

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 26.

THURSDAY, JULY 2, 1925.

Subscription, 9/- per annum; posted, 10/6

The Fundamental Test: "For Me to Live is . . . ?"

If we know how any man would complete that broken sentence the filling-in would tell us everything. That unfilled gap waits for the insertion of everybody's secret. What is my main desire in life? Where does my supreme purpose gather its forces? Where does it concentrate its quest? What do I live for? Life to me is . . . what? Let me put my biggest thing in the gap, and let me closely consider the completed sentence. "For to me to live is . . . ?"

First of all, then, let us complete the broken sentence in this way: "For to me to live is *money*." That is how multitudes of men and women would fill up the gap if they inserted the secret spring of their life. They think about money. They dream about money. They surrender every power to it. It steals into every plan and practice. It shines before them on the horizon. It colors every interest. It fashions every judgment. Everything is tested by monetary value, and without a monetary value a thing is counted worthless. And so this is the brief and pregnant biography of those who live after this manner: "For to me to live is—money." They live for it. They make it. They leave it. "Thou fool."

There are others who, if they were to inscribe their vital secret, would fill up the gap in this way: "For to me to live is *worldly honor*." They hunger and thirst for it. They wait at every corner for it. They long for a place in the sun. They must be written about. They must be talked about. They seek to be courted and flattered. They covet the uppermost places at feasts. They aspire to decorations and titles. They wear the withering garlands with feverish pride. "They love the praises of men," and they only count themselves alive when they bask in the sunshine of popular favor. That is life! "For to me to live is—worldly honor." Such is the coronal flower of a well-cultivated life, and

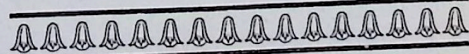
the flower no sooner begins to bloom than it begins to fade away.

Here is another man revealing his central secret in this completed sentence: "For to me to live is *knowledge*." Such men are explorers in the treasured fields of learning. Sometimes the exploration is intensive, and it dwells in the atom. Sometimes it is extensive, and it ranges over continents. But whether it be in the inch or in the mile, the quest absorbs all the scattered energies and interests of their life. All their powers gather together here. They are mobilised for knowledge, and for nothing else. The quest is one of fine adventure. It is full of surprises, it abounds in kindling joys and inspirations. But, after all, knowledge is only a secondary thing, and when it assumes the first place it is usurping the throne of another. "Whether there be knowledge, it shall vanish away." Life must be balanced by a worthier quest.

And what about this for an unveiling of the secret thing in life: "For to me to live is *ease*." That is the main thing in life. To escape its appointed burdens. To slip through the days with as little trouble as possible. To avoid everything irksome. Never to go down the long, dull street where pains and labor dwell. Never to go gather-

ing fruit where the nettles grow. Never to climb a steep cliff for the eagle's feather. Never to go courting social duties. Never to enlist in anything which may fetch blood. Never to go anywhere near the valley of the shadow of death. "To keep in the warm sunshine, that's the thing!" To go quietly through one's days in comfort and never to go seeking trouble! That is my policy. "For to me to live is—*ease*." And a miserably poor policy it is. A life of that sort is not a triumphant march. It is not even a stately walk. It is a wretched slouch, and it ends in spiritual dinginess and death.

And now, in contrast with all these secret things and many others like them, look at the great absorption which inspires and possesses the life of the apostle Paul. What is life to him? "For to me to live is *Christ*." Other sentences have balanced themselves in this fashion:—Life—money! Life—worldly honor! Life—ease! But here is this man's equivalent: Life—Christ! To this man life is Christ and nothing else. To be Christless is to be lifeless. Only as Christ pervades anything does the thing begin to live. And therefore the apostle exults in a life which in everything seeks to reveal and glorify Christ. Everything must let Christ through. Every flying moment must yield an eternal secret. Every interest must find its supreme value and color in the Lord. Christ must inspire a man's judgments, kindle his desires, create and direct his affections. Christ must be sought in everything, and through everything, and in everything he must be glorified. That is what this man lives for, and the ambition is one which cannot be quenched when his earthly days are over. Nay, death only opens the portals to a richer realisation of life, for he knows that when Christ shall be manifested he also will be manifested with him in glory. And therefore he sings as he goes along his way, "For to me to live is Christ, and to die is gain."—Dr. J. H. Jowett.



Make This Prayer Thine Own.

