

# THE AUSTRALIAN CHRISTIAN

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

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## Light Breaking from the Word.

EVERY scribe who becomes a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his store."

In God's book of revelation the Christian finds the old familiar truths, the choice passages which have often charmed his ear, and the comforting words which have been his stay in many a time of trouble. Because it is old and familiar, thoroughly tried in the experience of sixty generations of Christians and well proven also in our own experience, we come to love and appreciate the Bible more and more.

But this is only part of the truth. The freshness of the teaching impresses us much. The Bible is a new book as truly as an old one. Return to its perusal as often as we will, some phrase arrests our attention. We have read it before, but we seem to see it for the first time. A sacred promise, a clear command, a declaration of lofty privilege seems to stand out as never before. Amending one word of Cowper's well-known hymn, we may say, "Sometimes a light surprises the Christian while he reads."

That God has new light to break from out the sacred page is frequently stated. It may steady us to remember this. We have truth, but we have not all the truth. Let us not speak or act as if we had any monopoly of truth or as if there were nothing more for us to learn. The glory of the Bible is that we may ever come to it to gain new knowledge and receive new strength. We may give a life-time to its study, never baffled by the thought that truth is eluding us, but coming to an ever increasing appreciation of the meaning and beauty of the revelation of God.

If a company of devout Christians were to have a season of confession, some interesting things would be revealed regarding the time or manner of their coming to an appreciation of selected truths. When

did you first think thus of a favorite passage? What makes that promise specially dear to you? Or even, what does this phrase suggest to you? These questions might lead to most interesting answers. It would speedily appear that words long familiar to all did not emotionally affect all in the same way, and did not mean to all the same thing.

Even the fairly close student of Scripture may after many years find himself stopping to look at a passage in the Gospels or Epistles and saying, "Why, I never saw that before." He has perused the chapter often, as a preacher he may have given a number of sermons on it; but it strikes him now in a new way. Great preachers and teachers have the power of thus making the Scriptures new and real to us.

There is a danger lest with the more familiar chapters and subjects we should think that we know all about them. How many people have said of a preacher, "I hope he won't preach on the prodigal son," or "the Christian race," or "Christian union," or such themes. The implication

may merely be that the objector doubts whether the preacher has ability to deal helpfully with such themes, but it may be that he thinks that he, a long-suffering hearer, already knows all about them. If so, alas for hopeless state! We feel like quoting: "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know." It could easily be the case that some readers of this have imagined that they, and "our people" generally, know all about the Commission, Baptism, the Lord's Supper, and such subjects. We are but gatherers of pebbles on the sea shore, with an ocean of truth stretching out before us.

The foregoing reflections were suggested to us by some recent reading relating to what is commonly called the Lord's Prayer. Privately, we think many people imagine they know much more of this prayer than they do. For instance, in its petitions lurk some of the greatest exegetical difficulties in the New Testament, e.g., the real meaning of the word rendered "daily," the meaning of the last petition, and the relation of "as in heaven, so on earth" to the opening petitions.

At different times we have had a feeling of pleasurable surprise at finding new views of the model prayer. We came across the following the other day—a plan of teaching the New Testament revelation of God based on the Lord's Prayer:

Our Father	God is Father.
which art in heaven	God is Spirit.
Hallowed	name
Thy kingdom come	God is Holy.
Thy will	God is King.
Give us bread	God is Lord.
Forgive	God is Creator.
Lead us	God is Love.
from evil	God is Good.

The thought of one of these lines seems to halt; but on the whole how admirable it is! It is so simple that we might have thought of it ourselves, but we did not!

Here is another outline of that wonderful prayer which long has pleased us. To

### The Footpath of Mercy.

*He that turneth from the road to rescue another,  
Turneth toward his goal;  
He shall arrive in due time by the footpath of mercy.*

*God will be his guide.*

*He that taketh up the burden of the fainting  
Lightheath his own load;  
The Almighty will put his arms underneath him,  
He shall lean upon the Lord.*

*He that speaketh comfortable words to mourners,  
Healeth his own heart;  
In his time of grief they will return to remembrance,*

*God will use them for balm.*

*He that careth for the sick and wounded,  
Watcheth not alone;  
There are three in the darkness together,  
And the third is the Lord.*

—Henry van Dyke.



this day we recall the joy which at first the new way of looking at the old truth gave to us. "The Lord's Prayer," it was said, "has in it all the relations in which we stand to God. It begins with the highest and comes down, step by step, to the lowest; like Jacob's ladder, its top is in heaven and its foot on earth. It embraces the whole circle of our duties, wants, and desires. The Christian prays as—

1. *A Child*: "Our Father which art in heaven."
2. *A Worshipper*: "Hallowed be thy name."
3. *A Subject*: "Thy kingdom come."
4. *A Servant*: "Thy will be done."
5. *A Beggar*: "Give us this day our daily bread."
6. *A Sinner*: "And forgive us our trespasses."
7. *A Sinner encircled by Temptation and Evil*: "And lead us not into temptation, but deliver us from evil."

In interesting fashion these two outlines supplement one another. The one tells us of the prayer as revealing God in different aspects. The other shows the varying positions and attitudes of man in relation to God.

There are few passages of Scripture which may not at any time become illuminated afresh for us. Let us go back again and again to the word, and seek for new light and new aspects of familiar truth.

"O may these heavenly pages be  
My ever dear delight,  
And still new beauties may I see,  
And still increasing light."

#### God's Good Gifts.

"What shall I render? . . . I will take." One would have supposed that the succession would have been in this wise: "What shall I render? . . . I will give." But the Psalmist has the innermost truth of the matter. The first and best return we can make to God for one of his gifts is to take a larger gift. What shall I render unto the Lord for my daily bread? The vitally essential answer would be this—"I will take of the bread of life." How shall I thank the Lord for his gift of sleep? By taking his greater gift of rest and peace. What shall I render unto the Lord for the gift of health? And here again the first return must surely be in the form of a larger receptiveness. I thank God for my bodily wholeness by accepting his higher gift of holiness. The primary way of showing gratitude for the rain which has watered the parched ground is by receiving on my dry heart the plenteous showers of grace.—J. H. Jowett.

I know only one infallible way of preventing the common from becoming commonplace, of preventing the small from becoming trivial, of preventing the familiar from becoming contemptible, and it is to link it all to Jesus Christ, and to say, "For thy sake, and unto thee, I do this." Then, not only will the rough places become plain, and the crooked things straight, and not only will the mountain be brought low, but the valleys of the commonplace be exalted.—Alexander Maclaren.

## The Appeal of the Silent Poor.

The Melbourne City Mission because of its religious and social work has commended itself to the Christian community. Its value to the nation justifies the present public appeal for £16,000 in the thirty days of June. For seventy years the Mission has carried out its beneficent work. The Mission is undenominational, and no redemptive or preventive social work being done more deserves our sympathy and support. The greatest present need is for city premises.

Until recently, the mission has labored under the handicap of having no central premises of its own. The city work was carried on in rented rooms and offices, the annual rental amounting at length to £352. In 1923, Sister Grace's Mission and Girls' Home, in Exhibition-st., which in 1920 linked up with the City Mission, received "notice to quit." Necessity was forced upon the Mission Committee to find new quarters. In the providence of God, attention was directed to suitable premises not far away, and it was decided, as an act of faith, to purchase the property, the amount required for same and for alterations to fit the buildings to mission purposes being about £16,000.

Until the whole of the purchase money is paid the committee cannot carry out structural alterations necessary to provide Mission offices and board room, stores, a large hall, accommodation for Sister Grace and staff, and a Home for Girls temporarily out of employment.

The mission which bears her name was founded by Sister Grace in 1911. It is open daily from morning to night. In casual relief in the course of a year Sister Grace provides about 900 beds and meals, distributes about 9,000 garments and gives away about 15,000 bags of food. And the relief is given with discriminating care.

Unsectarian in character and redemptive in aim, the Melbourne City Mission reaches those who are poor and unfortunate in the denser areas of population—the assisting and uplifting of whom not only benefits Melbourne, but touches by its restored manhood and womanhood the entire State. A trained staff of male and female missionaries make careful investigation in every appeal for assistance, so that relief is not given indiscriminately. Last year £548 were spent in the direct relief of distress.



Sister Grace is a member of the Church of Christ, Swanston-st., Melbourne. Many of our brethren and sisters have gladly helped her in her work. The appeal now made for funds contains the following—

It is recognised by social workers in Melbourne that nothing is more urgently needed than places of safety for girls.

Thousands of young women are working in the city whose homes are in the country. Owing to the difficulty of getting suitable lodgings many are exposed to the gravest peril. Of recent years girls' hostels have sprung up, but they are all crowded. In addition to this, a girl of quite good character may at any time be thrown out of work. Without funds and without friends, where is she to go? Surrounded by dangers, of which she is usually unaware, she needs just such protection as a place like Sister Grace's home for girls temporarily out of employment. To scores of young women this Home has been a "Haven of Hope." But the present accommodation is totally inadequate. Hence the urgency of our appeal for financial help. Supposing that lonely girl were your daughter! Consider this appeal as though some day, through stress of circumstances, it might be your own girl.



# Cheer Up.

Chas. Hale.

Satan as a roaring lion seeks to devour our faith and peace, and can only be frustrated when we appropriate such precious promises as "Thou wilt keep him in perfect peace whose mind is stayed upon thee," and "My peace I give unto you." It must not be thought because Christ is spoken of as a man of sorrows and acquainted with grief, that he was crest-fallen or downcast, and a saddener of others. Quite the other way; he was always gladdening hearts who sorely needed his comforting words. The sorrows of Christ for man's sin, and the penalty he was willing to pay to save him from the consequence thereof, were no doubt overbalanced by the joy that was set before him of bringing mankind to glory; hence he endured the cross, and despised the shame. And have we not a joy set before us, of one day meeting him face to face, and has he not promised to give strength to endure the cross?

Let us notice to whom, and under what conditions, our Lord spoke cheering words to the people of his day, and see if it can fit in with our present experience. First we take Matt. 14: 27,

**"It is I."**

The disciples were ordered out to sea, while Christ went to prayer. They were in the midst of the sea in a great storm. They were doing as they were ordered. Christ's disciples to-day meet with storms while in the way of their duty. Let them not take it unkindly, for what he doth *now* they may not know, but they shall *hereafter*. His grace will be sufficient for the present. It was a great discouragement to the early disciples that this time they had not Christ in the boat as they had formerly in the storm, when he was soon awakened and helped them, but now he is not with them at all. Thus Christ useth his disciples first to lesser difficulties, and then to greater, and so trains them up by degrees to live by faith and not by sense. Though the wind was contrary, and they were tossed by waves, yet being ordered by their Master to the other side, they made the best of their way forward. Though troubles and difficulties may disturb us in our duty, these should not drive us from it; but through the midst of them we must press forward. The extremity of the church and the people of God is Christ's opportunity to visit them and appear to them with the cheering words, "It is I, be not afraid." Why cheer up? For the Master of storm and sea is at hand.

