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"A Keen Eye for Molehills and None at all for Mountains."

JOHN GALSWORTHY, the famous writer, describes one of his characters, Sir Charles Dedmond, as "an upright, well-groomed, grey-moustached, red-faced man of sixty-seven, with a keen eye for molehills and none at all for mountains." At once we feel we have known Sir Charles, or at least some of his family. We know something, too, of an ill-balanced or misspent life.

There are people who are unfamiliar about molehills, those curious, annoying and by no means pretty, mounds of earth thrown up by the mole, a well-clad industrious little creature with strong forelimbs and shovel-shaped feet most wonderfully adapted for digging and burrowing.

There are people of the plains who never see mountains.

There are people who while molehills and mountains are both present gaze at the former and never seem to see or to appreciate God's masterpiece, the mountains. Theirs is a sad state.

"A keen eye for molehills and none at all for mountains." What does the striking phrase convey to us?

Narrowness of outlook.

We may think of the man of limited vision and narrow outlook. He sees what is near, and misses the glory in the distance. He is self-centred; for perhaps the molehills are on his land, and therefore he regards them the more. The majesty of the mountains is remote and therefore of little importance or interest to him. We have to admit that there are parochial people and churches. We all know individuals for whom a molehill looms large as a mountain. Their immediate circle is everywhere. Personal interests predominate always. Their will must be supreme; their needs come first. So with churches. Sometimes, in a sincere regard to further local work, but little publicity is given to brotherhood enterprises, to State, Common-

wealth or world evangelism. Some Christians might give to local poor, but not feel impelled to help in city mission work; might preach to the unsaved at home, but not be constrained to evangelise India or China. Such people and congregations may never realise their loss, any more than the man who regards molehills can ever be led to appreciate what a terrible loss to him is his neglect of the mountains.

Relative values.

"A keen eye for molehills but none for mountains" will probably suggest to us people without a sense of the relative value of things. To see a molehill and not a mountain is an extravagant paradox, like "strain out a gnat and swallow a camel." But yet there is a temptation to us to be so absorbed in small matters that they come to assume a disproportionate importance, and to keep us from appreciating the bigger things of life. It is easy to get a wrong perspective. Doubtless none of us is wholly free from the error of magnifying molehills and failing to appreciate mountains.

We sometimes think that one of the temptations of the faithful Christian and regular church-goer is to regard as ends

what were meant by God to be means. We have our seasons of worship and fellowship, our sermons and our exhortations, and may fail to consider these as helps to the attainment of the greater thing, Christian character. Many have exalted orthodoxy at the expense of holy living. Creed has been put above conduct. "Divine service" is used of meetings and exercises rather than of the service in a life of holiness, goodness, justice and mercy. Yet the Scriptures have sufficiently warned us against the evil. Paul dares to say that a man who does not honestly provide for his own house has denied the faith. James tells us a man may be as orthodox as the devils and be found wanting. To express pity for the poor while making no effort to relieve distress is to profit nothing. Faith not manifested in deeds of service is vain.

Doctrinal standards.

Within the realm of doctrine, there are molehills and mountains. Not all doctrines are of equal importance. There are truths which have to do with our salvation, which we must constantly proclaim. In the Scriptures the essential things are those most clearly revealed. There must be unity as regards these, and we would neglect them at our peril. Some doctrines are central, others marginal. For churches known simply as Churches of Christ, the great truth of the Messiahship and divine Sonship of the Lord Jesus stands out above others as the truth confession of which is essential to church membership. Indeed, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." The disbeliever will be condemned. Many other doctrines, truths, can be enumerated, but they cannot be put in the place of this.

Is there not a present-day danger of misplaced emphasis regarding the working of God's Holy Spirit? What is the greatest work of the Spirit? Obviously that which

The Call.

I saw the mountain stand,
Silent and wonderful and grand,
Looking out upon the land
When the golden light was falling
On distant dome and spire;
And I heard a low voice calling:
"Come up higher—come up higher,
From the lowland and the mire,
From the mists of earth's desire,
From the vain pursuit of self,
From the attitude of self,
Come up higher—come up higher."

—Selected.

he does in the conversion of the sinner and the sanctification of the believer. Yet, we have no doubt that some sincere believers are obscuring relative values here. They seek for the evidence of the Spirit's abiding presence in shakings, bodily manifestations and seizures, rhapsodical outpouring of meaningless syllables miscalled speaking with tongues, physical healing, and such things. For ourselves, we do not find that the Scriptures encourage the belief that the miraculous works of the apostolic age were intended to be perpetuated, nor have we evidence that as a fact the phenomena of apostolic days are being reproduced now. At present, however, we wish to state emphatically that the Lord has not left his church without the best gift of the Spirit even if individual inspiration, prophecy, healings, and tongues are not ours. The indwelling Spirit who enables us to produce in our lives the "fruits of the Spirit" referred to by Paul in Galatians 5 is the greatest of divine gifts. We as disciples possess this inestimable boon. To forget this and to be repining and fretting our souls for the temporary and miraculous manifestations is to have a keen eye for molehills and not see mountains. "A little holiness is worth much illumination."

Gradations in conduct.

Our Saviour has, in unforgettable words, shown us the mischief of forgetting relative values in conduct. "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone." Admire the molehills, if you will, and if they delight your æsthetic sense; but please do not forget the glorious hills. We have never literally seen a man who would count the stalks and leaves of garden herbs so that he might give a tenth to God, and who at the same time would be rapacious, unmerciful and unjust. We have not met folk who would not enter a certain house in case they would be defiled but who had no scruple about swearing away the life of an innocent man. We read of such in the gospels, but we have not met them. But we do see men with queer consciences, with no sense of values. Men condemn slight defects in others, and themselves commit serious faults. A man will rebuke a peccadillo, and will in the rebuking manifest a spirit of anger and a lack of self-control which is wholly unchristian. One will rebuke the least deviation from doctrinal exactitude, and yet at the same time by his harsh, unloving spirit deny the love which is the fundamental principle of our religion. It is good to keep a conscience which is tender and sensitive, so that it will pain us to depart from the divine standard even in little things. But to be scrupulous about minutiae, and then to deny mercy and love—well, read again how our Lord has described this dreadful thing.

Service.

Richard Verco.

"The Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many."—Matt. 20: 28.

The motto of the Prince of Wales is "Ich Dien"—I serve. This is a grand conception of the responsibility of greatness. It is more than a motto with our Lord—it is the spirit and inspiration of his life.

Our Lord dignified service by his service for us. He sought to teach his disciples that herein true greatness lies.

There is a great difference between the world's idea of greatness and our Lord's. Influence; position, power—to lord over one's inferiors—these the world counts greatness, forgetting that influence, position, power are only worth having as they enlarge our opportunities for service. Do we ever consider that God, the greatest Being in the universe, is the greatest servant? He spreads our table every day and every table, and feeds the cattle on a thousand hills, and clothes us every day, and clothes the mountains, valleys and plains with their ever-changing and luxuriant garments. He cares for each one of us as though there were none besides to care for. And Jesus, the Christ, reproduced this characteristic in himself while on earth. All he was, did and suffered was for us. He worked no miracle for himself but thousands for others.

To lift up, to bind up, to restore, to give life, health and gladness and to direct into right paths was his constant employ. How miserably does the vain glory and pomp of mortals compare with the life of him who, though greatest in the universe, made himself of no reputation, but took upon himself the form of a servant. And he left an example that we should follow in his steps.

To be and to do for our fellowmen is the pinnacle of greatness.

We are placed here for service. All things teach us this. The rose (it blooms and sheds its fragrance, not for itself but for us), the rivers, they bear our merchandise upon their long reaches, and irrigate and fertilise our lands; the trees yield themselves to us for firewood, and in the hands of the cunning workman adorn our homes and minister to our wants in many thousand ways—all, all are made for service.

The world's great men have been the men who have poured out the wealth of their genius and liberality and goodness into the basket of this world's needs. To leave the world better than we found it, to leave a thought that shall elevate, bless and cheer, to alleviate pain, to make the condition of life better and happier; this is life at its highest flow and tide. Livingstone, Wesley, Luther, Dr. Jenner, Paisley,

James Watt, Hugh Miller, John Knox, Newton, Moses, St. Paul were only great because their work was great. They like Christ (only in a lesser degree) gave their lives a ransom for many. "She hath done what she could" is the highest praise, the best epitaph accorded to any of our race. Service makes us immortal. When the monuments on which are inscribed the virtues of the world's wealthy and great ones have crumbled into dust, ages to come will keep fresh and green the memory of earth's best servants.

The grain of wheat which was found wrapped up with a mummy was still only a grain: had it lost itself in the deep furrows of earth it would, with its progeny, in all these accumulated years, have yielded a harvest upon which the world might feed. Let us put our lives into the furrow of service, and we shall reap a rich harvest in the lives of many whom we shall have blest.

Service is the oil that makes social, domestic, and every other phase of life run smoothly. Let us not wait for great opportunities—life is made up of moments, of the aggregate of little things—take care of the little moments, the little acts, and the great will take care of themselves. Every sphere of life has opportunities for service.

Truest service is not for reward, even for the highest reward, the joys of the life eternal and the approbation of God. The highest service our fleshly natures can render or know anything of is the mother's. Are her midnight vigils, her exhaustless patience of nursing, of solicitude and service rendered because she thinks her child in after years may pay her back? No! Any such thought never flits across her mental vision. She is mother, and her mother-love impels the service: it is but the natural fruit which the tree of her sacred relationship yields. Does the athlete, with splendidly developed muscles and springy step and sinews of steel, exert them but for the prize to be won? No! The powers within him cry out to be used.

Service on its highest plane is inherent goodness finding its legitimate and most generous outflow.

I like to remember that, although the Christ came not to be ministered unto but to minister, yet there was a Mary to anoint his feet with ointment, and Martha and Mary and Lazarus to afford him a quiet haven of rest and peace in the home at Bethany; a Samaritan woman to give him a drink from the well when he sat there hot and tired and thirsty as any other son of man; a Simon of Cyrene to help him bear the cross; a Roman soldier from among the brutal throng that crowded around his cross to raise the sponge dipped in vinegar

to his lips. We might well envy them their service. But he has shown us a gracious way in which we may even thus minister to him. And, although the highest service seeks not reward ere it serves, yet the reward is added likewise, and he who sees in secret rewards openly. And, by and by, when the last mortal has bowed his head in death, and all nations and kindreds and tribes shall stand in the presence of God, a sudden flush shall overspread thy face, oh faithful one in service and in love while

on earth: a sudden thrill as of a great ecstasy shall quiver every nerve, and you shall stand in your place for *your* name has been called, and One like unto the Son of Man shall say: "I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

comfort for their church home, and neglect the needy souls in China, India, and the islands of the sea.

A church, by thinking continuously of its own needs, to the neglect of those more needy, not only loses its own life by its selfishness, but the millions in heathen darkness must still continue "without God and without hope."

Many other illustrations may be given, for this law operates in every sphere of life with the same inevitable result. It always has been true and always will be that "whosoever would save his life shall lose it."

Two Conflicting Laws.

W. L. Ewers.

There are certain laws in operation to-day, which will always be in conflict one with another. When Jesus was on earth he saw this very clearly, and by his teaching made them stand out in striking contrast.

"Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake, shall find it" (Matt 16: 25).

Here two conflicting laws are seen, the one human and the other divine. The human may be called "the law of self preservation" (whosoever would save his life); the divine may be named "the law of service for others" (whosoever would lose his life for my sake).

The law of self preservation.

Innumerable examples of obedience to this law are found on every hand.

1. *The child learning to play the piano* can, if she so desires, "save her life" a lot of time, and hard effort, by rushing through her lessons and taking little interest in her music. Other girls are out playing, why should she lose her "pleasure life"? Little does she understand the working of this law. If she could only realise that to save herself to a life of ease or pleasure means the loss of her life musically. How great a loss this is, many of us know only too well, for we obeyed the law of self preservation, and refused to give the time to practice, and we lost that which we have never since been able to regain.