May every soul that touches mine,
Be it the slightest contact, get therefrom some good.
Some little grace, one kindly thought;
One inspiration yet unfelt, one bit of courage
To brave the thickening ills of life;
One glimpse of brighter skies beyond the gathering mists,
To make this life worth while,
And Heaven a surer heritage.

—Anonymous.

Housing the Preacher.

Churches of Christ in Australia have made considerable advance in recent years. The increase in membership has been accompanied by a corresponding increase in the number of buildings erected for the worship and service of God. There has been manifested also a new desire to provide suitable residences for our preachers. It seems but a few years since a beginning was made in this direction. Now, many churches have made this provision, and are finding joy and reward in more efficient service being rendered under happier conditions. Lygon-st. church, Melbourne, has recently come into line, having purchased the attractive and comfortable home depicted on this page.

Advantage to the preacher.

From the preacher's point of view, it will be seen that there is a great advantage in the occupation of a church home. When entering upon a new work, he is spared the weary days and weeks of searching. It has been a great problem in many centres for any one to secure a suitable house; and when, as is the case of the preacher, there is the necessity or strong desirability of locating within easy reach of the church building, the trouble is accentuated. It has often happened that much time has been wasted in house-hunting. This loss of time when there is an awakened interest (as there generally is) with the advent of a new preacher is a serious thing.

Again, if there is no church home, the preacher, unless he is one of the fortunate ones able to pay a substantial deposit and arrange to buy his own house, is liable to receive notice, and house-hunting with all its attendant woes and waste of time begins over again. The added expense of this to a preacher probably already finding it difficult to pay his way is a cause of anxiety. Moving costs money; floor coverings will not fit the new house; we have a proverb about so many moves being equal to a fire in the damage done to furniture. We are glad that an increasing number of churches are seeing that their preacher is relieved of these unnecessary burdens.

There is the additional advantage for the preacher that the church is not likely to wish to make any profit out of the preacher's house, and so can let him have better rent terms than a private landlord would be likely to demand.

Gain to the church.

While we have just stated some advantages to the preacher, it must not be forgotten that the church itself may benefit much by the possession of a preacher's home. The house itself may be a fair investment. A moderate rent can be charged for it which will repay interest and upkeep, so that it is not a drain on church finance.

It is generally much more easy in church life to raise money for a special effort than for current expenses, and so there should be no difficulty in securing a sufficient deposit to make purchase easy, and to ensure that even a very low rent will much more than pay the interest bill. After a few years, the church will possess a valuable asset which has cost it very little.

The church, too, has a say about the preacher's location. He can be placed where his presence is considered most likely to be helpful, within easy reach of the people amongst whom he will be working. Often members and friends wish to get into touch with the preacher, and it is well if for their sakes and his the means of approach are easy.

We have referred above to the saving of time for the preacher. But the church gains at least as much as he does. House-hunting and removals interfere with work, and the church has called the preacher to work. For its own sake, therefore, it should make such arrangements as will enable service to be rendered with the maximum of satisfaction to both sides.

We are glad to think, too, that churches are manifesting a greater desire than ever before that the preacher's lot be made happier and more comfortable. It is sadly true that in the past, and, in the great majority of cases, up to the present, our preachers have had a great difficulty in paying their way and providing things honest in the sight of all men. A preacher dare not appear meanly dressed. He must practise as well as preach the duty of Christian hospitality. He must help the poor. He must be a student and buy books. To most of our preachers the endeavor to do these things as they should be done for the work's

sake is a task impossible of achievement with the remuneration provided. Some good men have been forced to seek secular employment, though they would gladly have continued to give their whole time to the service of the church. Churches may therefore be encouraged to provide residences for their preachers, and, by letting them be spared the burden of high rents, relieve them of financial strain. Later, when the house is paid for, the church will be in the position of either remitting the rent, or, if it prefer, of adding otherwise to the remuneration given. For its own sake, the church may be recommended to do this, for no man who is continually embarrassed financially can do his best work.

It is a pleasure to us to note the signs of advance in the brotherhood.

The New Testament.