Another cheer up we find in Matt. 9: 2; and good cause for cheer, for the Lord said,

**"Thy sins be forgiven thee."**

A poor fellow brought to Jesus sick and sad was surely and quickly made whole and

glad with the kind words of the Great Physician, "Be of good cheer, thy sins be forgiven thee." Healed body and soul. Surely God can do far above all we can ask or think. Are we grateful enough for pardon of sin? Do we enjoy our great salvation as we should? Are we anxious enough about bringing others to Jesus for not only bodily healing, but above all, pardon of sins? Let us try and do better. Those who are effectually brought to Christ themselves, should be cheerful in contributing in some way for the salvation of others. True grace will not be content to eat its morsels alone, but will invite others. If a sinner saved by grace cheers the angels, what joy it should afford us in being saved to serve!

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## "O Master Workman."

O Master Workman, if thou choose  
The thing I make, the tool I use,  
If all be wrought to thy design,  
And thou transmute the Me and Mine,  
The noise of saw and plane shall be  
Parts in the heavenly harmony,  
And all the din of working days  
Reach thee as deep and peaceful praise.

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The next cheer up gives us the assurance of victory. John 16: 33:

## "I have overcome."

To overcome one city would be a big thing, to overcome a nation would be greater, but to overcome the world is still greater; and yet to overcome the prince of the power of darkness also is an achievement that Christ alone could have done. Hence our cheer, when he says, that, because he has overcome, it is possible for us also. "I can do all things through Christ who strengtheneth me." Christ's victory is a Christian's triumph. Christ overcame the prince of this world, disarmed him, and cast him out; and still treads Satan under our feet. He overcame the children of this world by the conversion of many to the faith and obedience of his gospel, making them the children of his kingdom. When he sends his disciples to preach the gospel to all the world, he says, "Be of good cheer. I have overcome the world." As far as I have gone, so shall you. Though you have tribulation in the world, yet you shall gain your point, and captivate the world (Rev. 6: 2). Surely we can cheer up, and exclaim with the apostle: We are more than conquerors through the Captain of our salvation who loved us.

Another wonderful cheer is found in John 14: 1:

## "Do not be troubled."

And why not? Christ adds, "Ye believe in God, believe also in me." To Abraham of old, when in dire extremity, and dejected after a great battle against the opposing kings, and wondering if ever he would be able to hold on, God spoke encouraging words: "Fear not, Abraham, I am thy shield, and thine exceeding great reward"—not someone else, or something else, but even I, the Great and Loving One. If I be for you, who can be successfully against you? I will reward you with myself. Do not be fully trusting in material things for a shield, or a reward; I am all of this to you.

Do not such words fit the troubled disciples of old, and are they not helpful to-day? The God of Abraham is our God. Christ would have his followers believe that he could do for them just what his Heavenly Father did for Abraham, Isaac, Jacob, Joseph, Daniel and David. Let us think of these and others, and hearten up. Cheer up, says Christ; I am only going to prepare a place for you, and coming back to take you there. If we lived as if we believed this, we could not be cast down for long.

Our Saviour would have us learn

## A lesson from the sparrow.

and we never see a sparrow but we think his little tongue says, "Cheer up, cheer up." A dear old soul was on her death bed, trying to count her many blessings, when the nurse asked if she had all smooth sailing in her life and no storms. "Dear me, no," she replied, "or else where did the showers of blessing come from?" Christ was either in the boat, or on the sea beside her. It is the company of our Lord that brings the cheer, whether on mountain top or valley below. A notable circus clown visited the doctor for relief. "What's wrong?" asked the physician. "Oh, everything is wrong; downhearted, crestfallen, no spirit, no hope, miserable." "Oh," says the doctor, "my prescription for you is to go and see and hear the great Grimaldi, the clown and laughter maker; he will cheer you up." "Good gracious," says the clown, "why I am Grimaldi." It was a case of "physician heal thyself," but he could not. It is different with the God-seeking Christian, who has the Great Physician, ready and willing and at hand, with an antidote for every ill.

Let us listen to his cheering words: "Be of good cheer, thy sins be forgiven thee." "It is I, be not afraid." "I have overcome, so shall you." "Let not your heart be troubled, ye believe in God, believe also in me." I am not far away, preparing a place for you; be ready for my return. I am coming back for you. Cheer up, and keep looking to me for a permanent supply. Is it not written that "my God shall supply your every need out of his riches in glory by Christ Jesus"? So look up; cheer up.



## Religious Notes and News.

### Five-Minute Rule.

A little group of business men in London have together formed what they call "the Five-Minute Rule." The idea is that in the midst of the day five minutes should be allotted to prayer in some place of worship.

### Death of a Noted Author.

James Lane Allen, author of "Flute and Violin," "A Kentucky Cardinal," "Aftermath," "The Alabaster Box," "The Choir Invisible," and "A Cathedral Singer," and other books, died in a New York hospital Wednesday afternoon, February 19, after an illness of four months resulting from a general physical breakdown. In accordance with Mr. Allen's request the funeral services were held at the grave in the Lexington, Kentucky, cemetery. Dean Thomas P. Macartney of Transylvania College and Dean W. C. Bower of the College of the Bible were among the pallbearers. Mr. Allen was a graduate of Transylvania, with the highest honors in the class of 1872. He took his Master's degree at Transylvania in 1877. From 1877 to 1879 he was the principal of the academy of Transylvania College. Afterwards for one year he was professor of Latin at Bethany College, Bethany, West Virginia. He was seventy-six years of age.—"Christian Evangelist" (U.S.A.).

### Baptist Union Statistics.

The annual report of the Baptist Union (England) shows an increase in membership of 2,526, the actual figures being 413,841. There is an increase of 256 in Sunday School scholars, the total figure being 530,782.

The world summary gives a total Baptist membership of 10,098,614, an increase of 135,997; 5,581,496 Sunday School scholars, an increase of 103,945; 55,380 pastors and missionaries, an increase of 3,235; and 73,513 churches, an increase of 189. The total amount of cash received during the year to the funds of the Baptist Union, including gifts and legacies to the capital of the Sustentation and Annuity Funds, was £64,178. The amount distributed in the past year to ministers and widows (annuitants) on the Annuity Fund, and to the pastors and churches aided by the Sustentation and Education Funds, reached a total of over £43,000.

### Churches of Christ and Migration.

Mr. C. Burdeu, secretary of our Victorian Social Service Committee, has received the following letter from the National Council of Young Men's Christian Associations, Migration Department, London:

Dear Mr. Burdeu,—

I am in receipt of your letter dated May 16, informing me that at the last meeting of your committee of the Department of Social Service the following resolution was passed:—

"That the Y.M.C.A. be requested to select on our behalf from the Churches of Christ in the British Isles a regular quota of migrants, either by families or individuals as follows:—

2	per month for first	3 months.
4	" " " next	6 "
6	" " " "	3 "

I wish to compliment you most heartily on this splendid evidence of the interest being taken by the Churches of Christ in this country in the all-important question of immigration. I have pleasure in informing you that the nomination has been approved by the officer-in-charge of the Government Immigration Bureau, who has promised to cable the information home to London. Before leaving the Old Country I was assured by

Mr. Parker, Secretary of the Social Service Department of the Churches of Christ throughout England, that his committee would very heartily co-operate with you in this important movement, and he has undertaken to select from the adherents of your church suitable settlers to fill any requisitions you may make.

I have cabled the information home to our head office with the request that Mr. Parker be informed without delay, and they will then send a cable giving us full information regarding the families or individuals desirous of coming to Australia on your invitation. This will give you at least six or eight weeks in which to find positions for the applicants amongst your own rural constituency.

It is with considerable pleasure that I have to intimate to you that your church is the first in the Commonwealth to make a requisition along these lines, and I compliment you on the wise statesmanship which has led your committee to decide to try out the scheme. It must be of vital importance to you as a church to see that in the stream of new settlers who are coming into this country to take their part in the development of the future, there shall be a due proportion of those who have at heart the ideals for which you stand. It is therefore, of great satisfaction to us that you have in a very practical way shown your determination to assist in securing members of your own church from the Old Country who will be workers together with you in building up a

strong God-fearing church-going element in the Commonwealth population of the future. Wishing you all success in this great venture and assuring you of our loyal co-operation in helping you to carry it through,

Believe me,

Yours sincerely,

Cyril Bavin,  
General Secretary.

### A Live Man's Business.

"It is the business of a live man," said Mr. Eric Liddell, the famous athlete and Olympic Games victor, concerning his mission in London to the "Sunday Times," "to devote his strength of body, mind, and spirit to the service of Christ among his fellow-men. We are 'out' for no particular church. We have a message to deliver, and we shall welcome all young men who care to hear it.

"A 'personal' religion is what we advocate—not an abstract one. A religion which changes a man's everyday life, and is not confined to mere churchgoing on Sundays.

"And here I feel that true sportsmanship—playing for your side or country and not for yourself—will naturally lead a man to religion. In sport you can play for God and play his game. We hope to reach the hearts of many young London sportsmen.

"In July I am going out to Tientsin, in China, to join my father, who is an evangelist there, and to continue my work as a teacher in a mission school among the young men in China, between the ages, say, of 13 and 18."

"Yes," said Mr. Liddell smiling, "I hope to get a good few games of 'Soccer' out there. I fear the ground is too hard for Rugby."

## The Best Adventure of My Life.

A. G. Saunders, B.A.

Few Filipinos are large in comparison with Australians, but our adventurer, even as Filipinos go, is under-sized. His name is Aniceto Cabildo. His story begins for us with his entry upon his high school course. Although so small, he was an arresting figure, it being his frequent practice to encumber his head with a vast fur cap. By no stretch of Australian imagination could such headgear be deemed appropriate to that tropical climate, wherefore we reluctantly believe that Aniceto was not free from a vain spirit. In this he was not peculiar, his fellow students being more than suspect of a similar addiction. Nor is this frailty confined to Filipino hearts. In Aniceto's case it was easy to be indulgent, for he was less guilty than many, and he never failed to lift a bright countenance to others. His dark eyes met yours on the level, and he was genial and courteous.

He boarded for some time at the Christian Dormitory. Here he was brought into touch with the Word of God, and directed to a Christianity that eschews Mariolatry, images and ceremonial to emphasise spiritual faith and righteous living. To this enlightened Christianity his youthful heart responded, until he took his stand as a follower of Jesus, and seemed to find gladness in his experience. A year later he completed his high school course.

Like every other Filipino youth on record, his supreme objective was to go to "the States." He wished to go, so he said and thought, to continue his education. Accordingly, before the hot sea-beating pulses a steerage passenger on a great trans-Pacific liner, with hundreds of other young adventurers like himself. By this time he had

However, the way of medical students is sometimes hard. Possibly, for Aniceto it soon seemed too hard, for shortly after his arrival he reported as a student in theology. As such, he needed laboratory experience, in other words, practice at preaching. As no other language than English is allowed in the Philippine public schools, he was somewhat at home in that tongue. At last his chance came, and the brown Filipino youth found himself in a pulpit face to face with a white congregation.

