious meetings. But the chief praying must be intercessory prayer, persistent wrestling with God. If God's people are not willing to surrender ease and domestic duties, and social engagements, and business cares, and spend periods of time in prayer they cannot expect a mighty spiritual movement in the community in which they live. In the last place, we say we must

Tarry in personal surrender.

Self-surrender means sanctification, and when we come to Christ all must be surrendered to him. How often do we lustily sing—

"I surrender all—
All to thee, my blessed Saviour,
I surrender all."

Do we always make that surrender that we sing of, or is that song a platitude upon our lips? W. Hetherington tells us that in South Africa, when looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond, but it stopped short. It is partly a tinder and partly a jewel, consequently it will never get into the king's crown. Such a measure will not do for our surrender to Christ. It must not be half and half business, but a full, whole-hearted, entire-souled surrender of all that we have and are; a surrender expressed in one of the oldest and best known of hymns—

"Take my all, my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee."

A beautiful story is told of a teacher in one of the Japanese schools. His contract was that he was not to teach Christianity to the students, and so far as words were concerned, he kept it faithfully. But all the while his life was so blameless and so beautiful that it did the work without words. As evidence of this, forty of the students, without his knowledge, met in a grove secretly, and signed a covenant to forsake their idolatry for the religion of their teacher; some of them are now preaching the gospel in their native land.

"Be noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

If this is the spirit that must precede a revival, and I am convinced that it is, then let our prayer be: "Roll upon us, O God, the burden of the world's indifference and sin. Give us a vision of the church's peril and need. Make us to travail

in pain in the midst of moral and spiritual decadence, and help us to realise that the tremendous, overwhelming need of the church is for the longer and the habit of intercessory prayer."

Appreciation.

R. P. Arnold, B.A.

It is possible to lack appreciation of that which is good and beautiful. Some may not be able to see beauty in the wayside flower that blows, nor charm, no significance for them. Shall we therefore postulate that there is no beauty to be found in such things? On the other hand there are those who assert that there is splendour and beauty and value in the humblest flower, and the meanest flower which blooms contains thoughts which lie even too deep for tears.

There are those who cannot appreciate our English language; they see no harm in mangling the King's English. Slang is freely adopted. The introduction of slang words and phrases helps to adorn their otherwise bare sentences. After all does it really matter? Was not language intended as a vehicle of expression, and if we can express ourselves more forcibly by the use of our expressions, do they not therefore become legitimate? It must be admitted that thousands do not see any harm in such a use (or abuse) of the English language. Nevertheless, such popularity and even majority vote in favor of such expressions is no proof of their validity and legitimacy; indeed, it is even proof that the devotees and advocates of slang are themselves lacking in common sense or "faculty" they ought to own. Hearing they hear not, and seeing they do not see. In a word, they are deficient, lacking the power to appreciate beautiful language when heard. The untrained ear and mind naturally cannot discern discord.

Again there are those who cannot appreciate an education. What is the value of an education any way? What is the use of Latin, Greek, etc.? It is practically impossible to convince the dramatic person holding this view. All we say is that these things are valuable to many. Because one may not be able to see and appreciate the value of education does not prove that those who deny its value are right, but rather does it prove that they themselves are lacking in taste and culture. They are deficient, and are therefore inferior. Hearing they hear not, and do not understand.

Furthermore there are those who cannot appreciate the things of Christ and his church. Religion, church-going, preaching, is all foolishness and waste of time to them. Again we assert that such a clear-cut denial of the value of the church and religion is no argument. It only proves that those who postulate thus are lacking the religious faculty. They are deficient, and have not learnt to know and understand Christ. Their higher faculties lie dormant and undeveloped. They hear not the call of God, but have an ear trained only to hear and obey the mandates of "Mammon." Hearing they hear not, and do not understand. They are dead in trespasses and sin, and do not know what it is to live and enjoy the fulness of life. The full-orbed life, the life more abundant which Christ came to give, has no attraction for them. Paul said, "That I might know Him and the power of His resurrection." The resurrection was a thing of moment to Paul. He had a soul trained to appreciate the highest and noblest conceptions.

In conclusion, it is good to know that although we may be lacking in some faculty we ought to possess, God has placed the potentiality in our being. We may develop the virtuous and good in us. Our faculties and senses grow and develop with use. Disuse and abuse will lead to their decay and death.

"Down in the human heart, crushed by the tempter,

Feelings lie buried that Grace can restore;
Furnished by a loving hand, awakened by kindness,
Chords that were broken will vibrate once more."

Our Book Table.

CHRISTIANITY V. RATIONALISM.

We have read the report of the four nights' debate held in Adelaide recently by Mr. R. Harkness, B.A., preacher of Unley Church of Christ, and Mr. H. Scott Bennett, of the Rationalist Society. The subjects discussed were "Has Christianity been of Benefit to the World?" and "Is the Gospel of Jesus a Myth?" The Austral Co. will be able to supply interested persons with a copy for the sum of 1/6, or copies may be obtained from Mr. R. Harkness, of Commercial-road, Unley, S.A.

Of the merits of the debate as such, we need say but little. There is no necessity now to compare or contrast the respective values of Christianity and its negation miscalled "Rationalism." It is not always the case that a disputant who utters truth has the best of an argument. We are glad to think, however, that in force of reasoning, weight of argument, and presentation of truth, the honors are with Mr. Harkness. His antagonist certainly showed facility of expression and, at times, considerable adroitness. We would presume that, as our Christian representative stated, it will be that Christians will be undisturbed by Mr. Bennett's assertions, while some Rationalists may still be found in Adelaide! The chief drawback about an oral debate is that a man can in a few minutes make a very great many statements or unsupported assertions which would require much time to disprove to the point of demonstration. So it was with Mr. Bennett's confident declarations at Adelaide.

Writing it may be with a natural bias, we may confess that we rise from a perusal of the report of the debate with an appreciation of Mr. Bennett's guile and self-assurance rather than with any special faith in his knowledge or his fairness. Take a simple illustration. On page 14, Mr. Bennett twice over is reported as explicitly stating that the *New Testament* says, "Thou shalt not suffer a witch to live." Page 17 reports the fact that, in answer to a remark of Mr. Harkness that "I do not know of anything mentioned about it [the burning of witches] in the *New Testament*," the Rationalist lecturer interjected, "Thou shalt not suffer a witch to live." Immediately Mr. Harkness asked for chapter and verse, but, though Mr. Bennett had another speech on the same evening, he did not attempt to give the reference, nor did he by any hint reveal consciousness of having thrice made a declaration which revealed an ignorance which might cause a child to blush with shame. The *next night* Mr. Bennett referred to his thrice uttered statement as "quite obviously" a "slip of the tongue," the passage being in the *Old Testament*. That may be the impression inculcated in Rationalistic ethics, but we are happy to say it is not the Christian variety. A little thing reveals a character or an attitude of mind. One other case may be cited. Page 64 refers to the "contradictory accounts" given as to the scene of the ascension—"Luke saying 'Bethany,' whilst Mark says 'Galilee.'" In the course of our daily duties, as well as in the exercise of our Christian privilege, we have many times had occasion to read the Gospel as recorded by Mark. We have not seen there a statement that the ascension took place in Galilee. The record we think must really be in the same *New Testament* chapter which gives orders for the burning of witches. Possibly Mr. Bennett is more familiar with the Rationalistic writers whose views he passes on than he is with the Scriptures.

On several occasions there appear in the reports statements revealing a defect greater than that of ignorance. Page 58 tells us that the remark by Mr. Harkness that John 3: 16 expressed the belief of Christians was followed by "derisive laughter." We can understand—and pity—folk who cannot appreciate the most glorious text of the Bible, but the state of mind or heart of those who greet it with "derisive laughter" is beyond us. On page 58 also Mr. Bennett, in speaking of the Lord's ascension, refers to "a virgin born

man" who dies and is resurrected and "finally hops off and mounts into the clouds." Elsewhere he is even more frolicsily and futilely offensive. In exhibiting such manners he classifies himself. One might reasonably doubt whether there is need to debate with those who cannot engage in discussion with decorum and good taste.

One outstanding feature of the debate was the Rationalistic attempt to link up with Christianity things which have no essential relation thereto, or which indeed represent departures from the revelation made by our Lord and His apostles. Repeatedly Mr. Harkness rendered service by calling attention to the fact that he was out to defend the truth of the Scriptures, and not the errors of churches or theologians of later day. We trust his efforts in this direction will lead some to distinguish between Christianity and Churchianity. As one unfettered by creed and owing no allegiance to any earthly institution, Mr. Harkness had an advantage over some opponents of scepticism.

We note in the book some misprints, errors in names, etc., but these will not appreciably interfere with the reader's understanding of or interest in the debate. We may mildly express our surprise that of the pictures of the disputants which appear on the cover page that of Mr. Bennett is about twice the size of that of his Christian

antagonist. That does not harmonize with our sense of the relative size of the men.

From Messrs. Wyatt and Watts, Publishers' Representatives, of 231 Elizabeth-st., Melbourne, we have received two books.

One is a little book of verse entitled "*Unseen Realities*," the author being E. May Grimes (Mrs. Crawford). 48 poems on religious themes are included in this slender volume of about seventy pages. The book is pleasing in appearance, and issued by Drummond's Tract Depot. In a foreword, Dr. J. Stuart Holden greatly commends the poems, which he describes as "veritable heart-throbs." "Mrs. Crawford," he remarks, "sings the eternal themes with a spontaneity and gladness which authenticates her messages."

