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The Unposted Letter.

The title prepares us for a confession of what we call a "sin of omission." Every one has cause to regret occasional or frequent neglect of opportunities of doing good. The word of encouragement which would make life sweeter and richer for some one about to sink beneath the load of care is left unspoken. Dr. Jowett has recently told of that word which led him to his life's work. What a loss to the world had some one neglected the opportunity! Cecil Rhodes bitterly regretted his refusal to help a man who, on the plea of starvation, asked him for money. The great man thought it was but another of the many instances in which the knowledge of his wealth led to an unworthy appeal. But he was mistaken—that night the man he had repulsed committed suicide in his despair. The visit you meant to pay to the sick is prevented by the passing of the patient.

The unposted letter, then, may be our reproach. Somebody is in trouble; it would be very easy for us to write a message of cheer. It might mean little to the sender, but much to the recipient. It would remove the awful sense of isolation, of loneliness, of the feeling that nobody cares. There are those who have given themselves to a ministry of letter writing. Their pen runs more smoothly than their tongue. It might be said of them what the enemies of the apostle libellously declared of him—their letters are weighty and powerful, even if their speech is of no account. Their messages are as rays of sunlight in a dark room. To the shut-ins at home, to the laborers amidst discouragement in the back-blocks, and to the heralds of the cross in the outposts of the mission field, their cheery words bring inspiration and encouragement. God will reward them for their faithful ministry, just as he may call us to account for the neglect of our opportunity to help in a similar way. For what we have not done as well as for what we have accomplished, we shall be called to judgment. Samuel spoke

of the sin of withheld prayer. The apostle declares that to him that knoweth to do good, and doeth it not, to him it is sin. Our Lord Jesus has depicted the judgment of the nations, and the doom of the lost is declared to be because "ye did it not."

The torn letter and a vow.

But it was a different kind of unposted letter which arrested our attention. In his inimitable way, Sir James Barrie told of it recently at a dinner held in his honor in London. Speaking to a group of literary critics, Sir James referred to the fact that he made it a rule never to answer critics of his books, and spoke of the night when he had decided upon this rule of conduct. One of his first books, a Scotch novel, had been criticised by Mr. Andrew Lang. But we had better let Sir James tell his own story:

He Looked to the Light.

*He looked to the night forever when the
shadow dimmed his eyes;
Singing ever a song of amazine when the
rain was in the skies;
In the dreariest dawn of winter he had
ever a dream of May:
"The light is there, in the darkness—
O, the light will shine some day!"*

*What to him were the shadows?—They
were ever fast in flight!
The world a thought of heaven in that
beautiful dream of light!
And what of the thorns that reddened
ever along the ways,
When he saw the later roses that come
with the brighter days?*

*O Light of Love! be with us when we
reach the vales that seem
To cut a dreary shadow over Life's
accursed dream!
Sing to us of a deathless dawn, of deep,
enduring Light!
Where the stars of morning sing to God,
and there is no more night!*

—Frank L. Stanton.

"He not only slaughtered my book, but attacked my Scotch, and picked out one word in particular as not being Scotch at all. To be as particular as that is perhaps always a mistake in criticism, and I thought I had him. I wrote a brief letter to that paper saying that this word was not only good Scotch but was in frequent use in the Waverley novels, that I could tell Mr. Lang in which, but that as he was at present editing them, he would find them all worth reading. I then put the letter in my desk and went exultantly to bed. But there was something wrong about it, and I could not sleep, and somewhere in the early hours I made up my mind to tear up that letter and never in my life to answer criticism. These two vows I have kept, and in both cases with a happy result. A few days afterwards Mr. Lang wrote in that same paper—and you are good men if you can do what Lang did—saying that he was rather unhappy about his review because he considered, on reflection, that he had not been quite fair to the book. Well, that led to a friendship much valued by me, though the word was never, never referred to between us. As for the other half of my vow, I like to think it is part of the reason why you have done me the honor of asking me here to-night."

Write—and burn.

Let us not commit the sin of the posted letter. Even if to refrain from posting does not bring such an immediate reward as Sir James Barrie experienced, it will yet be well to do so. The stinging word cannot be recalled. A retraction or apology may be allowed, but things may never be as though the unwise or unkind epistle had not been sent.

Most of the unwise letters are written—and posted—while the heart is hot. Smarting under a criticism deemed unjust, burning with indignation at a real or fancied wrong, we put pen to paper, and give our-

selves to the congenial task of expressing our feelings. And it must be admitted that, while the fit of temper lasts, the product looks good! But it is wise to delay the posting. "Count ten" is good, if old, advice. The best thing, of course, is not to become unduly excited, and, therefore, not to write unadvisedly. But to some this is a counsel of perfection. They simply must express themselves, or explode! For people of such a disposition it is perhaps well that they should sit down and write—write vigorously, use up all the nasty epithets which come to mind, scarily their critic, show him his folly, denounce him for his impertinence, metaphorically leave him not a leg to stand upon. So far well. He who will go no farther has probably relieved the feelings which were a peril to him. It is good to rid the system of poisonous matter. So with the evil thoughts of the heart: better out than in. But burn the letter, and do not post it. Keep it by you a day or two, and you will not post it. You may feel like hanging it on the wall as a constant reminder of the menace and folly of an uncontrolled temper. Better out than in, but best of all never in.

A muffler and a letter-box.

In his delightful way, Sir James Barrie gives the lesson. He suggests a muffler as an aid to reflection, a distant letter-box as a means of escape from the sin of the posted letter. "Several times," he says, "I have indited a reply, saying, 'Oh, indeed!' or something stinging like that; but my post-box is at the far end of the street, and there is also time for reflection when one is putting on one's muffler. So the retort is never sent, though if the post-box were nearer or the muffler were not one of those that goes round twice, there is no telling."

There is no need to prolong the pointing of the moral. The reader and writer of this will probably both agree that, while we have oft regretted the missed opportunity to send an encouraging letter, there are many unposted letters for which we are thankful. We do not think we ever were sorry for one of the numerous occasions on which, after writing a stinging rejoinder, we reviewed it a day or two later and reverently burnt it. Rather, we have rejoiced that we had grace to substitute for it one which we would not be ashamed to meet at the judgment seat. For those other epistles, posted when they ought to have been burnt, let us hope for mercy. Let us prove ourselves worthy of the hope by being extra careful for the future—say by putting the muffler round twice, or by walking slowly to the letter-box.

Our Responsibility.

Christ has no hands but our hands,
To do His work to-day;
He has no feet but our feet,
To lead men in His way.
He has no tongues but our tongues,
To tell men how He died,
He has no help but our help,
To bring them to His side.

"Knowing What You Know."

Fred. T. Saunders.

2 Tim. 1: 12.

The subject has been suggested to me by an advertisement for a memory system which asserted that it was one thing to know, and another to know what you know. The difference between the two is the difference between general information and intelligent conviction. A man may have considerable knowledge and yet lack power, because he does not know what he knows. He lacks the force which would enable him to apply his knowledge. I have always had an admiration for the profession of engineers as a class, for their outstanding characteristic is that they know how to apply power. They know the powers of velocities and grades, of air contents, of steam pressures, of breaking strains; and they know how these things will affect any given situation. They have themselves well in hand, and are typical of the man who knows what he knows.

Such an one has culture plus conviction which equals power. He is always felt—an acknowledged leader, being qualified to hold the right of way. There is a difference between him and a pig-headed person, who mistakes stupid stubbornness for force of character. It is not. It is usually a worship of self opinions and a weakness of character. The man of positive convictions—who knows what he knows—is no apostle of "hot air." Some people think that a glib tongue atones for a paucity of ideas. The man who knows what he knows has gone to the bottom of his subject, and has his facts well in hand. With steady hand, clear eye, calm mind, and a peaceful heart he can say, "I know."

That is what is in Paul's splendid declaration! Earth is for him a closing book. His sorrows and trials are nearly ended. But he is stayed and strengthened in all by the knowledge that his venture of faith has not miscarried. "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." He had only partial knowledge of some things, "We know in part," but of some things he was certain. He never could have travelled, toiled, or suffered as he did if he only had doubts to preach. Agnosticism breeds neither missionaries nor martyrs.

1. Christianity is an assurance.

In religion the knowledge that knows is called assurance. The Christian has the right, not only to know, but to know what he knows. On the other hand men jabber of the "assured results of science" as if only science had no uncertainties, instead of being the realm of "the great perhaps." They do not recognise the Christian's right to know, and assert that Christians only know what they hope or fear—that Christians are credulous rather than convinced.

Possibly this is because Christians are too much inclined to be apologetic, and are afraid to claim their rights. We are getting to be deceived by the big question marks which the few folk who are agnostics have been chalking up in the dark on everything. During the war at a camp the men were lined up for church parade, Protestants to the right, and Romanists to the left. One man stood still, and on being questioned, said he was not concerned, "for, thank God, I'm an atheist." Too many are like him. And good people, Christians, are getting to be too kind to have convictions on anything, they will not presume to be dogmatic, and could never be so rude as to be downright sure.

If there is one thing on which a man may know what he knows it is his relation to God, and the duties which that relation involves.

When it comes to the Ten Commandments, to the Beatitudes, the graces and virtues of Christian character, the obligations of Christian service, to the facts of Divine sonship and human brotherhood, to the hopes and aspirations of the soul, we have a right to know what we know. Because the facts of the supernatural are everywhere and are everywhere the same.

Let us be quit of the heresy that God is unknowable, that Calvary is a suspicion, and the Bible a fog-bank. Paul says, "I know him whom I have believed."

Some people seem to be always in need of a crutch. They go through life with a mental and spiritual limp. If you ask if they are Christians, they reply with a weak smile, "They would not like to commit themselves." They have hopes—they are chronic hoppers! An old Puritan preacher said of such, "They go through life hope, hoping; hop, hop, hopping." Life is more than a game of hop-scotch! Do you think that a crutch is all that God can do for you? There is no crutch about Paul! This is the man who without boasting called himself "chief among sinners," but now he walks and talks like a redeemed man—he knows what he knows—"I know him whom I have believed."

2. Assurance is born of faith and experience.

But it must be real faith. What was Paul's faith? Its object was a Person, not a thing. He believed, not in a religion, but a Redeemer. His faith was in Christ, not in Christianity. His trust was in a Saviour, not a plan of salvation. He believed, not in a creed, but in Christ—not a Christ only, but the Christ—the Christ of actual fact, of Scripture, the God-man set forth in the Gospels, incarnate, crucified, ascended, and glorified. It was faith in Christ as a person, a trust of his own being to Christ as a being. There is force in the omission of

his proposition from his words—"I know him whom I have believed."

There is a reason for that. For you can take Mahomet from Mohammedanism, and it will stand. You can take Buddha from Buddhism, and it will stand. But if you take Christ from Christianity, you have nothing left. Christianity is not merely a body of doctrine, it is a personal trust based on a personal knowledge of a personal Saviour.

Jesus makes some tremendous claims. But they are definite. He claims to bring the key to every secret of life—even to life itself. "I am the light of the world." "I am the bread of life." "I am the way, the truth, the life." He claimed to reveal the face of God, to be the Son of God. Belief is accepting those claims and subjecting them to the proof of actual life. It is not credulity, but experiment. "Prove me now, saith the Lord."