2. *Many a young man at high school or college* saves his life the drudgery and grind of hard study in order to enjoy sport and have time for social life. He can manage to scrape through his lessons and have a fairly easy time if he wants to. In the saving of his life, however, he will lose it educationally; and in the after years, as so many of us have already found, the loss will bring many a pang of keen regret and sorrow.

3. *The mother* may "save her life," and by the neglect of her children and home she may have much more time to herself; but loveless homes and wayward children prove only too clearly the inevitable operation of this law, not only to her loss, but its

awful consequences have wrought fearful havoc on those for whose sakes she should have lost her life.

4. *Does this law operate in the spiritual realm?* Does it work in the sphere of the Christian life?

Because the soul is of infinitely more value than the body, it seems to work with even greater harm in the realm of the spiritual, than in any other. It was to the disciples Jesus spoke these words. He was showing them what discipleship meant, and his message was a call to spiritual life and service. Are there Christians to-day who are saving their lives? Yes, there are many who plead the law of self preservation, many who are having a very easy time as followers of Jesus. There are many who are doing absolutely nothing in the way of definite service. They are saving their lives from the giving of time, or effort or sacrifice, and are always ready with some trivial excuse which deceives neither the preacher nor their Master. The life is lived for self and not for Christ. Does Jesus mean that all who follow this law will lose their lives? Are they not losing life now? Are not their souls becoming dwarfed and stunted? What then shall the end of life bring?

The sad part of it all is that they are not the only ones who lose. By their failure to serve many others have remained without Christ.

5. *Is it possible for a church to "save its life"?* Unfortunately some are in this condition to-day. How easy it is for a church to just meet for its regular services, and to carry out its work in a half-hearted way, without any definite plan or purpose, and without any enthusiasm. Just follow the regular routine. Have a mission? No, that means effort, that means expense, and the giving up of a number of evenings. Such a church is more often a hospital and a boardinghouse for the benefit of overfed saints, rather than a life-saving station for the saving of sinners.

How frequently churches, through the operation of this law, provide everything for themselves in the way of beauty and

The law of service for others.

"Whosoever would lose his life for my sake, shall find it." In the days of severe drought and famine, when rain had not fallen for three years, Elijah, thirsty and hungry, appeared at a widow's home in a small country village. She was in a worse plight than he, for she was on the verge of starvation, with but sufficient food for one meal for herself and son, and then—death. The prophet asked for food and water. Which law should she obey? If ever a person had a right to plead the law of self preservation, surely she had. Yet had she followed this law, she and her son would have perished, and from our human standpoint, the prophet also. By saving her life she would lose it, but by sharing what she had, she not only saved herself and son, but the life of another; and this divine law of service for others never once has failed to bring a like result. How wonderful are the operations of this divine law. God has ordained that our lives are linked up with the lives of others. How careful we must be that we allow no other law than this of service for others to influence our lives; for in a most wonderful way we not only save our own lives when we lose them for his sake, but the lives of others are thereby saved as well.

Jesus not only urged his disciples to follow this law, but he himself set the example, and in the losing of his life, he not only found it again in a risen and exalted life of glory, but he also made the way of salvation open for us all.

"Higher than the highest heavens,
Deeper than the deepest sea;
Lord, thy love at last hath conquered;
Grant me now my supplication—
'None of self, and all of thee.'"

"I ask thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good."

I never saw a moor,
I never saw the sea;
Yet know I how the heather looks,
And what a wave must be.
I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.

—Emily Dickinson.

Farewell Counsels.

Acts 20: 1-38. Text, Verse 32.

A. W. Connor.

"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified."

How fragmentary and condensed Luke's record is appears from the fact that in verses 1-6 we have the record of an evangelistic tour in Macedonia and Greece which extended over the greater part of a year. From Romans 15: 9 we learn that he went westward as far as Illyricum. To this period belongs the writing of 2 Corinthians. To frustrate a plan to waylay him, he suddenly changed his plans, and determined to return to Asia by way of Macedonia. Verse 6 indicates that Luke rejoined Paul at Philippi, and together they made the notable—and for Paul the final—journey to Jerusalem, the incidents of which are our study.

A Lord's day at Troas.

The seven disciples mentioned in verse 4 rejoined Paul and Luke at Troas, where they spent a week waiting, it would seem, for the church's regular assembly. Verse 7 is a very simple one, but it gives much light on the practice of the churches of those early days. "On the first day of the week, when we had met to break bread, Paul, who was to leave the next day, preached unto them." Just when the "first day of the week" had come to have a place of pre-eminence in the church's life we are not informed, but this quite incidental reference, as well as the earlier reference in 1 Cor. 16: 2, makes the fact itself quite clear. Remembering the events of the resurrection day, and all they had meant to the church, and also that the birthday of the church coincided therewith, we are not at all surprised. The purpose of the church's meeting to "break bread" is an indication of how the church guided by the apostles had interpreted Christ's words, "Do this in remembrance of me." The same proof is here for the weekly observance of the Lord's Supper as for the weekly observance of the Lord's day. The incidental nature of the reference makes the evidence very strong, as the reference is evidently to well-known practices. This is greatly enhanced by the universal practice of the period immediately following the apostolic age, as evidenced by the writings of Justin Martyr and "The Teaching of the Twelve." The Lord's people, at the Lord's table, on the Lord's day, listening to the Lord's word, is the practice approved by this precedent. "Behold, then, in the table, the supreme element in worship. It challenges the soul to sanctity and sacrifice. It knows no other message than Christ and him crucified." By the side of the table stands the desk, and on the desk a book. "The message of the desk must be the message of the table—Christ—Christ—Christ." How solemn the office of him who stands behind the desk to teach! "Abused, the desk is an imposition and a blasphemy; used, it is an inspiration and a holy place." May both be used aright.

The only other event of that memorable service is one that is very human and may comfort us preachers not a little. Even apostolic earnestness and eloquence failed to keep all the assembly awake, and an accident, almost a tragedy, happened. However, the modern Eutychus selects a safer seat than a high window-sill, and sleeps on in comfort.

But the great event of the journey was the meeting with the elders of the church at Ephesus, at the port of Miletus.

The message at Miletus.

Perhaps in none of his utterances does Paul get closer to us, or reveal more clearly his own heart. It has counsels for bishops, the failure to observe which has ruined many a church, and the remembrance of which would have saved from

the great apostasy. It reveals not only the duties of elders, but the wonderful spirit of the man himself. Its poignant periods grip hearts to this day, and we wonder not at the tears of the strong men who heard them uttered. It is a beautiful blending of the fine dignity of one who speaks conscious of great authority, and of the genuine humility of one who wished to exemplify the spirit of true Christian service, as well as state its duties and blessings. A deeply emotional valedictory message is not usually strictly orderly, yet we may group its main messages under three heads.

1. *A consecrated service* (18-24).—Naturally Paul reviews his ministry among them, and in this we see the dauntlessness of the one who had "served the Lord in all humility with tears." It is worth noting how he characterises his message as the "good news of God's grace." To proclaim this was the supreme duty laid upon him by Christ. Grace—the grace of God—is the great master word of Paul's gospel. We must beware lest the glory of the word is clouded, for man is always prone to tend to "self-salvation." But at the same time Paul did not fail to emphasise the other side. He had urged upon both Jews and Greeks "repentance toward God, and faith in our Lord Jesus Christ." These two gospel duties are inseparable in the way of life. In all repentance there is a germ of faith, faith in God, and also in God's mercy, else there would be no use calling men to repent. But such belief is far short of the true faith or trust in Jesus as a Saviour. Such faith springs from a broken and contrite heart. Let us preach the "good news of God's grace" and all it involves. Let us urge upon men, as Paul did, "repentance toward God and faith in our Lord Jesus Christ," and all that this implies. There is not a true preacher but could wish that his "proclaiming of the kingdom," and his declaration of "the whole counsel of God," was such as to enable him to say like this man, "I am pure from the blood of all men."

2. *A sacred charge* (25-31).—From his own record he turned to their duty. The Holy Spirit had appointed them as bishops or overseers to take the oversight for him as "shepherds to the church of God." Dangers would threaten the flock. Wolves from without, and perverse men from among themselves, would attack the flock. So he urged that they "take heed to themselves," to watch their own lives, and be examples of virtue. Take heed "to all the flock" in the which God had placed them. What a high and holy task is that of a true bishop of a Christian congregation, feeding, leading, teaching. What a tragedy that official elevation and lordship, and not loving service, has been thought of both in

the "overgrown elder" of the Papacy, and, also, sometimes in the elder of the single congregation, Milton describes the false bishops—

"Enow of such as for their bellies' sake,
Creep, and intrude, and climb into the fold."
"Blind-mouths," he calls them. And as Ruskin points out, it is a wonderful metaphor. Since a "bishop" is literally one who sees, and a "pastor" is one who feeds, the reversal of both is to be blind, and to selfishly seek one's own good. Yes, one of the greatest needs of the churches is a "Scriptural eldership" which will "oversee" and "feed the flock of God." Here we come across a most unusual phrase: "The church of God which he has purchased with his own blood." A different manuscript reading gives "of the Lord," or it is explained that probably the word "Son" has dropped out at the end of the verse. "With the blood of his Son." But may the more difficult reading not be the true one? The words are not coldly uttered, but an impassioned sentence. Not that Paul is giving us a proof-text of the Deity of Christ—that is woven into the warp and woof of Scriptures—but the wonderful truth of the oneness of Father and Son in the redemption of man. "If the visible sacrifice was Christ's, the invisible sacrifice was God's. If there was a cross in a place called Calvary, there was also one in heaven in the heart of God." However we interpret this phrase, this great truth needs to be remembered, and the cross of Jesus taken as the proof of the divine heart of love. "God commended his own love unto us, in that while we were yet sinners Christ died for us." With what honor and dignity is the church of God thus crowned, and how ought we to labor to preserve the unity and purity of that which cost God such a great price.

3. *A blessed commendation* (32-36).—"And now I commend you unto God, and the word of his grace." The word that tells of his grace, the word that conveys his grace, is able to build you up. Only by taking heed to that word will we finally have a share in the "inheritance among all them that are sanctified." That word is sufficient, because it is a living word; God is in it. Paul and all apostles pass. Elders, teachers and leaders pass, but two things abide: "Jesus is the same yesterday, to-day and for ever," and "The word of God abideth for ever." If we will receive that Saviour, and receive that word, we shall enter into the heritage of the saved here, and into the heavenly inheritance at last. But the last word is not his own. From the unrecorded sayings of Jesus, Paul rescued this one, and set it as a priceless jewel in his own speech: "Bear in mind the words of the Lord Jesus, how he himself said, 'It is more blessed to give than to receive.'" Jesus said it. When and how we cannot tell. Yet we can tell in one sense. Bethlehem and its cradle; Nazareth and its home; Calvary and its cross; Olivet and its cloud-chariot—all proclaim, "It is more blessed to give than to receive." May we catch the encouragement in this golden beatitude:

"For the heart grows rich in giving;
all its wealth is living grain;
Seeds which mildew in the garner;
scattered, fill with gold the plain."

A Prayer.

Dear Master, in whose life I see
All that I would but fail to be,
Let thy clear light for ever shine
To shame and guide this life of mine.
Though what I dream and what I do,
In my weak days are always two;
Help me, oppressed by things undone,
O thou whose deeds and dreams are one!

—John Hunter.



Christian Endeavor Society, Lyall Orphanage, Shrigonda, India.

Foreign Missions.

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

The F.M. Board as a Bird.

Its right wing is a praying brotherhood.
Its left wing is generous giving.
Its guiding tail is the great commission.

Its FLIGHT is to India and all its stations; to Shanghai and Hueilichow, China; to Pentecost, Oba and Maewo, New Hebrides, and to the Chinese in Australia.