The second volume will immediately be commended to many of our readers by virtue of the fact that the writer is Ann Wilson-Carruthers, the author of the famous missionary book "*Things as they Are*," a most remarkable and stirring description of Indian life. "*Nor Nerg*" is the title of the volume under review, which gives a "true up-to-date account of how God has intervened in the details of finance and royally provided for every need, at the right moment, without a single appeal for human help." Everyone interested in missions would appreciate the incidents here presented. Tales of God's goodness and providence, and many missionary facts, are vividly narrated. The reader will be helped by this account of incidents which, according to the sub-title, "have justified faith during the last fifteen years."

"The Lure of the Last Day."

Ross Graham.

It is a wonderful story of humanity that is told by the miracle of the raising of Lazarus. That the miracle does this might be questioned, but perhaps it is the divine way of telling things. There was until Christ came to those devoted women sickness, pain, anxiety, death, mourning, unanswered prayer, an unbecoming Christ, and a hope as distant as the last day. When Christ came there was the "if thou hadst" of the past, when he assured there was the "he shall rise" of the future; but the moment had nothing but real dark sorrow. That opportunity of the past was irretreivable; only the lure of the last day was left, and on that indefinite hope was fastened. Oh, that last day which stands beyond question or contradiction! How it has lured from things of hope on and on unto indefiniteness. Martha was not the first nor yet the last to do this. That dear soul did not realise that the potentialities of the resurrection and of life were in the one to whom she spoke, though he tried to assure her. But when Jesus called Lazarus forth, that was enough; the last day lost its allurements, the living present was the supreme attraction.

So many looking Godward are lured by the last day; and in consequence have associated with it their religion. The new life with its thrilling impulse is only a matter of hope. The source of inspiration like a great nerve centre is far removed. Aspiration can find no climax in this life. What can be understood remains a preferred problem, and thought slumps on the market. Responsibility, which is a proof of life, is not tested. There is no confidence in the present. Spiritual success and victory are deferred; and the last day almost breaks with the weight it has allured. Even the resurrection is there, and its potentialities for to-day are lost.

The need of those women is the need of the world to-day. There is room for the genuine religion. Not something of the last day though, but something for the present: a religion that lives, inspires and strengthens. Christ did not minimise the burden and grief of those who so dearly loved him; but in the resurrection he gave them a power that transcended all else; and in the life, a

victory over death which was a guarantee of permanence.

"I am the Resurrection and the Life" is the religion that will interest humanity. Man loves to excel! In such a religion he can reach life's climax; and that not to be waited for, but to have here and now. The gospel is burdened with this living truth. Let us with confidence in it and humanity fearlessly proclaim the true and living message; the message that moves with the power of a risen Christ and shines with the glory of a new life. "Awake thou that sleepest; arise from the dead," is not the lure of the last day, but the challenge of the Christ now.

Not Yet.

I have not seen His face—
Not yet, not yet;
But oft beside mine own
His feet are set,
And I'll no strangeness feel,
No chill surprise
That glad day when He lods
Me lit mine eyes.

If I have felt His touch
I am not sure;
Yet when earth-sorrow grows
Past all earth's cure,
Comes there such sense of Him,
So close, so dear,
That mine own blood and breath
Seems not more near.

I have not heard His voice—
That, too, I wait;
Yet not so much I pray
Heaven's opening gate,
And all that sings or shouts
Dark Jordan past,
As but to hear Him speak
At home—at last!

—William Hervey Woods.

Capitalising on the Past.

The illustration shows what we hope may become the three achievements for this 25th year of Associated Conference work of the Churches of Christ in Western Australia. There has been re-

markable progress during the period, and much has been attempted, otherwise impossible except for co-operate work. There has been great kingdom extension by evangelistic and Bible School efforts amongst the churches. The necessary property, buildings and equipment have been acquired, totalling a very large figure. Giving has increased from trifling amounts to amounts of three and four figures. Last year £750 was contributed for Foreign Missions, £100 for Home Missions, while £700 was given for all purposes by the churches. Greater than all, a company of brethren have loyally served their Master by steadfast service. Many warrior ones and saintly ones have passed away. We enjoy the result of all their service, for they have given us our present opportunity. We must capitalise on their sacred investment.



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Particularising the aims.

It is desired that the accomplishment of the above aims should register for all time this quarter century year. To realise these aims, they must not remain in the generalised terms of State aims, but must be particularised into local church aims and individual enterprise. There must be personal work, the speeding up and widening of school work, and greater sacrificial and regular giving.

We can do it if we will.

A 2000 church membership will mean that there must be an increase of at least 148.

A 2000 school membership requires an increase of 300 scholars.

A memorial gift of £2000 for Home Missions will mean that every member must use the Home Mission section of the triplicate envelope. It means an increase of £800 on our past year's giving. Since only a few are making a regular weekly gift to Home Missions, the increase could be met by every member every Sunday making a gift to Home Missions.

The antecedents.

The indispensable antecedents to what we would like to be the consequent as represented in the circles of the drawing is spirit-filled lives. That means a church of one mind and soul. Leaders are asked to work to that end. Any unfriendly spirit, coldness, disagreement, undue sensitiveness

In the Religious World.

Another New Translation.

The Gospel according to Mark has recently been translated into the language of Manus Island, and printed by the Bible Society, Manus Island, and is the chief of the Admiralty Group, north-east of New Guinea, and this edition of Mark brings the translations issued by the Bible Society in Oceanic languages up to seventy-four.

Bible Revival Campaign.

The Advisory Council of the Bible Revival Campaign is seeking to extend the rich spiritual blessing attending the work conducted by Mr. G. T. B. Davis to the country centres, as several towns have asked for Testaments to be forwarded for distribution amongst the children. A call has been sent by the British and Foreign Bible Society for an additional 10,000 copies, which should be landed in five weeks, so that there will be only a slight delay in supplying orders. A suggestion is being considered to call a conference of all our voluntary teachers of religion in instruction in State schools to discuss plans for shepherding and nursing the thousands of people who have joined the Pocket Testament League.

"The Crude Gospel of Hell."

Hell has no gospel. Gospel is good news. Hell is bad news—the most awful and despairing news that a mortal can hear. Yet must we not speak of perdition? At a recent clerical conference in the Church House, Westminster (says the London "Christian"), the question of preaching about the future of the lost was discussed. With a resume of the proceedings before us, we think that far too much attention was paid to the talk of "the man in the street" respecting the doom of the impenitent. That personality appears to regard the subject with flippancy and unconcern, and in view of this, some of the clergy would venture to inquire whether they ought not to modify largely the teaching of the Word of God on the subject! This teaching was spoken of as "the medieval fabric," which seems to indicate that the speaker has become entangled in Modernism. If that is so, he has no Gospel; and we are not surprised to hear of his difficulties with unbelieving working men. He who cleaves to the authoritative Word has a clear course. He is not responsible for the message; but only for his own faithfulness in delivering it.

London's Millions.

At the City Temple on a recent Sunday night F. W. Norwood, in the course of a sermon entitled, "The God of the Living," said the craving which seemed now to possess men to work their way back to a spiritual interpretation of life was instinctive as well as logical. The world knew in its heart that if it yielded to the sway of dead matter it had neither God nor hope. That great saint, Henry Drummond, argued that there was a chasm between the organic and the inorganic. Hardly any man would take that stand to-day. There was not a dead thing in God's universe. If creation were a diminishing thing and not a goblet ever filling up to the brim, then he would pity God if he could believe in him.

"Here is the City Temple to-night," continued Mr. Norwood. "I venture to say nine hundred and ninety-nine parts of this service are contributed by those whom we call dead. We are blown in here upon the winds, as it were, for a few transient moments. What have we to do with the City Temple? It is a place that is full of the dead." Mr. Norwood spoke of the personality of Dr. Parker, of the great religious leaders of all ages, of the great souls who furnished the Bible, and the hymns. "This grimy old city of London," he said, "has a population not of six or seven millions, but of six hundred millions. You cannot walk along Holborn or Fleet-st. without passing through the myriads of those who made them what they are."

The Finality of Christ.

"Christ being raised from the dead, death no more."—Romans 6: 9.

A bold assertion; the man who made it must have been a great man. In a world of change, in an age of special changes, he declared that the human race had reached finality. This faith in the Crucified, he says, will be the last religion. Men will never outgrow it, never get beyond it. Times shall change, manners shall change, customs shall change, the order of life shall change; but this faith shall abide. The heavens shall pass away with a loud noise. A new science of the stars shall dawn. The earth shall move round the sun instead of the sun moving round the earth. But there shall be no new Christ in the firmament; his eye shall not grow dim, his strength shall not be abated. A thousand systems shall fall at his side, but their crash shall not touch him. He shall be the survivor in the struggle for existence. He shall have the dew of his youth when the world is old. He shall have the last judgment. There shall be no verdict after his, no appeal to the Caesar of a future age. His feet shall touch the final ridge of the mountains, and the beauty of his tidings shall be a joy for ever.—Geo. Matheson.

A Penitent's Prayer.

Hast Thou no pitying love, O Lord, for me?
No word of comfort for my death-struck soul?
Wilt Thou not speak to me and say, "Be whole,
And from thy sin for evermore be free?"
Behold, O Lord, I cast myself on Thee,
Whose love makes dim the brightest earthly
goal,
And down whose haggard face the red drops
stole
Of sacrificial blood on Calvary's tree.