What his sermon was like we do not know. But we do know that in an elated letter he exclaimed, "It was the best adventure in my life!"

The best adventure of his life! Splendid phrase! There is danger in familiarity with the sacred. How many preachers still discern the element of adventure in their sermons? Every sermon we preach is an adventure. We do not know how we shall fare, whether we shall fall flat or achieve a glowing success. Every time a man preaches it is the same. Nor is that all. Every pastoral call is an adventure too. The pastor waits tremulous and expectant, gazing at the hard face of the door where he has just knocked. Will he be welcome? Will he accomplish anything worth while? Who can tell the result of that call, an incident in his day's work?

It is a great thing for a preacher to tackle his work as an adventure for Christ, adventuring his talents and his powers for Jesus' sake. Think of the added interest an adventurer has in his work. Work that is adventure is work retrieved from drudgery. Jesus was an adventurer. He staked his all at Calvary. We may join him in that same great adventure of heaven against hell, life against death, souls to be won or lost.



# Founding of the Church at Ephesus.

Acts 19.

A. W. Connor.

"All they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks."—V. 10.

The text emphasises the fact that we have in this chapter, not simply the founding of the church in the capital city, but the inauguration of a work which carried the Christian conquest of all over Proconsular Asia. During his second missionary journey Paul had been divinely "commissioned to preach the word in Asia" (Acts 16: 6). But at the close of the work at Corinth he visited Ephesus (Acts 18: 18-21), evidently bringing Aquila and Priscilla with him, and leaving them there. He then spoke in the synagogue, and so favorably impressed the hearers that he was urged to stay. This he was unable to do, but was urged to return. Acts 18: 23 relates a tour through Phrygia and Galatia—which must have occupied considerable time—at the close of which Paul entered on his work in Ephesus.

Of the city itself with its great Temple of Diana, and its famous theatre, we know a great deal. Of the church founded there we know even more. The letter written by Paul to them, and the message of Rev. 2: 1-7 sent by him "who holds the seven stars in his right hand" reveals the life of the church, its dangers and defects. The almost total solitude of a small Turkish village is striking testimony of how completely her candlestick was removed.

Before we follow the notes given by Luke, of this prolonged and fruitful effort, let us make a note of time. Paul's three years there were probably A.D. 54-57, so we are just a quarter a century from the crucifixion. If at first we are surprised that both Jews and Greeks in that city were ignorant of the gospel story at that date, let us remember how vast was the field, and how much had been done elsewhere. Let us follow the stages in the work.

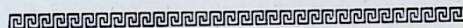
## I. "Knowing only the baptism of John."

Priscilla and Aquila were not idle in Ephesus, and the story of the further instructing of that gifted Alexandrian—Apollonius—is given as an instance. This man who figures so prominently in the life of the church at Corinth had come to Ephesus, and entering the synagogue began to teach. He is described as very learned, well versed in the Scriptures, eloquent, and zealous. All qualities that make a great preacher. But he "knew only the baptism of John." His knowledge of Jesus was imperfect, and the "tent maker and his wife" expounded unto him the "way of the Lord" more accurately. It is to his everlasting credit that he accepted guidance from his artisan friends, and in this he is a fine example for all in their attitude to new truth. Judging by the analogy of the cases that follow, it would appear that he received "Christian Baptism," and the doctrinal instruction that accompanied it. This would include the true divinity of Jesus as the Christ, the doctrine of the Holy Spirit, and the remission of sins in Jesus' name (cf. Matt. 28: 18-20, Acts 2: 38, etc.). He passed on to Corinth before Paul reached Ephesus, and commended by the brethren he entered on a work which was very successful (1 Cor. 1: 12).

When Paul arrived at Ephesus he no doubt found a little church meeting to "break bread," and evidently associated with them, in some way, a group of men whose discipleship was real but very imperfect. The incident (1-7) is one which raises many questions not all of which can receive a satisfactory answer, and reveals that a discipleship may be very real while knowledge is imperfect. But it also shows that knowledge of the "more accurate" way brings responsibility for immediate obedience. One feels surprise at first to find here in the very seat of the worship of Diana, and far from centres of Jewish thought, and fully a quarter of a century after the death

of John, a group owning him as leader. How they had been baptised "unto John's baptism," and how they had failed to learn the full lesson of Jesus as Messiah, can only be conjectured. They had repented, for John's message insisted upon this as primary. They had been baptised, confessing thus faith in a Saviour to come. Concerning the Holy Spirit, they would know just what John had taught. But of Jesus as the Messiah, and of the promise of the Holy Spirit to those baptised, they had no knowledge. So they were "baptised into the name of the Lord Jesus." Then followed the "laying on of hands," and the miraculous gift of the Holy Spirit. There is surely more than a suggestion here that one blessing to which men's mind should be directed in baptism is the gift of the Holy Spirit, the divine guest.

Were all John's disciples re-baptised? The present writer thinks not. Why, then, were these few? Mr. Garvey's answer is that they had been



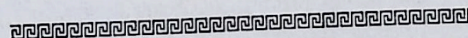
## The Wood.

Who stirs?  
Only some happy breeze  
Rustling the chestnut trees  
And firs?

Kneel! Why?  
This is but cold, grey moss  
Stretching across  
Carelessly?

I see—what?  
Some of day's golden gifts  
Spilling through leafy rifts  
On to Earth's plot?

His whispered Call:  
And his Gethsemane:  
Also his smile: all  
In one Wood for me. —J. M. B.



baptised "unto John's baptism," after that had ceased to be a valid and binding ordinance. This had certainly been since the resurrection commission (Matt. 28: 18-20) was given. It is worth noting that Paul, the great exponent of the inwardness, and spirituality of the Christian faith, yet emphasises ever the formal requirement of baptism and the Lord's Supper. He does this because they were essentially spiritual in their nature. It is a spurious spirituality which seeks to be wise above the Lord who ordained these for our blessing, not for our burdening.

## II. "That Jesus whom Paul preaches."

Following this happy inauguration, Paul gave himself to the task of winning the Jews, and preached to them the truths which "concern the kingdom of God." After this he transferred his work to the lecture hall of one Tyrannus. This commenced one of the most fruitful works of Paul's ministry. During the two years "all the dwellers in Asia" heard the word, and the "seven churches" as well as many others sprang into being. The sapping and mining was done, which finally led to the fall of the great temple worship of Diana, which had polluted the whole land. But of the many thrilling events that must have happened, Luke has preserved for us only a few.

The miracles of verses 11 and 12 would suit the nature of the people, and counter the magical wonders of false teachers who were numerous. The grim story of the "seven sons of Sceva" who dared to use the name of Jesus (13-16) illustrates how prominent the name of Jesus was in Paul's gospel. The reply of the man, "Jesus I know,

and Paul I have heard of, but who are you?" followed by the sight of the would-be exorcists flying half-naked down the street, is almost a grim joke. Yet it met the people on the level of their thinking, and led them to hold the name of Jesus in reverence and honor. The gospel, which thus found an entrance to their minds, would lift them to a higher plane, and it did this. How wonderfully it succeeded is manifest in the fact that shortly they could receive such teaching as is found in Ephesians (read Eph. 2: 11-13; 3: 14-19). The burning of the devil's books to the value of £1,500 is a proof of the genuine nature of their repentance. Those who did this are described as "those who believed," and probably include both new converts, and some who, while in the church, had still kept their books of magic. This notable bonfire which displeased the devil was evidence of a deep conviction and thorough break with the old life. It stands for the sacrifice that yields all to follow the heavenly gleam. Thinking of these people and their conversion I read with a thrill Paul's words to them, "But now in Christ Jesus you who were once so far away have been brought near through the death of Christ."

## III. "Great is the Ephesian Diana."

The riot which closed Paul's work had its root in sordid, selfish monetary interest. The more men who found "the way"—the way to the cross—the fewer found their way to the shops of Demetrius and the other silversmiths. Paul's word in 1 Cor. 16: 8, 9 reveals how he was conscious of the great door opened for him, but how he also saw the gathering storm of opposition. "There are many adversaries."

The theatre into which Paul would have ventured to face the mob shouting, "Great is the Ephesian Diana," has in recent days been uncovered. The ruins lie amid a profound desolation. The great temple is a heap of stone; the "Ephesian Diana" has no longer her votaries; gone too are the followers of Demetrius; and, alas, gone too is the great church which sprang up and flourished. Its candlestick has long been removed, and the desolation proclaims the fate of the church or the individual that "forgets its first love" (Rev. 2: 1-6). To each "he who holds the seven stars" says, "Repent and do thy first works." Beware of loss of the first love, and the unfaithfulness which would live on the glories of the past. Let Ephesus be a warning to us.

## IV. "Christ or Diana?"

I think of the picture of De Lora. "Christ or Diana." A Christian maiden is being urged to perform the simple act of homage to the false goddess. Friends, parents and lover, all urge her to say "Diana," but to all entreaty she answers, "Christ," and went to death. Such a choice must have been made by thousands in Ephesus. To-day in some form or another the same question comes. Christ or —? The choice of Christ to-day does not mean death, but it does involve the surrender of all to Jesus. This story has for us this great lesson that Christianity not only deals with our past, but assures of a new power to help in the upward struggle following decision. The gift and gifts of the Holy Spirit as the distinguishing promise of the faith needs emphasis, and the final clause of the baptismal formula—"Into the name of the Holy Spirit"—ought to mean more to us and our converts. "Ye shall receive the gift of the Holy Spirit." "The fire lit on Pentecost has not died down into grey ashes. If we believe, it will burn on our hearts," and better still in our spirits. This, at least, must be involved in John's words, "He it is that baptiseth in the Holy Spirit." The spirit "given" is the distinguishing mark of the gospel of the ascended and glorified Christ (John 3: 38, 39). Miraculous manifestations may neither be called for nor given, but in the lives of the true followers of Jesus, "the fruit of the spirit is love, joy, peace; patience, gentleness, goodness; faith, meekness, temperance." Judged by the possession of these, to what extent have we "received the spirit since we believed?"







## Prayer Meeting Topic.

June 24.

The Letter to the Church at Smyrna.  
(Revelation 2: 8-11.)

HORACE KINGSBURY.

"Smyrna, about fifty miles north of Ephesus, was a wealthy port and the most splendid city in the province of Asia. In 26 A.D. a temple was founded there in honor of Tiberius. Polycarp, its bishop, was martyred 155 A.D., when he had served Christ 86 years. Smyrna was the last stronghold of Christianity in Asia Minor, and even now is called by the Turks 'Infidel Smyrna.'—One Volume Bible Dictionary.

"Poverty and tribulation were the outward marks of the church there, but its inward marks were steadfastness and the favor of God."

"I know," said Jesus, "thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan."