Its SONG is of the thirty missionaries and nearly two hundred native assistants, who, true to their Lord and his word, have won hundreds for Christ, have seen the districts in which they labor transformed, and stand to-day as his sentinels and heralds in the far places of the work.

Its FOOD is the consecrated offering of God's people. In June, our prayer and self-denial month, the F.M. Board comes as a bird to your doors, taps at your windows, waits for your bounty. Even crumbs will be welcome, but it is a big bird and needs generous help.—Geo. T. Walden.

enough money to buy a banner for our society. We will be very grateful for any help toward this. We praise God for the opportunities of meeting together, and for keeping us all well. Also for his many rich blessings upon us. The yearly collections amount to rs. 18, an. 10, p. 9 (24/10). The yearly expenses amounted to rs. 13, an. 1, p. 9 (17/-).—Yeshwant Divekar, S.S.

Missionary Jottings.

Bro. Chin Bik Fung continues his good work among the Chinese in Melbourne, and as a result of his visits, some of the non-members are now attending the services. He is conducting a class for the study of the Chinese language for the boys, and many of these also attend the English class, and Miss Baker writes, "We hope to soon win them for Jesus."

Our Chinese brethren are doing what they can to help Foreign Missionary Day offering in Victoria. They held an enthusiastic meeting at the Malvern-Caulfield church, at which Bro. Pang gave a stirring address, and will hold meetings

of Hindmarsh church. For over a score of years this church has held quarterly Foreign Mission meetings.

Practising Ideals.

It has been my privilege recently to attend various congresses of religious and of scientific men, where the great problems of international and racial questions were discussed. One thing upon which there was general agreement—in contrast to the prejudices and hatreds aroused by certain politicians and press—was the dictum, that race as race should count but little in the separating of men. The color of a man's skin, the shape of his head and the texture of his hair were minor things; the great difference was in cultures, that is civic, moral and religious ideas, and in irrational bias.

To the church is committed the great task of breaking down these national and racial barriers, and of bringing about the real commonwealth of nations, based on the widest of blood ties; that all men are children of one Father, with the same needs, the same hopes and fears.

The foreigner, white, black or brown, is child of the same inheritance, heir of the self-same God. One of the noblest features of the church to-day is the growing missionary conscience, and its concomitant the cultivation of friendship between peoples.

Christian missionaries are practising ideals of which other organisations are only talking; and we believe that the heart of our great brotherhood will respond to the appeal which is now being made; that the heroism and self-sacrifice of our missionaries will strike a chord in our own lives, and that in the future we shall do, not less, but much more, for Foreign Missions.—L. Anderson.

A Recognised Obligation.

The obligation of the church as a whole to go into all the world and preach the gospel is now everywhere recognised. Those who are representing us in the regions beyond are more than worthy of us, are they not? The Lord himself considers them worthy of success, and maintains them in faithfulness. The fields where they labor are well chosen; they are white already unto harvest. The missionaries ask for nothing more than to be allowed to carry on, "For a great door and effectual is opened unto [them], and there are many adversaries."

Thank God for adversaries, for prejudice and hindrances, if we greet them as Christ's men should. "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake." Our missionaries are "in labors more abundant" than us. Suppose then we take to working harder and saving more that our work through them might be extended. It might be well also to take a leaf out of the book of Francis of Assisi. He developed corns upon his knees.—R. K. Whately.

The Big Offering.

It comes again, the big day, the big opportunity, for big things, July 5, 1925; it will never come again. Think of your redemption, a big thing, the biggest thing in your life, not a mean thing, a magnificent thing, and so we claim his promises of sonship, heirship, unity, wearing and honoring his name; we revel in them. What is that claim worth? Can we estimate it? No! Well, as a son, as an heir, we enjoy unity with Christ, his concerns become ours, his interests our interests, his business is our business. The adorable Lord looked down on Greenland, saw the need; looked down on China, saw the need; looked down on India, saw the need; looked down on the church, saw the means of supplying it; hence the big commission, "Go!" We are going to record the richest offering to Christ in means and in souls. "Will a man rob God?" July 5 will tell.—A. R. Morris.



Dr. and Mrs. Killmier's House, Hueilichow, China.

Yearly Report of Y.P.S.C.E., Baramati.

On Feb. 11, 1924, Mr. Coventry suggested that a Christian Endeavor Society should be established in the Baramati church for encouraging the growth in Christian life. So he invited all to come together, and those who wished to become members gave in their names. On that occasion there were three encouraging addresses given. At the next meeting the president, secretary and treasurer were appointed. After this on every Friday evening from seven to nine o'clock our Endeavor meetings were held. At first about twenty members joined the society. Our membership grew to thirty-one in all. These mostly attend regularly. This society is like a school preparing young men and women to take part in meetings, and the members now sing hymns, say verses, and give addresses very nicely. If this meeting continues to help young people in this way, many will receive much blessing. During the year one social gathering was held; also in September some boys were sent as delegates to Sholapur to the convention. They brought a good report from the convention. During October we had the pleasure of a visit from the Shrigonda girls' C.E. Society. On that occasion all present received help. This year forty meetings have been held. Several times visitors have addressed us. The pledge has been translated into Marathi and printed in large letters on a chart for us. We are now trying to save up

at Lygon-st., Footscray and Prahran churches. Bro. Chin has been a great help in training the men to sing, and is himself getting on well with English. The workers have asked for the prayers of the brotherhood for the Chinese work.

In Miss Caldicott's last report of medical work at Baramati, she tells of one of the Bhampta men who was severely burned over a large area of his body while working in the Malagaon sugar factory. He was sent to Baramati suffering severe shock as well as the burns. Miss Caldicott says: "I wondered how it would go with him, but, praise God, although it takes me over an hour daily to dress his wounds, he is now well on the way to recovery, and he, with many other settlers, says it was Jesus Christ who healed him. Praise his name."

Bro. F. Killey in a recent letter writes: "If you hear of any brother or sister who has a good secondhand organ cheap, will you please let me know about it?" The organ would be a great help to the work of the boys' orphanage. Will anyone having such an instrument kindly communicate with the Federal Secretary, giving particulars and price?

Hindmarsh church, S.A., is celebrating its 70th anniversary. During the last twenty years, she has raised £2,000 for Foreign Missions, largely by 1d. per week subscriptions. During all the years Bro. and Sister Stratton labored with our missionaries in India they were living links

The Home Circle.

Conducted by J. C. F. PITTMAN

Things We Can't Afford.

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.

We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.

We can't afford for hate to give
Like hatred in return;
We can't afford to feed such flame
And make it fiercer burn.

We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.

But blind to good are we apart
From thee, all-seeing Lord;
O, grant us light that we may know,
The things we can't afford!

—The "Christian."

A Screw Loose.

We had a musical-box. It was as big as the pulpit Bible. But it was very old. It had twelve tunes. One was called, "And her golden hair was hanging down her back," and another, "E don't know where 'e are," and one was a hymn. The tunes were on tin plates, which you fixed on. They were scattered over the underneath side of the plate and looked like baby Grape Nuts. The musical-box had two rows of very bright teeth with which it ate the Grape Nuts. That was how the music came.

But alas!—it didn't. We reckoned that for twenty-five years the musical-box had refused to eat its Grape Nuts, so never a tune had it played.

Then last week a man came to stay with us. He was very clever at making things. So we asked him if he could make our musical-box go. He looked at it and wound it up. He coaxed it with its Grape Nuts. He shook it a little, and tapped its chest, as the doctor does. But nothing happened. Then he gave the musical-box a powerful anæsthetic with his pipe to send it to sleep. And then he took its inside clean out.

At last he said there was only one thing wrong—the musical-box had a tiny screw loose. So with the broken blade of an old penknife the man tightened up the loose screw.

When the musical-box came round again it ate up every Grape Nut on every plate. In fact, it licked each plate six times round without once stopping. And its tunes bubbled out again as they had not done for twenty-five years.

Then the man asked if there was anyone else in the house with a screw loose. We couldn't think what he meant, though everyone looked at everyone else.

But I wondered afterwards if people who never sing a song, or smile a smile, whose lives don't seem to go properly, or to play any jolly tune for others to hear—I wondered if, perhaps, they have a screw loose somewhere. I think they must have.

—R. E. Thomas.

Curing Hilda.

"Oh! what a hot day!" cried Hilda, as she sipped an iced lemonade.

Although her tone was complaining, she really looked very cool in her pretty white dress.

"I was going to walk up the hill to see Marian, who is ill and wants to see me. But who would expect a caller on such a day as this?"

She turned to a sweet-faced woman crocheting lace by the window.

"Don't you think the heat is terrible, Aunt Barbara?"

Aunt Barbara looked up. "It is warm," Aunt Barbara acknowledged; "but in this country we really don't know what heat is. I have a friend who is a missionary in Nellore, India. During the hot season, every thirty minutes the matting on the walls of the houses is drenched with water. The heat is unbearable unless this is done. During certain hours of the day they are compelled to lie on mats, for any exertion is considered almost fatal."

"Why does she stay in such a place as that?" cried Hilda.

"She stays because she loves her work, and would not be anywhere else," was the reply.

Hilda reflected. "I wonder what would happen if our walls had to be drenched with water like that?" she said. "I don't suppose we'd like it very well, either, if we had to lie on mats for certain hours of the day. Well, after all, I guess I don't know what heat means. I'm not going to complain any more." Hilda rose.

Aunt Barbara smiled. "Have you changed your mind about going to see Marian?" she asked.

"Yes," answered Hilda. "This isn't India, and, after hearing about heat like that, I'm positively cool. Thank you, Aunt Barbara. I'm going to do better."—S.H.M.

"The Good Teacher."

The Lord is my teacher,

I shall not lose my way;

He leadeth me in lowly paths of learning,

He prepareth a lesson for me every day;

He bringeth me to the clear fountains of instruction,

Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,

He turneth the leaves for me slowly;

They are all inscribed with images and letters,

He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision,

And my soul is glad when I perceive his meaning;

In the valley also he walketh beside me,

In the dark places he whispereth to my heart.

Even though my lesson be hard, it is not hopeless,

For the Lord is patient with his slow scholar;

He will wait awhile for my weakness,

And help me to read the truth through tears

—Henry van Dyke.

What Did He Mean?

"My dear," said the poor wife to her husband,

"I have the asthma so bad I can't breathe."

"Well, don't try to, my love," said he.

Brute!

They had only been married a very short time, so that when, on his return home one evening, he found his wife in tears, he sought to comfort her.

"Those wretched mice have eaten all the short-bread I made last night," she gasped. "Never mind, dear one," he replied soothingly, patting her shoulder, "don't grieve so much over the fate of a few little mice."

Compensation.

Says Mr. McKay of his first born: "Everyone says he's the very image of me."

Says his friend: "Well, well, old man, I shouldn't worry about that, so long as he's healthy."

The Family Altar.

— J.C.F.P. —

SUNDAY.

But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.—Acts 9: 22.

By conclusive arguments Paul proved the Messiahship of Jesus, resulting in amazement and bitter opposition of his hearers. Such is the usual effect of strong argumentation upon those who do not wish to accept and obey the truth.

Reading—Acts 9: 1-22.

MONDAY.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.—Acts 9: 36.

Tabitha or Dorcas was "full of good works and alms-deeds." Mere philanthropy is insufficient. Jesus said, "Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye DID IT UNTO ME." Dorcas was a disciple of Christ, and performed her works of love in his name and for the good of his cause, in this respect unfortunately not being followed by many philanthropists of our own day, who present their gifts or do their work for the common cause of humanity, without one thought of Christ. Who can wonder if our Master shall say to such at the day of judgment, "YE DID IT NOT UNTO ME."

Reading—Acts 9: 23-43.

TUESDAY.

A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.—Acts 10: 2.