Paul had made the experiment. He had confided, ventured all on the test. The result is "I know him." Did not Jesus say, "I am the Good Shepherd; and I know mine own, and mine own know me"? What the church is needing to-day, is not an encyclopedic knowledge, but an experimental. For the ultimate ground of Christian certainty lies in the positive facts of Christian experience. We know and admit the value of experience in other walks of life. Since the days of Lord Bacon experiment has been the acknowledged test of truth. It is the experience of his own heart and life—his obedience—which teaches a man of Christ's power to save and to keep.

1. Knowledge produces confidence and trust.

Paul was persuaded by his knowledge to make a deposit to the One he believed. We are curious to know its nature, but he is intentionally vague. We have a hint in his commendation of the Macedonian brethren who "first gave their own selves to the Lord." But obviously his emphasis is not on the trust, but on the One trusted, and his power to guard the trust.

You and I have only one real treasure—ourselves. We cannot guard our own being. Dangers are thick around us, and most of us are frightened of tiny microbes. We must look for trusty hands where we may lodge our treasure. Paul's experience commends his Trustee. Such a committal involves a definite act. Everything is handed over to the Lord. The body is presented "a living sacrifice," and henceforth "to live in Christ." "Ye are not your own, for ye were bought with a price, glorify God therefore in your body."

It was a faith that led to such a committal that changed Simon into Peter. It is the only sort of faith worth while. It is knowing what you know that makes such actions possible.

We can do what we please with our lives! We may do nothing at all, allowing things to drift, having no distinct object in life. We may make it a means of present pleas-

ure. Or, we may give it to God. In which case it is an investment, whereas the others are waste and expenditure. That was Paul's way. On the Damascus road he asked, "Lord, what wilt thou have me to do?" and from thence onward he lived on the principle which he stated to the Corinthians—"And he died for all, that they which live

should no longer live unto themselves, but unto him who for their sakes died and rose again."

Duncan Mathieson proposed that only one word should be written on his tombstone—"Kept." Only One can keep. Is he keeping you?

Divine Cameos.

Deut. 32: 11; 12.

5. THE HOVERING EAGLE.

A. J. Fisher.

Soaring up on high, with eye ever watchful, the eagle is taken as an emblem of keen alertness. This is usually associated with destruction, for we think of the hovering eagle suddenly swooping down upon a bird, lamb, or rabbit, and then carrying its prey in its cruel talons.

Moses gives us a delightful little nature study, when, in Deuteronomy 32: 11, he tells of the watchful care of Jehovah, likening it to that of an eagle, not, however, engaged upon an act of cruelty, but of protecting love. He says, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him."

This is a picture from Nature's school of experience. W. J. Long, in a book on animal stories, beautifully interprets this passage. He tells how he saw a mother eagle teaching her young to fly. The eaglets would not venture, so she stirred up the nest, forcing them to leave the place of safety. As they fluttered in the air, attempting to fly, she hovered over them with watchful eye, ready to detect the first sign of weariness. Then, as the little ones began to sink, suddenly she swooped under them, took them upon her outspread wings, and carried them in safety back to their nest, having received their first lesson in independent aeronautics.

The children of Israel, journeying through the wilderness, were learning many things in independent nationhood. Moses reminds them that in all of their adventures, even when they seemed to be sinking in weakness, God's watchful eye was upon them and ever, when they seemed to be falling, he bore them back to safety.

Jesus, struggling on the mountain-top against temptation, experienced the hovering helpfulness of Jehovah, fulfilling the Psalmist's words, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up." God was watching over his beloved Son, and when Satan left him to his loneliness, angels came and ministered unto him.

All Christians must likewise learn in the school of experience, and oft-times of trial. How blessed is the remembrance that even in the days of greatest danger, when we seem to be feebly beating the air, unaided and alone, then hovering over us is the in-

finite Lord who knoweth them that are his. Perhaps we seem to be falling, but low as we may get, it is not too low for God's aid to reach us, for "underneath are the everlasting arms" outstretched to save us. It may be that God is seeking to teach us the lesson of trust and dependence. The mother eagle only came to the rescue of the eaglets when they no longer trusted in their own strength. They dropped—apparently to destruction, but really to her outstretched wings. So, too, God wishes us to learn lessons of reliance upon him. All human aid may fail, and in despair we fall—fall—fall—right into his arms of love.

In our day of strength we can gain assurance by knowing that above us God is hovering, watching our efforts, marking each change, until, exhausted and defeated, we fall. Then love reaches down, stretches out its wings, and we are safe.

So lean upon the arms of Jesus
And leave all to him;
His heart is full of love and mercy,
His eyes are never dim.

On the King's Way.*

In the kingdom of her soul
Has been lit a torch
Unquenchable;
All the by-ways of her thought
Radiant are with light magnificent.
Blind, she sits upon the Kingsway,
Selling matches through all weathers,
Thinking thoughts beyond imaginings,
Seeing far beyond dark journeyings,
To the morning of fair sunrise.
To the passers in the street
She is just a call
For pity:
Poor and sightless, old and weak,
None would seem to think of envying.
To the tramp of feet she listens,
As men pass along the Kingsway:
And they beat the time to music,
Music of the spheres celestial
Round her corner on the pavement.
Pity? Who can dare to pity,
Or to speak her
Condescending?
She has found the thing men seek for
Long, through pain and weary travail;
She sees light adown the King's Way,
Feels its warmth and glory through her...
He who seeks but still has found not
Let him sit with humble question
At her feet upon the pavement.

M. L. Haskins in "Christian World."

*One of nature's gentlewomen has for six years sat in a corner of the Kingsway selling matches. She is old and quite blind. She is happy, and finds life good.

Religious Notes and News.

American Bible Society Annual Report.

The biggest year of Bible circulation since the high levels of the war period, is reported by the American Bible Society. The number of volumes circulated during the year was 4,855,464, which is more than a million in excess of the preceding year. The largest increase is shown in China, where 2,392,730 were circulated. From Japan, the Near East, and all of Latin America there come demands that the society has been unable to meet.

During the year the revised Spanish New Testament was completed. Translation work has gone forward also in Laragoli for missions in British Africa, in Quechua for the Bolivian Indians; in Zulu for the black people of South Africa; in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form endorsed and promoted by the Government.

During the year the society has arranged for the reorganisation of its manufacturing programme, and hopes thereby to largely increase its output.

The Waldenses.

From being a persecuted sect, the Waldensians of Italy have advanced in their status until they now furnish political leaders and office-holders in large numbers. The mayor of Venice is a Waldensian. The city of Florence has just chosen a Waldensian for vice-mayor, and members of the sect are in high favor in Rome. The Waldensian Church is taking a more vigorous attitude with regard to the evangelisation of Italy than ever before, and some American churches are carrying on work through this organisation. Large numbers of the Italians are rationalists, and it is among these that the Waldensians are doing their great work.

A Revival Movement.

The English Baptist Union Council is requesting each County Association to form at the next annual meetings a special Evangelisation Committee with the object of assisting in a revival movement in all the churches, in co-operation with the Union, and with the general superintendents. Ministers are asked to give most careful consideration to any proposals the Association Committee may make, and to co-operate in every possible way in securing the results which all desire. At a recent meeting of the Baptist Union Evangelisation Committee, which had the advantage of the presence and counsel of Mr. A. Douglas Brown, it was generally agreed: (1) That what should be aimed at is a revival of evangelistic zeal rather than a spasmodic effort—a movement rather than a mission; that, therefore, there need not be much preliminary organisation, but that organisation should aim at shepherding converts and training them in the Christian life. (2) That the best preparation for a movement was in united prayer meetings for a month in each district, to which the ministers and members of other churches, including the Church of England, should be invited. (3) That evangelistic work should be done by the ministers of the churches themselves. It was, therefore, resolved to send a message to ministers and churches suggesting a call to prayer for revival, and that it be followed by an evangelistic effort to win the people for God in separate congregations or united meetings.

The Protestant Church in Czechoslovakia.

In Newlands Church, Glasgow, on Sunday, Mr. J. W. Purves, M.A., a delegate of the U.F. Church to Czechoslovakia, gave an account of the great break away there from the Church of Rome since the tyranny of the Hapsburgs had ceased. Before King's time 95 per cent of Bohemians were Protestants, but were almost exterminated. When the

war opened the way, the countrymen of John Huss left the Romish Church at the rate of 1,500,000 in two years. In 1920, 70,000 to 80,000 flooded the churches, but the priests who left Rome lack Bible knowledge, and require teaching. These Protestant Slavs have their roots in the East, but a look-out to the West. Their President and leaders are Protestant. The Churches themselves believe that they have a great mission to fulfil in the purpose of God.

Modern Dancing.

The Christchurch Presbytery recently passed the following resolution:—"The question of the attitude to dancing which should be adopted by congregations and members of the Presbyterian Church having been brought before the Presbytery, it is resolved as follows:—

"(1) The practice of dancing, either alone or with those of the opposite sex, not being forbidden or discountenanced in the Word of God, the attitude of Christian people to it must, in accordance with the principles of Christian liberty, be left to the individual conscience. The Presbytery, however, would urge upon all members and adherents of congregations within the bounds that in this matter the rule may be well considered that while all things are lawful, all things are not expedient, and also the duty of considering the weaker brother. Dancing is not helpful to the spiritual life, and while many, or most, may indulge in it without much harm, it certainly awakens in some an emotional excitement tending to the weakening of moral restraint, and so constitutes physical and moral danger. Many of the most popular modern dances, further, are vulgar and indecorous, exhibiting neither grace of motion nor beauty of rhythm, and tend to break through that reserve which wisely should be observed in the relationship of the sexes. Those from both the artistic and the moral point of view should be discontinued.

"(2) In regard to dancing at church social functions, the Presbytery earnestly requests congregations to refrain from it, as it is an offence to many Christian people, and a possible source of moral danger to some who indulge in it. The business of the Church, in any case, is not to be a purveyor of amusement to the community.

"(3) The Presbytery particularly deprecates the raising of money for church purposes by means of dances as beneath its dignity, and insulting to the sacredness of the duty laid upon us as members of the Church of Jesus Christ to worthily maintain the ordinances of religion by offering freely to the Lord of our substances.

"(4) The Presbytery instructs all ministers and church missionaries within the bounds to make the above deliverance to their congregations."

Fourteenth Australasian C.E. Convention.

Mr. A. G. Weller, President of the Queensland C.E. Union, sends the following message to Australian Endeavorers:—

Dear Fellow Endeavorers,—As the State President of our beloved movement, I bid you a very hearty welcome to Brisbane in October next.

We trust that your visit to the birthplace of Christian Endeavor in Australia will not only be one of interest, but spiritual inspiration. May I remind you that our aim is one thousand delegates; our watchword, "Fidelity"; our theme, "Our Master"; our objective, "Souls," "Character building."

It is true that the objective is high, but the good tidings to hand of the revival of the C.E. movement in your own and other States fills us with a fervent hope, not only for a glorious Convention, but a still more glorious future of Christian Endeavor for Christ and the Church.