The New Testament, as Dr. Denney used to say, is the most hopeful book in the whole world. I believe that God is everywhere revealed—in every flower in the crannied wall. But I do not believe that he is everywhere *equally* revealed, any more than I believe it of myself. There are things I do that show my character far more fully than certain other things—and God has made me in his image. I see him in the sparrow and the mustard-seed; I see him in the lilies of the field; but I see more of him, far more of him, in the inspired word of the New Testament. And the fine thing to remember is just this, that the New Testament is not a hopeless book. Hope surges in it. Its note is that of victory. There steals on the ear in it the distant triumph song. It closes with the Book of Revelation, where the Lamb is upon the throne. And if *this* be the expression of God's being, far more fully than anything in nature, how sure we may be he is the *God of Hope*.—Dr. G. H. Morrison.



Preacher's residence, McIlwraith-st., Princes Hill, recently purchased by Lygon-st. church, Vic.

Meeting Tides.

Ira A. Paternoster.

I have been looking to-day on an interesting sight. Standing on the jetty which links Granite Island to the mainland at Victor Harbor, one sees the meeting of two tides of the ocean. The island has divided the incoming tide, part rolling around on the north side, and part coming through between the Bluff and the island. These tides wash together on the shore just under the jetty. Sometimes they come in with scarcely a noticeable ripple. To-night they are meeting with a tremendous splash.

They seem to preach to me. I do not know that I can interpret their message aright, but they are telling me in the first place of that meeting of the tides in the conscience of a young man or woman who is facing a crisis in life. The great ocean of life has been rolling in with an unbroken swell, when suddenly there has arisen a new sense of duty—a challenge to a life of sacrifice for Jesus Christ. For a moment the mind is disturbed by conflicting opinions. On and on they rush, washing up at last on the shore of eternity the wasted life. The meeting currents had restless grown, finding no peace and spending themselves, helpless, reckless in a final maddening rush. How foolish is that one who refuses the call of Christ! Jesus brings peace and safety to the soul of every individual.

There is a second division in that sermon of the sea. It tells of two honest beloved disciples who have long since gone to glory where all conflicts cease, and all tides meet in the great God-source. A difference of opinion has arisen over some great doctrine of Scripture. In this instance it is the post-millennium and pre-millennium interpretation of the coming of Christ. They are equally spiritual minded. Neither can claim aught over the other for piety. Yet on this mighty Granite Island of Scripture truth, their minds have divided. They journeyed on in love and goodwill toward each other, their oceans of thought drawing closer and closer, until almost simultaneously they met together on the shore of eternity, and now know even as also they are known. Never once did they allow the special theories advanced by either of these schools of thought to disturb the even purpose of their lives. No hard names were called, no bitterness crept unto their differences, for Christ was all and in all. J. W. McGarvey and I. B. Grubb knew only love, for the Spirit of the Lord was upon them.

Yet a third division seemed to rise. It finds illustration in that hymn we sometimes sing, "Lead kindly light, amid the encircling gloom." We are told a conflict was raging in the mind of Dr. Newman. Not the conflict between light and darkness, but light and what to him seemed fuller

light. This is a critical point with many a person, and frequently divides the ocean of their thought. How will those tides meet again, and where? In some instances it has meant the upsetting of all life's plans.

The Damascus experience of Saul of Tarsus surely comes under this head. A fuller light has broken upon his conscientious soul, and though it called for the sacrifice of all social standing, he could but follow the gleam. Had he rejected, the meeting tides of to-night, boisterous, cruel, frantic, seem to indicate what must have been his fate. Instead, he yielded and learned to say, "All that was gain I count as nought, for I have the knowledge of Christ Jesus my Lord."

And so in conclusion the meeting tides remind me again that the only peace of the ocean of life is the peace of a mind stayed on Christ. As he spake peace and

the wind and the waves ceased, so he has spoken peace to my soul. And though oceans of doubt break about us, they can mean for us no harm, for Christ Jesus is the answer to all our problems, and we win in him.

"On the far reef the breakers recoil in shattered foam,
But still the sea behind them urges its forces home.
Its song of triumph surges o'er all the thunderous din,
The waves may break in failure, but the tide is sure to win.

"The reef is strong and cruel; upon its jagged wall
One wave—a score, a hundred—broken and beaten fall;
Yet in defeat they conquer, the sea comes crowding in,
The wave may break in failure, but the tide is sure to win.

"Oh, mighty sea, thy message, in clanging spray is cast
Within God's plan of progress; it matters not at last,
How wide the shores of evil, how strong the reef of sin.
The wave may break in failure, but the tide is sure to win."

Beautiful Old Age.