Thou canst not take delight in my distress,
For though Thou loatest all iniquity,
Thou seest to my spirit's inmost core,
And know'st I hunger after righteousness,
And long to break from sin's captivity,
And be at peace with Thee for evermore.

—Exchange.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Students' Dinner.

"Freedom only through service" was the keynote of a very suggestive and helpful address given by Professor Woodroff, of Melbourne University, at the dinner for Church of Christ University students held on June 27, at Swanston-street church. The officers and ladies of the church again acted as "host." The function was organised by the B.S. and Y.P. Department. There were thirty-two graduates and undergraduates present, representing the following departments of the University: Arts, Medicine, Law, Science, Education, Dentistry, and Engineering. Prof. Woodroff said that freedom in the highest and truest sense could be enjoyed only in service. Real freedom does not lie in doing as one pleased. It must be purposive. The parasite is not free. Its life of ease and irresponsibility has robbed it of freedom. We have to work for freedom in the highest sense of the term. The speaker quoted Emerson: "The aim of education is full self-development in the atmosphere of freedom," and said that in the service of Jesus Christ the individual could find the fullest freedom for self-development of the all-round man, for body, mind and spirit. He appealed to the young men and young women present to seek that higher freedom which is found in unselfish service for Christ.

Victorian Notes.

The Teachers' Circulating Library is being eagerly read by workers in the metropolitan schools. The library is on the go all the time, and schools have the use of it in order of their application. The second library, to circulate among out-of-Melbourne schools, will soon be ready. Schools desiring the use of these libraries should send their application to W. B. Blakemore, Organising Secretary, 70 Power-st., Hawthorn. The use of library is free, but schools will be expected to pay carriage one way.

Following upon last year's classes, the B.S. and Y.P. Department is arranging another class to begin on July 13. The course should prove very attractive to teachers. The title given here reminds something of the value of the course: "Ten Lessons on the Teaching Values of the Old Testament." Full information about the class has been forwarded to the secretaries of all city and suburban schools.

ANNUAL OFFERING.

The following reports have been received since last published list—

Bendigo, £17/6; Wangaratta, £11/1; Warraknabeal, £15/6; Boronia, £114/6; Coburg, £17/6; Brighton, £3; Wedderburn, £29/3; Swanston-st., £117/6.

All moneys for this department should be sent to the Organising Secretary, W. B. Blakemore, 70 Power-st., Hawthorn.

South Australian Notes.

The new Sunday School building at Cowandilla is nearing completion, and should be ready for use about the end of July. The working bees have been a source of joy and inspiration as well as a happy and healthy recreation. The school is growing every Sunday in its present temporary home, and will soon need the larger building.

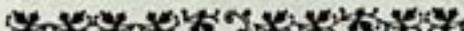
Arrangements are being made for the extension of the work at Plympton. A combined committee has been appointed, and definite action is expected in the near future. A fine block of land has been secured near the South Plympton station, and the suggestion is to build a Sunday School hall first. If any brother or sister can help with a loan of about £250, please communi-

cate at once to either Mr. H. R. Taylor, of Glenelg, or Mr. B. W. Manning, of Torrensville.

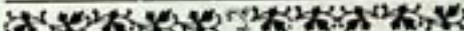
Sunday School workers of Adelaide and suburbs will be glad to know that the brother who is now helping us financially with our tea and inspirational meeting, is anxious to make this a permanent function, and is willing to make his donation an annual one.

The Sisters' Executive appointed a committee to help us again, and we know that we shall be in good hands. With Bro. Garnett and Dr. Seymour at our inspirational gathering, we should have a great time together this year. If any country workers would like to be present, please write direct to the secretary for a ticket.

In order to preserve and pass on the valuable messages of Bro. W. C. Pearce, the S.A. Sunday School Union are arranging special meetings in the various districts around Adelaide. Further announcement will be made later.



"The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we gave our attention to the religious instruction of the children.... to extend religious teaching to all in such form that conscience is developed, and duty to one's neighbor and to God is understood and fulfilled."—President Harding.



Christian Endeavor National Convention.

The next Australasian National Christian Endeavor Convention is to be held in Brisbane, Queensland, October 5th to 12th, 1922.

It is anticipated that large delegations from the different States will unite upon the occasion, and a very worthy and representative programme is offered, including Devotional Councils and Bible-Reading Sessions; Open-air and Evangelistic Campaigns; Missionary Study Conferences, and Addresses by returned Missionaries, in addition to conferences upon every phase of Christian Endeavor. The watch-word of the Convention is "Fidelity"; the theme, "Our Master," with the 15th chapter of St. John's Gospel as the Convention Scripture.

The following information may be of interest to Societies, both Young People's and Juniors.

For every 25/- contributed by a C.E. Society to the Convention funds, an official delegate may be registered.

This sum may be raised by any method of which the Society approves, for instance:

- (a) The Society may contribute the amount from its funds.
- (b) If desired, the delegate may pay it.
- (c) The Society may raise the amount by conducting a special effort.

By adopting the latter method, the delegate's fare may be assisted, but, of course, the method of raising the fee is a matter purely for local arrangement.

The amount may be paid in instalments, thus—5/- deposit, balance extending up to August 31, 1922.

Any number of delegates may be registered provided the Convention fee of 25/- is secured for each.

In return for the adoption of this scheme, the following privileges will be extended to delegates:—

- (1) Free Delegates' Badge and Souvenir Programme.
- (2) Free hospitality during the Convention period.
- (3) One-third reduction of railway (as allowed by the Railway Commissioners of the various States).

In order to obtain further details concerning Convention matters, Endeavorers are invited to write for full prospectus. Such communications should be addressed to "The Organising Secretary, Box 800, G.P.O., Brisbane." State when writing, the Society of which you are a member.

College Items.

The Organising Secretary has returned from an extended tour of churches in Queensland and Northern New South Wales. Everywhere he was well received, and had good meetings. Increased donations are assured from each church visited. Many prospective students were interviewed during the organiser's tour, several of whom expect to be at Glen Iris in 1923.

Mr. G. J. B. Davis, of the Pocket Testament League, paid a much appreciated visit to the students early in the present term.

Several interstate brethren and sisters have called at the College in recent weeks. A cordial invitation is extended to our brethren. The institution belongs to the brotherhood, and should be visited by all who are interested.

The Emma C. Hovey Prize has been added to the Scholarship List. This will have an annual value of six pounds. It has been made available by the gift of £100 by Mrs. E. C. Hovey, of Brim, Victoria. The prize is a memorial to Mrs. Hovey's late husband.

A good response has been made to the Organiser's appeal for funds. During June a great many subscribers met their pledges. Funds still remain low. Other subscribers are respectfully asked to forward their promised amounts as early as possible.

Recently one good brother handed our treasurer War Bonds valued at £250. The income from these bonds is to be used in the Lord's work, the College and Church Extension Funds thus being helped.

Three guineas is to hand, with the request that it be applied to assist needy students. This kindly action is much appreciated.

About thirty students are regularly employed as week-end preachers. In many cases excellent work is being done. Beronia church is now helped by Bro. Peacock and Waterman.

An unfortunate error crept into the College report in last issue. Miss R. Hillford was credited with honors in Old Testament Comparative Religion, N.T. Greek, Exegesis and Homiletics, and also in the following secular subjects—Geometry and Trigonometry, History (Intermediate and Leaving) and Algebra. It was Miss Hillford's brother (the initial letter of whose Christian name is also "R.," who received honors in the group of secular subjects.

The Missionary Charter.

Command: Then He said to them: "Go the whole world over and preach the good news to all mankind...."

Authority: So the Lord Jesus, after having thus spoken to them, was taken up to Heaven, and sat down at the right hand of God.

Obedience: But they went out and made proclamation everywhere.

Power: The Lord co-operating with them and confirming the Message by the signs that accompanied it.

—Hymnbook's Translation.

Gratitude.

"How can the moon show its gratitude to the sun for the light received? Just by reflecting it. Nor is there any better way of showing our gratitude to God for His love than by passing it on to others."

The Family Altar.

J. C. Ferd. Pittman.

THE GOSPEL ACCORDING TO ISAIAH.

Isaiah means "Salvation of Jehovah," and the theme of his prophecy wonderfully accords with his name. He has been called "The Gospel Prophet," because so large a part of his prophecy concerns the glad tidings of coming redemption. He wrote long before the captivity in Babylon, and doubtless the devout and faithful sons of Judah found great comfort (if they possessed the prophecy) in perusing its soul-reviving words.

With marvellous clearness the prophet foretells the birth, life, sufferings, death, and resurrection of the Messiah to come. He also draws a glorious picture of the reign of the Christ. Whether the particulars of the prophecy are to be understood literally or figuratively, the great outstanding feature of the theme unmistakably is that the coming Messiah would destroy all the works of Satan, and bring everlasting joy and peace to his people.

Isaiah's prophecy is a great contribution to the evidences of the truth of the Christian religion. No other person but Jesus of Nazareth has appeared in history who fills in any measure the wonderful features of the Messiah predicted.

JULY 9.

The Lily of the Valley.

"I am a rose of Sharon, a lily of the valleys." The Song of Solomon 2: 1, in conjunction with Matt. 6: 28.