It seems to me the first need in connection with the prospective Convention is "Intercession." Dr. Gordon, in his book, "Quiet Talks on Prayer," says, with regard to intercession: "True prayer

never stops with a petition for one's self—it reaches to others. The very word 'Intercession' implies a reaching-out for something else. It is standing as a go-between, a mutual friend, between God and some one who is out of touch with Him, or is needing some special help. Intercession is the climax of prayer. It is the outward drive of prayer. It is the effective end of prayer outward."

Bring much with you, so that you may carry back to your own society the highest and best of spiritual blessing and power from Brisbane, 1922.

Bring a large delegation, and be assured of warmest welcome from fellow Endeavorers in Queensland, and yours heartily, for all on behalf of Queensland Central Union.

The Liberty Rome Gives.

Dr. W. Fiddian Moulton, writing in the "Western Christian Advocate," says: "It is not often that the overweening ambitions of Rome have been so unblushingly expressed as they have been over the new Constitution of Malta. The Roman Catholic bishop is angry because there has been omitted from the constitution the article declaring that the Catholic religion is the religion of Malta. He complains that opening of educational posts to Protestants is an affront to Catholics and 'lowers the position of our dear religion'; and he has the effrontery to object to a clause to the effect that 'all persons inhabiting the colony shall have full liberty of conscience and the free exercise of their respective modes of religious worship.' We commend the Bishop of Malta's attitude to the notice of Roman Catholics and spineless Protestants, who in the name of broad-mindedness, ask us to believe that black is white. Whenever Rome has sway she either refuses liberty, or when it is granted by the civil authority, protests and screams and kicks like a boy being carried forcibly out of a cook-shop. To give full liberty of conscience is a thing against which this precocious Bishop of Malta objects, and yet Rome parades herself as 'the champion of democracy.' The liberty, the only liberty she approves, is the liberty of cutting off the heads of all who oppose her. No educational posts for Protestants! A Bishop of Malta tried to stop the Rev. John McNeil from preaching, but John, like a true Scot, took the case to the British Government, which promptly put the Bishop in his proper place, and told John to go ahead. Roman Catholics believe in liberty—for themselves.

The Sadhu and Spiritualism.

Mr. Walter R. Sloan, of the Keswick Convention Council, recently called the attention of Sadhu Sundar Singh to a statement which showed the danger of his teaching being identified with Spiritualism. In reply, the Sadhu sent the following note:—

I see that some people misunderstand (or make too much of) my visions and ecstasies. I wish to say that my visions are visions only, but not the gospel, and many things heard and seen in visions have no place in my message.

My message, or gospel, which I preach is Christ crucified, now the living Saviour, and there is no salvation and eternal life without him; those who do not repent and believe in him, shall perish at their sin.—Sundar Singh.

In a covering letter, the Sadhu said: "It is easy to misunderstand a person whom I have not known personally. I must say I hate Spiritualism."

Mr. Sloan continues: "I have also been in communication with Dr. Carl Fries, formerly of Stockholm, but now international secretary of the Y.M.C.A., in Geneva. He tells me that the Sadhu stayed with Mrs. Fries and himself while in Geneva, and that they were present at all his meetings; he adds that he has heard from Prince and Princess Bernadotte, who entertained the Sadhu in Stockholm. These friends all concur in approving the teaching of the Sadhu in which they have heard it, and they unite in bearing witness to the privilege they enjoyed in his personal fellowship and to the complete harmony with him in which they found themselves."

The Lord's Coming.

T. J. Bull.

"The Son of man shall come in his glory."—Matt. 25: 31.

"The Lord himself shall descend from heaven."—1 Thess. 4: 16.

Will these two words of the Lord be fulfilled in one event or two? If we could ignore the content of either passage we might answer, "in one"—"the second advent." But it is impossible to ignore the context of either passage, and due consideration of the respective contexts may lead us to the conclusion that two comings are predicted. It is remarkable how our thoughts often become dominated by phrases that we never question, or that we assume to be true. "The second advent" is such a phrase. It so dominates the thought of most Christians in regard to the Lord's coming, that to suggest even the possibility of our Lord coming again more than once looks to many like going "beyond what is written." Hebrews 9: 28 is sometimes quoted in support of the idea that the Lord will come only once. "Christ... shall appear the second time." The Revised Version renders this "a second time." The subject here is not the Lord's coming, but his priesthood, and the reference is to the ritual of the great day of atonement when the High Priest carried the blood of atonement into the Holy of Holies, the type of heaven, the true Holy of Holies, into which the Lord has gone, carrying with him all the virtue and value of his atoning sacrifice. (See verses 12 and 24.) "Christ having been offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him unto salvation." The word for "appear" in this passage is not the word used in connection with the Lord's coming, but the ordinary word for "being seen," and is the word used of the Lord's appearances after his resurrection in 1 Corinthians 15: 5-8.

The following "contrast" amounts to a demonstration that the coming mentioned in Matthew 25: 31 and that mentioned in 1 Thessalonians 4: 15, 16 are separate and distinct events, however they may stand related to each other.

A CONTRAST.

Matthew 25: 31-46. 1 Thessalonians 4: 13-18.

The word of the Lord sent down from heaven. "The Son of man shall come in his glory, and all the angels with him."

The word of the Lord sent down from heaven. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." "The Lord in the air."

"Then shall he sit on the throne of his glory." "Before him shall be gathered all the nations."

"The dead in Christ shall rise first, then we that are left, shall together with them be caught up in the clouds to meet the Lord in the air."

[Note.—There is no reference to resurrection.]

A great judgment scene. A glorious salvation by grace through power. The Saviour. "The Lord himself." The saved.

A discriminating and separating judgment. The Judge-King. "The Son of man." The Judge-King's "Brethren"—Israel. "The sheep." "The goats." "All the nations." Two classes.

One class only.

Two issues. (a) "Come ye blessed." "Inherit the kingdom prepared for you from the foundation of the world."

One Issue. "Caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

(b) "Depart ye cursed into the eternal fire prepared for the devil and his angels." [Chosen in him before the foundation of the world.—Eph. 1: 4]

(a) "Into eternal life." This one issue is the result of pure grace.

(b) "Into eternal punishment." [It is of those who are thus saved and eternally safe that the following word is written: "We must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether good or bad."—2 Cor. 5: 10.]

These opposite issues are the result of the treatment of the Judge-King's "Brethren" by those who are brought to judgment.

(a) "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (b) "Inasmuch as ye did it not unto one of these least, ye did it not unto me."

The one thing common to both events set before us in these two Scriptures is that it is the same glorious person—our Lord Jesus Christ—who comes in each case. But he comes with a

different title, and sustaining different relationships. In Matthew he is "the Son of man," in Thessalonians, "the Lord himself," "our Lord Jesus Christ," "the Son of God." In all Paul's references to the coming of the Lord, he never once speaks of it as the coming of the Son of man. The Lord's title, "the Son of man," is not once used to express the Lord's relationship to "the church which is his body." But when his relationship to Israel and the nations, as such, is in view, the title "Son of man" is constantly used. We need to "rightly divide the word of truth," even in the matter of the Lord's titles, if we are to have truth and not error. It is often said that the Bible is not a scientific book, but no book of science uses words with greater precision than the Bible.

Some may feel inclined to ask which comes first, "The Son of man in his glory," or "The Lord himself from heaven"? Personally I have no doubt that the coming of the Lord for his people of this dispensation will precede his manifestation in glory as "the Son of man" in relation to Israel and the nations. The Lord himself predicted "signs" to precede his coming as "Son of man." But we are taught in the epistles addressed to the churches not to look for signs, but to wait for the Son of God from heaven. We are to wait for him. He may come at any moment. Are we ready to meet him? While endeavoring to live soberly, and righteously, and godly in this present world, are we "looking for the blessed Hope, the appearing of the glory of our great God and Saviour Jesus Christ"?

The Natural Man.

By "Analysis."

Mankind is in God's image. God has given him reason; from God has come his conscience; to God he owes a sensibility which should respond to the touch of the beautiful as the bad unfolds before "the rosy-fingered dawn." Yet experience, that product merely of living, sheds its light upon the whole of life, and shows it to be alienated from God and incompetent.

And one enquires the reason. Has God failed? He who created man for his glory? Have others betrayed; these who use one for some kind of profit? Those in whom virtue is still in the ascendancy quickly dismiss these questions as virtual excuses. They remember the solicitations of desire; they repent of their yielding; they conclude that their true self has not functioned. There has been a failure of the central will.

The results are obvious as present in different degrees in the lives of all. From some, joy has fled; to all, pleasure has come, often to be followed by remorse. Or, perhaps, intellectual arrogance has grown in the night, and indolence has risen in the morning. In other words, some have held false views of the universe, harsh or lifeless views of God, while others have unconsciously laid claim to omniscience by asserting the non-existence of the Creator.

These failures of thought and of feeling are related to lapses in the realm of moral endeavor. Life is essentially a struggle of higher against lower, and for the great mass of men life is therefore more a moral than an intellectual problem. "He that willeth to do His will shall know." Therefore do we pray that God will improve our liking, and therefore do we confess, "Our wills are ours to make them thine." Yet, having done so, we go out into the world again to reveal that the captain of our lives is self, and that Mammon is his adjutant.

The beings of all are, then, permeated by sin, the sin which is selfishness and lower-self-ness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "For all have sinned and come short of the glory of God."

Now, the extent of this short-coming cannot be measured, nor can its genesis be explained in any

mechanical way. To sin is not only to "miss the mark," but also to modify both one's character and the environment of others. The acidity of sin transforms the pure elements of a true, manly life. Nor do abdications and compromise effect their compounds once and for all; the results of sin are organic. The doing of evil is the provision within the soul of a culture for the germ of sin, and a malignant growth results. And, having found a lodgment, the sin-growth destroys life by feeding on what should nourish life. Sin grips the soul, increasing one's fatigue in worthy striving, reducing recuperative ability, rendering sluggish the mind, and upsetting the constancy of the heart. Sin wages unending war against the throne of personality, shrivelling the inmost self, mortifying the God-given, destroying the God-like.

He who is true to himself recognises these facts, and determines to break habit and curb desire. But the old growths still live, and new ones come. Much of the power and all of the guilt of sin remains despite the heroism of one's unaided striving. The inevitable experience is that of Sael. "O wretched man that I am! Who shall deliver me from the body of this death?" Jesus alone supplies the answer, and the means: "Ye must be born again." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The natural man fails. But Jesus Christ our Lord is anxious to accept responsibility. In his death he was made sin for us that by his life we, in him, should become the righteousness of God.

My Resolve,

I will be clean, for other men are cleanly.
I will be fair, for other men are fair.
I'll stand above the doing of things meanly.
I'll work and help, for others do their share.
I'll smile and cheer, for other men are cheery.
I'll be an optimist and help to scatter gloom.
I'll do my best to help the chap that's weary.
I'll try to play the man till crack of doom.

—AKIL

The Romance of Money.

"The Romance of Money"—is there such a thing? Is it possible to link a thing which we so often speak of as sordid with those visions of the imagination which we call romantic?