So, amongst heathen nations to-day there are many who, "in some unknown way, have been taught the evils of idolatry, the necessity of a purer religion"; and who are "prepared to receive the gospel. The Sandwich Islands were very much in this state when the American missionaries first visited them."

Reading—Acts 10: 1-24.

WEDNESDAY.

Can any man forbid the water, that these should not be baptised, who have received the Holy Spirit as well as we?—Acts 10: 47.

They have been as wonderfully favored with the outpouring of the Holy Spirit as were the first disciples at Pentecost. Like them, and all converts of apostolic days, they should also be immersed.

Reading—Acts 10: 25-48.

THURSDAY.

And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.—Acts 11: 18.

"Give us ourselves and thee to know,

In this our gracious day;

Repentance unto life bestow,

And take our sins away."

Reading—Acts 11.

FRIDAY.

Peter therefore was kept in the prison; but prayer was made earnestly of the church unto God for him.—Acts 12: 5.

"Nothing scarcely could appear more hopeless than the idea of rescuing Peter out of the hands of Herod, and out of the prison, and out of the custody of sixteen men, by prayer. But the prayer of faith was prevalent with God." How?

Reading—Acts 12.

SATURDAY.

And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 2.

The apostle and his companion were commissioned by the Holy Spirit for evangelistic service in regions beyond, "but they were to be sent forth by the concurrence and designation of the church."

Reading—Acts 13: 1-25.

Prayer Meeting Topic.

July 8.

Baptism.

(Romans 6: 1-13.)

F. J. SIVYER, B.A.

During the great war, Earl Roberts, though sick and aged, crossed to France to greet the first contingent of Indian troops. Finding them shivering in their tropical garments, Lord Roberts threw off his coat and muffler, and exclaimed: "How can I stand in comfort when these, my brave men, are so exposed?" Such an act of identifying himself with them explains the regard which his soldiers had for the great general.

IDENTIFICATION.

Luke 3: 21 beautifully suggests that in submitting to John's baptism, Jesus identified himself with humanity and pledged himself to their cause—"Now when all the people were baptised, it came to pass, that Jesus also being baptised," etc. He stepped into the ranks of mankind and in the act of baptism proclaimed himself their champion. Without sin of his own, God's Son saw fit to become obedient to an ordinance which was for the remission of sins, that he might take upon his shoulders the burden of our transgressions, and become our emancipator.

IDENTIFICATION WITH CHRIST.

The underlying thought of the opening verses of Romans 6 is that in baptism the believer identifies himself with Christ. Some of Paul's adversaries were subtle enough to suggest that justification by faith encouraged men to continue in sin, since the greater the sin, the greater would be the manifestation of God's grace to sinners. To meet this objection, and to encourage his readers to holier living, Paul starts with the idea that the Christian in baptism becomes identified with Jesus, and then goes on to show by reference to the inner meaning of baptism, the incongruity of a Christian continuing in sin. The line of argument is both progressive and cumulative. To begin with, if a man is identified with Christ, then since Christ was sinless, the believer must of necessity, as far as it is humanly possible, be separate from sin also. But the urge to holy living is stronger than the force of example, for baptism means (see verses 3-5)—

IDENTIFICATION WITH CHRIST'S DEATH.

That "Christ died for our sins" is the witness of the Scriptures, and since the Christian has identified himself with that death, then he must perform *be dead* unto sin. This is the theory part, but how does it work out in actual experience? The following chapter shows that Paul himself acknowledged that in his own experience there was a constant and bitter warfare going on between the higher and the lower natures. While we are in these mortal bodies, that must ever be. It is when the struggle begins that a man is worth something, and we are assured of ultimate victory through Jesus Christ our Lord. In the meanwhile we are to treat the old nature as dead and buried. We are to put to death every thought and impulse that is opposed to God and to goodness. This is the only consistent attitude of one who is identified with Christ.

IDENTIFICATION WITH CHRIST'S DEATH AND RESURRECTION.

Needless to say, immersion is the only act claiming to be baptism that answers to such beautiful befitting imagery as Paul used. It is in this last aspect that the argument of the apostle reaches a climax. Just as death had no more dominion over Christ when once he had submitted to it and triumphed over it, so the Christian having identified himself with the Lord in baptism is called upon to live the life which is triumphant and everlasting.

TOPIC FOR JULY 15—THE BREAD OF LIFE.—John 6: 22-35.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Temperance Essay Competition.

The Temperance Committee of the Sisters' Auxiliary Conference, S.A., has forwarded to all Sunday Schools in that State particulars of the above competition. Those teaching the children are asked to see that all essays are sent in to Mrs. W. Green, 12 Shipster-st., Torrens-ville, Adelaide, on or before June 30, 1925.

French Island.

Many years ago Bro. Harrop, at whose home the folk in our picture gathered, planted the cause of New Testament Christianity on French Island, Vic. The church is isolated, and dearly loves to have fellowship with brethren from the mainland. A short time ago two young men from Prahran paid a visit to the Island. They conducted a service in Bro. Harrop's home, and then rode across the island to the prison camp, where another service was held. The inmates enjoyed it immensely, as there had been no such service there for six months. Bro. Geyer, one of the visiting speakers, stands on the extreme right of the picture, while the other, Bro. A. Denton, is operating the camera.

Inter-Church Service Club.

This club, which meets fortnightly at the Y.W.C.A. rooms, Russell-st., Melbourne, has for its object the developing of Christian leadership with a view to work among young people. The leader is Mr. J. Hocking, B.A., who last year attended the World's S.S. Convention at Glasgow, and then travelled through the British Isles, Canada, and the United States, taking a special interest in work among the young. In July a study of the book, "Life Problems," by J. C. Jamieson, will be commenced. Intending students should communicate with Miss A. Curnon, 47 Evansdale-rd., Hawthorn.

A Working Bible Class.

The Bible Class connected with the Geelong church, Vic., continues to do good work. Recently it has added to its activities an interest in the work of chapel renovation. The class has inaugurated a renovation fund, and has set itself the task of raising the funds necessary to decorate the chapel building. Already much success has followed their efforts, and they look forward with confidence to seeing their task completed.

"The highest ideals should be kept ever before the child. Walk upward with him; don't talk upward to him."



Church and School, French Island, Vic.

Quarterly Inter-Church Bible Class.

For over twenty years the Bible Classes connected with the Presbyterian, Methodist, Congregational and Baptist churches in the city of Camberwell, Vic., have combined to hold quarterly meetings. These meetings are held by rotation in the chapels of the different bodies interested, when a special address is given by a speaker selected by the class, and an offering taken for some fund not directly connected with the churches interested.

When the East Camberwell Church of Christ formed a Bible Class they were invited to join in the meetings. The invitation was accepted, and for some time the class has been associated with the movement. For some time lack of accommodation prevented the combined meeting being held in our building, but when the new chapel was erected this difficulty was removed.

Last month the quarterly meeting was held in the East Camberwell chapel, when the building was almost filled with young men and women. Bro. Harold Robbins presided over the meeting, and Bro. A. L. Gibson gave a most interesting address on "The Jews in History," dwelling especially on their preservation and dispersion among the nations of the world. It was an inspiring sight to see such a fine gathering of young men and women who, forgetting all the differences that divided them, had joined together in the study of God's word, and in the work of forwarding the cause of the Lord Jesus Christ. Surely such gatherings should do something toward fostering the spirit of Christian unity, and the answering of our Saviour's prayer that all his disciples might be one.

C.E. Convention at Ballarat.

Following the very successful Australasian Convention in Adelaide last October, the Victorian Christian Endeavor Union arranged the first State Convention for a number of years, which was held at Ballarat from June 6 to 8. The number of delegates registered was 403, and throughout the convention the greatest interest was shown. The meetings commenced on Saturday morning, June 6, at the Dawson-st. Baptist church, with a conference on "Our Endeavor Work," led by the State President (Mr. Hugh Macdonald). In the afternoon a description of his recent tour of Palestine was given by Mr. Horton H. Williams. At a tea which followed the afternoon session, the visiting delegates were welcomed by the President of the Ballarat C.E. Union. The evening was devoted to a citizenship rally, at which Mr. Henry Worrall spoke. Resolutions were passed at this meeting emphatically protesting against social evils. Monday morning was devoted to a missionary session, led by the State Treasurer (Mr. A. W. Roberts). Mr. D. F. Pike, of the C.I.M., and Mr. Duncan E. Reeves gave addresses. The consecration meeting was led by Mr. Hugh Macdonald, and the platform of C.E. principles was read by Mr. W. Gale, Vice-president of the State Union. When Mr. E. S. Tuckwell, of Kew Baptist church, delivered the consecration address the building, seating approximately 600, was filled in every part. At half-past five tea-table conferences were held on aspects of Endeavor work. The conference concluded with an inspirational rally led by Mr. J. E. Thomas, President of the Eastern Suburbs C.E. Union. The enthusiastic singing, which was a feature throughout the meetings, was specially in evidence at the final session.

Religious Notes and News.

Remarkable Statistics.

Pastor Ostermann, of Geneva, has published a "carefully documented article," in which he gives the respective growth of Protestantism and Roman Catholicism all over the world. Some of his figures are given in "The Quarterly Register," and certain of these will interest our readers. According to Pastor Ostermann there are 210 millions of Protestants in the world and 265 millions of Roman Catholics. Since 1872, Protestantism has increased in Europe by 54 per cent., and Romanism by 30 per cent. In the U.S., 80 per cent. are Reformed. England is said to have a million less Roman Catholics than in 1879. In Switzerland, Protestants have increased, Romanists have decreased. These figures are interesting; but as "The Register" says, "Neither religious progress nor declension can easily be tabulated."—"Presbyterian Messenger."

Canadian Church Union.

In connection with the recently-reported union of Presbyterian, Methodist and Congregational churches in Canada, the following from "The Continent" will be found interesting:—"The overwhelming character of the vote of Presbyterian congregations on the question of entering the United Church of Canada—the union of Congregationalists, Methodists and Presbyterians—is persisting. According to the Church Union Bureau of Information at Toronto, 895 congregations had reported up to January 28 to enter the union, and 302 had voted against the step. The figures for the same period issued by the Presbyterian Church Association, representing the anti-unionists, show 301 congregations determined to remain outside of the union. For the different provinces the Church Union reports the following results: British Columbia, 40 for, 11 against; Alberta, 67 for, 17 against; Saskatchewan, 339 for, 11 against; Ontario, 302 for, 212 against; Quebec, 60 for, 24 against; Nova Scotia, 71 for, 22 against; Prince Edward Island, 16 for, 2 against."

Telugu Village Mission.

While in Victoria Mr. and Mrs. C. H. Billington visited several of our churches, and they are lovingly remembered at Lygon-st. and other places for their splendid messages. It will interest all these churches to know that God has wonderfully blessed our brother and his good wife in the undenominational work that they have been engaged in for now three years among the Telugu people of the Deccan, India. There have been forty baptisms recently, and the number of churches continues to grow. There are 17 schools, 16 of which are recognised by the Government. Mr. Billington has trained over 20 native teachers who are assisting in the work. A very interesting case of conversion was that of an old lady 80 years of age. Her name was Dhuragammah which means "dedicated to the gods"—she has now accepted Christ, and her name is changed to Dyoadenammah which means handed over to the Lord. For forty years she wore a necklace of 33 godlings—28 of these being gold. During all these years this necklace never once left her neck. It has now been handed over to the mission. She had a spare room in which she kept a number of idols. She got her son to bring them out into the market-place where they were publicly burned. They have had the first good harvest for five years in the Deccan, and the churches are all bringing grain as thankoffering to the Lord. The work is most encouraging. More native teachers are badly needed. It costs £16 per year to supply these. Mr. Thos. Grogan, of Bayswater, is the treasurer of the Victorian

committee, and Jas. E. Thomas, 2 Jersey-st., Canterbury, is the chairman. All are asked to pray for this splendid work.

A Tarantula and a Comma.