In "The Book of Thel," William Blake makes the lily of the valley talk—

"I am a watery weed,
And I am very small, and love to dwell in lowly vales;

So weak, the gilded butterfly scarce perches on my head.

Yet I am visited from heaven; and he that smiles on all

Walks in the valley, and each morn' over me spreads his hand,

Saying, "Rejoice, thou humble grass, thou low-born lily flower,

Thou gentle maid, of silent valleys and of modest brooks,

For thou shalt be clothed in light, and fed with morning manna,

Till summer's heat melts thee beside the fountains and the springs.

To flourish in eternal vales."

—Jane T. Stoddart's "Old Testament in Life and Literature."

Bible Reading.—Song of Solomon 2: 1-7.

JULY 10.

Christ's Love for His People.

"Behold, thou art fair, my love; behold, thou art fair."—Song of Solomon 4: 1.

In "Grace Abounding," John Bunyan tells us that "when comforting-time was come" he heard one preach a sermon on these words in the Song. The preacher used the two words "My Love" as his chief subject matter, from which, after he had a little opened the text, he observed these several conclusions—

1. That the church, and to every saved soul, is Christ's love, when loveless.

2. Christ's love without a cause.

3. Christ's love when hated of the world.

4. Christ's love when under temptation and under destruction.

5. Christ's love, from first to last.

"But," says Bunyan, "I got nothing of what he said at present; only when he came to the application of the fourth particular, this was the word he said: 'If it be so that the saved soul is Christ's love, when under temptation and destruction, then, poor tempted soul, when thou art assailed and

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afflicted with temptations, and the belings of God's love, yet think on these two words, "My Love, still!"

Bible Reading.—Song of Solomon 1: 1-7.

JULY 11.

Love Strong as Death.

"For love is strong as death."—Song of Solomon 8: 6.

"I look on this mother, who stands with her child on the side of the sinking vessel, watching the last chance of a passing boat. She seizes the opportunity, not to leap in herself, but, lifting her boy in her arms, and printing a last fond, loving kiss upon his lips, she drops him in, the mother herself remaining to drown and die. Or, I look at that noble maid in old border story, who, having caught a glimpse of the arrow that, shot by a rival's hand, came from the bushes on the other bank, flung herself before her lover, and received the quivering shaft in her own true and faithful heart. I look at these things, and, seeing love to be as strong as death, I urge you above all things to cultivate the love of Jesus, and pass on in its divine strength to the field of duty and the altar of sacrifice."—Guthrie.

Bible Reading.—Song of Solomon 8: 6-7.

JULY 12.

The Promised Peace.

"And they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall learn war any more."—Isaiah 2: 4.

Dr. Adler, Chief Rabbi at Guildhall, London, peace meeting, said: "The one aspiration which ran like a golden thread through the Hebrew Scriptures was a striving to uphold and attain the great blessing of peace, and the one aspiration which at all times enthusiastically moved the Hebrew prophets of old was that the Almighty might speed the time when men would beat their swords into ploughshares, and their spears into pruning-hooks, when nations should not rise up against nation, neither should they learn war any more."

Bible Reading.—Isaiah 2: 1-4.

JULY 13.

They Shall Not Hurt Nor Destroy.

"They shall not hurt nor destroy in all my holy mountain."—Isaiah 11: 9.

In "Paradise Lost," Adam points out to Eve the ominous sight of the eagle chasing "two birds of gayest plum," and the gentle hart and bond preserved by their enemy. Wordsworth was thinking of these lines when he wrote in his poem, "The Redbreast Chasing the Butterfly"—

Could Father Adam open his eyes,
And see this sight beneath the skies,
He'd wish to close them again."

Bible Reading.—Isaiah 11: 1-9.

JULY 14.

Trusting the Lord.

"Behold, God is my salvation, I will trust, and will not be afraid."—Isaiah 12: 2.

"Tie up thy tears,
He that forbears
To shut and cease his weal,
Deserves his load
But as I ravel, and grow more fierce and wild
At every word,
Methought I heard one calling, Child
And I replied, My Lord."

JULY 15.

Peace Perfected.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isaiah 26: 3.

The mother of Thomas Carlyle wrote to him as follows, in the year 1836: "Keep a good heart, may God give us all grace to stay our minds on Him who has said in his Word, he will keep those in perfect peace whose minds are stayed on him, because they trust in him."

"Wait on the Lord, and he shall strengthen and he shall strength afford.

Unto thy heart; yea, if thou wait, I see upon the Lord.

What time my heart is overwhelmed, and in perplexity.

Do thou lead me into the Rock that is higher than I."

"Let us not be careful what the world might say, if we can say with a good conscience, well, Godly—"

"Careless, myself a dying man,
Of dying men's esteem;
Happy, O God, if thou approve,
Though all beside condemn."

Bible Reading.—Isaiah 26: 1-7.

PRAYER.

O thou who dost inspire thy servants in ancient times to foretell the glorious things pertaining to the kingdom of thy Son Jesus Christ, that thy trusting people might be filled with a blessed hope; grant unto me, I pray thee, such clear understanding of the same, that I may enjoy to the full the blessings treasured up in thy holy Word, and thus be enabled to live more wholeheartedly in thy holy service, for Jesus' sake. Amen.

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray St., East Prahran, Victoria.

THANKS.

Mrs. Wilfred McCallum, Mrs. J. McCallum and family wish to thank all friends for the many letters, telegrams, and expressions of sympathy received on the passing away of their dear one, John Wilfred McCallum.

"Some day we'll understand."

FOR SALE.

Printed copies of the Harkness-Bennett Debate can now be ordered at the Austral Publishing Co. Price, 1/6; posted, 1/9.

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Here and There.

The address of H. Bassard now is Rosewood, Queensland.

Bro. Campbell, of Subiaco church, W.A., is spending a happy vacation in the Eastern States, and is now in Melbourne.

F. Bagley is glad to inform brethren that the Home is now connected with the Home Mission office, 14 Queen-st., Melbourne, and the number is 1166 Central.

Excellent opening services at Balwyn (Vic.) mission. Twenty-six foundation members signed the roll-book. £100 raised in a few minutes to finance the mission. Foreign Mission offering, £7/10/6. Two confessions at night.

Mr. A. C. Crisp will speak on the subject "Proof of God" (a review of Harold Begbie's book) at the Sydney preachers' meeting to be held at City Temple at 2.30 p.m. on Monday, July 9. All preachers are invited.

Reports to hand from Victorian churches indicate an encouraging offering for Foreign Missions. To Monday afternoon thirty churches had reported a total of £761, many showing a large increase over last year. Churches are asked to keep the offering open for at least another Sunday, and then remit to the State secretaries.

Church secretaries and preachers in Melbourne and suburbs are kindly asked to make good announcement at all services of the men's rally, to be held in Lygon-st. chapel on Monday, July 17, at 7.45. The past, present, and future of our work will be discussed. A great inspirational meeting is expected. 600 men wanted. Book the date and be sure to come.

In years to come members of the church at Balwyn, Vic., will relate with pleasure that the first collection was given to Foreign Missions, the whole of the offering (£7/10/6) being donated to our F.M. funds. We hope and are sure that the brethren's confidence that if they help the work abroad the cause at home will not suffer will be abundantly justified.

W. G. Combridge, secretary of Maryborough church, Vic., writes as follows:—"The officers of the Maryborough church request me to convey to you their best thanks for your able treatment of the Anglican priest's article 'For Truth's Sake,' and express a wish that this word of appreciation may be made public through the pages of the 'Australian Christian.'"

F. A. Arnold has resigned from the work at Warrambool, Vic., and has accepted engagement with the church at Boonah, Queensland. His services have been much appreciated by the church and by the Home Mission Committee during his stay. He will be succeeded by Bro. Alcorn (recently from West Australia), who will commence his labors on Sunday, July 9.

We are requested to announce that in the Melbourne Town Hall on Friday, July 14, the newly-formed Choral Association of Victoria will hold its first choral festival, at which will be contested the choral championship of Victoria, many entries which have already been received. The adjudicator in this championship is Dr. A. E. Floyd, director of St. Paul's Cathedral.

After five years' good service in the Home Mission office and Bible College Department in Victoria, Miss R. Mulford recently retired in order to take a course of training in one of the large hospitals to fit herself for service in the Foreign Mission field. The Committee greatly appreciate her faithful work during these years, and wish for her a bright future in her new sphere.

The Federal Conference of Churches of Christ in Australia is due to be held in Melbourne from October 24 to 27. Members are requested to book the dates and arrange to come. It is specially announced that, according to the Constitution, no motion must be in the hands of the Secretary (Mr. L. C. McCallum, M.A., 20 Murray-st., Prahran, Vic.) at least three months before date of Conference, i.e., by July 24 at latest.

Referring to the announcement of Bro. E. G. Warren's resignation after four years' strenuous work, A. A. Ley (secretary of the Footscray church, Vic.) forwards an appreciation of our brother's work in the face of manifold difficulties, and particularly notes influenza and flood. The financial aspect of the work during the past four years is dealt with. The debt remaining on church property (£200) has been cleared, £65 has been raised for an organ, and a kindergarten hall has just been completed and paid for by cash raised by Bro. Warren (£106/10/-). Cash is in hand for furnishing this room. The church wishes to acknowledge publicly the good work done by Bro. and Sister Warren, and wishes them "full reward of their self-denying stewardship."