Well, let me take an illustration. In Mr. Robert Louis Stevenson's "Wrecker," there is a picture of the inimitable Pinkerton whose whole life is passed in a fury of commercial speculation. The friend of Pinkerton, who is a thinly disguised portrait of Stevenson himself, shares the gains made by Pinkerton, without having the least idea of the means by which they were won. His dollars were whirled far and wide by the compelling wizardry of Pinkerton, like a juggler's balls. "Dollars of mine," he says, "were tacking off the shores of Mexico, they rang on saloon counters in the city of Tombstone, Arizona; they shone in far-tents among the mountain diggings. The imagination flagged in following them, so wide were they diffused, so briskly they span to the turning of the wizard's crank." Is not that an admirable picture of the Romance of Money? We see that money means commerce; it means crime; it means the wildest adventure. The flying dollar may fall into the hand of an assassin, or it may become salvation to a hungry child. It may be stained with blood, or be wet with tears of gratitude. It flies round the world, touching multitudes of lives in multitudes of ways. In its dim lustre is reflected all the passionate life of man—a hundred tragedies, a hundred idylls—and if it could speak it would tell stories such as the greatest dramatists could not conceive, nor the greatest poets utter.

The flying dollar, passing from hand to hand with unwearied rapidity, touching all lands, the common instrument of cruelty and kindness, of high virtue or sordid crime, is there anything in all the world more romantic?

What Christianised money means.

Now, why does this passage of Robert Louis Stevenson seize upon the memory? Because it is a wonderful collocation of places, scenes and pictures; the coasts of Mexico, the desert of Arizona, the pine-girdled mining camp. He sees with the imagination, and, therefore, he kindles ours. I wish I had his art, that I might create some similar pictures of what money means in Christian enterprise.

Here is a plain, dull-looking card, with a prosaic caption—The Every-Member Canvas. It contains a long list of various, and, no doubt, meritorious societies. It contains a list of figures—ciphers in a long sum. We glance at it casually, and read it as a duty; and yet it is one of the most romantic documents in the world. It is the story of dollars, but of dollars engaged in far more wonderful adventures than Stevenson pictured. It holds dramas much more stirring than any found in pirate ships or clamorous mining-camps. Here is the epic of flying dollars for ever streaming round the world, but wherever they touch the bright plant of happiness springs up, and the bitter springs of wrong are healed and sweetened. And I am convinced that if we would but see with the imagination, as Stevenson did when he wrote the passage I have quoted, we should be so moved and thrilled by what we saw, that we should need no other argument for our benevolence.

Here is Foreign Missions. It is an affair of dollars. It means offices, salaries, rents, taxes, an elaborate organisation sustained by the financial methods by which all organisations are sustained. So much we see, and that is often all we see. But let us try to see it for a moment as Robert Louis Stevenson saw Pinkerton's flying dollars. A Chinese city rises before us. Among the monuments of an ancient civilisation move multitudes of men and women, to whom the most ordinary discoveries of modern science are unknown. There are lepers in the streets, people who are ravaged and disfigured by terrible diseases. The Chinese doctor can do nothing for them; in his methods and practices he is little better than the Kaffir

witch doctor. The missionary comes, builds his hospital, brings surgeons and doctors, grapples with these fearful diseases, and every dollar he spends there earns an immeasurable dividend of human happiness.

Upon the screen of the imagination another film picture unfolds. A vast Indian plain, filled with teeming, half-starved populations. They plough as their fathers did, with ploughs as ancient as Abraham's. They do but scratch the soil, and fever and starvation decimate them. To them comes the missionary, not the absurd black-coated, tall luttet figure of the old missionary tales, but a brisk, energetic graduate of an American Agricultural College. He introduces modern methods of agriculture and modern machinery. He teaches the people how to banish fever, how to get undreamed of harvests, and so to exorcise the spectre of starvation, which has brooded over the unhappy land for two thousand years. That is missionary enterprise as it exists to-day. It is the greatest civilising and humanitarian agency in the modern world. It is the messenger of science not less than of religion. See your flying dollar for what it really is, an angel of redemption, giving healing to the sick, knowledge to the ignorant, food to the starving, the silent builder of a better and a happier world.

The golden token of brotherhood.

Here is another society, which I choose almost at random from the many named on our little card—the Seaman's Friend. Let that phrase echo in your mind a moment, and some astonishing pictures will form themselves. The wild Atlantic, with its freeing gales and gigantic seas. A ship ice-sheathed creeping into New York Harbor, and on her men broken with the long contest, some sick, some injured. And it is at that price the commerce is sustained which puts clothes upon our backs, food on our tables, and money in our banks. And, again, to them comes the missionary, welcomes them, and takes them to a house of shelter, friendliness and comfort, and re-equips them in body and spirit for the long contest of their arduous lives.

Here, surely, is Romance. Yet it is all a matter of dollars, and who shall say that there is no romance in money? You can buy with it healing for the leper, knowledge for the ignorant, bread for the starving, opportunity for your own neglected countrymen, progress for the world. The green dollar bill in your hand may become one of the green leaves of the Tree of Life, which are for the healing of the nations. The lettering on it may proclaim as genuine an annunciation of redemption as that which the angels sang over Bethlehem. From your hand it may go forth to the ends of the earth as your representative, the messenger and interpreter of your spirit to multitudes who will never bear your name. Call it not filthy lucre, it is only filthy when we stain it by our greed. It is, if we will make it so, the golden token of the universal brotherhood of mankind.

Romance of Christian giving.

Of the romance of Christian giving I do not speak this morning, but I will relate one incident. In the course of ministry at Highbury Quadrant, London, I came into contact with a bed-ridden girl and her old mother. They were miserably poor, with a poverty so terrible that I think you would fail to grasp it were I to describe it to you. But they made no complaint of their poverty. Their most grievous deprivation was that they could not come to church. So a friend of mine strung a telephone wire from the church, a distance of about two miles, to the bedside of this girl, with a receiver just above my pulpit, so that she heard the services. After some months we came to the Sunday when we took a collection for the hospitals—the Sunday we called Hospital Sunday. At that service there was placed in my

hand a paper bag of farthings, the gift of this bed-ridden girl. Out of her poverty she had given her mite. And there are many records like this, stories of generosity among the poor which are never published; stories which have in them elements of pathos, grace, and spiritual romance beyond the invention of the greatest novelist or the vision of the greatest poet.—From a Sermon by W. J. Dawson.

Prof. T. G. Tucker on Baptism.

The suggestion having been published that the Austral Co. in one of its tracts misrepresents Prof. T. G. Tucker's statement on the meaning of *baptizo*, we have pleasure in producing proof that the Anglican preacher making the misstatement grievously erred. Through the kindness of Mr. L. Russell, of Sydney, we have received the original letter penned by Prof. Tucker. This is printed below. Comment is unnecessary.

The University,
Melbourne,
May 31, 1922.

Leo Russell, Esq.

Dear Sir,

I know of no honest Greek Lexicon which gives 'sprinkle' as a meaning of *Baptizo*. I should have little respect for a lexicon which did give any such meaning. You must understand that I look at the word purely as a word of Greek, and that I am not in the least concerned with any theological question which may arise out of it. I am not a Baptist, but was 'sprinkled' in the Church of England when an infant. But I have studied Greek for many years and claim to have some authority in regard to it, and, whether men custom to immerse or to sprinkle, the word *Baptizo* will never mean anything but to 'dip' or 'soak'.

Yours faithfully,

(Sgd.) T. G. Tucker.

Is Believers' Baptism Necessary?

A lot of time, ink and paper and unnecessary caloric is wasted often in long discussions on the subject of believers' baptism, and multitudes of good Christian people, having satisfied their minds and consciences that it is not necessary to salvation, never get baptised. May I here relate an incident that occurred some time ago in South Australia? A friend and brother had been given addresses in some of our country churches. After one of his exhortations, I said to him, "Brother, have you ever been baptised?" He replied, "No, I do not consider baptism necessary." I said, "Do you mean to infer that you are a better man than Jesus Christ, who in reply to John the Baptist's objection to perform the ceremony on such a superior person, said, 'Thus it becometh to fulfil all righteousness'?" I told him that "he" included you. This man had a conscience and a desire to obey God, and told me when I again met him, that he and his wife had been baptised on the week following our conversation on this subject. Are you a believer and have not been baptised? Go then, and do likewise.—S. Tuckwell.

The Bible: Arbor Vitae.

Much books I have perus'd, but I protest
Of books the sacred Bible is the best.
Some books may much of humane Learning boast
But here's the Language of the Holy Ghost.
Hence we draw living water, here we do
Observe the Patriarchs' lives, and doctrine too.
Here Christ himself directs us how to pray.
And to the Gate of Heaven chalks the way.
Here is the salve which gives the blind their sight
All darkness to expel, here is the light.
Here is strong meat for men; and milk to feed
The weaker babes, which more perfection need.
Cast off erroneous pamphlets, wanton rhymes,
All feigned books of love, which cheat the times.
And read this book of life; those shall appear
With Christ in heaven which are written here.

—Rowland Watkyns (circa 1662).

The Realm of the Bible School.

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

West Australia.

A unique social was held recently at Subiaco in connection with a self-denying competition between the young women and the young men of the church. The purpose of the competition was to raise funds for the Foreign Mission offering. Of course, the young women won, hands down. They raised over £14, while all that the young men could deny themselves of was just over £7. At the height of the competition the young women announced a social. The young men demurred, suggesting that a social was not consistent with the spirit of self-denial. But the young women insisted, so the young men finally agreed to attend, but only after having registered a protest in order to safeguard their idea of consistency. When supper time came a new method of self-denial was introduced. Instead of fragrant tea and coffee, dainty sandwiches and delicious cakes, a bucket of cold water was brought in, and all present were invited to imbibe freely. The reporter fails to say how many availed themselves of this unstinted hospitality, but does say that as a result of this departure from the beaten track the young ladies augmented their fund considerably.

The Bible Schools Committee, under the leadership of Mr. F. D. Pollard, B.Sc., is mapping out a big programme, and much interest is being taken in the work by the members of the committee. Sub-committees have been appointed as follows: Young People's Bible School Day Committee, Assistance to Schools, Extensions, and Examination. The Western State has always been progressive in Bible School work. Their plans indicate that they are not satisfied to rest on past achievements; they are going to push forward and keep well to the front. All success to the work in the Golden West!

"Grind Your Axe."

This was an exhortation given by Mr. W. C. Pearce, M.A., of the World's Sunday School Association, to the students at Glen Iris in a memorable address delivered at the College of the Bible during his visit to Melbourne. The speaker told her in his boyhood days he was on his way to chop some wood, when he was intercepted by his father, who said, "William, let me see your axe." Holding his finger along the edge, he said, "Why, that axe is dull, it needs grinding." The reply

was, "Well, I have been chopping with it." "Yes, I know, but if you would take time to grind it, you could chop more wood with greater ease in the same length of time." "Oh, I guess it will do, I haven't time to grind it now." Then said Mr. Pearce, my father must have had the Scotch in him aroused as he said, "William, go grind that axe!"