"We go from one hour to another, from one day and year to another, and what is once fairly past in our doing and omitting and suffering is scarcely regarded by us any more; it is like water that has flowed away. But into the omniscience of Christ all things are taken up."—Bengel.

As Joseph Parker says, "Christ assures his people that he is intimately acquainted with every feature of their history. . . . It is something to know that every wound, every pang, every sorrow we endure for Christ is perfectly known to him, who carried our sorrows and bare our sicknesses. How deep-so-ever the secrecy in which your tears are showered, the eye of Jesus is full upon you in every crisis of woe; and when, in the bitterness of imagined solitude, you exclaim, 'Oh, that I knew where I might find him,' he reveals himself through the darkness of your grief and says with his own infinite tenderness, 'I know!' 'I know!'"

The members of the church at Smyrna were poor, yet rich: the members of the church at Laodicea were rich, yet poor (See chapter 3, verses 17 and 18.) W. B. Riley says in this connection: "The question of riches and poverty is not merely one of money or its equivalent. 'A man's life consisteth not in the abundance of the things which he possesseth.' The good man possesses that which is more to be prized than gold; the humblest servant of Jesus Christ, who is loyal and loving, has treasures better than silver. True riches are more a question of morals than of money; of sincerity and godliness, than of silver and gold."

The church had already been severely tested but further trials were ahead. "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." "This (ten days) is variously explained. Some think it applies to the periods of persecution; others understand it to mean a long persecution of ten years; others take it literally; others again view it as expressing completeness: the test would be thorough. The exhortation, 'Be thou faithful (even) unto death,' seems to favor this last; while the mention of 'ten days' was, perhaps, designed to remind them that the period of trial was limited by him who knew what they could bear, and would be but a little while when compared with the life with which they would be crowned."—W. Boyd Carpenter, D.D.

TOPIC FOR JULY 1.—EVANGELISING  
THE WORLD.—John 17.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### Bundaberg Glee Club.

Our picture is of a band of young people connected with the church at Bundaberg, Queensland, where Bro. J. R. Combridge labors. These young folk sing while the offering is being taken on Sunday morning, also at the evening service, and often at the week night meetings. Their help in song is quite a factor in the work at Bundaberg.

### S.A. Endeavor Notes.

On May 19 several officers of the South Australian Churches of Christ Christian Endeavor Union journeyed by motor cars to Gawler, and there Mr. L. Walters presided over a good attendance of Endeavorers and friends. Mr. Raymond welcomed the visitors. Mr. G. Tease outlined the plans of the Union, and Mr. Walters gave an address. After partaking of supper the visitors returned to town, feeling that a bond between this country society and the Union had been strengthened. It is hoped to reach the nearer country societies in this way.

### Mother's Day.

From Broken Hill, N.S.W., comes news of how the Protestant churches of the town combined to celebrate Mother's Day. Each church collected white flowers, and then they all met on the Saturday night prior to Mother's Day and made the flowers into buttonholes, each bearing a ticket with the words, "Wear a flower and come to church in memory of mother." The city was divided into sections, and children from the Bible Schools, under the supervision of the preachers, visited every home and left a buttonhole. The scheme worked splendidly and many words of appreciation were expressed, and numbers who do not regularly attend church were present at the evening services.

### The Junior Department.

Every right thinking person in Christendom to-day is convinced of the importance of Bible School work. The church that would grow and fulfil its God-given task cannot afford to be indifferent to the life of her young people. The boys and girls of to-day are the men and women of tomorrow; and if we would have them grow up in the beauty of the Lord we must see to their training while they are young.

Seized with the importance of child-training, the Bible School has adopted where possible modern methods of teaching. Psychology has taught us the necessity of seeking to understand the different periods of a child's life, and has brought into existence the graded school and the provision of graded literature.

The great majority of our Bible Schools are more or less graded. Experience has convinced us that grading of the school is good. But we have not yet carried the thing through to its logical conclusion. Nearly all our schools possess a primary department, but very few possess a junior department; and the step from the primary to the intermediate or senior school is too great. This is where we are losing many children.

The little folk do not want to leave the primary department for the larger school. Everything is so different, so big and cold, that they feel lost; and so keenly do many feel it that they drop out of the school.

The truth is that the school that organises a primary department with no intention of going further will find that it creates more problems than it solves. For this very reason some would have us refrain from organising primary departments; rather should it convince us of the necessity and advantageousness of carrying into effect right through the school the system and success that has been achieved in these departments.

The primary department and its success should lead us to try and repeat the effort in the junior department. This department aims to take the children as they come from the primary department, and to keep them until they are about twelve years of age. This is the great habit-forming period in life, the years when the mind is most active, and it behooves us to do our best for the children of this period.

A junior department organised on very much the same lines as the primary should meet the case. The ideal thing would be for the department to have a separate room, though this is by no means a necessity, properly appointed officers, and equipment that would make possible expression work of a more advanced nature than that of the primary school.

Space does not permit of further enumeration. But those interested will find helpful hints on the subject in A. A. Lamoreaux's "The Unfolding Life," or "The Junior Department," a really full treatment on all phases of junior work by Dorothy F. Wilson. We have been successful in the organisation of our primary departments, why should we not try and carry our success just a little further in the formation of Junior departments?

"It is in loving, not in being loved.

The heart is blessed:

It is in giving, not in seeking gifts

We find our quest.

Whatever be thy longing or thy need,

That do thou give.

So shalt thy soul be fed and thou indeed

Shalt truly live."



Glee Club, Bundaberg, Queensland.



## Foreign Missions.

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

### Illness of F.M. Neighbors in China.

Dr. Killmier writes from China concerning some of the neighboring missionaries. We are extremely sorry to hear that the closest neighbors to the west, our English missionaries, have had some great misfortune. One of their number died from typhoid and pneumonia, their doctor died of typhus, and a nurse has had pernicious malaria and has had to be sent away for expert treatment. All this within the last few months. They have a fine mission, and this is a great setback to them.

### At Diksal, India.

Bro. Escott says: "The days seem to be full with the routine of work and the many calls that come daily to one. At present I am busy getting in the year's supply of fodder, which is somewhat dearer this year. I took a long tour through the district to see if I could procure it at a cheaper rate, and was successful at the close of a long hot day. I am anxious to complete our bungalow after we return from the hills, which would enable us to complete the building before we return on furlough. The dispensary, school, and evangelistic work are being well maintained. Some of our heroes are near to coming out to Christ but fail to make the great step; we pray for the reaping time."

At Diksal they have 78 in the Sunday School, and about 225 new patients and re-treatments during the month.

### Pentecost, New Hebrides.

Bro. McKie writes:—"We have just received a visit from the British Resident Commissioner. It was a timely visit, because we had several small matters to discuss with him, among them the matter of certain French residents claiming the New Hebrides as already proclaimed a French possession. He spoke very severely to some of the natives who had been stirred up to make bother. He told them if he heard any more such talk, especially as to shooting, they would be taken to prison without further warning. It was a pity the French residents could not hear him, for they can only be dealt with by the French Commissioner. The Commissioner commended my work here, and he has promised to help us all he can. He recognises that the missionaries' work is of importance in helping to make the native a better citizen, and to uplift him above the degradation of heathendom."

"I have had a little fever this month, but that was owing to a severe wetting I had. I had been out on a long trip, and on returning was caught in heavy rain on two successive days, and was wet for hours. I quite expected to be sick after such a ducking, but I escaped far lighter than I thought I would. Otherwise we are well, except that the heat at this time of the year is so depressing that we do not feel at our best. However, when March is over we hope for better weather conditions, and with the cool season a reinvigoration of the whole body."

"When the Resident Commissioner came he brought our mails along with him, for which we were very thankful. I notice that many letters which should have reached us last mail are among this lot, some bearing a date as far back as September. Owing to the irregularity of our mails, you must not blame us if we seem tardy over answering letters."

"We began the New Year here at Banmatmat with a big feast especially for the heathen. Many of our Christians attended to help with provisions and work. We had about a hundred heathen present, and all attended our three services held on that day. During the afternoon I baptised a man

and a woman whom I had under instruction for some time.

"Our school is progressing favorably, and the scholars are as eager for their spelling-book as when they first started. We hope that it will be a channel of blessing to many."

### Girls' Orphanage, Shrigonda, India.

Miss Florence Cameron writes from the girls' orphan school, Shrigonda: "All are quite well, and another little baby has been brought to us, but she has not come to stay. She is here in hiding from those who are trying to get her. One girl has had scarlatina, and I wondered what we should do if there was an epidemic. It was a wonder no one else took it. We couldn't isolate a child, as the teachers occupy the sick room. My other concern is the shortage of water, and I have been inquiring about a boring plant, but we cannot obtain it."

"There are over a hundred persons connected with the orphanage, and the girls have to go to a river about three quarters of a mile away twice a week for bathing and washing their clothes. This does not hurt them, of course, it is good for them, but that 'river' is really a pond, and when that dries they will have to walk three miles to a place, as our well has not sufficient water for so many. We know that God is not unmindful of our needs, and we pray that he will provide in some way for this great need."

### Chinese New Year.

Dr. E. R. Killmier writes:—"The New Year time is the great festive season for the year for the Chinese. For the first twenty odd days of the year there is something on every day. I went out yesterday to watch a great procession. It was nothing very startling to us, but the Chinese get very excited over it in their complacent way. They had about a dozen girls about ten years of age painted up and tied securely to long poles about twenty feet high. These were mounted on a framework beneath which was carried on the shoulders of coolies. I don't know the significance of this rite yet. Then there were the usual dirty, half-clothed beggars carrying banners about as decrepit as themselves, a number of others carrying ornamental things of brass which would have looked much better to us if some of the dirt had been scraped off. Others had paper representations of animals and men. There were about 100 soldiers headed by a six-man power bugle band, each bugle of which was set in a different key—quite an unimportant matter to the Chinese. Last of all came several military officials holding paper flowers in their hands, and finally the chief official of the city in his gaudy sedan chair."

### Travel in Western China.

The following paragraph will indicate the difficulty of travel between Yunnanfu and Hueichow:—

Bro. and Sister Anderson, after escorting Miss Masters to Yunnanfu, had much difficulty to make the return journey. Dr. Killmier says, "After a great struggle with the British Consul and the Chinese Foreign Office, neither of whom would take the responsibility of allowing them to travel, they commenced their journey in the company of a C.I.M. missionary, Mr. Porteous, who is also from Australia, and whose station is about five days' journey from here. Two days where the robbers are very bad, a local official tried to stop them, saying all his soldiers were out after robbers, and consequently he could not supply an escort. However, by promising to travel a less well-known road, they got away, but only to be

stopped the next day by another official. After an argument in his office lasting two hours, they managed to get a compromise and continued their journey. The rest of the journey was without special incident, except that the road on which they were obliged to travel is not much frequented by travellers, and the night accommodation is even worse than on the big road, and I can, from experience, testify that this is bad enough in itself. We are very thankful to them for displaying the willingness to make the sacrifice and undergo the danger involved in this journey, and are also thankful to our Lord in bringing them safely."