Speaking to young people at the Church of Christ, Newmarket, yesterday afternoon, Mr. J. L. Mudford based his remarks on two extraordinary incidents reported in "The Argus" of May 27. A tarantula had touched two pieces of electrical apparatus at the same time in the Springvale automatic sub-station, and, disorganising the station, had held up a train. A comma, placed in a certain position in a statute, had held up the Full Court of the High Court of Australia. Trifles, said the preacher, were of the greatest importance. They made up almost 100 per cent. of this life. Men's characters were built up by them. Men were revealed, not made, by the crises of life. The merest trifles decided eternal interests—the reception of a word, the reading of a book, the hearing of a sermon. Scripture spoke of the importance of little things. If a man should keep the whole law, and yet offend in one point, he was guilty of all. Not one jot or tittle of God's law should pass away until all should be fulfilled. How, then, could anyone speak slightly of small matters? Trifles made perfection, but perfection was no trifle. So-called "little sins" could not be disregarded. For centuries the mosquito had brought to nought man's efforts to cut a canal through the Panama. Adam lost Eden and Moses missed the Promised Land through sins regarded as trifling to-day. Yet trifles counted. It was infinitely harder to find a man who had been guilty of a given sin, but once, than to find one who had committed it on scores of occasions. Our sins of to-day brought retribution to-morrow. As men sowed, they should reap: as they brewed, so they should drink; as they prepared their beds, so should they lie on them. There were no trifling commandments

of God. If a command were for men in his dispensation of grace it was to be obeyed. We were Christ's friends, if we did whatsoever he commanded us. His last commission ordered men to observe "all things whatsoever" he had commanded. We must beware of those who, with an assumption of omniscience, divided the commands of our Lord into "essentials" and "non-essentials." "He that is faithful in a very little," said Christ, "is faithful also in much." Our daily newspaper, not less truly than the Bible itself, taught the incalculable importance of trifles.—Monday's "Argus."

Illawarra District Conference, N.S.W.

The first conference of the Illawarra district Churches of Christ was held at Rockdale on Saturday afternoon, June 20. The churches represented are Erskineville, St. Peter's, Rockdale, Hurstville and Dumbleton. The object is to deepen the spiritual life of the membership, and to preach the gospel. The following brethren were elected on the Executive for the ensuing twelve months: President, Bro. J. Clydesdale (Rockdale); vice-president, Bro. F. H. Copleston (Dumbleton); secretary and treasurer, Bro. E. V. Sainty (Rockdale); and three delegates elected by their respective churches.

Bro. G. Fretwell, the president of the N.S.W. Conference, presided over the gathering. Stirring addresses were delivered by Bro. P. E. Thomas (Belmore) on "The Spiritual Life of the Christian"; Bro. J. Whelan (Chatswood), "The Manifestation of the Spiritual to the World"; Bro. A. L. Haddon (B.S. Organiser), "The Spiritual Life in the Bible School."

It is anticipated that the closer bond of fellowship between the churches will result in more effective work.

ADDRESSES.

R. Anderson (secretary Collingwood church, Vic.).—71 Perry-st., Alphington.

H. C. Bond (secretary Colonel Light Gardens church, S.A.).—C/o A. G. Hollis, 89 Angas-rd., Cottonville.

C. H. Johnson (secretary Northcote church, Vic.).—Woolhouse-st., Northcote.



New Building at Ormond.

This is the latest building erected by the Church Extension and Home Missionary Committees of Victoria. The block of land measures 69 x 150 ft. It is at the corner of North-rd. (the widest thoroughfare in the district) and Arnott-st. North-rd. frontage has been left for future development. The building facing Arnott-st. is so constructed that the church auditorium can later be added, and the two buildings be thrown into one for special occasions, providing seating for 500 people. The present building has seating for 200, with a kindergarten room accommodating forty children. Mr. H. J. Purton, a member of the Balwyn church, was the builder.

Here and There.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, July 3, at 2.30 prompt. Mrs. Ludbrook will lead the devotion. Speakers, Mrs. Killey and Miss D. Ludbrook. All sisters cordially invited.

We would remind our readers that we shall be glad to receive essays marked "Competition" not later than July 15. The Austral Co. would appreciate the help of our brethren possessing literary ability.

On Monday last the annual graduation meeting of the Melbourne College of Divinity was held. Amongst those receiving the degree of Bachelor of Divinity was Bro. L. C. McCallum, M.A., organising secretary of our Victorian Bible School and Young People's Department.

The following telegram concerning the Baker-Clay mission at Mosman, N.S.W., reached us on Wednesday morning: "Great day Sunday; sixteen received into church at morning meeting; two confessions at night; total, fifty-six; thank-offering, ninety pounds; church attempting self-support.—Davis."

The churches at Barmera and Cobdogla will be worked by E. R. Randall in conjunction with Berri-Winkie church after Conference, thus forming a fairly large circuit. The preacher of Barmera-Cobdogla church (A. C. Mudford) will then be open for engagement with another church in South Australia. Any church desiring his services, please write him before July 14.

Bro. E. Andrews exhorted at Lidcombe, N.S.W., on June 7. At night Bro. Priestley preached; and three confessed Christ. On 14th Bro. J. Crawford, of Burwood, spoke at morning service. After Bro. Priestley's evening address, there were two more confessions. Record prayer meeting attendance on June 17, when three were baptised. On June 21 Bro. Priestley spoke morning and evening. Two decided for Christ.

Brim (Vic.) meetings have been very well attended during the month. On June 7, after a splendid address on "The Eternal City," one young lady made the good confession. The young people's club is growing in numbers and interest, and many profitable evenings are enjoyed. Last Lord's day the fellowship of Bro. G. Blacklock, from Glasgow, was enjoyed. Bro. Searle is having splendid meetings at Wilkur, where interest is growing.

Thornbury church, Vic., reports that it completed four years of existence on the first Sunday in this month. Bro. H. Swain commenced his fifth year with the church on June 14. The meetings are all well attended, and the evening services are crowded. Four years ago the Sunday School started with twenty-four scholars. Last Sunday there was an attendance of 307. The two clubs—for young men and young ladies—are centres of interest.

Bro. and Sister Wm. Morrow, of S.A., have had a happy and busy time in America. Bro. Morrow has been in considerable demand as a speaker, and numerous press interviews have been published. The "Christian Evangelist" in a recent issue devoted a full page to his views upon Australia and Australian churches. Bro. Morrow was the speaker at the Commencement Day exercises at Eugene. In the list of graduates we were interested to note the names of Bro. H. E. Knott, who received his B.D. degree, and Bro. W. F. Nankiville, who obtained the degree of Bachelor of Music.

At our Victorian Conferences for many years past, regret has been expressed that we have no churches between Essendon, Victoria, and Wagga, New South Wales. Brethren will learn with satisfaction that steps are being taken to remedy this. The Victorian Church Extension Com-

mittee, co-operating with the Home Missionary Committee, and inspired by the enthusiasm of brethren in the country, have secured land at Yarrowonga, and propose erecting a building at once. At the conclusion of the mission now being held at Northcote, the Hinrichsen-Pratt team will conduct a gospel mission in Yarrowonga, which it is expected will result in the establishing of a strong church. In addition, an attempt is being made to establish causes this year in Benalla and Wangaratta.

The Federal F.M. Secretary has a complete file of the "Australian Christian" from its first publication, except for the year 1913, but has two volumes of 1911. Is there any brother who would exchange with him a 1913 "Christian" for a 1911, or would sell him a volume of 1913? Bro. Walden will be glad to hear from anyone who may not have kept a complete file, and would not greatly miss the 1913 volume.

Sunday, June 21, was a happy day at Surrey Hills, Vic. Thirty gathered at the prayer meeting at 7.30 a.m. At 10.45 a baptismal service was held. The morning service was largely attended, and five were welcomed into fellowship. H. G. Clark spoke on the missionary programme of the church—its motive, magnitude and method. About 100 were present at the men's meeting at the tent, when P. R. Baker delivered a very thoughtful address on "The Coming World's Crisis." At night the tent was packed. An elderly man made the good confession at the close of a stirring address. The singing at this service was favorably commented on by several of the visitors. Visits have been received from other churches, and a continuance of this acceptable means of helping the mission is solicited. The mission closes on July 7 with a great thanksgiving service.

Bro. and Sister J. Sharp, who for many years have been actively associated with the church at Brighton, Vic., left for Queensland on Tuesday last. Bro. Sharp having retired from the service of the Education Department, they are entering upon a well-earned holiday, and expect to be away for twelve months. They will be accompanied by their relatives, Bro. and Sister Woff, of the Cheltenham church. Bro. Sharp will, first of all, visit his aged mother who lives near Brisbane, and is now 85 years of age. He is a very capable preacher, and the churches in Queensland wherever he may visit will be helped by his presence. He has also been president of the Bible School and Young People's Department of the Churches of Christ in Victoria, and has rendered splendid service in this important work. The best wishes of their many friends accompany these brethren.

The first week of the mission at Northcote, Vic., has been full of interest, and nine adults confessed Christ. The singing under the leadership of Bro. Pratt, and the solos and duets of Bro. and Sister Pratt, have caused much favorable comment. Almost the whole church is meeting night after night, and crowds of strangers are becoming interested. Last Sunday 163 broke bread, and Bro. E. C. Hinrichsen gave a vigorous address on "The Devil's Fire Brigade." Long before starting time the sides of the tent had to be let down at night because of the crowd. Hundreds heard the message from outside, and went away to think. Appreciative comments were heard in every direction. After a stirring sermon, seven made the good confession. On Monday night again the audience overflowed the tent, and scores stood reverently listening outside. One confessed Christ, and six were baptised. Immediate steps are being taken to double the size of the tent, and the church regrets that many who have come to help have not been able to gain admission.

COMING EVENTS.

JULY 12 (Sunday, 7 p.m.).—Great Tent Mission commences in Blackburn and continues for four weeks. P. R. Baker, speaker; L. Brooker, song-leader. All churches invited to attend.

JULY 15 (Wednesday).—Swanston-st. Chapel, 7.45 p.m., Great Bible School Workers' Rally. Chairman, Mr. R. T. Pittman, B.A.; song-leader, Mr. Les. Brooker. Speakers, Mr. W. Gale, "The Tragedy of Horrie Cross"; Mr. A. G. Saunders, B.A., "The Bible School Teacher, the Master's Master Workman"; Mr. L. C. McCallum, M.A., "What then Shall We Have?" All Bible School workers, officers, senior scholars and friends, cordially invited.

JUNE 28.—Bren. Baker and Clay will commence an evangelistic mission at Paddington, June 28, continuing throughout July. Prayers and co-operation of past members and friends earnestly solicited. Location, corner of Elizabeth and Paddington-sts.—Robt. Benzie, secretary, 87 John-st., Woollahra.

ADELAIDE TOWN HALL.

SHOW WEEK. — SHOW WEEK.
Sane, Sensible and Stirring Messages on the Return of our Lord, by Bro. Graham McKie.

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Nicely furnished house, 6 rooms, large verandah, most beautiful views of mountains, good scenery all round, fern gullies, beauty spots. Miss Nightingale, Emerald, Vic.

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IN MEMORIAM.

CAMPBELL.—In loving memory of my dear husband, and our dear father, Walter Hector, who passed away at Essendon on June 6, 1923.

Treasured memories of one so dear,
Are often recalled by a silent tear;
Dearer to memory than words can tell,
Is the one we have lost and loved so well.
—Inserted by his loving wife and family.

VERCO.—In loving memory of my dear husband, who entered into his rest on June 30, 1924.

A pure, unselfish life was his,
Along the path of love he trod;
He has now a crown of glory won,
And eternal peace with God.

—Inserted by his wife, A. B. Verco.

VERCO.—In loving memory of our dear father who passed away on June 30, 1924.

His days of pain, his weary hours,
His sleepless nights are past;
His ever-patient, worn-out frame
Has found sweet rest at last.