The weight of years does not necessarily chill the heart or sour the disposition. There are many furrowed faces which are beautiful, because wreathed in smiles; they are like a wrinkled sea, with a track of sunset light shimmering across it. There are thin and age-worn hands which have clasped our own as warmly as the hands of vigorous youth. There are aged hearts which have yearned over us with a tenderness which lusty manhood never knew. Old age can be marvellously endearing. What pathos there may be in a trembling voice! What eloquence may dwell in a furrowed brow where the ploughshare of suffering has been at work. How naturally may the "hoary head" become a "crown of glory."

Nor spring nor summer beauty hath such grace,
As I have seen in an autumnal face.

How venerable is the heart which has borne the battle and the stress of three-quarters of a century. Can anything on earth be conceived more lovely than a parent whom old age has beautified by fine living? Surely the loveliest vision we have ever looked upon is the vision of a tender and ministrant mother, consecrated by age—her hair whitening with the blossoms of the tree of life, her face a benediction, her voice divinest music, her smile a glint of heaven. There is no hope for the man who does not feel nobly proud and strangely pure when he enters the house of God with such a mother leaning on his arm. The motherless angel must envy such a man and long for such a ministry and service as that which supports and guides those faltering

ing steps. Let a son so blest cherish such a mother as a sacred trust. Let him, if he have the means, clothe her venerable grace in silk of lavender, or dove, or silvery grey. Let spotless frills fall over her withered hands, and lovely lace enwrap her shoulders, such as becoms her heavenly beauty. It was when such a one, after an embrace at parting, left one of her white hairs upon our shoulder, that we wrote—

Only a thread of silver,
From the locks which once were gold;
Only a thread of silver,
As a sign of growing old;
Only a thread of silver,
From the brow so broad and fair;
But there's dawn as well as twilight,
In that thread of silver hair.

Carlyle's tender love for his mother atones for much of his ill-humor; Pope's affectionate care of his aged mother makes us forget his cynicism; and John Ruskin grows more lovely in our thought as we read, as written by himself, his mother's epitaph, who fell asleep at ninety:—"Here beside my father's body, I have laid my mother's; nor was dearer earth ever returned to earth, nor purer life recorded in heaven."—Selected.

When all is done and said,
In the end thus shall you find;
He most of all doth bathe in bliss
That hath a quiet mind.
And, clear from worldly cares,
To deem can be content
The sweetest time in all his life
In thinking to be spent.

—Thomas Vaux (1525).

Religious Notes and News.

The Faith of a Modernist.

Dr. Shailer Mathews, of Chicago, has drawn up a short series of affirmations representing the Modernist view of things. Summarised, they run—

I believe in God, revealed in Jesus Christ and in history as Love.

I believe in Jesus Christ who revealed God as Saviour.

I believe in the Holy Spirit, the God of love experienced in human life.

I believe in the Bible, historically interpreted.

I believe in prayer, in forgiveness, in the practicability of the teachings of Jesus, in social life, in the continuance of individual personality after death, in the church, and the ultimate triumph of justice and love.

The foregoing is from the London "Christian World." It sounds very nice, but we may note its omissions. This Modernist's "faith" evidently does not extend to a belief in the divinity of the Lord Jesus or the efficacy of his atoning death. The attitude is not modern though the calling of it "faith" rather than disbelief may be.

Ur of the Chaldees.

The excavators in Mesopotamia (says the London "Christian") are still bringing forth from the city of Abraham treasure which enables us more correctly to appreciate life in Ur of the Chaldees in ancient days. The joint expedition of the British Museum and the Museum of the University of Pennsylvania last week reported discoveries of great importance, which seem to prepare us for an ever-enlarging estimate of the developments of art and industry in and around Ur, in days long antecedent to those in which the Father of the Faithful entered upon his western pilgrimage. Last year the excavators laid bare the Ziggurat of Ur, the huge tower of the Moon-god, set up about 2,300 B.C.; now they report the discovery, carved in relief upon a limestone slab, of the portrait of Ur-Engur, the royal builder, with his own record of his building achievements. Broken as it is, and in part much damaged, the stela ranks among the finest known works of Sumerian art. The times of Nebuchadnezzar, in the sixth century, B.C., seem all too recent to command enthusiasm when compared with those of monarchs named in inscriptions recently found. In one scene of the stela, the Moon-god Nannar is seen seated upon his throne, and receiving the worship of the king, to whom he commits the work of building a shrine, by holding in his hand the measuring line and rod of the architect. Other details, eloquent of the practices of nations from whom Israel of old learned lessons in idolatry, are plainly indicated, and one seems to be in very clear relations with the time when, with a deep earnestness, there came to the chosen people words of caution by the mouth of Moses against worshipping sun, moon, or stars, and serving divinities such as ruled among neighboring nationalities. From all such discoveries one fact stands out; and that is, that a whole heaven of difference separated the religion of Israel from the abominations of surrounding peoples.