### South Aust. Home Mission Notes. H. J. Horsell.

Barmera and Cobdogla.—The re-opening services of the new building at Barmera were held on May 17. The Home Mission secretary conducted the services on the Lord's day, and addresses were given on the Monday evening by E. H. Randall, H. J. Horsell, J. Beukers (Congregational), A. G. Jarvis, and A. C. Mudford. The building has been well erected, nicely ceiled and lined, and a great improvement on the old building. Sunday School work is continuing at Cobdogla with fair results.

Berri and Winkie.—Bro. Randall is settling down nicely to his new field of labor. The attendances of meetings are improving. The Home Mission Committee have procured a motor car for the preacher, to enable him to link up the work with Barmera and Cobdogla in a few months' time.

Broken Hill.—R. Blackburn reports another good month at Wolfram-st. There have been five confessions and two baptisms. Bible School is doing good work. Three further additions to the Bible Class. At Railwaytown gospel meetings have fallen off. The situation of the building is not the best.

Walleroo.—E. G. Warren reports one addition by faith and baptism. The Lord's day meetings are well attended, and the Christian Endeavor doing good work.

St. Morris.—The committee has decided to engage H. R. Taylor to do full-time work in this field as from July. We believe there are excellent prospects in this neighborhood for a good forward movement.

Fullarton.—Splendid meetings are being held in the Masonic Temple. A. E. Garnett is conducting the gospel services, and the church is very enthusiastic. The Home Mission Committee has decided to subsidise the work in this field in order that the church may engage a preacher for this very promising district. There should be no difficulty in establishing a very strong cause here.

Gawler.—R. Raymond writes to say the meetings at Gawler are very encouraging. The preacher has had much difficulty in securing a house, but eventually has been successful in obtaining one about a mile from the church building. All the auxiliaries are doing good work.

Eyre Peninsula.—W. A. Russell, in his monthly report, writes in an optimistic strain concerning all the fields under his charge. The little cause at Cummins keeps up well. The gospel gatherings at Butler are excellent, and the work in general at Tumby Bay and Ungarra, is in good heart.

Murray Bridge.—A good deal of sickness prevails at Murray Bridge, and the meetings have suffered somewhat during the past month. Brethren from the city have supplied the platforms at all meetings for the Lord's day. We are grateful for assistance given from time to time.

Port Pirie.—An official visit was paid to this church by the Conference President and Secretary on May 3 and 4. There were excellent meetings at all the services. The secretary gave a lantern lecture on May 4, which was well attended. Bro. Bowes work is making steady progress, and Bro. Bowes is much better in health. We have reason to believe that the visit will do much to encourage all the members.



## Here and There.

Nine of the converts from the York-st. mission were baptised at Dawson-st., Ballarat, Vic., during last week by Bro. Connor. About thirty of the friends came down by 'bus.

The monthly meeting of the Victorian Sisters' General Dorcas will be held on Wednesday next, June 17, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. A hearty welcome is extended to workers.

Interest in the gospel services at Invercargill, N.Z., continues. Attendances are large, and many non-members are present. On May 24 four young men and four young women confessed Christ, Bro. Allen Brooke preaching.

Eight adults were received in at Ormond, Vic., on Sunday morning. Many local people are now keenly interested in the Hinrichsen-Pratt mission, and prospects are bright for this new cause. There have been thirty-four confessions to date.

The Board of Management of the College of the Bible desires to acknowledge with thanks the receipt of a bequest of £5 from the estate of the late Mrs. J. E. Lowen, of Burwood, Vic. This method of helping the College is being more widely used, and the Board would like to commend it to other brethren.

Victorian C.E. Convention visitors to Ballarat got a taste of real winter on the Sunday, though Saturday and Monday were fine. Some forty odd of our church people found their way to one or other of our churches in the city. At Dawson-st. at night, when Bro. Connor was preaching, the Endeavorers sang. Miss Little and Miss Haynes sang solos, and Bro. Burns read the lesson. Their fellowship was much enjoyed.

Bro. Enniss recently paid a visit to the church at Maryborough, Vic. This church, supported for many years from Home Mission funds, is now in splendid condition and is self-supporting. Bro. S. R. Baker is regularly preaching to large audiences. He is greatly beloved in the church, and respected throughout the town. Arrangements have been made to liquidate the remainder of the debt on the building at an early date.

The new building at Ormond (corner of North-rd. and Arnot-st.), which has been erected by the Church Extension Committee and the Home Missionary Committee of Victoria, will be officially opened on Saturday afternoon, June 13, at 3 o'clock. This is the newest building of our brotherhood, and has been erected as a venture of faith. Brethren and sisters are earnestly invited to be present at the official opening, and at the opening services on Sunday, June 14.

The Southern Conference of S.A. at its last annual meeting decided to assist the young men of the district in fitting them for usefulness in the churches. A plan has been formulated whereby any young brother may avail himself of the correspondence course conducted by Bro. Pittman, of Melbourne, the Conference defraying all expenses. Several names have already been submitted to the committee, and sent in to Bro. Pittman. This scheme may commend itself to other country districts in order to fit their young men for greater usefulness in the churches.

Since 1923 Bro. Horace Kingsbury has contributed to the "Christian" a short weekly article on prayer meeting topics. A number of readers have expressed high appreciation of these, and doubtless many more have been helped by them. We regret that, owing to the early departure of our brother for America, the article in this issue will be last of the series from his pen. We thank Bro. Kingsbury very cordially for his kindness and his help. We are glad to announce that next week Bro. F. J. Siver, B.A., preacher of Essendon church, Vic., will take control of this

There was a man here last night—you needn't be afraid that I shall mention his name—who said that his will was given up to God, and who got mad because the omnibus was full, and he had to walk a mile to his lodgings.—D. L. Moody.

A special Foreign Missionary issue of the "Christian" will be published next week. It will contain much interesting reading matter and many fine illustrations. Agents are requested to distribute the extra copies wisely, and thus help the annual offering to be taken on July 5.

At Ascot Vale, Vic., splendid anniversary services were held on Lord's day, May 31. In the morning Bro. L. C. McCallum gave a helpful address. In the afternoon Bro. H. G. Clarke held the interest and attention of the scholars. Special singing by the scholars was appreciated. In the evening Bro. Patterson gave the scholars a treat, his sermon being illustrated by building a bridge. Special singing was again enjoyed. On Tuesday evening a concert by the scholars was held, and Thursday concluded a very successful anniversary with the tea meeting and distribution of prizes. Lord's day, June 7, was an "every member present" day. There was a good response to the roll-call. Bro. Patterson preached a splendid sermon at night.

Warragul church, Vic., was cheered by a brief visit from Bro. Ball on June 5. A social evening in his honor was arranged, at which there was a good attendance of members. A presentation of a silver-mounted salad-bowl and cake-dish was made to Bro. and Sister Ball as a token of esteem and appreciation. Bro. Ball suitably responded, and announced the result of the Bible Class examination—Sister V. Thompson and Bro. Bramstedt equal with 93½ per cent., Sister Thompson receiving a Revised Bible and Bro. Bramstedt "The Life of Paul." On Lord's day, June 7, there was a good morning service. Bro. Watson exhorted on "The Secret of Power." One was received into fellowship, and Bro. Martin intends starting an Endeavor Society, combining it with prayer service on Saturday evenings.

Mosman "Daily," N.S.W., contains the following appreciative paragraph regarding the Baker-Clay mission:—The mission being conducted by the local Church of Christ, in the tent, Military Road, has been running for the last fortnight, and has attracted large audiences. On Sunday nights the tent has been taxed to its limit, and a large number of additions have been made to the church. The singing is under the direction of Mr. Les. Clay, who is a most capable leader of community singing, and a splendid soloist. Mr. Arthur Baker preaches the gospel with power, and with a clearness that none can mistake. It is expected that the mission will continue for another three weeks at least. The whole campaign has been organised by Mr. Ethelbert Davis, the energetic and popular preacher of the local church, who is being supported loyally by a large band of workers.

As already announced, the "Directory of Churches of Christ in the Commonwealth of Australia and the Dominion of New Zealand" is now available. This most useful little book has been prepared by Bro. Thos. Hagger, our Federal Secretary, and is published by the authority of our Federal Executive. It contains a brief statement of the position held by Churches of Christ.

### HAVE YOU READ—

"Seeking the Old Paths."

ROBERT MOFFETT.

Cloth Bvo., 304 pp. Price, posted, 5 6.

Austral, 528, 530 Elizabeth St., Melbourne.

the revised Constitution of the Federal Conference, particulars of all our Brotherhood activities, and a page devoted to world statistics of Churches of Christ. The greatest and most valuable part of the book is taken up by full particulars of our Conference Committees—Federal, State and Dominion—with names and addresses of all presidents and secretaries. A Church Directory gives a list of meeting places and of secretaries (with addresses) in all States and in New Zealand. Names and addresses of all evangelists are also given. Sunday Schools, Christian Endeavor Societies, Kappa Sigma Pi and Phi Beta Pi club chapters are included, with names and addresses of their scribes. For the many brethren and sisters who need the addresses enumerated the Directory is most valuable. Every secretary of church, school or society should secure a copy. By watching the changes of addresses published from week to week in the "Christian," and amending the list published, the Directory could be kept up to date. As previously stated, the published price of the book was announced as 6d., posted, 7d.; but, in order to save a loss, the Federal Executive would be glad if purchasers would give 9d. or 1/- Send to Thos. Hagger, 119 Aberdeen-st., Perth, or consult State Conference secretaries.

In his volume of sketches and reminiscences, Sir Frederick Treves, from his rich experiences as a physician, has a vivid expression for the need of a combination of delicacy and power. The surgeon, he says, "needs a lacemaker's fingers and a seaman's grip." That is what everyone needs who would do great work upon the precious and refractory material of humanity. The teacher needs a lacemaker's fingers and seaman's grip. (We speak figuratively and with no reference to the vigorous disciplinary methods of earlier days which included birch and hickory among the common branches.) The preacher also needs this union of subtlety and strength. So does the reformer. So does the parent—especially the parent. To be a competent father or mother of a growing child requires at times a touch so light that it will seem like the faintest breath of circumstance or casual suggestion, at times a grip so firm that it will be like the hand of destiny or an irresistible force of nature. It is not difficult to touch the facts of life with dainty finger-tips, to shun harsh contacts, and to avoid violent gestures whether of body or mind. Neither does it require extraordinary ability to swing a blundering bludgeon and exhibit indiscriminate energy. Half of the world's supply of parental discipline consists of a random alternation between inert acquiescence in the status quo and arbitrary interference in the interest of a restoration of the status quo ante bellum civile. The first does nothing and the second can't be done. But even the bewildered and vacillating parent, who alternately clutches the unfolding petals of a budding personality in his "seaman's grip," and touches delicately with the tips of a "lacemaker's fingers" a situation which needs to be taken hold of with two strong hands, seems dimly to sense the need of both elements. A prayer for wisdom in the practical affairs of life might well include a petition for grace and guidance to know when to use finger tips and when to use the seaman's grip.—"Great Thoughts."