—Inserted by his loving daughter and son-in-law, G. and E. M. Borthwick.

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Lecturer's Lantern, Parallel arc and resistance complete; 7-in. Lenses; 12 doz. Beautiful Slides; New, Guarantee; case complete; 12 ft. picture. Sacrifice, £20, quick sale. R. Morris, Church of Christ, Naracoorte, S.A.

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Women's Work.

South Australia.

The meeting on June 7 was a Foreign Mission rally. Miss Tonkin had charge of the devotional session, and emphasised the need of preparation for the annual F.M. offering.

Mrs. Messent presided over the after meeting. 48 delegates responded to the roll-call. A collection totalled £3/12/6.

Miss Huggett, a student from Glen Iris College, gave a greeting, and spoke of the happy life the students had at College, asking that we remember them in prayers.

Solos were rendered by the Misses Corbett and Messent, and Miss Middleton contributed a recitation.

Miss Tonkin was the speaker for the afternoon. She gave a thrilling talk on the life of heathen women, contrasting their bondage to custom and superstition with the free and happy lives of women in Christian lands.—V. B. Thompson, 12 Kintore-st., Mile End.

New South Wales.

The monthly meeting of executive was held at City Temple on Friday, June 5. The president led the devotional session. Mrs. McCrackett, of Victoria, gave a greeting. Mrs. E. Davis told of the progress of the Baker-Clay mission at Mosman. Mrs. Fretwell gave a short talk on Auburn. Mrs. Budgen told of Bankstown work. Mrs. Bull spoke of her work among the prisoners at Long Bay, asking prayers for certain ones there.

The business session was presided over by president. Correspondence included a letter of thanks from Mrs. Long for donation. Dorcas superintendent and committee arranged to visit Marrickville on June 24. All-day prayer meeting, City Temple on June 30, and at night a general rally. Prayer meetings arranged for Chatswood, July 7, at 2.30; Bankstown, July 16, same time. Foreign Mission drawing room meeting arranged for City Temple on June 19.

Devotional leader for July 3, Mrs. J. Fox. Meeting closed with hymn and prayer.—Mrs. E. Morris, Recording Secretary.

Victoria.

The executive met at Swanston-st. on June 5; attendance, 99, president, Mrs. F. Lee, presiding. Devotions were led by Mrs. Reg. Clark, who gave some beautiful thoughts from portion of 32nd Deuteronomy. Mrs. Main conveyed greetings from Mrs. Cosh and Mrs. D. M. Wilson, and spoke on the Western Australian Conference.

Correspondence included apologies from Mrs. Gill, Mrs. Ray, Mrs. Johnson. £1 was granted toward appeal for Melbourne City Mission. Five sisters volunteered to sell buttons in the city on June 19. Decided to help in the work for the new cause at North Geelong.

Additions from Bible Schools:—Lygon-st., 2; Ivanhoe, 2; Northcote, 3; North Fitzroy, 1; Footscray, 2; Malvern, 7; Bamba-rd., 1.

The Home Mission Committee visited Hawthorn on May 28. There was a fine attendance. Some time was spent in telling of the work on the Home Mission fields.—V. R. Main, Supt.

General Dorcas Committee have made several garments, all of which have been distributed. Thirty articles given to supt. of hospital work for inmates. Parcels received from Sisters Martin, McGregor, Hunter; Essendon and Surrey Hills churches. Donations gratefully received from ladies' guild, Surrey Hills, £3/1/2; Middle Park church, 10/-; a Sister, £1; Mrs. E. Kemp, 10/-. Material and money will be thank-

fully received for the work of assisting the needy and suffering.—E. E. Hunter, Supt.

Prayer Committee visited Hawthorn, Boronia and Surrey Hills women's meetings. A helpful and profitable time spent.—N. Ray, Supt.

The Foreign Mission Committee paid a visit to Moreland. Mrs. Waterman told of the work in China, and Miss Baker spoke of the work amongst the Chinese of Melbourne. Dr. Oldfield leaves for India, Miss Ludbrook and Mr. Clark for China, in October. Boxes will have to be ready early in September.—L. Lyall, Supt.

Isolated Sisters.—20 letters written; 4 replies received.—P. Ellis, Supt.

The Supt. of Girls' Circles visited South Yarra P.B.P. They have decided to make the third Thursday in each month an open night and devote programme to mission work. Carnegie was visited, and a nice meeting was held. The members are working on articles for China.—M. Smith, Supt.

The Benevolent Home was visited by the Cheltenham Junior Endeavorers. The wards were visited. Several items were given, and a short reading by the supt. A happy time was spent with the old folk. Prahran church will visit this month.—E. Tuck, Supt.

The Hospital Committee has paid 52 visits, and distributed 34 pots of jam, clothing from General Dorcas; parcel from Mrs. Morris; 2/6 from a sister; books and magazines.—S. Meyer, Supt.

W.M. Bands Committee visited Preston and North Fitzroy, where very helpful and profitable meetings were held.—M. Dines, Supt.

Next meeting of Executive, July 3. Mrs. Ludbrook leads devotions. Speakers, Mrs. Killey and Miss Ludbrook. All sisters cordially invited.—Miss Rometch, Secretary, 240 Graham-st., Port Melbourne.

"Light Breaking From the Word."

Permit me, as one of your readers, to say how heartily I endorse the truths set forth in your issue of the 11th inst., under the heading, "Light Breaking from the Word."

If we survey the positions held by many of our neighbors, we shall find that it is not through any lack of devotion or piety that they differ from us, but rather through a want of growth. Truth is progressive, and will ever find a channel to express itself, and each body of believers represents in a degree a milestone reached in the onward march of God's revelation.

What conclusions may we draw from this? That truth only uses men for a limited purpose? No! rather truth is a stream flowing from the very throne of God, ready to bear all onward through fields and meadows, ever fresh and ever new. But some, we fear, will not be borne along, and finding quiet waters, have chosen to abide in solitude and in grave danger of stagnation, lose many of the joys that are prepared for them.

God's injunction to us all is: "Grow in grace and the knowledge of the Lord Jesus," and as we cannot exhaust the bountiful supply of his temporal blessings, neither can we ever exhaust the abundance of spiritual food which God has provided for us in order to ensure our spiritual growth.

As disciples of Christ, therefore, and a people who uphold the word of God as our guide, it behoves us to be ever ready to advance with giving due regard to our fellow students of the Word, that we may all enjoy the treasures new and old that are brought forth from God's inexhaustible storehouse.

Launceston.

—Thos. Orr.

Queensland Home Mission Notes.

A. J. Fisher.

Since Conference there have been steady indications of progress in the State-wide work for Christ.

1. Church buildings.—The Kingaroy church is now calling for tenders for the erection of a neat chapel in a central position. Boondall church has begun to enlarge its chapel. Sunnybank has stalled a baptistery. In addition to these H.M. fields, Bundaberg is preparing a big building programme, and Fernvale is anxious to possess a chapel of its own.

2. Confessions.—Several H.M. fields report confessions recently. On one Sunday alone there were confessions at Ipswich, Corndale and Sunnybank.

3. Calls to extend.—Charters Towers is planning a forward move in the far north, and arrangements are being made for the organiser to visit the district. Ma Ma Creek is calling for assistance. Brethren at Wynnum are considering a start, and plans are being prepared for opening in another suburb of Brisbane.

4. Conference recommendations.—The Committee is endeavoring to carry out the various decisions of Conference. A "follow-up" plan for use of churches having isolated members is almost ready, and will shortly be issued to the churches. Preparations are being made to hold several district conferences, and it is hoped before long to launch a number of volunteer missions. A series of devotional services, for the deepening of spiritual life, and the discussion of doctrinal problems, is also being planned, with the co-operation of the Preachers' Fraternal.

Next year is to be "Jubilee Year," it being 50 years since the coming of J. H. Johnston in 1874, since when the history of the church in Queensland has advanced in an unbroken line. A jubilee committee is planning a constructive programme for 1926-27, the present year being for preliminary preparations.

5. Country visitation.—The organiser has been busy visiting some country fields, having recently been to Marburg, Fernvale, Wooroolin, Corndale, Booie, Kingaroy, Rosewood and Mt. Walker. The brethren at all places are earnest and hopeful.

On Constraining the Boy.

"A mother asked me if I would compel a boy to go to church. I said, 'No, I would constrain him. I would so love the church myself, and uphold it and talk of it, and tell of its glorious triumph through all the ages; I'd tell him that the church was the body of Christ, and if we did anything to hurt the church, it would hurt Christ himself; I'd so enthrone the child's heart that tingle feet would be swift and his blood would tingle when he would hear the church bell ring.' A boy would not be dead in love with the church if his Christian father sat at home on Sunday morning and read the paper, and his Christian mother had a violent headache every seventh day of the week."—Elizabeth W. Ross.

Federal Conference.

The Federal Executive Treasurer desires to acknowledge receipt of gifts toward the "Federal Evangelistic Fund" from the following:—

N.S.W.—Mr. and Mrs. H. G. Harward.
Vic.—T. Clements, Mrs. E. Morris, Reg. Ennis, J. H. Martin, Miss Shirt, M. Rowe, M. E. Payne.

S.A.—R. A. Watson, Mr. and Mrs. T. W. Johnson, G. D. Wright.

Qld.—O. G. Porter, L. Larsen.
W.A.—P. Pallot, M. Sharp, O. Harris, A. and J. Maloney, Mrs. Kernett, W. A. Manning, Mrs. Galloway, Mrs. Michael, G. Martin, Mrs. D. M. Wilson.—A. C. Stapleton, Treasurer, 73 Cleaver-st., West Perth, W.A.

OBITUARY.

RENTON.—On the morning of April 9, 1925, Mr. W. B. Renton met his death as the result of an accident. He came from a Christian home, and while yet a lad gave his heart to Christ. He was baptised by Mr. Wm. Hindle at Roxburgh Place Chapel, Edinburgh. For a number of years prior to his death his membership had been with the Lygon-st. Church of Christ, Melbourne. His sudden death was a heavy blow to his wife (nee Elizabeth A. Lyall), his son (Dr. Douglas Renton), his aged mother, his sister and brothers, and other loved ones. Funeral services were conducted by Bren. J. E. Shipway, A. G. Saunders, J. E. Thomas and Horace Kingsbury. The sorrowing were commended to God and to the word of his grace, and the body was laid to rest in the Melbourne General Cemetery in sure and certain hope of the resurrection.—H.K.

BROTCHIE.—Sister Mrs. Annie Brothie, for many years a faithful member of the church at Brighton, Vic., passed to her eternal reward at the home of her son-in-law, Bro. C. Grey, in Montrose, on May 20, having reached the age of 76 years. She was born in London, and came to Australia when five years of age. About 56 years ago she heard the gospel preached by Bro. Surber at Lygon-st., and was baptised by him. At different periods she held membership with the South Melbourne and Malvern churches. But for the past twenty-seven and a half years she was a member of Brighton church. Until failing health prevented, she was always a most active servant of Christ, faithful in all that concerned the welfare of the church, and beloved by all who knew her for her lovable and spiritual character. Her late husband, who died six years ago, is also affectionately remembered for his fidelity in the cause of Christ.—B. W. Huntsman, Brighton, Vic.

SYMONS.—On May 24 there passed to the higher life at Manjimup, Western Australia, H. E. Symons, in his 91st year. In his early life Bro. Symons was in fellowship with the Methodists, but under the preaching of Bro. F. Illingworth, at South Melbourne, he became identified with those who stand for the simple New Testament order. He proved to be a very useful brother, preaching extensively among the churches in Victoria until his removal to the West, and then in this State he rendered similar service, until isolation from any of our churches, and advancing age made this impossible. The writer well remembers some of the Lord's day morning addresses he heard this good brother give at Williamstown, Vic., more than 30 years ago. Our brother was a widower for 50 years, but leaves several sons and daughters who have the memory of a father who served Christ well. His was a ripe Christian life, and he has gone to the reward given for faithful service.—F.H., Perth, W.A.