Mr. T. E. Ruth.

The Rev. T. E. Ruth has accepted the invitation to the pulpit of Pitt-st. Congregational Church, Sydney. We take the following from "Pitt-st. Church News," dated June 7, 1925:—

"PULPIT STATEMENTS TELL THE STORY."

Sunday, April 5—

"I am not in a position to accept or decline the invitation. . . . There is no denominational difficulty in the way of acceptance. For many years

I have been weary of distinctions without a difference. If I become minister of this church, I shall be free, as Congregational ministers all over the world are free, to baptise believers on confession of faith."

Sunday, May 3—

"My reply to the invitation to become the minister of this church has been decided for me. . . . I am convinced by the providential happenings associated with my relations to the church that it is God's will that I should accept what I can only regard as a divine call."

Sunday, May 10—

"My acceptance of the ministry commits the whole church to a great forward movement, which will demand the consecration of every ounce of energy and the investment of all our influence."

The service sheet of Pitt-st. church for June 7 contains these words: "Sermon: 'Not to Baptise, but to Preach.'" The preacher was the minister, Rev. T. E. Ruth. A Melbourne man writes as follows:—

Broadcasting the Gospel.

Thos. Hagger.

The command to preach the gospel to every creature has never been revoked, and so it is the duty and privilege of the present-day disciple to tell the story to all possible people.

The method to be employed in telling the story was not given by the Christ when he gave the command to preach, nor at any time since. The disciple of to-day, then, may use his sanctified commonsense in the matter of method.

The apostles did not establish Sunday Schools, but using our commonsense for the Master, we have rightly decided that this is a fine method to adopt in carrying out his last command. The apostles had no printing press, but we, to-day, use the press as a means of disseminating the gospel, and we are right in so doing.

Some wonderful discoveries have been made in recent days, and the writer is of the opinion that we should use any of these for the still further and more rapid spread of the glad tidings. The only arguments that can be used against this are similar to the arguments that have been used against the Sunday School, and so we should be careful not to oppose, as such may be but the prejudice and conservatism of our natures being allowed to block the progress of the work of Christ.

In his address at the Federal Conference in Sydney last October, the writer urged that we should use the motor car and the aeroplane for the rapid transit of the messenger; that we should use the wireless to broadcast the gospel. On returning to Perth he at once got into touch with the Westralian Farmers Ltd., who have the only broadcasting station in Perth, and arrangements were made to broadcast the Sunday evening service from the Lake-st. chapel at regular intervals. Thus the Perth church became the pioneer among Churches of Christ in this land in broadcasting the regular Sunday evening service, although one of the services conducted by Bro. J. Kellems in the Exhibition Building in Adelaide had been previously broadcasted. It is estimated by the broadcasting department of the Westralian Farmers that from four to six thousand people "listen in" every Sunday evening. What an opportunity this

"I went to hear Rev. Ruth. He said, 'I was converted in an Anglican church, baptised in a Baptist church by a Baptist minister who is now an Anglican, and I am now a Congregational minister because I have full liberty of speech, and am not tied down to church ritual or to dogmas.' Assuming that these words are a correct report, one wonders whether Mr. Ruth was tied down to church ritual and dogmas when minister at Collins-st. Baptist church. He may have been. But if he was, then one wonders—!—'Australian Baptist.'"

Destitution in Greece.

The Melbourne Executive of the Save the Children Fund and Armenian Relief Fund has received reports from the commissioners in Greece, indicating that the situation among the refugees is very little, if at all, improved. Dr. Kennedy, the chief commissioner for the Near east, cabled that the problem of the destitute women and children in the camps is very desperate. He asks, "Can you emphasise the need of clothing in your appeals to Australia?" In Salonika alone 80,000 widows and children are destitute. The committee will be glad to receive donations of clothing, blankets, or tinned foods, and labels for the carriage on the railways will be supplied gladly by the secretary, 361 Collins-st. The Lord Mayor of Melbourne is hon. treasurer of the fund.

presents then, to present the gospel to a great company!