A good workman is known by his tools. It takes time to "grind your axe," but it saves time in the long run, and makes for efficiency. A good tradesman is not made in a year. A good accountant is produced after long and painstaking preparation. A good preacher or a good teacher must look well to his tools. The students at Glen Iris; yea, all young men and young women who aspire to usefulness and efficiency, will do well to keep in mind the quaint and homely exhortation of our recent distinguished visitor, "Grind your axe!"

South Australia.

The annual tea and election of officers of the Norwood school was held on Tuesday evening, July 11. About fifty sat down to a delightful repast as the guests of Mr. and Mrs. Geo. D. Wright, Bro. Wright is widely known among the brethren as the very capable superintendent of this large school. After tea, adjournment was made to the school hall, where the election of officers took place. Bro. I. A. Paternoster writes that there are just sixty names on the roll of officers and teachers, and that one of the delights of the work at Chapel-st. is the privilege of being associated with this fine staff of workers. After the election of officers, and musical items by Mr. Alf. Muzger and Miss Thelma Johnson, Bro. Paternoster gave an address on "The Teacher and the Task." On the following Sunday morning he conducted a dedication service, when nearly the entire staff was present. The workers are in good heart, and the school presents unlimited possibilities.

Correspondence Course.

The Victorian Bible School and Young People's Department has posted to all schools in Victoria information about the Teacher-Training Correspondence Course, which is to begin August 21, and run for about three months. The subjects to be studied are "Child Study" and "Method of Teaching"; the textbooks are "The Master's Service" (J. Hoeking, M.A.), and "From One to Twenty-One" (Murray). The course is open to all Bible School teachers, senior scholars, and any others who desire to prepare themselves for service in the home and the school. Under arrangement with the Sunday School Council of Victoria, Mr. A. A. Buley, M.A., will act as Supervisor. The B.S. & Y.P. Department is offering this course to all Victorian applicants for a fee of ten shillings. This includes cost of books, typing, postage, etc. Applications, accompanied by the fee of ten shillings, should be sent to W. B. Blakemore, 70 Power-st., Hawthorn, before August 14th.



South Yarra Junior Endeavor Society, fifty strong. This is one of the finest Junior Societies in Melbourne. Miss O. Sear is the capable and enthusiastic Superintendent.

Questions and Answers on the Teacher.

Miss E. C. Gall.

(a) In what period of life is memory work most valuable?

(b) What is the true function of an examination?

(a) Memory work has a place in the three youngest departments of children, but it is most valuable in what we call the "Junior Department." The Junior is in the "Golden Memory Period." In earlier years his memory was retentive, but now as he stands at the threshold of a greater life, it comes to have a greater retentiveness. This is the time when he should store his mind with such Bible passages and verses as he can repeat word for word in after life. It is as easy for him to remember the passages of Scripture that he memorises as it is for him to get the general meaning of the passage. The passages to be memorised should be carefully selected, though as he grows older, he may be allowed more choice. It is not necessary that he fully understand everything he commits to memory, though he should have a general idea of its meaning, for it to possess any value to him.

The reason for his memory being so retentive is that during this period habits are so easily formed, the brain centre is plastic and impressionable, and so he delights in memorising. It is between the ages of 12 and 15 that conditions never to return so favorably, make it possible for the child to exercise his memory in the broadest and fullest way. Teachers should take advantage of this fact, for it will help in the early implanting of the truth in the child's mind.

(b) The true function of an examination is to organise the pupil's knowledge. It is given for the sake of the pupil. Its virtue lies in the fact that it forces the pupil to think, he needs to work over in his mind the facts that have been presented to him, and then organises them into a larger mental whole.

If it be taken only as a test of the pupil's knowledge it does not serve its real end. A good teacher can always tell what progress his pupils are making without an examination. It has another value, in that it serves as a test of the teacher's work. It reveals to him the gaps in the pupil's knowledge, and shows him where to improve his method and his presentation of the lesson. If a great number of his scholars have failed to do creditably, it shows that there is something wrong with the teaching.

Then if an examination is to be as useful as it may be, the teacher should give opportunity for discussion after the correcting or reading over of the papers. This acts as a final review, and serves to impress the facts more strongly on the pupil's mind.

Shakespearean.

To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather the
church's blessings free, and leave the others
To foot the bills and spread the Gospel tidings
Or to take pen, to sign a pledge that's duplex
And to share the cost. To write—to sign—to
pledge—

To pledge—perchance to pay! Ay, there's the rub!

For in six months I may have lowered salary,
Stocks may have sunk, or bad investments swat
me,

And then, besides, the increased cost of living
Must give me pause; then, too, there's the respect
I owe myself to run a costly motor;

The dues of clubs, the children off to college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?

WHY NOT? BECAUSE I DO NOT PROPOSE TO BE A SLACKER!

—William Harnan van Allen.

The Family Altar.

J. C. Ferd. Pittman.

A NEW COVENANT.

Witnessing men's failure under the Mosaic law, prophets of old looked forward to and spoke confidently of the dawn of better days. These men of God stood amid the wreck of governments and decline of morals of professedly God-fearing peoples; boldly denounced sin, yet cheerfully told of the approach of the Great Deliverer, whose coming would inaugurate a dispensation in which worship and service should be free from burdensome ceremonies, and made pleasing to God.

Thus we have in the Old Testament predictions of a New Testament. Speaking generally, the Old Testament Scriptures contain the Old Law, whilst the New Testament contains the New Covenant. Yet it must not be forgotten that in types and prophecies there is much of the New Covenant in the Old Testament, and in the first part of the New Testament is the story of Christ's earthly ministry, which took place under the Old Covenant. When Jesus was crucified the veil of the temple was rent in twain, signifying that from then onward all barriers which existed under the law were removed, and from then till now creatures of all nations have been privileged to draw nigh to God through Christ, and have rejoiced that the burdens of Judaism have been removed, and that Christ's "yoke is easy," and his "burden light."

AUGUST 6.

The Perfect Law.

But this is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts, and in their heart will I write it.—Jeremiah 31: 33.

- That blessed law of thine,
Jesus, to me impart;
The Spirit's law of life divine,
O write it in my heart!
- Implant it deep within,
Whence it may ne'er remove.
The law of liberty from sin,
The perfect law of love."

Bible Reading.—Jeremiah 31: 31, 34.

AUGUST 7.

"Prayer in Time of Trouble."

Call unto me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not.—Jeremiah 33: 3.

"In the Taurian mountains in Austria several bells have been inclined between posts on one of the peaks close by a shelter. These bells are never rung by human hands, and yet they ring loudly and constantly when the storm rages on the heights. They are rung by the strong, invisible hands of the hurricane, and have guided many a traveller to the safe shelter. So in the human heart there are bells of prayer that perhaps have been silent for years, but in the raging storms of life they suddenly begin to ring."

Bible Reading.—Jeremiah 33: 1-6.

AUGUST 8.

Pardon for Penitents.

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me.—Jeremiah 33: 8.

- Pardon—from an offended God!
- Pardon—for sins of deepest dye!
- Pardon—bestowed through Jesu's blood!
- Pardon—that brings the rebel nigh!

Who is a pardoning God like thee?
Or who has grace so rich and free?"

Bible Reading.—Jeremiah 33: 7-9.

AUGUST 9.

What God Cannot Do.

In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I leave as a remnant.—Jeremiah 50: 20.

"A teacher asked a little fellow, 'What cannot God do?' The answer was, 'He cannot see my sins.' The astonished teacher asked further, 'Why can he not see them?' 'Because they are cleansed by the blood of Jesus Christ,' answered the little one. How much happier does such child-like faith make one than all the higher criticism will ever make the world!"

Bible Reading.—Jeremiah 50: 17-20.

AUGUST 10.

The Fallen Crown.

The crown is fallen from our head; woe unto us, for we have sinned.—Lamentations 5: 16.

"What a diabolical invention was the 'Virgin's Kiss,' once used by the fathers of the Inquisition! The victim was pushed forward to kiss the deadly image, when, lo, its arms enclosed him in a deadly embrace, piercing his body with a hundred hidden knives. The tempting pleasures of sin offer to the unwary just such a virgin's kiss. The sinful joys of the flesh lead, even in this world, to results most terrible, while in the world to come the daggers of remorse and despair will cut and wound beyond all remedy."—C. H. Spurgeon.

Bible Reading.—Lamentations 5: 15-22.

AUGUST 11.

Like a Flint.

Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads.—Ezekiel 3: 8.

In a letter to Mr. Butts, William Blake wrote as follows:—"Though I have been very unhappy, I am so no longer. I am emerged into the light of day." Later he wrote, applying to himself and his "poetic pursuits" the text for to-day—"If all the world should set their faces against this, I have orders to set my face like a flint against their faces, and my forehead against their foreheads."

Bible Reading.—Ezekiel 3: 4-11.

AUGUST 12.

Forbidden to Pray.

Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah.—Ezekiel 14: 14.

"A guest at Luther's table asked the Doctor whether there was not a discrepancy between the words of Ezekiel in this passage and the saying of the Lord to Abraham in Genesis 18: 32, 'I will not destroy it for ten's sake.' Luther replied: 'There is no discrepancy. The explanation is that in Ezekiel these men were forbidden to pray, and this was not the case with Abraham. We must see how the world stands. If God says, 'Thou shalt not pray,' one may well cease.... I should long ago have given up praying against the Turk if I had had a command; but since I have not got it, I must go on praying.'"

Bible Reading.—Ezekiel 14: 12-20.

PRAYER.

Gracious Lord, I thank thee for the better day that has dawned, and the more perfect covenant that has come into force. Assist me to live and work worthily, that I may prove my gratitude for all thy loving-kindness in Christ. Help me to declare the excellencies of the gospel and church to those who have not yet come to thee. For the Saviour's sake. Amen.

MARRIAGES.

RUBY WEDDING.

HINDLE—HARDSLEY.—On July 31, 1862, at Stanmore, Sydney, by Mr. G. B. Morrey, John Hindle, Melbourne, only son of the late Mr. W. Hindle, England, and Rolana Hardsley, only daughter of the late Mr. and Mrs. John Hardsley. Present address, "Centennial," Cavendish-st., Stanmore.

LACEY—LAWLER (Golden Wedding).—On the 31st of July, 1872, at the manse, by Mr. John Reid, minister of the Union Church, Caulfield, William Henry, third son of the late Joseph Matchem and Mary Lacey, of Prahran, to Catherine Maria Lawler, fourth daughter of the late Roderick and Roseanna Lawler, of Prahran. Present address, 37 Ferguson-st., North Brighton, Vic.

IN MEMORIAM.

KINGSTON.—In fond and loving memory of our dear mother, Sarah Ann Kingston, who fell asleep in Jesus at Marrickville, Sydney, N.S.W., on August 4, 1921.

Until made beautiful by Love Divine,
Thou in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine,
Good night.

—Inserted by her loving daughter and son-in-law, Harriet and Will Roach, Colzera, North Coast, N.S.W.

MUDFORD.—In loving memory of my dear wife and mother, Sarah, who departed this life August 3rd, 1921.

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast.
We loved thee well, but Jesus loved thee best.
Good-night! Good-night! Good-night!

—Inserted by her loving husband, sons and daughters.