PRIOR.—On Monday, May 25, at Claremont, W.A., Ida, wife of James Prior, passed to her reward. She confessed Christ under the preaching of T. J. Gore, and was baptised by him at 13 years of age. Her membership during her life of 66 years has been at Grote-st., Adelaide, and York, in S.A.; Bendigo, and Williamstown, in Victoria; and Leederville, Midland Junction, Bascom, Fremantle and Claremont, in W.A. She was pre-deceased by her eldest and youngest sons, and has left for a little while her beloved partner, and one son Percy. Her final illness was of a protracted nature, but her serenity, cheerfulness and faith in God remained constant. Her body was laid to rest on May 27. The service was conducted by Bren. T. Hagger and J. R. Leach. A memorial service at Claremont was conducted by Bren. Lucraft and Leach on Lord's day, May 31.—C. Garner, Claremont, W.A.

FINNEY.—At the Homœopathic Hospital, Melbourne, on Thursday, June 11, Sister Hazel Finney passed away after an operation. Our sister confessed Christ on February 13, 1921. She was a teacher in Bible School and was faithful

and earnest in her service for her Lord. She was always ready to every good work. Though only 19 years of age, our sister had endeared herself to a large circle of Christian friends who mourn her early call and offer their deepest sympathy to her sorrowing family.—D.F.M.

CLAY.—Bro. E. Clay passed away on May 25 last, at Wooroloo Sanatorium, W.A. The first cause of his illness was gas, obtained at the war. He was a faithful Christian, and an active worker in the church. Baptised in September, 1916, he has done much to further the kingdom since that period. In the community he was highly respected and well known, occupying at one time the position of chairman of the Roads Board. The church extends sincerest sympathy to the loved ones.—C.P.H.

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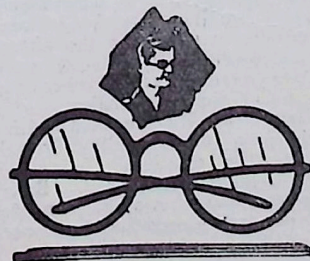
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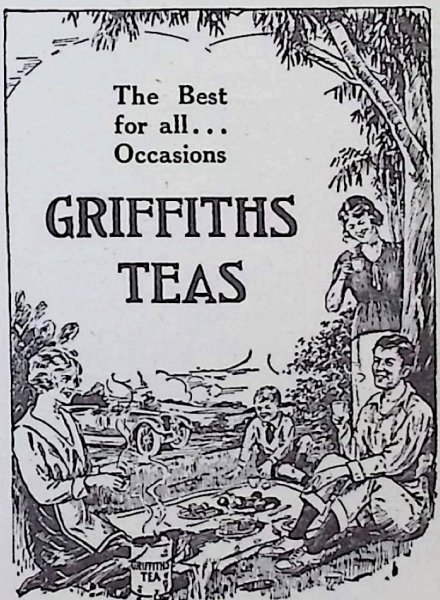
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News of the Churches.

Tasmania.

Services at Devonport on June 14 were helpful. Bro. Warren gave an impressive address in the evening on the prodigal son. On 18th a business meeting was held in connection with the C.E. Society.

At Invermay Bro. Lyne exhorted a good meeting on June 21. Fair attendance of strangers at gospel meeting. Bro. E. A. Stevens preaching. Bro. Alexander is seriously ill, and several members are out of employment. Bible School and mutual improvement society are in good order.

New Zealand.

At Christchurch, Bro. G. D. Verco, of Wanganui, spoke morning and evening on April 26. On May 10 special mother's day services were held, when Bro. Stephenson gave addresses morning, afternoon and evening. Three adults confessed Christ. On May 12, a public welcome was tendered to Mrs. Stephenson, who was married to Bro. A. W. Stephenson, at Invercargill, on April 29. There was a large attendance, and a very enjoyable evening was spent. Bro. and Sister Stephenson were the recipients of many useful and varied presents. On May 31, three adults were received into fellowship. Bro. Stephenson continues to do a fine work, and interest and attendances are improving. Bible Class has been resuscitated after having lapsed for eighteen months. Bible School has gained twenty-seven new scholars during past three weeks, and present schoolroom is now too small.

Queensland.

Veteran on June 7 had a bright gospel service, when Bro. C. S. Trudgian gave a forceful message on "The Creed of the Church of Christ."

At Brisbane three members have been received into fellowship by letters of transfer. On morning of June 14, Bro. S. Trudgian exhorted. At night Bro. Alcorn preached on "What is Your Life?" Two were baptised. During the afternoon several brethren broke bread at the home of the aged Sister Mrs. Kent.

At Albion on 7th inst., Bro. Hugh Campbell passed away after a long illness involving much suffering. A square club for boys has been organised, also a K.S.P. for young men. On 14th, Bro. E. P. Aderman, B.A., gave a fine exhortation to a good meeting. Bro. Bert Taylor was present for the first time after an operation. Good attendance at night, when H. G. Payne spoke on "Abraham."

At Gympie on June 7, Bro. C. Trudgian exhorted, and in the evening Bro. E. Trudgian preached. On June 14 Bro. E. Trudgian exhorted. At night, following upon the recent railway disaster, which cast a gloom over the city, a special address was delivered by Bro. C. Trudgian. There was a good attendance. The Bible School shows an increase of one, and this took the girls' rally plane to Canton. The Bible School picnic on June 3 was the best yet held. Over 150 attended. Veteran and Gympie schools combined for the occasion.

At Annerley on June 7, Bro. John Olsen exhorted (Bro. Young being at Sunnybank). In the evening Bro. E. W. Reeve gave a very helpful address. Both of these brethren are members of Annerley, and greatly assist the work there. On June 14, Bro. Rothery, in the morning, and Bro. John Coward, in the evening, gave splendid addresses. The gospel meeting had a full house, and included a number of visitors. Bro. Young was preaching at Toowoomba on June 14. Meetings are much brighter, the morning meetings being very well attended.

Meetings have been good at Boonah. Three formerly immersed were received into fellowship. The esteemed Bro. Alcorn, after a severe ill-

ness, passed to his eternal reward. He was a foundation member of Boonah church. He held the offices of treasurer, deacon and elder of the church with credit to himself and honor to his Master. Some few years ago he removed to Toowoomba, where he passed away. The sympathy of the church is with his dear ones. Good meetings on June 14. At the close of Bro. Spratt's gospel address, a young woman made her decision. At last officers' meeting, it was decided to buy land on which to build a preacher's home.

Western Australia.

Six months' work has just been completed by Bro. Arnold Brown at Brookton. At the business meeting, good reports were submitted, and it was noted that on five occasions the good confession was made. Prospects are bright. Bro. James Porter was re-elected secretary, with Bro. J. Prideaux as treasurer.

Bassendean church quarterly business meeting was held on June 10. Good reports were given. There had been four decisions for the quarter; meetings averaged an attendance of 91 in the morning, and 120 in the evening. The mission band decided to have a self-denial month to aid the fund for the support of orphans. Services were good all day on June 14. Bro. C. P. Hughes spoke morning and evening. A baptismal service was held. One of the senior Bible School scholars also made the good confession.

On June 9 a great gathering assembled in Maylands chapel to celebrate the silver wedding of Bro. and Sister T. Peacock. About 150 guests sat down to the "wedding breakfast," Bro. and Sister Stirling acting as host and hostess. Numerous toasts were given, and speeches made by representative brethren. The sisters worked hard to make the occasion a great success. Bro. Matthews, on behalf of the church, presented Mr. and Mrs. Peacock with a silver cake-stand as an expression of the high esteem in which they are held, and in appreciation of their splendid service to the church. They have been most faithful members and workers from the establishment of the church 21 years ago. Musical and elocutionary items added to the enjoyment of the evening.

South Australia.

Dulwich Bible School attendance is improving—three new scholars on 7th, and two on 14th. Meetings on 7th were better than usual. On 14th, Bro. Oram spoke in the morning on "William Tyndale, the Translator," and at night on "A Bible Without the Atonement."

A welcome social was tendered Bro. and Sister Mason in chapel, Long Plains, on June 5. Bro. Jenkins presided, and addresses of welcome were given by Bren. D. Daniel, M. Rundle, for Long Plains and Avon; and Mr. Burnard, for Long tract. Good attendance on June 7, Bro. Mason on June 14, Bro. Mason spoke at Long Plains chapel in the morning, at Avon in the afternoon and evening. Splendid audiences. A marked feature of Avon meetings is the number of interested young men and women attending.

The church at Williamstown celebrated its silver jubilee on June 7 and 8. Bro. G. McKie spoke to good congregations. The evening service was held in the memorial hall. Bro. McKie's 4 p.m., a past and present members' meeting was held, at which all had a good time. At 5.30 p.m. oldest sister, cut the birthday cake. At 7.45 p.m. the chapel was crowded for public meeting. Bren. McKie, Talbot and Raymond gave good addresses. Several visitors were welcomed to these meetings, and many gifts were thankfully

At Queenstown morning service Bro. Brooker exhorted. A brother from Semaphore was received into fellowship. At Sunday School the scholars were promoted to their new classes. Bro. Brooker's subject in the evening was "Rightly Dividing the Word of Truth." The wife of the brother received in the morning was received in the evening. Attendances were splendid.

On Saturday night the members of Norwood choir met at a complimentary social to express thanks to Mr. Bristow for 35 years' service, and to the present conductor, Mr. Matthews. Presentations of silver nut dish and book of Tennyson's poems were made by Mr. Paternoster. Mr. G. Mauger, as an officer of the church, spoke appreciatively of the services of these and other brethren. On Sunday morning Bro. H. Davie, of Nailsworth, spoke in the interests of Foreign Missions. Arrangements are being made to revive the K.S.P.

Victoria.

Very good attendances at Hawthorn on Sunday. Great interest is shown in Bro. T. H. Scambler's Bible studies. The subject on Sunday morning was "The Patriarchs," and at night "The Conversion of Jacob."

Ararat on June 14 had largest meetings for some months past. 105 broke bread for the day. Many young people attend morning services. Fine attendance at gospel service; 23 at prayer meeting prior to gospel service.

Good meetings at Berwick on June 14. Bro. Hilford's week-end visits and addresses are appreciated. On June 21, Bro. Banks gave a fine address on Foreign Missions, and at night spoke on "Three Looks at the Gospel."

Hampton had enjoyable services on Sunday. On Saturday the girl guides provided an entertainment for the Cheltenham Benevolent Home. The K.S.P. is increasing in numbers, and their attendance at gospel meetings is appreciated. The preaching is still carried on by local brethren.

Gardiner reports that it was Mr., not Mrs. Thos. Skyrme who was recently baptised. Meetings on June 21 were of a very high order. In the morning Bro. Main gave a timely exhortation. In the evening Bro. Kingsbury preached well to a large audience, and Roland Ley—a Bible School lad—confessed Christ.

At Echuca Bro. Woolnough is rendering appreciated assistance to Bro. Payne, and preaches at half the services. In the absence of Bro. Payne, Bro. Woolnough conducted all services on May 31 and June 7. The great reaper has brought sorrow into the homes of a number of brethren. All are commended to the Father's care. The church is striving for a good F.M. offering.

At Gore-st., Fitzroy, on June 18, a church social was held, when the J.C.E. presented the church officers with a fine clock for the chapel. On June 21 Bro. J. W. Baker gave a splendid exhortation. In the evening Bro. Saunders spoke on "The Day of Reckoning." A young man made the good confession. All departments are working well.

Malvern-Caulfield had nice meetings and forceful, pointed addresses on Sunday, Bro. Illingworth preaching. One young man confessed Christ at the gospel meeting. A very nice birthday party was recently given by the Phi Beta Pi club to three of the aged members—Sister White, Sister Chandler and Bro. J. Judd, to celebrate their 80th birthdays. Presentations were made to each.