Maryborough, Qld., has been discussing the subject of gambling, the occasion being a "Liberty Fair" held in the town. A vigorous controversy has been conducted in the columns of the local "Chronicle." This has been effectively contributed to by Bro. L. A. Anderson, our preacher, who has also delivered an address on the theme. The Protestant churches carried resolutions against gambling. On the motion of L. A. Anderson the following was carried, and later published in the public press:—"That this meeting of members and friends of the Church of Christ, Adelaide-st., view with concern the lowering of the public morals, and general injury likely to be caused by the 'Liberty Fair,' and respectfully ask the authorities to take every possible step to mitigate the evil."

The sudden resignation of Mr. T. E. Ruth as minister of the Collins-st. Baptist Church, Melbourne, has caused much surprise and regret in Victorian Baptist circles. Mr. Ruth's resignation will take effect at the end of the current year. In a letter Mr. Ruth wrote:—"Nothing can lessen my love for the church, nor diminish my gratitude for the wonderful untiring ministry of nearly nine years. For pastoral, pulpit, and denominational reasons within the church, and the possibilities of larger Commonwealth service outside the church, I am convinced that the time has come for me to relinquish my position as your minister. This resolve is the result of many months' quiet thinking and prayerful consideration." At a church meeting held last week the resignation was accepted with regret, and a resolution expressive of appreciation of Mr. Ruth's "faithful, loyal and distinguished ministry" was carried.

Dr. L. L. Witt, who has worked for the past few years in connection with the American Relief Expedition in Armenia and the Holy Land, is now in Melbourne. He is on a world tour to arouse interest and sympathy. On Monday last Dr. Witt gave a brief address at a meeting of our Victorian preachers, and greatly stirred his audience. In the evening he gave a lecture in the Chapter House of St. Paul's Cathedral on "Alice in Hungerland." A series of pictures showed the great work being done through the agency of orphanages, hospitals, clinics, rescue homes, and food stations. In one orphanage alone 18,000 children are being cared for, and their happy, smiling faces tell their own tale. The other aspect, that of starvation, disease, and death, was only touched upon sufficiently to indicate the conditions that existed throughout the territory, and that continue to exist in remote regions. Dr. Witt told a heart-rending story of the Turkish attempts to exterminate the Christian population. The only way to save their lives, he said, was to get them under the protection of the British and American flags. Food and protection were being given to two million people. Even the Buddhists and Shintoists of Japan had undertaken to supply the needs of one thousand stricken people in the Holy Land. He appealed for money and gifts in kind, particularly wool, hides, seed wheat, cast-off clothing, and food. He hoped that a ship laden with Australian produce and in charge of an Australian relief party, would be sent to the theatre of relief operations.

At the Y.M.C.A., Sydney, on Monday, July 9, at 7.30 p.m., four representatives from each Young People's Department (Sunday Schools) of the Protestant churches will meet to constitute themselves a State Council in preparation for the National Council, which is hoped to be formed in Australia. This larger movement when constituted will become an integral part of the World's Sunday School Association. Mr. Pearce, who arrives from New Zealand on Monday, July 10, will be present. The Churches of Christ representatives will be C. C. S. Rush, B.A.; A. T. Eaton, A. J. Fisher and Stuart Stevens. Stuart Stevens has been appointed a member of the Publicity Committee in succession to Mr. Wilson Park. All matter intended for insertion in the public press should be sent to Mr. Stevens, to reach him by Thursday of each week. Church secretaries and preachers are requested to forward news which they think suited for publication. As to whether the matter is fit for the press will be known by its absence or presence in the daily press.

Bro. G. T. Walden writes:—"From the news received of July and offering, I think we shall likely have many records broken. The first news in South Australia was received from Kersbrook, a little country church 22 miles from Adelaide, where they had a record collection, 300 per cent. more than last year, and a unique feature of the offering was that we had so much gold. There were 13 sovereigns and 8 half-sovereigns; the rest was silver, nothing under 1/-. Kadina, £71. This contribution from Kadina is a wonderful amount when it is remembered that Kadina is one of our mining towns, where unusual depression has existed for some months. Scores of men have had to leave the district seeking work. Some mines have been closed down, and yet this little church, with a large building debt and many home responsibilities, has raised this large amount. I am sure that all who know anything about Kadina will say, 'Well done, Kadina!' and congratulate Garfield Rootes, the preacher there. St. Morris, £26; another small church which makes a big offering. Bro. Garrett is the preacher there, and he is the ex-president of our State F.M. Committee. Grotse-st., £152; Unley, £60; Maylands, £90; Hindmarsh, £98; Mile End, £26. All of these of course will likely be added to considerably. They give evidence of a successful offering. As our Federal Committee are now paying overdraft charges to the Bank, it will be a saving of money if the church treasurers will send at once the amounts they have received to their State Treasurer or Secretary, and not wait until the offering is complete. Additional money can be sent on as it is received. Then if the State Treasurers will kindly remit at once any money they have to the Federal Secretary, it will be a great advantage to us. We need to send money to India at once, and we have nothing at present on hand to send. I feel sure that the State Treasurers will recognise the urgency of this request."

COMING EVENTS.

JULY 2—SEPT. 21—Special Evangelistic Sermons will be held in the Camberwell Town Hall from July 2 to Sept. 21. Burwood tram stops at hall. Come and help. Preacher, Bro. A. L. Gibson.

JULY 12—At Stanton-st., Collingwood, a grand party social will be held at 8 p.m. Good programme. Hot party and coffee. In aid of Y.P. hall. Tickets, 1/6.

JULY 17—Monday, at 7.45 in Lygon-st. chapel, great meeting for the Men of our Churches. The Past, Present, and Future of our work to be discussed. Speakers: Thos. Bagley and James A. Wilkie. The President of Conference, James E. Thomas, will preside. Leader of song, Les. Brooker; soloist, F. Nankivell. Six hundred men wanted.

OCTOBER 24-27, 1922—The Federal Conference of Churches of Christ in Australia will meet (D.V.) in Melbourne, Victoria, on the above dates. Plan now to be present at these Commonwealth gatherings, and have a part in directing the future of our Federal work.

Foreign Missions.

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

Our Shanghai School Children

Send Thanks for Children's Day Contributions.

We thank you very much for the favor and the contributions (£10) which were spent for Christmas, 1921. That is a great kindness we have got from you. What we can do to return you the favor is that we pray God to bless you. It is to be hoped that you will often send advice to us, and will remember us as you have done.

With good wishes to all,

The Students of the Christian School,
Christian School, J.H.4 Kwenming-road,
Shanghai, China, April 27, 1922.

Kwenming Road Christian Mission, Shanghai, China.

The mission work being carried on in Kwenming-road, Shanghai, China, is conducted mainly by Christian Chinese, with the aid of an honorary Foreign superintendent. A good, steady work is being done by regular Sunday services, Sunday School, week-day school, and meetings held during the week. These week-day meetings are held in the hall opening into the street, and attract many outsiders, who hear the word of the Lord clearly set forth by earnest Chinese Christians.

The church buildings are next to a large and popular heathen temple, at which great crowds gather in certain of the Chinese festivals. On these occasions the Christian workers of the mission distribute tracts and portions of the Scriptures among the throng that assemble to burn incense and candles, and to bow before painted and gilded wooden idols. At these times special

services are held in the hall, with the doors wide open to the street, and here many Chinese hear the gospel preached for the first time, and come to know that there is a God of love who cares for them, and that his only begotten Son shed his blood that they might have eternal life.

The week-day school is in a flourishing condition. A good work is being done. At the present time 270 pupils are receiving Christian instruction as well as the ordinary day school curriculum, from Christian teachers in a Christian atmosphere. We cannot tell where the seed that is now being sown will spring up and bear fruit; some of it undoubtedly is falling on good ground.

This little mission is carrying on a good work in spreading the gospel. It is doing its share in carrying into the dark places of heathendom the light that Christ brought into the world, and is helping, to the extent of its ability, to break the fetters and shackles of superstition and idolatry that have held the Chinese in bondage for thousands of years. We ask that the Australian Christians will pray for God's blessing on this work.—W. A. B. Leach, Acting Hon. Supt.

Mrs. Ware Tells of Work Among Shanghai Women.

In the absence of Mr. Cameron from Shanghai, Mr. Leach is very kindly doing his best to carry on the work at Kwenming-road. He has asked me to write a little about the women's work.

I have not been at all well the last year, and have not been able to do as much as I should have liked to do, but our good Bible woman, Mrs.

Young, and her daughter, have carried on the good work. There is nothing startling to relate. The meetings go on regularly, and are well attended. Mrs. Young visits in the houses, and has a very good influence over the women, and has been long with the work, and is looked up to and respected by all.

Miss Tonkin's girls are all doing well, especially the nurses, of whom there are several. It is a joy to see them come into the services, looking so neat and capable. We cannot overestimate what these girls mean for the future of Chinese women are intelligent, and with Christian education and training may be the saviors of China.

I emphasise the education of women, for if the wife and mother in the home is a heathen, what good is it to educate the men? On the other hand, if the wife and mother is Christian, the home will be an influence for good to the whole neighborhood. We have many such instances.

Both boys' and girls' schools are full to overflowing. There are 270 in all—quite too many for our limited premises. The people here very much appreciate the help they receive from the Australian friends, and wish to send their greetings and thanks to all. The children especially enjoyed their Christmas treat. Mr. and Mrs. Pang's visit will long be remembered by all.—Elizabeth Ware.