### ADDRESSES.

R. Blackburn (preacher Broken Hill church, N.S.W.).—326 Oxide-st., Broken Hill.

H. J. Horsell, Home Mission Secretary, 515-16 Liberal Club Buildings, North Terrace, Adelaide.

R. W. Payne (preacher North Richmond church, Vic.).—"Timaru," 14 Davison-st., Richmond.

W. B. Payne (secretary Echuca church, Vic.).—Hume-st., Echuca.

R. Raymond (preacher Gawler church, S.A.).—Lyndoch-rd., Gawler East.

R. G. Cameron (preacher Ballarat East church, Vic.).—18 James-st., Ballarat East.



# Letter from John Sherriff.

We all arrived in good order and condition at Cape Town on Jan. 9. I advertised for a second-hand Ford ten lorry, covered in, to motor home to Bulawayo. I got one and fitted it up for a thousand five hundred mile journey from Cape Town. Wife, Theodora, Bro. Lawyer and your scribe left Cape Town in the lorry (or truck) on Jan. 23 with eight cases of petrol; altogether, I suppose we had a ton on, with luggage. It was a great climb, on low gear, up through and over the beautiful Hex Mountains, then through the vineyards of Wellington and Worcester. We could only do about 50 to 60 miles a day. Camped and slept on the ground every night, and cooked all our own food. Sister Sherriff and Theodora took care of the cooking department, and won honors at it. It is a Dutch population chiefly through here, and the mountain scenery is delightful. We enjoyed it immensely till we reached the Great Karoo (desert), when our troubles commenced. Sand storms nearly blinding, the sun scorching, blow-outs repeatedly, and no shelter whatever, except in or under the lorry. We had to carry wood and water long distances sometimes. It was wonderful how the Lord helped us out every time.

Next we gradually got into the wet area. At Beaufort West, got caught in a terrific thunder and rain storm, when the roads soon became rivers. After it ceased I was nearly up to my knees in mud and water opening and shutting farm railway gates, but our good Ford engine got us through. Later we got stuck in swamps on the road, mud-holes, and last but not least rivers, and had natives and oxen to pull us out. Several times Sister Sherriff and Theodora had to pin up their skirts and wade through the swamps and rivers.

At last, after four weeks, we reached a place called Gaberones, where we were told it was hopeless to go further. So I decided to take no risks, and railed the coach, got on the train for some 300 miles, and reached Bulawayo in a goods train on Friday, Feb. 20. All the white brethren were waiting to welcome us home. Thus ended one of the most interesting journeys in my experience.

There have been some large buildings erected in Bulawayo, and great improvements made, since we left. The future generally looks bright and promising, and money is coming into the country. Bro. Short tells me that in N. Rhodesia alone over twenty thousand acres are under cultivation already. N. Rhodesia is hardly touched yet, having double the area of S.R. and only about 3,000 of a population (white).

It is my intention to get out of the stone business, and I am trying to dispose of it, to spend my time in the Lord's work, believing the brethren that I have had the privilege of visiting will support me in it.

Last Thursday, Mar. 5, I brought Bro. Lawyer up here (Sinde Mission) to support and strengthen the hands of Bro. Short. Sister Lawyer and children will remain in Bulawayo for some time, and return with Sister Short, who purposes going down for a season shortly.

I have never seen such a volume of water going over our majestic Victoria Falls as at present, nor seen the country in such prolific growth.

Riding out from Senkoko on Bro. Short's fine upstanding mule, the grass in places was fully two feet above my head. I suppose it would measure from nine to ten feet high. The country is full of water owing to the record rainfall. Bro. Lawyer walked out here part of the way like the natives, bare-footed. Several times I thought the mule would stick in the mud, or fall over with me on his back.

I am pleased to report we found Bro. and Sister Short and family in good health and strength. Bro. Short is enjoying better health since his operation in the Livingstone Hospital. Several

of the native brethren on the mission are down with colds and fever.

Needless to say Bro. and Sister Short were glad to see us (especially Bro. Lawyer), and gave us a great welcome. When I look round this mission, and see how Bro. Short has labored, and what he has accomplished in the short time he has been here, notwithstanding his sickness and shortness of funds, I feel proud of him. So should everyone who is supporting him, and his faithful wife.

The building of the new house has been an undertaking in itself. I hope funds will soon come to complete it, so they can get into it and enjoy the comfort of it.



Miss M. Benjamin, of N.E. Valley church, N.Z., is now on her way to Rhodesia, where she will act as helper to Mr. and Mrs. Sherriff.

Bro. Short never reckoned on the rooms having a ceiling, but it must have one to keep mosquitoes, dust, etc., out of it.

At the meeting yesterday the little school-house was crowded. Several walked thirty miles to be present, and do so frequently. There is a great improvement in the attendance and attention since I was here last. If it continues, a larger building will soon be required. Speaking to a small meeting on Monday night, one of the students confessed Christ.

Talking to the old chief or headman "Mjara," he told me there were five lions only three miles from the mission last week. Some of his people had killed a large buck (deer), and went to a village for help to carry it away; when they had returned the lions had taken it all. Returning home on the train a white police trooper told me he had come across a troop of twelve lions on his patrol. The unusual wet season has brought the large game down, reed-buck, koodoo, and other kinds, and the lions and leopards have

followed them up. The crocodiles are also bad and numerous this season. Recently near the mission a native woman was taken by a crocodile which caught her above the hand. Other women rescued her, leaving the hand in the crocodile's mouth, and breaking her arm. She is now in the Livingstone Hospital. Further up the country a white man and a native were crossing a river on a mule; the mule slipped and the crocodiles took them both.

I left the mission Tuesday evening, camped at the station over night, caught the train Wednesday morning, and arrived at Bulawayo. I feel happy now Bro. Lawyer is there to support Bro. Short. Every outside station should have at least two couples. I have taken particulars of what is required to complete the house, and purpose making arrangements to purchase same till money is forthcoming to pay for it. The workers must have a home to live in. Better there than half the time in hospital. It won't have any electric lights, hot and cold water pipes, baths, oil-paintings, Brussels carpets, and a dozen other comforts which are in the homes over there.

Our Home at Forest Vale is not available till July 1, but the Lord has provided another. Both the Hadfield families purpose going to Cape Town for two months' rest and change, so we are caring for one home and Sisters Lawyer and Short the other till they return.

I am expecting Sister Miss Marjorie Benjamin from New Zealand to assist us in the work in the near future. I think the New Zealand sisters will care for her support.

Christian love and greetings to all,

John Sherriff.

P.S.—Since writing the above, I've been down with fever contracted up north. About all right now, thank God.—J.S.

## Prayer of a Sunday School Teacher.

Ah, they think me strong and wise!—  
I can read it in their eyes.  
Blue, and grey, and velvet-dark,  
As their chairs a loving arc  
Form around me, cheerful hum  
Showing lesson hour has come.

Slender little fingers seek  
For my hand, and young lips speak  
Questions somewhat deep for youth.  
"Surely she will tell us truth.  
For she knows!" How well I see  
This is what they think of me!

O dear Christ, I know with shame  
I am all unfit to name  
Sacred mysteries they feel  
I have wisdom to reveal.  
Show me, Holy One, the way  
Thou wouldst have me teach to-day.

—Bertha Gerneaux Woods  
in "Sunday School Times."



Sinde Mission, Livingstone, Northern Rhodesia.



## A Sacrificial Gift.

An unusual and inspiring incident occurred at the last meeting of the Queensland H.M. Committee. At the beginning of the meeting Bro. Bassard, the president, was handed a letter conveying to the Committee a gift of £100 from a sister who has been bed-ridden for three years. She has been connected with the church since the inception of the work in this State, and makes this gift at a considerable sacrifice, desiring, however, to remain anonymous. In her letter she writes: "It is little good saying we love the church if we withhold what God has given us. We ought to give to our utmost till we feel it and then we shall hear the 'Well done, good and faithful servant.' The church was formed in my house in 1883, and I have worked hard for primitive Christianity ever since, and I still want to do what I can. This is a free love gift to help reduce the heavy burden which you as a Committee have been called upon to bear. I thought this might stimulate others to help so that we shall have plenty, and the churches may grow amazingly, and we shall be blest."

As far as records are available, this is the largest single gift ever received for our Home Mission work in Queensland, and it is a valuable contribution toward placing the Home Missionary work in this State upon a more satisfactory financial basis. The Committee has accepted the leadership implied in this gift, and at the meeting the members contributed amounts to wipe out the overdraft varying from £15 to 10/-. One brother, in response to this inspiring gift, transformed a loan which he had made to the Committee into a gift. Another brother, when he heard of the gift, doubled his Conference promise and paid the double amount straight away. The Committee is now appealing to those members who have money to support this debt extinction effort with some really big, sacrificial contributions, so that the work may go on unhindered. Who will be the next to send a liberal gift to the treasurer, Bro. G. Colvin, or the organiser, Bro. A. J. Fisher?

## OBITUARY.

**HOLLEY.**—Bro. George Holley came to us at Ballarat after his return from the war. Prior to this he had been associated with Prahran and other churches. Quiet and unassuming, he won the esteem of all by his unobtrusive faithfulness, and genuine Christian character. He transferred to Ballarat East when that was opened, and there he will be greatly missed. He leaves a wife, son and daughter, to whom the church offers its deepest sympathy. George Holley was a truly good man. "His works do follow him."—A.W.C., Ballarat, Vic.

**WILKINSON.**—Another of the older members of the Ballarat church entered into the rest that remaineth on April 20, 1925. Sister Mrs. Wilkinson, the jubilee of whose baptism had just been marked, passed away on that date. She had been in Ballarat all the time save for two years at Middle Park. She had sought to serve the Lord, and kept a bright faith in him, in spite of a good deal of suffering at the end. She leaves a husband and large family to mourn the loss of wife and mother. The church extends to them its deepest sympathy. "Blessed are the dead who die in the Lord."—A.W.C., Ballarat, Vic.

**TAYLOR.**—At the home of her parents in Simpson's-rd., Paddington, Sister Adela Taylor passed away at the age of 26 years. At the age of ten she gave her heart to Christ, and to the end was a consistent Christian. She was baptised at Moreland, Vic., by Bro. J. C. F. Pittman, where she was a faithful member and worker for 15 years. In 1923, for health reasons, she came to Queensland with her parents. On Lord's day, May 24, after five years' suffering, borne with Christian patience, the Lord took her. To her loved ones she leaves a sweet memory of unselfish devotion and perfect trust in her Saviour. Her tired body was laid to rest in the Toowong cemetery by the writer, assisted by Bro. J. Coward. Her dear ones who mourn now we commend to the Spirit's comfort, "till the dawn breaks and the shadows flee away."—F. E. Alcorn, Brisbane, Qld.