South Melbourne had bright meetings on 14th inst. Bro. Williams, of the College, exhorted in the morning, and sang a solo at the gospel service. Bro. Waterman excelled himself in his gospel address on "God." A young man and a young woman made the good confession. Bright meetings last Sunday, Bro. Waterman speaking. Record attendance in the evening, a memorial service to the late Sister Hazel Finney, who fell asleep on June 11. The hymns and address were very appropriate. Miss Rose Graham gave an enjoyable solo. Bible School is keeping over the 200 mark in attendance. Kappas and Phi Betas strongly represented at all meetings.

Meetings at Collingwood are well attended. The Sunday School superintendent, Bro. J. Ames, has been united in matrimony to Sister V. Brooker. Both have had charge of the J.C.E. for some time. The recently-formed choir is doing well. The able leadership of Bro. Harvey. Recently the choir held a social for funds, and realised £5.

Splendid meetings at South Richmond on Sunday, June 21. Bro. Mortimer gave a fine address in the morning. At night Bro. Orford's subject was, "Give God a Chance." A young man confessed Christ. A fine young men's club is conducted under the leadership of Bro. Crook. Bro. Smith is doing a grand work as song leader at gospel meetings.

At Box Hill on Lord's day morning, June 14, Bro. J. E. Shipway made a fine appeal on behalf of Foreign Missions. On June 21, in the absence of Bro. Allan, Bren. P. R. Baker, and Dr. Oldfield delivered appreciated addresses. At night the chapel was quite full. On June 19, the Phi Beta Pi club held an American gift evening to purchase basket ball equipment.

Very good meetings at Swanston-st. last Lord's day. Principal Holdsworth was the speaker at the morning service, and gave a delightful and helpful address. Bro. Shipway in the evening told the story of the gospel and social work of the Melbourne City Mission amongst the unfortunate people of our great metropolis and suburbs. Special offerings to help the mission were taken amounting to £70.

North Melbourne has had helpful addresses from Bro. H. Gray, of Ringwood, and Bro. Dawson. On June 14 and 16, the Bible School anniversary was held. The services were under the leadership of Bro. W. Easton, of Footscray. Bro. H. Patterson's address in the afternoon on "Bridge Building" was enjoyed by all. The singing was beautiful, and was repeated on the 21st. The rendering of items at the concert was excellent.

At Essendon on Sunday week (June 14), four were received into fellowship—three by baptism and one by letter. 119 partook of the Lord's Supper for the day. A mother and daughter decided for Christ at night. Last Sunday there were splendid attendances. Bro. Sivyver gave a fine address, at the close of which two young ladies from the school decided for Christ. All auxiliaries are doing good work.

Meetings at Blackburn are of a high standard. Bro. Shain's discourses are splendid. Great interest is manifest in the tent mission to commence on July 12. The church has suffered a heavy loss through the death of Bro. John Sanders. He was apparently in good health when he left on Friday evening for the Victoria Markets, but on arrival was found dead in his wagon. His faithful old horse had taken him to his usual spot of business.

Well attended meetings at Burwood. Since last report there have been eight additions to membership—one by faith and baptism, and seven by transfer. By the help of the Church Extension Committee a prominent block of land has been bought, and it is hoped in the near future to erect a church home. Several members are away owing to illness. At the half-yearly business meeting, Bro. Hillbrick was appointed agent for the "Christian."

A. G. Saunders, the Lygon-st. preacher, was at Hindmarsh, S.A., on Sunday, and his brother, F. T. Saunders, ably filled the platform both morning and evening, giving appreciated addresses. The choir, led by Mr. H. Haines, and Miss M. E. Pittman as organist, renders material help in the services. The Chinese brethren from Queensberry-st. took charge of the week-night meeting on Tuesday evening. Bren. H. L. Pang and Chin Bik Fung, together with a number of the Chinese brethren, gave the programme.

The work at North Richmond is making a steady progress. On June 21 Bro. Hurren exhorted; marked improvement in attendance. In the afternoon the teachers and officers of Burnley, South Richmond and North Richmond Bible Schools met for tea and conference. Bro. L. C. McCallum addressed the gathering, which numbered 70, and

all were greatly inspired and helped. At night Bro. Payne spoke, at a "favorite hymn service." Many hymns were sung, and Bro. Payne gave a sermonette upon each of the chosen hymns. One young lady took her stand for Christ.

Two confessions last Sunday night at Footscray, Bro. Hurren preaching. "Orange and violet" Sunday for Melbourne Hospital; 10 doz. oranges and many violets collected and delivered to hospital by Bro. Hurren. On Monday last, the first junior K.S.P. club in Victoria was opened at Footscray, known as the Pi Sigma Pi, when ten boys of the senior class of the Bible School were admitted. Bren. Bray, McKenzie and Long were present; also Bro. Hurren, to carry out the service, and a fine evening was spent. There are about fifteen other boys to be admitted to the club. Refreshments were provided.

Middle Park is having good meetings. Last Sunday morning a little girl recently baptised was received into fellowship. Bro. C. J. Williams gave an inspiring address on "Foreign Missions." In the evening Bro. Robinson spoke on "Sound the Recall." Miss E. Bagley sang a solo. Last Tuesday evening Miss Tope, of Presbyterian Women's Missionary Union, spoke to the young women's club on Foreign Missionary work in India. On Saturday afternoon some of the members of the junior girls' guild accompanied Miss A. Milne, their instructress, to the Cheltenham Orphanage with gifts of sweets, etc., for the children.

Bro. Stuart Stevens spoke at Geelong in the morning of June 7 on "The Spirit-controlled Life." A series of evangelistic addresses dealing with "Certainties of Christianity" commenced with a message entitled "The Judgment." On June 14 Bro. Stevens extended the hand of welcome to nine disciples. After the gospel address on "The Resurrection," a young man made the good confession. On June 21 a convert of the Kellems-Richards mission was received into membership. Forceful exhortation and sermon by Bro. G. Stevens. In the evening a solo by Sister Mrs. Jones was appreciated. Congratulations are extended to Bro. and Sister D. C. Clarke, who recently celebrated their golden wedding.

The first business meeting of the newly-formed church at Ormond was held on June 15. Bro. Robt. Lyall (Conf. Pres.) occupied the chair. The following officers were elected: Bro. John McClelland, secretary; Bro. R. Mervin, assistant secretary; Bro. A. W. Yewdall, treasurer; deacons, Bren. Ring, Tuck, Hutchens, Lumsley, Lincoff. Bro. Thomson was elected superintendent of Sunday School; Bro. Kershaw, secretary. Deaconesses, Sisters Ring, Blair, Oliver, Tuck, Yewdall. On Wednesday evening the first prayer meeting was held, when over 30 were present. At the close of the meeting three adults (two men and one woman) were baptised.

At Cheltenham last Monday, a presentation and farewell were tendered to the church organist, Miss A. Martin. On Wednesday the marriage of Miss Martin to Mr. Vere Page was celebrated in the chapel by Mr. Scambler, and afterwards at the soldiers' hall. On Sunday morning Bro. Colin Hinrichsen spoke well to a large meeting. At the close of the service the deacons met to say farewell to one of their number, Bro. Wm. Woff, who is leaving for an extended holiday in Queensland with his wife. Reference was also made to this in the school, where they have labored for many years. At the service in the evening Bro. Hinrichsen preached, and there were many strangers present.

At North Williamstown on June 17, a farewell social was tendered to Bro. and Sister L. Johnston after four years' service. Representatives of the church and other local religious bodies spoke of their work in the highest terms. A Bible School scholar presented Sister Johnston with a bouquet. Bro. Johnston was presented with a wallet of notes from the members. Expressions for a successful ministry in his new field, musical items and refreshments, concluded an enjoyable evening. On June 21 Bro. Johnston gave farewell addresses. On June 11, the sisters' sewing class spent a social afternoon to do honor to

Sister Johnston. Sister Adams, the oldest member of the class, presented Sister Johnston with a travelling rug and umbrella, and Sister Cox handed her a bouquet. Musical items and tea were enjoyed.

New South Wales.

At Dumbleton on June 14, Bro. Partridge, from Rockdale, gave an inspiring morning address. At night a message was delivered by one of the brethren on John 10: 28.

Meetings continue well at South Kensington. Business is progressing as to new preacher and chapel. An attendance campaign has commenced in Bible School. Representatives from the "Girls' Own Club" visited Church of Christ hospital cot.

Ashfield meetings during the past few weeks have been well attended. Bro. Brown was present, after a long illness. On June 21 a young lady confessed Christ, Bro. Haddon preaching. She was the first to make the confession in the Ashfield meeting.

Good meetings were held at Enmore all day on June 21. Bro. Whately spoke in the morning from Matt. 9: 38. His evening topic was "Family Forgiveness." The Junior C.E. Society is making good progress, and will conduct a prayer meeting. The choir maintains its high standard. The splendid attendance of organists morning and evening is highly appreciated.

At Lane Cove Noel Saxby, a promising university student, and son of Bro. and Sister Geo. Saxby, confessed Christ. He was baptised at Chatswood on June 11. Bro. Harbutt, of Mosman, addressed the church very acceptably. Bro. Percy Dixon has completed six months' speaking at evening services. Bro. Sam Goddard preached at North Sydney church on June 14 to an appreciative people.

Good meetings were enjoyed at the Sydney City Temple on 21st inst. Bro. Southgate delivered a splendid Foreign Mission address at the worship service. The aim of the church for the F.M. offering is £125. At night the special series of addresses on "What is There in Religion?" was continued, and was deeply appreciated by a good congregation. Sisters Newby and Flood and Bro. Southgate sang a very fine trio.

Increased attendances at all services for the past month are reported from Rockdale. A young man was baptised on June 17. On June 21 Bro. Clydesdale spoke at both services. The Bible School held its quarterly examination; the juniors securing the "star banner" for the next three months. The conference of churches in the Illawarra District was held in the chapel on June 20.

At Chatswood on June 14, Bro. Trigone gave an instructive talk to the church. Sisters Winnie Graham, Jessie Hall and Winnie Parker were received into fellowship. Bro. Whelan preached at night. On June 21 Bro. Whelan's message on Foreign Missions was greatly appreciated. He also gave a fine gospel address. The attendance was splendid. Enjoyable times are maintained at all services.

At Lismore on May 31, after the gospel service, the monthly C.E. consecration meeting was held. At monthly meeting of Dorcas and Aid Society, the sisters welcomed back Sister Pond, who had been unable to attend for some months; also Sister Newton, who had been in hospital. Installation service of Phi Beta Pi was held on June 3. On June 14, Bro. Thos. Houlden was the elder in charge. Bro. and Sister F. R. Furlonger, from Brunswick Heads, were present. Sister Mrs. Amos was present after a long illness. At night Bro. P. J. Pond preached on "When and Where was the Church of Christ Organised?" Two young ladies obeyed Christ in baptism, and a boy made the good confession.

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Art thou his kinsman now?

O God, O Kinsman, loved, but not enough!

O man, with eyes majestic after death,
Whose feet have toiled along our pathways rough,
Whose lips drawn human breath!

By that one likeness which is ours and thine,

By that one nature which doth hold us kin,
By that high heaven where sinless thou dost shine,
To draw us sinners in.

By thy last silence in the judgment-hall,

By long foreknowledge of the deadly tree,
By darkness, by the wormwood and the gall,
I pray thee visit me.

Come, lest this heart should, cold, and cast away,

Die ere the guest adored she entertain—
Lest eyes which never saw thine earthly day
Should miss thy heavenly reign.

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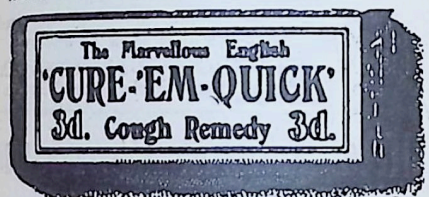
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