Education at Baramati, India.

It is the greatest pleasure to me to write a few words on the educational institution established and carried on with great success at Baramati by the Churches of Christ Mission of Australia. When one realises the vast number of illiterate people of India who are totally enveloped in darkness—morally as well as spiritually—one can not but feel most grateful to those people of God who, through their noble self-sacrifice, have been trying to dispel this darkness and to bring the

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- £20 to the person coming third on the list.
- £10 to the person coming fourth on the list.

If you desire to enter this Competition, write immediately to our Office for Application Form, Conditions of the Competition, and Membership Cards. Apply to General Secretary, V.A.L.L., 182 Collins Street, Melbourne, P.O. Box 53.

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As an encouragement to many others to help us in this Membership Campaign, we offer following rewards:

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- For Three Subscribers of 2/6 per month for one year, the two following books:—"John Barleycorn" by Jack London, and "The Long Lane's Turning" by Hallie Erminia Rives, or for Juniors suitable books of the same value.

If you desire to qualify for any of these rewards, apply immediately to Headquarters for Membership Cards and Conditions. Apply to General Secretary, V.A.L.L., 182 Collins St., Melbourne, P.O. Box 53.

HELP A GREAT CAUSE AND HELP YOURSELF AT THE SAME TIME.

evolving light of our Lord and Saviour Christ Jesus. The educational institution of the mission at Ilaramati, with which I am connected as headmaster, has two phases of work. The first consists in the education of Christian orphan boys and girls; and the second in the uplifting through Christian education and environment of the young generation of the Hindu Ilampdas, who are thieves and pick-pockets by profession. The change in the moral and spiritual life of these young men that will thus be worked out will certainly produce a far-reaching effect on the masses of Indian people. Lastly, and above all, we mission workers and citizens of India ought in duty bound express our deep gratitude to those God-fearing people in Australia who have been so liberally helping this noble work of our Lord forward, and to such a successful stage.—V. S. Korpaker

The Foreign Missionary Offering.

The Annual Offering should be forwarded without delay to State Secretaries:—

Victoria: J. E. Allan, 41 Bennett-st., North Richmond.

New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield.

Queensland: H. W. Hermann, Railway Parade, Nundah.

West Australia: W. H. Clay, 9 Chester-st., Subiaco.

Tasmania: James Foot, 14 Balfour-place, Launceston.

South Australia: F. Collins, 48 Amherst Av., Nth. Norwood.

South Australian Home Mission Notes.

H. J. Horsell.

Berri and Winkie.—Bro. Hunt reports that as a result of open-air services on Saturday evenings, two men confessed Christ; and another man and his wife on the following Sunday night. All departments of work are in a good state. Preparation is being made for the missions at Winkie and Berri in August.

Barmera and Cobdogla.—A new fence has been erected in front of Barmera chapel. The chapel is to be painted. Splendid Sunday School anniversary services held. At Cobdogla the school work continues in good heart; the children now meet in State School until the chapel can be built. Nine scholars confessed Christ.

Murray Bridge District.—The usual nice meetings continue at Hillside. Splendid services at Murray Bridge; the gospel meetings have been improved since the recent mission, and the church is the better for the special effort. Six received by faith and obedience.

Moonta.—Good Sunday evening attendances; the morning meetings are somewhat small. A few more removals from the town. The opening of the mines would make all the difference to the work.

Walleroo.—Somewhat small meetings have been held. The same thing applies to this town as Moonta—removals to other parts in search of employment. Bro. Ingham closes his ministry in July.

Saracootte.—The first report from Bro. A. Pascoe is encouraging. The C.E. Society meets regularly. An effort is being made to reorganise the school. The members have proven loyal and faithful for the lengthy time they have been without assistance from an evangelist.

Port Pirie.—Bro. Shipway is able again to furnish a good report, and to say that all departments are in a very good condition. The church is praying and working for the mission to be conducted by Bro. Beiler, commencing July 9.

Gawler.—The tent mission is in full swing in this town. The church are heartily supporting by attendance and prayer the preaching of the mission. There have been four confessions to date. Much interest is being aroused concerning the subject of baptism, and many are enquiring.

The attendances weeknight are good, and on Sundays large numbers are coming.

Broken Hill and Railwaytown.—Bro. R. Blackburn has settled down to hard work now that he has got to know the town and locality. Meetings at Wolfram-st. have improved, and finances by 40 per cent. Railwaytown morning services are nicely attended. A new lighting plant is being installed at this chapel. Our brother is very hopeful of a big work being possible, and the churches are united and enthusiastic as to the future.

General.—The Secretary has visited Strathalbyn, Owen, Alma, Hamley Bridge, Goolwa and Blackwood during the month. He has particularly addressed the churches concerning the Foreign Mission offering in view of July 2. Interviews have been arranged with church officers with good results. We are seeking to obtain a preacher for Eyre Peninsula churches. Ungarra have promised to increase their subsidy by 5/- per week.

Finance.—The Secretary will be glad to receive promises made last Conference, both to the General Fund and for Forward Movement account. Generally speaking, the work is in a good state in most of the fields, but we must have the co-operation of the brotherhood with regular paid-up gifts. Our expenditure is very heavy with increased causes to attend and maintain. Send now please. The financial year will close on July 31.

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News of the Churches.

Tasmania.

At Hobart Bro. J. Green, J. Methven and H. Jacobson have exhorted helpfully at the mid-week prayer services lately. The church sorrow with Bro. Methven in the passing of his father. Two young ladies confessed Christ at the close of Bro. Nightingale's message last Sunday night. Senior and Intermediate C.E. Societies held a very successful anniversary on Tuesday.

West Australia.

Subiaco on June 25 had a day of inspiration and blessing. One of the largest gatherings around the table for months past. One who previously confessed Christ was received into fellowship. Bro. Clay delivered a fine F.M. address. Bro. Les. Clay had charge of the Bible Class, and gave an instructive talk. At a very fine gospel service Bro. Clay delivered the address on "Baptism" with conviction and power. Two married ladies confessed Christ, and at the close of the service four who previously confessed were baptised.

Take-st, Perth, had a very inspiring meeting on Sunday evening, June 25, when a special men's service was held. Several men took part, and special music was rendered by a men's choir. Bro. Haager gave a fine address on "Clean Records." The morning service was the largest for some time. Bro. Haager speaking on "The Challenge of our Task." Sunday, June 18, the church was visited by the Conference President and Secretary, who reminded the church of the Conference aim, and urged to greater work. Prayer meetings have been renewed. Thirty five in attendance the first night, and forty the next. The Adult Bible Class is growing steadily.

Queensland.

At Brisbane on June 25, Bro. A. C. Rankine addressed the church on "The Grace of Giving." Bro. W. Trudgian presided over a large gathering. Amongst the visitors were Sister D. Baile, Rosewood, and Bro. Cook, Roma. Bro. Saxby, of the Soudan Mission, addressed the Lord's day School. Gospel meetings continue to be well attended. Bro. Rankine's theme was "Paul Before Felix." Since last report Sister Mrs. Spencer has been called home at the ripe age of 80 years.

The work at Boonah has been progressing favorably. Several visiting speakers. Bro. Reg Ennis gave two really good addresses, when two Bible School scholars and one young man made the confession. Bro. John Coward paid a week-end visit, also Bro. Bassard paid a visit prior to his starting work in West Moreton circuit. Bro. Stubbins spoke on the morning of June 25, touching on the great work in foreign fields. Bro. Ployer has been called upon to part with his aged father, and Sister Willy is very ill at present.

Meetings at South End, Toowoomba, on June 18 were very helpful. At morning meeting a number of visitors are joining in fellowship. Sisters Bailey and Tanner (isolated members) met with the church on June 25. Bro. H. A. Coleman spoke on Foreign Missions. At the gospel service Bro. Stitt took for his subject, "The Cry of the Jericho Wayside Beggar." Open-air work is to extend into mid-week meetings. June 25, a splendid attendance at morning worship. Bro. Sawdon exhorted. Membership is growing in church and Bible School. All are thankful for the recovery to health of Bro. Bailey's daughter Thelma. Owing to Bro. Coleman's illness Bro. Stitt spoke at night, and was much appreciated.

Toowoomba in last report mentioned that Bro. Elliott was ill. He is now recovering. Services were well attended on June 25. Bro. Crane was present, being again in health. Bro. Burns and W. Skerman drove to Meringandan to meet with the church there. Special prayer for revival continues. The spirit of co-operation and love is becoming more manifest. The sisters conducted a sale of works on June 24, which was a pronounced success. All sympathise with Sister Shaw in the passing of Bro. McCallum; also with Sister Keeble, senior, in her affliction, being deprived of sight, which has brought her bodily injury through a fall; she is also suffering from pleurisy.

South Australia.

At Grote-st. since last report there have been two confessions. One has been baptised and received into fellowship. Attendance is still growing. Bro. A. C. Garnett, M.A., is preaching with great power. Foreign Mission offering has reached over £100.

At Norwood on Monday last a football match was played between the married and single men of the church. The game, which created much amusement for the onlookers, resulted in a win for the boys. On Sunday, the services were good. Bro. Paternoster giving fine addresses. The offering for Foreign Missions was about £50; it is expected to reach the apportionment.