On every occasion when we have been broadcasted, we have had most appreciative messages from isolated members, people in our public institutions, people confined to their own homes, and people at a distance. On one occasion there were three confessions at the close of a broadcasted service, and people listening-in heard, not only the question put by the preacher, but the response which the converts made. One man wrote after one service to say that when it was announced that the service on that particular night was being relayed from the Lake-st. Church of Christ he was disappointed (I suppose he had some of the strange prejudice which some folks who do not come into contact with us have), but he said his disappointment gave way to pleasure as the service proceeded. We were written to about another man who had not been to any kind of a church service for years, who was induced by a member in the country to listen-in with him, and as the service proceeded the non-churchgoer was in tears, and next morning said that he could not sleep through the night, and that the sleeplessness was doubtless caused by what he had heard when listening-in. One man wrote from Marble Bar, over 1,000 miles from Perth, where no church service of any kind is held, telling us that everything was heard there most clearly. We have heard of some who had not heard of the Churches of Christ before, and of others who had not come into touch with such until we were broadcasted.

Somebody will doubtless ask, "But will not broadcasting tend to keep people away from the Sunday evening services?" Our experience, so far, is that on broadcasting nights we have better congregations than on other nights. And surely no real disciple of Christ would willingly stay away to "listen-in," and thus by his vacant seat hinder the work.

The writer is of the opinion that broadcasting is a splendid method of getting the gospel before a large number of people who would not easily be reached in any other way, but to make it a success no member should be absent from the service which is being broadcasted if it is at all possible to be present.

Paul Back in Jerusalem.

Acts 21: 1-36. Text, Verse 36.

A. W. Connor.

"Behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there." In this spirit Paul made what proved to be his final journey to Jerusalem; and if those things should prove to be evil, he could still say, "I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." The words reveal a courage of surpassing strength, and the perfect confidence of the man that he was in the path of duty. The sequel shows how well-founded were his anticipations, and how much he needed the courage born of a glorious faith. The issue was momentous to Paul, and not less so to the Jewish people. The three closing words of the chosen text, "Away with him," express the final attitude of the nation, not only to Paul, the herald of the gospel, but also to Jesus, whom he preached as their Messiah. "Away with him!" And with this cry they headed more directly for national destruction. Rejecting the true light, they would follow the false, only to find they were but will-o'-the-wisps.

The words, followed by the arrest of Paul, closed his missionary labors as a free man, but opened for him in God's overruling providence another ministry as "the prisoner of the Lord." This brought the gospel, as we shall see, to an entirely new set of people, men of influence, and of official position, and created the conditions which gave to the church for all time the precious heritage of the epistles of the captivity. Thus does God cause the wrath of men to praise him, and the enemies of his truth to be the means for its propagation. Passing by the incidents of the journey, we will note how matters turned out, and seek to learn a few lessons.

I. Welcomed at Jerusalem (17-19).

That Paul looked forward to this hour with deep anxiety is clear from Romans 15: 25-33. "Strive together with me in your prayers." And for what? "That I may be delivered from those who do not believe," he wrote, and that the gifts he brought, the fruit of Gentile self-denial, might be acceptable to the Jewish church, remove all misunderstanding, and promote good will. Luke, who knew well of this gift, tells us nothing of its presentation, nor of its reception. He notes only that "the brethren welcomed us gladly." After the private welcome they went in "unto James, and all the elders were present," to whom Paul told the story of the triumph of the gospel among the Gentiles. "And they, when they heard it, glorified God; and they said unto him—What did they say? I confess to some disappointment in what they said. Perhaps they said other things—I hope they did—of appreciation of Gentile liberality, of approbation of Paul's wonderful missions. But Luke has only told us of their suspicions and fears, perhaps because out of this grew the subsequent history he relates.