**CAMPBELL.**—Heartfelt sympathy is extended to Sister Campbell and family in the loss of a dear husband and father, who met with a fatal accident on May 5. Bro. Thomas William Campbell was in his 49th year, and leaves a widow, one son, and two daughters. He was a faithful member, and served as a deacon for about three years. Our brother was also an usher and superintendent of the Bible School at Claremont for a short time. His greatest work however, for the Master was in trying to bring people to hear the gospel, and many accepted Christ by first being brought to the meetings by our late brother.—C.F.W.G., Claremont, W.A.

**MANNING.**—The church at Unley has sustained a sad loss in the passing of Bro. W. T. Manning on May 6. Our brother was baptised at Grote-st. by the late Bro. Earl in 1866, and since then has enjoyed fellowship with the churches at Grote-st., Willunga and Park-st. Bro. Manning was married to Miss Wheaton by the late T. J. Gore, M.A., 52 years ago, and at the golden wedding celebrations held two years ago Bro. Manning told with great joy that their family of nine are all active workers in the church. Bro. Manning for the past sixteen years has been an elder of the church at Unley, and has carried out the duties of his office with great credit to himself and the intense satisfaction of the church. He was a man after God's own heart, a joyful Christian with a deep spiritual experience, and his passing was characteristic of his life—peaceful. The writer was assisted in the service at the home by Bro. A. C. Rankine, and at the Mitcham cemetery by Bro. J. Wiltshire. Tenderly we laid him to rest midst beautiful flowers, and loving relatives and friends in sure hope of the triumphant resurrection and the glad reunion. Bro. Manning's works do undoubtedly follow him. To Sister Manning and family is tendered the church's love and sincere sympathy.—Jas. E. Webb.

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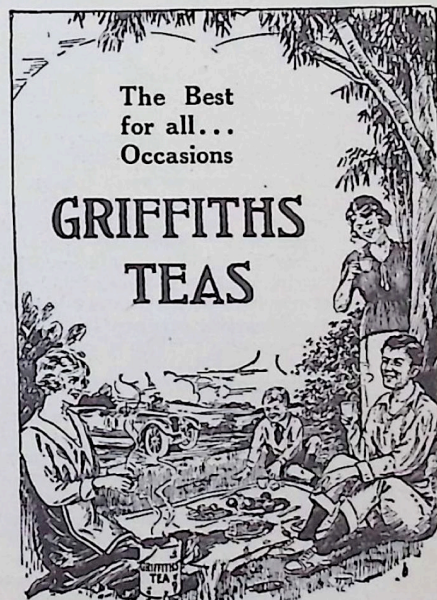
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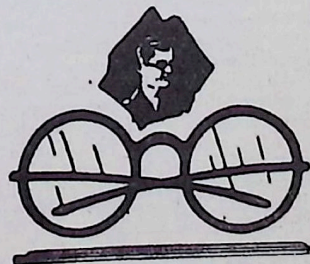
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## News of the Churches.

### Tasmania.

At Caveside a flying visit from Bro. Nightingale, Home Mission Organiser, was received; but as intimation of his coming did not arrive in time, no meeting could be held. A visit from Bro. G. Spaulding, from Hobart, was enjoyed. He gave the exhortation in the morning, and the gospel address in the afternoon, two Sundays in succession; also conducted a week-night service at Caveside, and one at Mole Creek. His help and messages were much appreciated.

### Western Australia.

At Bassendean recently the girls' mission band visited Lake-st. Loyal Daughters and gave the programme. An enjoyable and helpful evening was spent. On Sunday morning, May 31, 90 members met to break bread, and Bro. Hughes gave an instructive talk on Romans 12. The Bible School is still feeling the benefit of the recent campaign, and a good attendance is maintained. On Sunday evening a baptismal service was held at the close of the gospel meeting.

Fremantle church held a week's special services for deepening of spiritual life, assisted by evangelists of the metropolitan churches. The meetings were well attended, and much spiritual good resulted. At the gospel meeting following these meetings four young women confessed the Saviour. At the mid-week prayer meeting they were baptised. On May 31 Bro. Mudge was the speaker, both morning and evening. The hand of fellowship was extended to the young converts. Meetings continue to be well attended.

The Bible School at Victoria Park held its anniversary tea and public meeting on May 22. The hall was crowded, and everyone voted it a great success. The children's singing was much appreciated. The church had record meetings on May 31. 53 broke bread, 104 scholars were at Bible School (and 5 visitors), and a crowded house at night appreciated Bro. Youens' address. Since last report two have been received by letter—Bro. C. Mackly, from Bunbury, and Bro. Lathwell, from Collier—and one by faith and obedience.

### Queensland.

At Ipswich during May the evening meetings showed improvement. The children help in gospel meetings by their singing. There have been two additions by faith and baptism. Keen interest is taken in the lessons for the Bible School examinations. About 15 are preparing for examination. The little son of Bro. and Sister Ambrose is home from hospital, much better. On Lord's day, May 31, Bro. G. Green exhorted the church. Many members worked well in the fight for local option.

Gympie had good meetings on May 31. Bro. E. Trudgian exhorted in the morning, and Bro. C. Barrett at night preached the gospel message, "An Object Lesson from Nature." Bible School increased by two scholars who have recently come from Ipswich school; this took the boys' rally aeroplane to Melbourne and the girls' plane to Borneo. Bible School picnic held on June 3. Girls' club and young men's training for service class, mid-week prayer meeting, Bible study class, and Saturday night improvement class, held as usual.

At Brisbane a large gathering of young people assembled in the basement of the chapel on the evening of May 30, at the birthday meeting of the boys' club. A feature of the function was a fine birthday cake donated by Mrs. Hardy. Bro. E. Aderman exhorted very acceptably on May 31. An inspiring meeting was held at night. Bro. Alcorn continued his address on the subject "Believers' Baptism." A young woman, and the father of the esteemed Bro. Potter, who is study-

ing at the College of the Bible, made the good confession.

Kingaroy circuit is showing signs of progress. Recently a C.E. Society was introduced at Boobie, with an attendance of 17. The secretary of this society has a ride of nine miles over rough road on a bicycle to be present, which shows great enthusiasm and interest. There was one decision for Christ at Corndale on May 24. Bro. Fisher gave helpful messages at Kingaroy in the morning and Boobie in the afternoon of May 31. The members in the district are hoping soon to start the building in Kingaroy. Tenders are being called. The work generally is inspiring in this splendid district.

### New South Wales.

At Chatswood on May 31 Bro. Chapple, of Paddington, gave a beautiful morning address. After Bro. Whelan's gospel message Winnie Graham was baptised, and two other young girls from the Bible School—Jessie Hall and Winnie Parker—confessed Christ. On June 7 these two were baptised. State and interstate visitors were present on June 7. Bro. Whelan's subjects were "A Spiritual Conception of Life," and "A Woman's Heart Opened." Splendid interest and attendances.

At Dumbleton on May 31, Bro. Nibbs, from the Bible College, Croydon, N.S.W., was present. He told a short story to the J.C.E., and exhorted the church. The missionary prayer meeting was well attended. Bro. Nibbs gave a short talk on the power of prayer. Three men gave their lives to Christ on Friday night, May 29, at the open-air meeting at Auburn. At night Bro. Nibbs preached a fine sermon on Romans 1: 16. A solo was rendered by Annie Barnfather.

Since last report good meetings have been the rule at Wolfram-st., Broken Hill. On Children's Day two members of the Bible School were received into the church, and at the gospel service a member of the Bible Class made the good confession. On Mother's Day Bro. Blackburn preached at the morning service, and Sister Mrs. Blackburn preached before an excellent congregation at the gospel service, her subject being "An Anxious Mother." On Sunday, May 31, a baptised believer, from Sydney, was received into the church, and at the gospel service Mr. H. L. Vawser, from Adelaide, was the preacher. There have been seven confessions, making a total of eight additions to the church.

### South Australia.

At Hindmarsh the annual meeting of the Dorcas Society was celebrated on May 24. Mrs. Young was elected president for the 29th year; the secretary, Mrs. Swanbury, and treasurer, Mrs. Sweet, have filled those offices for many years. Mrs. E. J. Paternoster is vice-president. At the silver wedding of E. J. Paternoster and wife, the church officers and wives presented to them a silver cake stand and cake knife. Good meetings on May 31. Sympathy goes to Sister Street, who has suffered the loss of father.

Mid-End anniversary services on June 7 were an inspiration to the church and a great testimony to the district. Bro. A. C. Killmier gave a fine message in the morning. The Thebarton town hall was packed in the afternoon. Bro. Arthur Morphet conducted the singing, and all did their part well. Bro. G. Tease gave an entertaining and helpful address. In the evening at the hall inspiring, the message was straight, and a father and three girls decided for Christ.

At Forestville on May 31 the anniversary of the Sunday School was held. A collection was taken in the morning to form a nucleus of a fund to build a new kindergarten hall; this realised £40/12/-, and has been increased since to £50,

Bro. Wiltshire spoke on "The Gentleness of Jesus." In the afternoon the school rendered the service of song, "The River of Life," to a fine audience, and in the evening gave selections, Bro. Garratt being the speaker. The public tea on Wednesday, June 3, was highly successful. Prize distribution revealed some record attendances, many having attended every Sunday for eighteen months and more. Good services last Sunday. Bro. Garratt speaking.

Barmera chapel, which was blown down last year, has been re-erected after months of patient toil. Mr. R. D. Rumbold, the contractor, has done his work well. Mr. A. Mudford, the preacher, was unremitting in his help. The re-opening services took place on May 17, and took the place of the combined anniversary of Bible School and C.E. Society. Mr. H. J. Horsell spoke at each service. On May 18 a successful children's meeting was held. The children, under Bro. Barnard, sang well. Helpful addresses were given by H. J. Horsell, E. R. Randall (Berri), and A. C. Mudford. Prizes were distributed. Miss Winnie Morgan was school champion, securing 377 marks and winning four prizes, one of which, a handsome Bible, was presented by Bro. McRae for special text reciting. The sisters provided supper. The church wishes to express its sincere thanks to all who have given financial assistance and helped in the re-erection of the chapel.

### Victoria.

Good meetings at Gore-st., Fitzroy. Bro. J. Saunders, from North Fitzroy, exhorted on Sunday morning. At the conclusion of Bro. H. Saunders' address in the evening a young man and a Sunday School scholar confessed Christ.

Rochester church is greatly privileged by having the services of Bro. Sheehan, of the College. In the morning, May 31, his exhortation was an inspiration to all. In the evening he gave an address to the children, prior to the gospel service.

Splendid meetings at Chelsea on Sunday. Bro. Ladbrook gave a fine message in the morning. Bro. Thompson delivered an inspiring address in the evening. The Sunday School has commenced an aeroplane rally which has created great enthusiasm; 83 scholars present on Sunday.