Since last report at St. Morris the strength of the cause has been steadily increasing. The interest in the efforts of W. Garrett has been amply shown by the ever-increasing attendances. The church and congregation continue to be strengthened by his discourses. Three have been received into fellowship, following their obedience in baptism. Bro. and Sister Beard have been received by transfer from Gawler. Morning offering for Foreign Missions on July 2 realised £27/10/-.

On June 21 Mr. Chappell pleasingly entertained Forestville church with an illustration and series of his experience as a Foreign Missionary for three years. On June 27, a social was held to consider forming a tennis club in connection with the Sunday School. The following evening, after prayer and praise meeting, thirty members and friends engaged in a social time, to say good bye to Bro. and Sister Hammond, who are leaving the district. They have been good workers. Arrangements are in hand to hold a mission, and the prayers of sister churches are solicited. Bro. Hollans is most earnest in delivering his gospel message each Lord's day evening.

At Gawler the mission has continued every night except Friday. A record cold week, yet attendance has been fairly consistent. On Thursday evening the Mile End choir helped, and the church highly appreciated the visit. Splendid meeting for worship on July 2. Bro. Harold Overland was received by letter from Pt. Pirie. Helpful address by Bro. Beiler on "Loving His Appearing." A community singing service in the tent in the afternoon was a happy and profitable time. The night meeting was splendid. An interested crowd present, and a splendid address on "The Supreme Message." One young girl made the good confession. Bro. Raymond is still unwell.

Queenstown on June 25 had good services. Q.Y.P.M. Bro. G. Cox spoke on "Scattering Seeds." Worship, Bro. Brooker delivered a stirring appeal on "The Great World Call." Evening, his sermon on "Clearing the Track" was powerful. Thursday, June 29, Bro. G. McKie delivered a splendid lantern lecture on China. July 2, good meetings. Q.Y.P.M., missionary morning. An interesting letter was read from Bro. H. R. Coventry, India, and an instructive paper on "Missions" from Bro. A. G. Brown, Glen Iris. Bro. Brooker, on behalf of the young people, presented Sister D. McFarrell with a beautiful picture painted by one of the members in recognition of splendid assistance as organist, she having resigned her position. Worship, Bro. G. Cox exhorted on "The Resurrection." Afternoon, Men's Bible Class, a good discussion on missionary work. Evening Bro. Brooker delivered a strong message on "Temptation."

At Prospect on afternoon of June 17, the superintendent of the School had the joy of taking the confession of one of the boys. July 2, Bible School anniversary. Bro. Haines, superintendent, presided at morning meeting. Bro. Manning gave an exceedingly good address from John 10: 16, happily concluding the Sunday School work with Foreign Missions. The children were on the platforms in the afternoon. Special items by Beginners, Kindergarten, and Primary Departments. The singing by the school under Bro. Morphet was good; Sister Lorna Thomson at the organ.

Bro. Jack Hughes at the piano. Bro. Manning gave an interesting and entertaining biographical sketch of the life of Judson the missionary. At the evening service the children rendered several special pieces. Bro. Ross Graham gave an earnest gospel address. At each service the attendance was excellent.

Victoria.

Good meetings at Brighton on Sunday. F.M. offering, £20.

Thornbury reports one confession (a lad from the Bible School), Bro. Swain speaking, on Sunday evening, July 2.

A slight fall in Emerald meetings, due probably to the heavy fall of snow. In the evening one scholar made the good confession.

Good meetings continue at Rochester. Bro. Yoren spoke to a fine audience on Sunday night. A young man confessed his Saviour.

F.M. Collection at Gardiner amounted to £11 8/- (incomplete). Bro. Russell exhorted the church. Meetings keeping up well. Bible School engaged in increase campaign; ten new scholars to date.

Hawthorn had good attendances on Sunday. T. H. Scamiller, B.A., preaching morning and evening. Excellent F.M. offerings. A song service was held before the gospel meeting. Bro. R. H. Ford (College of the Bible) spoke at the C.E.

At Castlemaine the collection for Foreign Missions on Sunday was £18. Bro. Clouston gave a very interesting address, illustrated by a chart on "The Four Kingdoms," and an augmented choir under Bro. Jermyn gave a special piece which was much enjoyed.

Hampton had fine attendances in the tent on Sunday. In the morning Bro. Hinrichsen spoke on "Church Heroes." The F.M. offering was about £15. Highest attendance at Sunday School. After the gospel address at night a lady (immersed believer) decided to unite with the church.

Fine attendance at North Melbourne on Sunday last, when a men's service was held. The singing was led by the young men, and the gospel was preached by Bro. Hurren. The C.E. meeting presented fine reports. Sunshine Committee visited Austin Hospital, and sick members in district Prayer Meeting Committee active, and other auxiliaries working well.

Thornbury had splendid meetings on July 2. In the morning Bro. Robinson exhorted. Two received by letter. Foreign Mission offering reached £2 over apportionment. Bible School, two helpers welcomed. Evening service, Bro. Stripler preaching, two sisters made the good confession, and were baptised. Sisters Ella and Louise Winch rendered a very nice duet.

All Lord's day meetings at St. Kilda bright and helpful. Bro. Patrick was the speaker. Sister Hahn, of Windsor, sang a solo. Church building is well advanced. A happy time is expected on July 15. Work will commence about 8 o'clock. Sister Mrs. Burgess is the leader in the current department. Bro. and Sister Hancock, of Newmarket, have been received into fellowship.

Meetings at Stawell have been fairly well attended late. On June 25 Bro. Wakefield addressed a good meeting on "The Old-time Religion," and Bro. Mackie sang a solo. On July 2 Bro. Wakefield's theme was "What is a Christian?" and Sister Annie Leyshon debated with a solo. Sister Mrs. Wakefield underwent an operation last week, and is progressing favorably. The church had an uplifting time during the ten days' mission.

Since last report Montrose meetings have been keeping up fairly well. On June 18, Bro. A. dress changed with Bro. Hughes, and gave two fine addresses. On the 25th Bro. Hughes again presented the claims of Foreign Missions very forcibly. £15 was collected on July 2, a record for Montrose. On June 17, the Croydon Endeavors gave the programme for the evening, about 45 being present. The N.S.P. Club is having good meetings, and new members are being initiated. Meetings are held alternately at Montrose and Boronia. The Sunday School is preparing for exams. All departments are in a healthy condition.

Good interest in the meetings at Lygon-st. on Sunday. Bro. Alex. Thompson, from Fife, Scotland, met with the church. Jas. E. Thomas exhorted in the morning, and spoke again at night, his subject being, "Does it Matter whether Christ Comes Again?" This was the first of a series on the second coming of our Lord. The offering for Foreign Missions, not yet complete, will exceed last year's contribution.

July 2 saw the commencement of Bro. Gale's second year of ministry with the church at Morrumb. A most inspiring service was held in the morning, when Bro. Gale spoke. 153 members met. Quite a number of visitors were present. Seven who had previously been baptised were received into fellowship. The aim of £25 for Foreign Missions was reached. At the evening service Bro. Gale preached, and two young ladies made the good confession.

A baptismal service was held at North Wilhamstown on Wednesday night last, when one young man confessed Christ, and was baptised with four others who previously confessed. Greatly improved attendances on Sunday, July 2, both morning and evening. In the morning five received the right hand of fellowship. Bro. Johnston spoke in the evening on "The Most Notable Sermon ever Preached." Five more confessed Christ, including four Bible School scholars.

There is a great deal of activity evident in the Malvern-Caulfield work. The Girls' Club and the Boys' Club have entertained each other alternately. The Ladies' Aid is busy on a bag of goods for Borneo. The choir is giving a concert to augment the land fund, and large attendances with much interest are the rule with each auxiliary. The church is very happy and fraternal. Bro. Hurren, Haddon and Scamilder in turn have recently exhorted the church, and Bro. Hintonworth has faithfully preached the gospel. So far £43 has been raised for Foreign Missions.

Prahran church on June 25 was visited in the morning by Bro. Payne, from South Yarra, who gave a fine missionary address. In the evening Bro. J. J. Modford relieved Bro. McCallum, and preached the gospel. Reference was made to the passing of Bro. Wilfred McCallum, who had just come to work with the church, and who was called home during the previous week. Sympathy is extended to the bereaved ones. Last Sunday the F.M. collection amounted to £12, which was £2 over the amount aimed at. Bro. McCallum spoke at night on "The Great Preparation," and there was one decision.

Bambra-road reports attendances large and increasing. Sunday School crowded. Finances medium. Addresses by Bro. Haddon highly appreciated. Splendid results, seven being added to the church during the last two weeks. Officers looking ahead for accommodation for school purposes. Two immersions on Sunday night. Thirty-six at Adult Bible Class. A tennis club is to be formed. After two years' help the church become self-supporting from Sunday. Bro. Barber is laid aside for a while by illness. The church's sympathy is extended. F.M. offering amount reached.

At Swanston-st. last Lord's day attendances were affected by weather conditions, but the excellence of the meetings remained. Bro. Hartigan, of Ararat, was a visitor, and Sister Grace, of the Melbourne Women's Mission, was received into membership. Very fine addresses from Bro. Kingsbury morning and evening. Sister F. L. Mitchell sang a gospel solo at the evening service most effectively. The F.M. offering so far amounts to £175. The choir held its annual meeting last Thursday night. Reappointments were made to Sister Miss Romelch, secretary; Bro. W. Herbert and Reg. Hayward, librarians; Bro. H. Barrett, pianist; Bro. F. H. Mitchell, organist. Bro. E. Tippett was reappointed conductor, after eleven years' excellent service, and granted three months' leave of absence from present duty, after months' leave of absence from present duty, after months' leave of absence from present duty, which he hoped to resume his conductorship, which has been so effective. Special thanks were tendered to all the members and officers of the choir for efficient and loyal service by Bro. Kingsbury, on behalf of the church, besides personally expressing his appreciation for excellent help.