MUDFORD.—In loving memory of our dear mother, who departed this life August 3rd, 1921.

"Oh, for the touch of a vanished hand,
And a sound of the voice that is still."

—Inserted by her loving daughter and son-in-law, PECK.—In ever loving memory of our dear mother and grandma, who fell asleep in Jesus on August 3rd, 1921.

Just a sad and sweet remembrance,
Just a memory fond and true;
Just a token of affection,
And a heartache still for you.
Always so good, unselfish and kind,
Few in the world her equal to find,
One of the best that God could send,
A loving mother and faithful friend.

—Inserted by her loving son and daughter-in-law, Fred, and Ada, and grandchildren.

WINSOR.—In fond memory of our dearly loved Myrtle, who passed away on August 6, 1921.
Sadly missed.

—Inserted by her loving mother and Kitty.

COMING EVENTS.

AUGUST 13 to 27.—H. Ball, the Digger Preacher, is coming to Burnley to conduct a great Tent Mission from August 13 to 27. Next to the chapel, Burnley-st. All are invited to support it in our special effort.

FETE

in aid of Equipment for Churches of Christ Collegiate School.

will be held in the College Grounds, "Elerslie," Trarke, on SATURDAY, SEPTEMBER 16th, at 2.30 p.m.

STALLS AS UNDER.

Fancy, Sweets, and Produce, Afternoon Tea, and Tea. Moderate Prices.
Siring Band, and Gymnasium Display.
Excellent Musical Programme for Evening.
Admission, 6d. Children, Half-price.
Magill Car to Gate.

Here and There.

There was one confession at Maryborough, Vic., last Sunday night. Bro. C. Young preaching. Bro. Thos. Hagger has been appointed President of the Perth, W.A., Council of Churches.

T. Murphy, 1 Surrey-road, South Yarra, is now the secretary of the church at South Yarra, Vic. The address of P. Burgess, secretary of the church at St. Kilda, Vic., now is 40 Young-st., St. Kilda.

Victorian churches are reminded of the offering on August 6 for the work of the Benevolent Department.

The secretary of the church at Blackheath, N.S.W., is now C. Wadson. "Moray" Private Hospital, Wentworth-st., Blackheath.

We join with other friends in extending congratulations to Mr. and Mrs. John Hindle, of Sydney, on the attainment of their ruby wedding anniversary.

Within a recent period of nine weeks Bro. Eaton has taken the confession of fifteen scholars from the Bible School. The workers at the City Temple, Sydney, are reaping the reward of their faithful service.

Bro. C. C. S. Rush, B.A., after five years' service as Organiser of the N.S.W. Bible Schools' Committee, recently resigned. Upon severing his official relationship, he was presented with a valuable set of books, and elected a member of the committee.

On Monday next, August 7, at 2.30, in the Swanston-st. lecture hall, Bro. Reg. Enniss will address the members of the Preachers' Association upon "Some Impressions of our Churches." A cordial invitation is given to any of the brethren to attend.

The Mission Bands and Girls' Clubs of the churches in the Metropolitan area gave a very fine concert on Tuesday evening, July 25, in the Lakeside, Perth, chapel. The building was crowded. The proceeds are in aid of the Young Women's Hostel at Glen Iris.

The South Australian Conference is planned for September 14 to 20 inclusive. Churches are requested to forward their statistics to the Secretary at once, and a good representation of delegates is asked for. Full particulars of all meetings will be given later.

We note with pleasure in the S.A. Home Mission report in this issue that Bro. G. P. Pittman, who for many years has been doing successful missionary work in India, has accepted an engagement with the South Australian brethren, and will begin work at St. Morris.

Last Lord's day at Collingwood, Vic., there were large meetings. In the morning two young men were received through faith and obedience. At the gospel service five young people—three young men and two young ladies—confessed Christ. Jas. E. Webb preaching.

To date the Federal Treasurer (Bro. W. C. Craigie) has received and passed on for relief of European distress the sum of £1180. As the need of assistance still exists, we hope that brethren at churches will not lose their interest in this benevolent and Christlike work.

Will brethren who made promises of money for the General Fund, and also Forward Movement Campaign, in connection with South Australian Home Missions, kindly forward at once their promised amount to H. J. Horsell, Kilkenny P.O.? This is very urgent, please.

By invitation, thirty Sydney Baptist preachers will attend a preachers' session and dinner to be held at the City Temple, Campbell-st., Sydney, on Tuesday, the 8th of August, at 11 in the morning. Mr. Henry Clark, President of the N.S.W. Baptist Union, will be the speaker. In all about fifty preachers should be present.

W. Wakefield has resigned from the work at Swanell, Vic. He has accepted a call under the West Australian Home Missionary Committee to labor with the church at Bunbury. His work at Swanell will terminate at the end of August. He expects to spend a month with his people in Sydney before leaving for West Australia.

If any churches or Bible Schools have copies of Alexander's Hymn-books—music or words—which they would like to give a second life, they would confer a favor by sending them to A. G. Saunders, Vigan, Philippines, who would greatly appreciate them. Parcels left at the Austral office will be received and forwarded by F. T. Saunders.

There are now 11 evangelists being sustained by the churches in West Australia. This is the largest number in the history of the work there. With these men, and the fine corps of brethren able and willing to preach whenever and wherever needed, there should be a big forward movement in the West, and new causes should be established.

The Tasmanian Northern District Conference Executive meet at Ulverstone periodically. They were endeavoring to secure the services of Bro. Harward in May to open up a cause at Devonport, but were unable to do so. The Executive is seeking the opinion of the various Northern churches on a proposal to initiate a monthly paper to be controlled by them.

Interesting reports of the annual F.M. offering continue. In Victoria 9 churches report a total of £2275/5/6; from 71 churches, £1203/13/1; 31 isolated members sent £64/12/6; making a grand total of £1492/11/1. The Victorian F.M. Committee would appreciate prompt remittance of the July offering. Money is urgently needed. Please send returns to the Secretary, J. E. Allan, at Bennett-st., North Richmond, Vic.

We wish to urge all Christian people of Melbourne and suburbs to co-operate in filling the Melbourne Town Hall at the monster Social Questions Demonstration on Thursday, August 10, at 8 o'clock. The meeting is organized by the Council of Churches to give expression to the mind of Christian citizens on three vital questions—the totalisator, the liquor traffic, and the Bible in State Schools. Prof. Meredith Atkinson, M.A., Dr. J. F. MacKeddie, Messrs. G. A. Judkins, and G. S. Brodie are among the speakers. The president of the Council of Churches will preside. Mr. E. Lee Neill will preside at the organ. Admission is free, and there is a collection to defray expenses.

Our church reporters are earnestly requested to be brief, and to confine themselves to reports of news of general interest. There has been lately a marked tendency to fill up reports with names of visitors from neighboring churches, weather reports, notes of coming events, and exhortations. Such are not desired; we have only a limited space, and wish to give all a fair share of space. Frequently we receive from a church of about fifty members pages of manuscript with a request that all appear! There are over 25,000 members that all appear! and, if all wrote at the length some do, we would need about twenty pages for news. We are glad of regular reports of important happenings, but cannot do impossibilities in the way of printing.

Our Victorian Conference President received from Mr. E. W. Greenwood, M.L.A., the following appreciative letter in acknowledgment of the resolution passed at the recent men's meeting held in Lygon-st. chapel:—"State Parliament House, Melbourne, 20th July, 1922. Mr. Jas. E. Thomas, Melbourne, 20th July, 1922. Princes Hill, Melbourne. Dear Mr. Thomas.—Your letter is the sort of encouragement for which I am very grateful. I need the help that I can get. The campaign in Parliament with the members against us, is very difficult. I am glad to get the resolution of the men of the Church of Christ, and if they will translate their words into actions, I will be still more glad. I am glad that you and your men are getting busy. Yours fraternally, E. W. Greenwood."

In this issue appears an article entitled "The Lord's Coming," from the pen of T. J. Bull, of New Zealand. Next week we hope to print an article, "The Second Coming of Christ," by J. Pittman, Vic., which is written from quite a different viewpoint.

All of our people, we feel confident, are believers in our Lord's personal return, but not all agree as to details. We do not desire any present controversy on the matter. Many will not agree with the article in this issue; we ourselves do not agree with it. But replies and rejoinders, counter-answers and reiterations—when one writer is in New Zealand and others are scattered throughout the Commonwealth—will be as long drawn out as they are likely to be unconvincing. Considering the interest of the theme, we shall be willing to print a few short articles (up to, say, 1,500 words) from brethren who have made a special study of the theme, and who have the ability to write well. If such are sent, written in a courteous, non-controversial manner, we shall be pleased to consider them. We do not want replies to any contributions, but rather independent articles of a constructive nature. If two or three of such come to hand, of the requisite ability, we shall be glad to use them.

Our Victorian Home Mission Secretary writes:—"In response to appeal made in last week's issue of the 'Christian,' a brother immediately sent a cheque for £5, stating that he hoped the other 40 similar amounts would be forthcoming. Home Mission work is at the base of all our enterprises. Success in this department means success everywhere. We are passing through the lean months of the year, when our income is small, though our expenditure is heavy. We have a deficit of over £200. We look with confidence to a willing and cheerful response. Write to-day and send an offering to the Organising Secretary, T. Bagley, 14 Queen-st., 2nd floor, Melbourne."

A very happy social evening on July 19 marked the commencement of the third year of the labors of Bro. and Sister Clay in Subiaco, W.A. Bro. Evan presided. The meeting was of a very happy nature, and musical items were enjoyed. Bro. Thompson, secretary, spoke of the church's deep appreciation of the loyal and efficient service of Bro. and Sister Clay. The officers regard Bro. Clay as a great leader and organizer. Since his coming 164 souls have been won for the Master. The building has been repainted and decorated, and re-seated with nice polished seats; a choir platform erected; a splendid spirit of unity fostered, and aims exceeded, records broken. Church finances are in a satisfactory condition. Last year £1100 was raised for all purposes. F.M. offering, £62. Average attendance at breaking of bread, 170. Some happy two-minute speeches were given by representatives of the various organizations. Bro. Evan, on behalf of the church, presented Bro. and Sister Clay with a radiator as a token of love and appreciation. Little Phyllis Robbins, on behalf of the Girls' Club, presented them with floral tributes. Bro. and Sister Clay both suitably responded.

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.

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Foreign Missions.

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

Jottings.

Mr. and Mrs. Black and Mr. and Mrs. Waters were expected to arrive in New Zealand by the "Southern Cross" missionary steamer on July 19. A letter was received from Bro. Waters, dated July 18, stating that they expected to arrive the next day, and informing us that Mrs. Black was much prostrated with sea-sickness, but Mr. Waters had stood the passage well, but suffered greatly from insomnia. Mr. and Mrs. Black will leave New Zealand for Australia shortly, and Mr. and Mrs. Waters will return by the missionary steamer to Ota. This round trip on the steamer was found necessary on account of Mrs. Waters' serious nervous breakdown. It was imperative that she should leave Ota for a while. Mr. Fred. Par die has kindly taken charge of the work as honorary worker during Mrs. Waters' absence.