Splendid meetings at Boort. On Sunday, May 31, Bro. H. Jackel preached farewell messages. At the close of the evening service four, a married couple and two Bible School scholars, made the good confession. Bro. J. Methven, of Tasmania, commenced his labors on June 7.

The church at St. Kilda held its half-yearly business meeting on June 2 with a fair attendance. The church decided to engage a permanent preacher, and an invitation was extended to Bro. Goodcher, and an invitation was accepted the position. Reports were received from P.B.P., K.S.P., and Bible School.

Hawthorn had very good attendances on Sunday. Bro. T. H. Scambler continued the study of "The History and Doctrines of the Bible," and of "The Creation" and "The Fall of Man." In connection with the Bible School, a branch of the boy scouts movement has been started.

At Doncaster during the last few weeks, Bro. Lang has been giving a series of morning addresses on "Jesus the Light and Life of Men." The Mission Band, K.S.P. and P.B.P. clubs have started the winter session. A sewing class has been commenced by the sisters to make garments for benevolent work.

Meetings at Boort lately have been the best for twelve months. Mr. and Mrs. Horace J. Jackel, before their departure, were given tokens of appreciation. Farewell addresses were given on May 31. At the gospel service four responded to the invitation, making five who have recently made the good confession. Good services at Swan Hill on Sunday. One was baptised before the morning service, and along with a sister who has been in hospital since the mission, was received into the church. Bro. Cameron gave a fine address in the evening on "What think ye of Christ?" Bro. Hargreaves



June 11, 1925.

(who is to labor with the churches at Woorinen and Ultima) gave the address at the mid-week prayer meeting.

At Swanston-st. last Lord's day there was a good attendance in the morning, but inclement weather interfered with evening service. Bro. Shipway's sermons were very good. A lady was baptised at the beginning of the morning meeting, and afterwards received into membership.

South Richmond had good meetings on May 31. Bro. Beechenow, of Brighton, addressed the church acceptably, and Bro. Orford gave the gospel address to a nice audience. A brother from the College gave an enjoyable solo. On June 7 Bro. Orford addressed both meetings. At night he spoke on "Peter's Confession of Christ," and a young man confessed Christ.

Horsham has experienced smaller meetings during May, the weather being wet and roads bad. During Bro. Ingham's absence on vacation, the preaching was carried on by Bren. J. Butler and J. A. Millar. On June 7 Bro. Ingham again preached at both services to good congregations. Four were received by letter. Under leadership of Scoutmaster E. Blair, a scout troop has been organised, and has made a good beginning. All other organisations are working well.

Five additions at Mildura since last report, and good attendances at all services. Members of the Anglican and Methodist choirs gave a fine concert in the chapel on May 20, proceeds to pay for baptistery heater just installed, which is giving great satisfaction. Bro. A. G. Chipperfield was a welcome visitor last Sunday. Sister Chipperfield expects to stay in the district for a few months. Sister Mrs. T. G. Rogers passed to her reward on June 4, after some months of patient suffering.

At Cheltenham during last week, a most successful kitchen tea to Miss A. Martin, who is soon to be married, was arranged by Mr. and Mrs. John Simpson, of Essendon, former members of Cheltenham. On Saturday morning another of the pioneers of the Cheltenham church passed away—Mrs. R. L. Judd, a real Christian lady. Fine service on Sunday morning, some visitors being present. F. W. Martin, president, referred to the death of Sister Judd. Bro. Hinrichsen spoke on "Scenes around the Lord's Table." At night a good audience listened to a good sermon by Bro. Hinrichsen on "Sin."

At Brunswick the work is still good. The Bible School is growing weekly. The Senior Christian Endeavor has been reorganised, and is very strong. A business meeting of the church was held on May 21, at which the following deacons were appointed for 12 months:—W. Jenkin, J. Roberts and A. S. Crowley (sec.), W. Jenkin (treasurer); Sister Adams, organist. The South Yarra P.B.P. club held a concert in the chapel, one-third of the takings going to Brunswick P.B.P. club. Bren. Gibbs and Fitzgerald have helped with messages. Mr. Way is doing a good work, and is faithfully preaching.

Meetings at Middle Park were enjoyable last Lord's day. In the morning Bro. C. J. Williams delivered a helpful address on "Prayer." Bro. Robinson preached in the evening, and Bro. Lyle Williams sang a solo. The church regrets losing Bro. Ern Hilbig, who left last Sunday for S.A. In the evening a teachers' tea was held at the chapel, when Bro. Hilbig was presented with a Bible as a token of love and esteem. All departments of work are doing well. On June 2 Bro. Robinson addressed the young women's club on literature, the talk being entitled, "In Golden Realms." This was much appreciated.

Meetings at South Yarra are keeping up fairly well. A number of losses have been sustained by Cameron, Bro. and Sister R. G. Cameron and Miss to Sydney; Bro. G. Griffin to Murrumbidgee; Bro. Quirk to Bendigo; and Bro. Wm. Meldrum to Mildura. On May 13 Bro. A. M. appreciated a message at the midweek service was ing May:—Bren. H. Rasmussen, L. Johnstone, Wm. Quirk, W. Andrews and J. Brown. Last Lord's day Bro. R. W. Payne addressed the

church, and in the evening Bro. Rasmussen preached, when a young woman made the good confession. The women's guild is busy preparing for half-yearly sale of work, and the Bible School is conducting a red and blue rally.

The Oakleigh "go forward" movement continued through the week. The meetings were fairly well attended, and full of interest and encouragement. Bren. Shipway, Kingsbury, A. G. Saunders, Scambler and McCallum gave helpful and inspiring messages. The Bible School rally on Friday evening deserves special mention. 16 members from Berwick church were present. Lord's day services were an inspiration. Bro. R. Lyall (Conference President) presided in the morning, when the "blue boxes" were handed in, and the contents totalled £131 odd, and other boxes still to come. A brother and sister from the Baptist church were received into membership. Bro. Enniss gave a powerful sermon on "The Man of the Ages." Sister E. Vawser, from the College, gave the message in song.

Newmarket Sunday School anniversary passed off in splendid style on Sunday, May 31. The addresses of Bren. L. Johnston, R. P. Clark, and L. C. McCallum were of a very high order, while the singing of the scholars merited the meed of praise accorded it by the large audiences that assembled. Much credit is due to Bro. C. Hall for his painstaking and efficient leadership in song, and to Misses M. Ravenhall and E. Hatty for their assistance at the piano and the organ. About 90 visitors and friends were entertained at tea. The concert on Tuesday, June 2, was most enjoyable, and gave evidence of careful training of the children on the part of the teachers. Over £21 was received on the Sunday and the Tuesday. The anniversary was brought to a close by a scholars' tea on Tuesday last.

Bendigo Bible School celebrated its anniversary on Sunday, May 24. Three special services were conducted by Bro. J. E. Shipway whose addresses were interesting to young and old. A feature of the services was the singing of the scholars, who were assisted by a fine orchestra. On Wednesday, May 27, the tea meeting and demonstration were held. The programme included competitions in hymn-singing, Scripture recitals, and essays. Bro. D. Kenley's annual report showed the school to be in a healthy condition. On May 31 Bro. A. E. Knight was present for the last time after serving the church faithfully for several months as week-end preacher. In the morning service the secretary, Bro. A. E. Streader, on behalf of the church, expressed appreciation and thanks for his splendid help.

Church anniversary celebrations at Maryborough were brought to a happy and successful close on Monday, May 25, and Tuesday, 26th. Bro. Enniss delivered an interesting and inspiring message on "Making the Most of Life," on the Monday evening. The annual tea meeting on Tuesday was a marked success. After tea a large crowd assembled, and after-dinner speeches were made. Representatives of various denominations gave greetings on the occasion of the 63rd birthday of the church. Among the visitors was one sister who was the first to be baptised in the present building, also one local sister who assisted to organise the first tea meeting 53 years ago. Bro. Enniss so capably launched the thankoffering to abolish the building debt that £100 was realised. Local artists provided a grand concert which brought the happy season to a close.

Success attended church anniversary services at Box Hill on May 31. Fellowship was enjoyed with many visitors. Bro. and Sister Westmore, from Malvern-Caulfield, and Sister Miss Outen, from Doncaster, were received by letter. Bro. J. E. Thomas' exhortation was an uplift. Crowded out service in the evening. Splendid address by Bro. Allan on "The Message of the Church," and fine anthems by the choir under Bro. Church, of Kew, with Sister Mrs. Ward as organist. Bro. Bowers, of Hawthorn, sang a beautiful solo. Celebrations were continued on Wednesday evening following, when Bren. Ship-

way and Enniss inspired with their messages. Bro. Allan read an appreciated message from Bro. R. Lyall, who was unable to be present, Bro. Shipway taking his place. Sisters Mrs. F. L. Mitchell, Misses Lawson and Leitch, and Bren. Haywood, Bowers, Earl and Charlesworth, contributed fine vocal, elocutionary and instrumental programme. On behalf of choir, a travelling rug was presented to Bro. C. Haywood for his services in training the choir. Secretary's report of year's work was encouraging.

At Ballarat (Peel-st.), on Thursday, June 4, a meeting arranged by the Ladies' Aid Society was held to welcome Mrs. and Miss Cameron. About thirty ladies representative of the churches at Dawson-st., York-st., and Peel-st., attended. Mrs. Thompson, president of the society, presided, and addresses of welcome were given by Mrs. Williams (Dawson-st.), Mrs. Wilkinson (York-st.), and Mrs. Thompson (Peel-st.). Vocal items were rendered by Mesdames Vincent, Robertson and Fishwick, Mrs. Morrison officiating at the organ. R. G. Cameron responded on behalf of his wife and daughter. Attendances at all church meetings are well maintained, particularly on Sunday evenings.

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#### COMING EVENTS.

JUNE 14.—Cheltenham, Sunday night next. June 14. In Memoriam Service to the late Mrs. R. L. Judd will be conducted by Bro. G. B. Moysey.

JUNE 17.—A Public Meeting to welcome Bro. Goodwin, who is to be the preacher at St. Kilda, will be held in the St. Kilda Chapel at 8 p.m. on Wednesday, June 18. Everybody invited.

#### IN MEMORIAM.

SILL.—In fond and loving memory of our darling son and brother, Woodford Davidson Sill, who passed away on June 12, 1923.

Hold him, oh, Father, in thine arms,

And let our loved one be

A messenger of love between

Our sorrowing hearts and thee.

—Inserted by his loving parents and brothers. Mark, Hurtle and Lindsay.

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What though Time cut furrows in my face,  
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O, that I may grow. —Maltbie D. Babcock.

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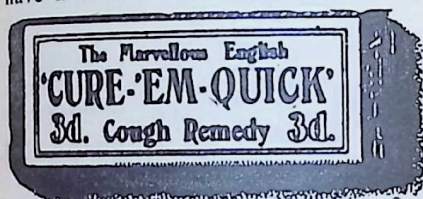
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