Harcourt church is pleased at the recovery from illness of members and friends, including Sister F. Jackel, who has been in Bendigo Hospital for some weeks. The departure of Sister Davis, who is leaving for Castlemaine, is regretted. Bro. W. Thomson is delivering telling messages. The presence of strangers at the gospel services gives promise of success. The coming in to the meetings of members from Sutton Grange (22 miles distant) is of great help. Visits of sisters from other parts have also been appreciated.

At Carnegie a very warm interest was aroused in connection with the Foreign Mission offering. Prior to last Sunday four special services were arranged during the week, led by the Service Club, Bible School officers and teachers, church officers and mission band. The last, addressed by Miss Caldwell, was very instructive and inspiring. Bro. Saunders has been giving special messages to the church, dealing with the subject. Last year the church gave £8/8/7, and this year the aim was fixed at £15. The offering received so far is over £13, and promises still to come will lift the total over £20. At the gospel service Bro. Saunders gave a very fine address for men, and this special service will be continued on the first Sunday night in each month. The Junior Boys' Club recently held a social evening in order to welcome Bro. Saunders as chaplain.

At Warrnambool half-yearly reports and social on June 15 revealed steady progress in the various auxiliaries. Bro. Schwab's visit as Foreign Mission deputation on June 19 was much enjoyed, and his addresses were inspiring. On June 21 the wedding of Sister Thomson to Mr. A. Munn, of Dee Why, Sydney, proved a very popular and largely attended function. Bro. Arnold officiated. A presentation of a suit-case and table linen was made to Sister Thomson by the church in recognition of her past services. On Sunday morning the Junior Endeavourers presented her with a pair of framed pictures. On June 18, a married lady took her stand for Christ, and was baptised by Bro. Arnold last Sunday night. On July 2 she was received into fellowship. Splendid meeting at night, when Bro. Arnold delivered a stirring address on "Obedient and Saved." A fine young man confessed Christ and was baptised.

New South Wales.

At Inverell, since last report, there have been two baptisms. Bro. Payne is resigning from the work, resignation to take effect at end of September.

Petersham reports wintry day and small attendances. Forty-one in Sunday School in spite of pouring rain. A number of scholars and adults sick. Among visitors have been Bro. Brough, Miss Ludbrook, of Melbourne, and Bro. Cairns, of New Zealand. Bro. Arnold's subjects on July 2 were "Go to the Ant" and "Our New Name." Foreign Mission offering was taken.

At Lismore, on June 25, Bro. P. J. Pond spoke on Foreign Missions. Sisters Hamilton and Dwyer, from Canby Vale, were present, also Bro. W. Davis, of Kyegle. An aged sister, Mrs. E. Marzol, passed away at the age of 88 years. The congregation reaches its 39th anniversary this month. Those who met to set up the Lord's table—Bro. G. Day, Sister Burtinshaw, and Bro. J. P. F. Walker—have all been called home.

At Dumbleton gospel meetings have been well attended. The C.E. attended the anniversary service of the Peakhurst Methodist C.E., and Bro. Buckley presided. The C.E. held a book social towards a library, resulting in three dozen fine books. The Young Worshipers' League held a concert in aid of the building fund. Mr. Rodgers, the secretary of Y.W.I. movement, gave an excellent address, and the children under Miss Olive Binns gave some very fine action songs, etc. Bro. Britton (isolated at Tangiel) was present last Lord's day, when Bro. Stowe gave a helpful address on "Our Father."

On June 25 at Chatswood Bro. R. Verco addressed the church in the morning. At the gospel service Bro. Whelan's theme was "The Inquirer's Attitude." Bro. and Sister Gaffey put on Christ by baptism. Three confessed Christ—Mr.

and Mrs. Beck, and a Bible School scholar (son of Bro. Graham, secretary of the church), Cecil Graham. Splendid attendance. On June 27, the Sisters' Dorcas Class sent 134 garments for the poor to Erskineville. On June 28, the talk given by Sister Mary Thompson was greatly appreciated. Sunday, July 2, commenced the fifth year of Bro. Whelan's ministry at Chatswood. He addressed the church, received into fellowship Bro. and Sister Gaffey, also Bro. and Sister Rich, by letter. In the afternoon Miss Mary Thompson spoke to the children on Sunday School work in India. At the gospel service Bro. Whelan gave a fine message. Three baptisms—Bro. and Sister Beck and Bro. Cecil Graham. Fair attendance all day.

At Hurstville one young man made the good confession on Lord's day, June 25. A week of prayer for missions was held from Monday, June 26, to Saturday, July 2. The meetings were well attended, and were of a deep spiritual character. Addresses were delivered by missionaries from various mission boards. Practically every field was brought before the throne of grace. Meetings on Sunday were small owing to rain. Bro. Crossman was the speaker for the day. A young man who confessed Christ the previous Lord's day was baptised. Foreign Mission offering to date, £14.

At Enmore on account of rain only 121 broke bread for the day; but it was a day of spiritual blessing. During the past week the church debt, which stood at £200, has been wiped out entirely, and the property is now free and unencumbered. The F.M. offering amounted to £115/10/3. The church hopes to reach its aim of £160. Bro. Siver spoke morning and evening. A K.S.P. Club has been started for the young men. The Libe Club (young ladies of the church) are doing well, too; they had an address on Prohibition last week from Mrs. Preston-Stanley. The death of an old pioneer of the church in the person of Bro. Porter during the past week is reported with deep regret. Sickness has kept him away for some time. He is known only to the older members.

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DOWLEY.—Margaret, beloved wife of the late Harry John Dowley, after operation at Castle maine Hospital.

"Until the morning break and shadows flee."

IN MEMORIAM.

MARTIN.—In loving memory of dear Len, who passed from us July 6, 1920.

God called him from our midst,

But never from our hearts;

He lives with us in memory still,

And will while memory lasts,

Just when his life was brightest,

Plucked like a flower in bloom;

So young, so bright, so loving,

Why called away so soon?

—Inserted by father, mother, sister and brothers.

SEWELL.—In sad but loving memory of my dear mother, Mary Sewell, who passed away at Bet Bet on July 11, 1905.

"A beautiful memory left behind."

—Inserted by her daughter, Mary Bowman Young-st., Bacchus Marsh.

VALLANCE.—In loving memory of Donald, my dear husband and father, who passed into the higher life on July 5, 1919, of pneumonic influenza, at Arundale.

Christ did not send, but came himself to save
The ransom price. He did not lend, but gave.
Christ died, the Shepherd for the sheep;
We only fall asleep.

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OBITUARY.

SHEFFIELD.—On April 13, Bro. F. S. Sheffield, of Mile End, received the home call. Our brother confessed Christ at the gospel tent mission conducted by Leo Griffith in June, 1911. For some years Bro. Sheffield had been a great sufferer, and the young men used to wheel him to the morning service when he was well enough. He appeared a quiet but faithful member of the body of Christ. Sister Mrs. Sheffield and her daughter, Mrs. Walsh, are highly respected members and good workers at Mile End church.—B.W.M.; Mile End, S.A.

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Acknowledgments with thanks:—Brighton Mission Band, 15/-, and parcel of clothing; Sister Mrs. Jenkins, Montrose, 8/-; A Brother, Surrey Hills, 8/-; Sister Mrs. Pallot, Mulwala, N.S.W., 8/-; Essendon Ladies' Guild, 4/-; Bro. W. Curt, 4/4/-; Mrs. H. A. Williams, 10/-; Bro. McLean, 10/-; Bro. Burden, parcel clothing; Rochester, box clothing; North Melbourne, parcel clothing.

Blanket Appeal.—Sister Mrs. Hovey, Brim, 4/-; Sister Mrs. Woodgate, Thornbury, 8/-; W. and M. Horne, Hawkshorn, 8/-; H. and F. Coad, Lismore, 8/-; H. A. E. Hately, Arapiles, 8/-; J. Williamson, Colburg, 4/4/-; Lawrence's, York, W. A., 4/-; Bro. McClean, 10/-; Bro. and Sister B. J. Kemp, Essendon, 4/-; Sister E. McDonald, Myall, 8/-; Essendon Ladies' Guild, second donation, 4/8/-; Moreland Sisters' Class, 10/-; parcels from Middle Brighton, Ringwood, Balaklava, North Melbourne; Mrs. Hammond, case of fruit.

The Blanket Appeal has met with a ready response, and the department will be able to meet all requirements for the present.

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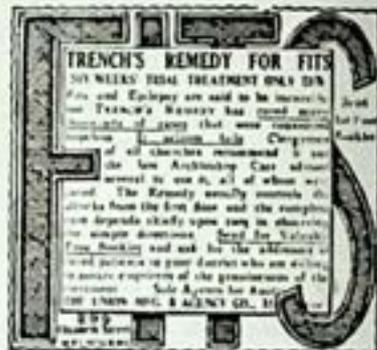
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Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

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