From a letter just to hand, written on Pentecost by Mr. and Mrs. Black, we learn of the serious illness through which they passed. They were both ill at the same time, each trying to help the other. One day Mrs. Black collapsed while trying to keep about with a temperature of 102 degrees, and Mr. Black had to get out of his sick bed to restore his wife. After some weeks' suffering, the danger point passed, and just then the "Southern Cross" missionary steamer stopped at the island, and Mrs. Black had the joy of seeing a white woman's face, something she had not seen for twenty-three months before, and the steamer was able to give them some food supplies, which they very sorely needed.

Are you planning to visit the Federal Conference, October 24 to 26? We expect to have the following missionaries present: From India, Mary Thompson, Elsie Callicott, Roy Coventry and wife; from China, Rosa L. Tonkin, A. C. Garnett and wife; from New Hebrides, Mr. and Mrs. W. E. Black. We are also hoping to have Mr. and Mrs. Cameron, our honorary workers in Shanghai, and maybe the outgoing missionaries to the New Hebrides, making in all, counting the children, sixteen representatives from the foreign field, the largest number that we have ever had at any Conference in Australia. Come and greet them.

Our reports for Foreign Mission day are coming in slowly. Grote-st. heads the list in South Australia with £141/5/-, followed closely by Bordertown with £114; Long Plains, £105; Unley, £68. Broken Hill, a church with many great financial difficulties, sends £13/6/6. Moonta, a mining centre, where the mines have been closed down for many months, and the place greatly impoverished, sends £8/10/4. Norwood and Owen are a tie with £70 so far. Little St. Morris increased from £13 to £30. All of these amounts given will likely be increased.

Will church treasurers please remit to their State treasurers or secretaries as early as possible? We are anxious to have the report in, the "Christian" at the earliest possible date. One of our State treasurers sends a wire, "Cannot give figures. Treasurers will not hand over the cash, even after being written to." Another State treasurer writes, "I am communicating with the State treasurers, but they fail to remit, when received, I will forward without delay." It is said that a good church treasurer is a man who receives money readily, but who finds it a great difficulty to pay it away. If this is a true description of a good treasurer, we must have some jewels in Australia, for even after the money has been contributed by the church, our State treasurers find it very difficult to secure it. Please, Bro. Treasurer, send us the Foreign Mission money, for our funds are exhausted, and we are paying 7 per cent. interest on our overdraft.

"Straight Down Crooked Lane."

This expression is copied to show that the "Christian" has been read, which fact permits just here and now thanking the Foreign Mission Committee for sending on regularly our beloved church paper. We also thank quite a lot of other friends for the articles in it; especially the editor, who certainly fills all the corners at his disposal with treasures dug from deep mines.

In the earlier part of this year fever prevented reading, but during convalescence the "Christian" brought so much cheer and blessing that we feel compelled to tell you. We greet it as a valued friend, and like our Bible, it grows more and more precious.

No doubt the brotherhood has wondered at the long silence, and "no mails from Pentecost." Apart from no schooner calling for 18½ weeks, the facts are these:—Nine weeks of illness; high tempera-



A. Anderson, and Dandy, his Pony, that carried him to Ningmenfu and back. Australian Gums in Background.

tures, and bounding pulse. No nurse. No doctor. More than once at the river's brink. A dismal affair which, when one comes to think of it, did not lighten the burden.

However, another corner is turned "down crooked lane," with special blessings to thank God for; and this is sent that all may rejoice together at "what God hath wrought." Your prayers and our wonder-working God. Oh, the magnitude of these two facts:

"Alone! yet never alone."
"Dying! and behold, we live."
To-day we can truly say:
"After the storm, a calm;
After the fever, a palm;
After the night of agony,
God sent the healing balm."

One cloudless morning early in May, God sent of the "Southern Cross" direct to us from Vila. She brought relief; love and fellowship to the soul, and food, for which we craved to help to store our bodies. Thank God that "straight down this crooked lane" he was ever just one step ahead, daily doing "exceeding abundantly above all that we could ask or think."—L. Black, Pentecost Island, June 20, 1922.

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Churches of Christ

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Church Extension Committee, Churches of Christ in Victoria.

At the meeting of men of the churches held at 1250 St. chapel on July 17, the members of the above committee—Helen W. C. Craigie, A. Millis, C. Hardie and Robert Lyall—submitted a statement of their operations since the inauguration of the Church Extension Fund in 1910. The fund was commenced with gifts amounting to £245 13s. and loans of £215, of which £85 was repaid, but the balance was allowed to fall into the fund as gifts, making the total fund then of £375/13/-, which increased in 1922 to £856. The following particulars were given to show the assistance given to the churches named, the amounts repaid, and items still due:—

Date.	Church.	Loan.	Repaid.	Owing.
1910	Colac	£616	£616	—
1912	Preston	341	341	—
1913	Boort	100	100	—
1914	Gardiner	294	294	—
1914	Northcote	1343	1343	—
1915	Emerald Township	80	80	—
1916	Surrey Hills	100	100	—
1916	Woorinen	50	50	—
1917	Horsham	1352	1352	—
1919	St. Arnaud	399	23	£344
1920	Collingwood	2000	375	1625
1920	Rochester	250	100	150
1920	Red Hill	24	—	24
1920	Hambra Road	1250	1000	250
1920	Geelong	1785	1785	—
1921	South Melbourne	100	50	50
1921	Ararat	2149	81	2068
1921	Ringwood	738	—	738
		£12938	£7500	£5248

Overdrafts have been arranged as follows:—1923, Oakleigh, £800; 1921, Gardiner, £500; 1922, Hampton, £2000; Total, £4300.

Mortgages were arranged for churches at Northcote and Geelong, also for £2000 for Hambra Road. Colac arranged local loan to pay off the Church Extension Committee, and church at Horsham borrowed locally for same purpose.

On 16th July the Committee bought a block of land in the rising district of East Kew at a cost of £22, on which the Bible Schools Department and Home Missionary Committee will probably shortly arrange for the erection of a building, and gather together some of the church members residing in the neighborhood to form a church and start a school for the young people. It is a splendid opportunity.

The work of the Church Extension Committee is commended to the brotherhood of Victoria. There are numbers of brethren and sisters who could loan the committee sums of £25, £50, £100, or even more, for which they would receive interest at 6 per cent. per annum, and they would help the cause of church expansion very much, and enjoy during their lifetime the experience of helping to erect buildings for churches who require them in order to do effective work and materially help in the progress of the cause they love.

OBITUARY.

CHANDLER—The congregation at Paddington, N.S.W., was recently bereaved in the death of Sister Chandler, senr. She had been a great sufferer for many years, and to her, as to those who attempted to comfort and relieve, her departure on June 22 was a great relief. Baptised by Bro. Bingham in the house many years ago, her sister was not able to publicly worship, yet always, when opportunity offered, to partake of the Lord's Supper in the house, she enjoyed it to the full. In Paddington, where she had lived for more than seventy years, she had a wide circle of real friends. During her lengthy illness she was nursed by her devoted husband and daughter, assisted by her devoted members of Paddington. Followed by a long and peaceful sleep, her mortal remains were laid away to rest in the Rookwood Cemetery, the service being conducted by the writer. To the large

family thus bereaved, we offer our sincere Christian condolence—S.S., Paddington, N.S.W.

DINGWALL—In the death of Mrs. Dingwall the church at Paddington has lost one of its oldest and most respected members. Of the original nipe who first constituted the local church only two remain in its fellowship. Our late sister was a most patient sufferer, and always uncomplaining. Mrs. Dingwall at the last thought almost wholly on the "happy land" to which she was consciously departing. Owing to the fact that at the same time the local evangelist had previously undertaken to conduct the funeral of the late Mrs. Chandler, who died the day previous, Mr. A. T. Eaton, of the City Temple, very kindly consented to conduct the funeral service for Mrs. Dingwall. This was appreciated by all concerned. It is to the credit of our late sister that all her family were led into membership at Paddington, for she lived a consistent and godly life all her days. To the family so sorely bereaved we offer our sympathy.—S.S., Paddington, N.S.W.

JENKIN—On June 27, the church at Brunswick lost one of its oldest members by the passing away of Bro. Josiah Jenkin, senr. He had been ill but a short time, and the news of his death came as a shock to all. He was 75 years of age, and was one of the pioneer members of the Brunswick Church of Christ, having been received into its membership on April 15, 1886. For 36 years he had faithfully served his Master in the work of the church there in various capacities, having been deacon, treasurer, and an esteemed elder. His addresses on Lord's day mornings were always listened to with pleasure. Previously he was in active service with the church at Cheltenham, where he first joined the church. A successful business man, he always gave first place to the church and its affairs. His life counted for much in the kingdom of God, and in the civic affairs of Brunswick. May the Lord comfort those who were dear to him in life.—E.R.K.

WEISIL—One of the old disciples of the district has passed away in the person of our aged Sister Welsh. Elizabeth Ann Welsh was born in England 80 years ago, coming out to South Australia at the age of three, residing first at Mount Barker, then at Strathalbyn, where she was married to her late husband, who predeceased her by 19 years. Our late sister came to live at Leor, near Serviceton, 43 years ago. It was there that, 31 years ago, she learnt the way of the Lord more perfectly, and was baptised by our late Bro. Tomlinson in a reservoir on the farm of Bro. E. Quire, in the presence of a large number of interested spectators. Sister Welsh was one to whom spiritual things were very real, and as often as she could she delighted to assemble with her brethren either at the Lord's table, or to the preaching services. Only one son survives her, and one of her grandsons is a student at Glen Iris. A very largely attended in memoriam service was held at Lillimur on June 18. Her loved ones sorrow not as those who have no hope.—A.R.B.



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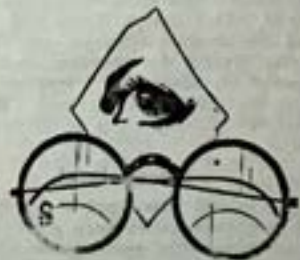
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News of the Churches.

Tasmania.

At Launceston good meetings are the order of the day. Bro. Campbell is faithfully preaching the Word. The Endeavor Society is still growing in numbers and interest. One young lady, Miss Amear, made the good confession last Lord's day, and was baptised on Wednesday. Gospel services are growing since the milder weather set in.

At Geveston good meetings are being held. Bro. J. Warren is doing faithful work. On July 23 he gave a splendid address in reply to a sermon preached by Archdeacon Whittington, of the Church of England, the topic being "Confession." Bible School meetings and C.E. services are splendidly attended. Bro. Warren has formed a Men's Club, meetings being held fortnightly. A number of members are sick. F.M. offering to date, £11/10/.

At Ulverstone on July 23, Bro. Bowes delivered an eloquent discourse at the meeting for worship on "Amusements in their Relation to the Church." In the evening he again preached, and one young man put on Christ. Gospel services are well attended. The Band of Hope flourishes, its last meeting being a triumph. Misses D. and T. How were in charge. Bro. Bowes conducts a gymnasium class. The Endeavor Society is a fairly strong body. Members of the church have donated the material for plastering the recent addition to the chapel, and Iren N. Brown and B. Ivory have generously offered to lay the plaster. Bro. and Sister Warmbrunn and son, of Devonport, continue to meet with the church. Bro. Warmbrunn presided last Lord's day, and Sister E. A. Smith has returned after an extended holiday. Mrs. Clarke and sons, of Adelaide, who have been spending a holiday in Hobart, have returned home. Mrs. Clarke is sister of Bro. Bowes.

West Australia.

July 16 at Subiaco was Every Member Present Day, to mark the commencement of the third year of Bro. W. H. Clay's ministry. In the morning 260 were present. Many letters and telegrams were received from members in isolation. The service was most impressive, and the message by Bro. Clay was splendid. The Bible Class had a record attendance. At 7 p.m. a fine prayer meeting, and at 7.30 a bright song service. At 7.30 the building was well filled. Anthems by the choir were excellently rendered. Bro. Clay preached in fine style, and one married man and a lad from the Bible School confessed Christ. July 23, splendid attendances. One young lady confessed Christ at the close of Bro. Clay's address.

At Northam, Bro. Hughes has just completed his first six months with the church. Lord's day meetings show increased attendances and interest. On July 16, Bro. Hughes exhorted on "Retrospect—Prospect," and urged all to a forward move in the next six months. After his address at the evening service one man confessed Christ. The church here is arranging a tent mission for October. Bro. Hagger, of Perth, will be the missionary. The Bible School anniversary was successful. Two sisters, Nellie and Vera Paine, secured the maximum marks—416. Bro. W. H. Clay was present for the anniversary services; all enjoyed his addresses. Preparations are well in hand for painting the chapel. Bro. Hughes pays helpful monthly visits to Woorooloo Sanatorium.

Queensland.

Interest in and attendance at Gympie meetings for the past four weeks were good. On July 9, the morning worship meeting was conducted by Bro. C. S. Tredgman, and at night Bro. C. H. Barrett conducted the service. Bro. Pratt was called away to Ipswich, where a relative, Bro. George Martin, was accidentally killed at his sawmill. On July 16 a young woman confessed Christ. The church has been much helped by the messages in song effectively contributed by Bro. Bottrell.

At Brisbane on July 23, Bro. Fox, of Chatswood, N.S.W., addressed the church. Sister Ellen Hoet, who confessed Christ the previous Lord's day evening, was received. At the evening meeting Bro. Rankine's subject was "Is it well with thee?" The sisters are getting ready for their Guild sale, to be held in September. Sister Burns gave an afternoon for the workers of the clothing stall, and a coin evening for the young men's stall.

On July 16 at South End, Toowoomba, Bro. A. Day exhorted on "Brotherly Love." His words were appreciated. The Bible School has affiliated with the Queensland Bible School Union, and will take part in the examinations. Bro. Sawdon and Bro. Adcock spoke in the open-air. The subject, "A Welcome Reception," was delivered at the gospel meeting by Bro. Stitt. On July 16 Bro. Stitt exhorted, and was very interesting. One brother received the hand of fellowship. Gospel service was conducted by Bro. Sawdon.

South Australia.

At Ungarra the meetings have been fairly well attended since last report. Sickness in some of the homes has kept some members away. The local brethren are faithfully preaching in the absence of an evangelist. The C.E. is progressing. The young people strive to be present.

At Mile End on last Lord's day there were three received into fellowship—two by faith and baptism, and two by letter from Long Plains. At the Young Men's Association on Tuesday last a series of monthly gospel meetings for men was inaugurated with very promising prospects. 48 men were present. On Sunday night, at the close of the gospel meeting, which was particularly for men, there were three confessions. Crowded meetings all day.

Pt. Pirie had splendid gatherings on July 23; 150 people listened to a great address from Bro. Beiler on "The Bible on Baptism," and then witnessed the immersion of four who had confessed Christ during the mission. At night 150 were present to hear the sermon "On the Rock." Our decision since last report. Bro. and Sister Peckham, of Wallaroo, have been welcome visitors during the mission. Bro. Elliott Arnold left on Wednesday for his new field of labor, Boonah, Q. The church bade him farewell, and wished him well. Sister Ena Warne, one of the Sunday School teachers, had a sudden seizure, which necessitated an immediate operation. Sister Beiler was a welcome visitor last week.

Berri brethren are enthusiastically preparing for a month's mission with Bro. Beiler, commencing at Winkie on August 6, and Berri, August 20. The work at Berri is progressing in all departments, C.E. Society particularly so. Gospel meetings have reached high water mark; on June 18 two full-blooded aboriginals—husband and wife—confessed Christ; they were baptised on July 24. They were originally Pt. McLeay folk, and are well educated and respected citizens. July 23, one young woman accepted Christ at the close of Bro. Hunt's address. The open-air service on Saturday evenings is proving a blessing. The Winkie C.E. is doing a good work. A special effort to raise £50 during July was made to put church finances in a sound position before the annual meeting on July 31.

The church at Moonta held its annual business meeting on July 24. The following officers were elected:—Secretary and treasurer, Bro. W. I. Neill; Elders, Bro. R. Searle and W. Pearce; Deacons, Bro. W. I. Neill, J. Roberts, S. Murrin, R. Carter, F. Atwell, and C. Evans. A unanimous vote was taken to ask the Home Missionary Committee to send Bro. Oram back for another term. The reports read were, in view of the industrial situation, satisfactory. It was resolved to make an effort to raise the amount paid to the Home Missionary Committee. It is hoped to see the mines in operation again next month. The sisters are working to have a sale of gifts on

August 16. A good temperance work is being done. Bro. Oram has composed some new temperance choruses, and with the help of Sister Bauer, who is a great worker with children, had a good meeting.

At Norwood July 30 was observed as Violet Day. In the morning Bro. S. Price Weir, who presided, made special reference to members who made the great sacrifice during the war. Bro. Paternoster referred to the same question in the evening. The congregation stood reverently while the names of those who gave their lives were read. The services were excellent both morning and evening. Bro. Paternoster's addresses were above the average, and well appreciated. On Tuesday last a concert was arranged by the Young Ladies' Sewing Guild to raise funds for the better lighting of the church. The attendance was good, and a substantial amount raised.

New South Wales.

Petersham prayer meeting was well attended on July 26. Miss Mary Thompson, from India, gave an interesting talk to the Sunday School last Lord's day. Bro. Arnott, B.A., preached in the evening. The church has decided to republish the weekly leaflet for local church news.

The services at Wolfram-st., Broken Hill, have been more encouraging since Bro. Blackburn's arrival, also an improvement in finances. The sisters have re-established the Guild, and have decided to try and work for a sale of gifts to help purchase a house for the preacher. On July 12 Bro. A. Clark was united in marriage to Sister M. Ball; both are members at Wolfram-st. Miss Ball has been S.S. organist for a number of years, and both are teachers. The church folk gave a kitchen evening to the young couple.

At Merewether on July 23, Bro. T. Fraser exhorted. Bro. Martin presided, and gave the hand of fellowship to a young man baptised during the week. At the gospel service Bro. Martin gave a good address. Meetings are well attended, and the church is looking forward to the tent mission.

Erskineville reports good meetings last Lord's day, one young man being received into fellowship who was immersed on July 23. Bible School scholars visited Newtown Salvation Army on Wednesday and gave a tableau, "The Pilot Ship," which created great interest. 102 scholars present on July 31.

Lidcombe church is in a state of healthy activity. The Sunday School, under Superintendent H. Larcombe, and a staff of willing teachers, is organising for a successful year, and a decision day will probably be held during the year. On Tuesday, July 25, the church and friends gathered to do honor to Mr. M. Andrews, for long a superintendent and church officer, and he was presented by the church and school with a writing-desk and silver pencil. Bro. G. H. Browne continues to present the truth, and meetings are well up to the standard. Miss B. Brown has taken over the superintendency of the J.C.E.

During the recent fortnight's mission conducted by Bro. David Simpson, of Enmore, in the Baptist church, Thalaba, in the Dungog district, five persons confessed Christ. These, with that of an elderly lady who made confession during a former visit of Bro. Simpson some three months ago, are the first public confessions of faith in Christ made in this church during the past four years. Bro. Simpson reports that Dungog district is a most promising locality, where our plea can be made effectively. He addressed a public meeting in the Victoria Hall, Dungog, on Sunday afternoon, July 9, on "Christian Evidences."

At Lismore, a fine spirit of unity prevails, and the members look forward to the opportunity of much greater work for the Master with the completion of the new building now about to be commenced. The sisters are doing sewing for the North Coast Children's Home, and for the hospitals, besides helping the church in various ways. Sister Mrs. E. Savill is secretary to the local Benevolent Society, and other sisters are on the committee. Bro. G. M. Davis is President of the District C.E. Union, and Sister Miss L. Price is secretary of same. Bro. P. J. Pond also assists in temperance and other Christian activities.

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South Australian Home Mission Notes.

H. J. Horsell.

The Committee have placed on record their high appreciation of the services rendered the cause of our Lord by our late beloved Bro. Edwin Edwards, who for fifteen years so faithfully devoted his life to the preaching of the gospel in the Borden district.

A. C. Mudford has accepted another twelve months' engagement. After a holiday spent in Victoria, he will resume his work at Barmera and Colodloga. The gospel meetings at Barmera have been better attended during the past month; the Sunday Schools are growing in numbers and attendance at both places.

C. H. Hunt is encouraged with the outlook from an evangelistic point of view at both Winkie and Berri. Two aboriginals, who have been in attendance at the gospel services at Berri, recently confessed faith in Jesus and desire to follow their Lord.

E. G. Warren has accepted an engagement for two years, and will be located at Wallaroo. He expects to commence work on October 1. A. J. Ingham concluded his work in this field on Lord's day, July 23.

G. P. Pittman, who has resigned as a missionary at Latehar, India, and served the British churches for many years, has accepted an engagement with the South Australian Home Mission Committee. Our brother, who is well known by many, and remembered for his work in this State, will take up full time service with the cause at St. Morris as soon as he can conveniently arrange matters.

R. Blackburn is having much encouragement at Broken Hill and Railwaytown. The attendances are growing, and interest displayed. The brethren look forward to times of prosperity. The evening services at Railwaytown have been recommenced, and nice attendances are reported. Fourteen new scholars added to Wolfram school during June July.

Will Beiler is having fine meetings at Port Pirie. The special evangelistic campaign, in which he is ably assisted by J. E. Slipway, is well attended. Five confessions to date. Our brother will open a campaign with the churches in the Irrigation Settlements in August, missions being planned at Winkie, Berri and Barmera. A special effort is to be made at St. Morris after Conference, commencing September 24. The prayers of the brethren are requested.

Conference arrangements are well in hand. The dates are September 14 to 20. Full particulars published later. The Home Mission season—when the preachers from all the fields are expected to give brief addresses—will be held on the afternoon of September 19. Book this date, and encourage these faithful brethren by your attendance and appreciation of their work; give them a hearty and royal welcome. The great Home Mission meeting will be held in the Adelaide Town Hall, on Wednesday evening, September 20, preceded by the annual tea meeting.

All outstanding amounts to Home Mission fund should be sent along now. This is the lean time of the year, and promises of support made will be especially welcome right now. Conference promises not yet redeemed particularly required, please.

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