II. Slandered by his enemies (20-26).

Paul's arrival was the signal for the circulation of slanders and suspicions. The old Pharisaical party from whose ranks he had deserted, and the Judaizing party in the early church, would be the source of these rumors. While the sane conservatives such as James supported Paul, there was a hopeless anti element which viewed Paul as a dangerous radical, and finally made serious trouble in the churches. They reported that Paul had broken the compact agreed upon at the conference at Jerusalem, and taught the Jews who lived among the Gentiles to break away from Moses, and not to circumcise their children. (Evidently never heard that "baptism came in the room of circumcision," since both were practised among the Jews at the same time.) The report was without foundation, and Paul agreed to dispel the

rumor by associating himself with four men who had made a Nazarite vow. Paul's action may be easily misunderstood. But he was quite consistent in doing this. For himself he was ever ready to "become a Jew" to win the Jews. He did not teach the Jews to break away from national semi-religious rites, nor to neglect circumcision. Nay, he himself had Timothy obey the Jewish rite. What he would never admit, was that it had aught to do with any man's salvation, nor would he for a moment permit them to be fastened on the Gentiles. This lesson shows that this was also the view of the leaders of the church in Jerusalem. Justification was by faith in Christ without any intermediary ritual of temple, law, or synagogue (see Galatians 3: 26-27). We see how wide was the liberty in non-essentials, and how great diversity in minor matters was present among those who held to the "one Lord, one faith, one baptism." Unity in

The Rich Young Man Meditates on Calvary.

*It seemed so mad a way to do—
To grieve so deep; to perish, too,
For men he never even knew!
A life so lonely, meek, and bare!
I wonder why he made a prayer
For them that mocked and nailed him there.*

*'A vast wealth is mine; why do I see
My golden store without avail?
Why turns no man with love to me?
Why did he triumph and I fail?*

*Oh, 'tis a grievous mystery
That mankind never looks to me
As to that spent and broken Christ
That droops on Calvary!*

—Laura Simmons in "British Weekly."

faith may exist without uniformity in non-essentials, then and now. Paul's plan to conciliate his Jewish brethren was probably quite successful, but danger arose from the side of the non-Christian Jews, especially those who were from Asia, and his action brought it to a head.

III. Mobbed by the Jews (27-29).

Trouble came from the Jews from Asia, who were up at the festival. In Ephesus and elsewhere they had opposed him. They recognised him in the temple, and they had also seen Trophimus with him in the street. What could he—an enemy of the people, the law, and the temple—be doing there save to desecrate it! So they shouted for help, crying, "This is the man," etc. "Their charges against him were partly lies, partly conclusions drawn from misapprehension of his position, partly exaggeration, and partly hasty assumptions." And when you get such a mixture you will never be short of a charge against a man. The remark of Dr. Maclaren is true, "The charges are a complete object lesson in the baser arts of religious (!) partisans; and they have been but too faithfully reproduced in all ages." It is hard to be scrupulously fair in stating your opponent's position, when the immediate desire is for a dialectic victory. In no atmosphere is it harder to hold as our single aim the glory of God and the victory of truth. The narrow partisan cry appealed to the mob, and acted as spark to powder. Their ferocity was masked as zeal for the law and the temple. That Jerusalem

did not murder the apostle, as it had the Lord himself, was due to no lack of intention, but to the intervention of the protecting power of pagan Rome. One can hardly fail to see here the hand of God, and to hear again the voice of rejected love: "O Jerusalem that killest the prophets, and stonest them that are sent unto thee; how often would I . . . but ye would not."

IV. Rescued by the Romans (30-33).

The course of history, in the individual, as in the national life, is often altered by what people mistakenly have thought. Paul's whole future was altered by this assault engineered by bigots, but executed by mistaken men and women. The rescue from the mob by the Roman captain is the first in a long series of related actions which finally brought Paul before the court in the city of Rome. The Jewish would-be murderers and the Roman rescuers were each factors in carrying out God's plan, yet each acted the part his heart prompted, and for that they bear responsibility. Yet God over-ruled all to work out his own design. Rome appears as the unconscious protector of the infant church from her who ought to have mothered her own spiritual offspring, not only here but in other places in Acts. The mob when pressed for a charge was voluble, but incoherent, and exactly like the Greek mob in Ephesus. All the captain could gather was, "Away with him," so he ordered him to be taken for safety into the barracks. It was on the head of the stairs that a question put by Paul, in Greek, to him revealed his error in supposing he had here some famous Egyptian leader of a cut-throat band. In reply to his question Paul proudly claimed to be a Jew, but a citizen of Tarsus—"a citizen of no mean city." Permission to speak to the mob below was readily granted, for which favor we have great cause for thankfulness. That address will form our next study; but, standing on that stairway, let us learn some truths for our encouragement. The wrath of these men who desired to silence Paul only gave him another opportunity to witness for Jesus in the world's religious centre. Paul used it as a God-given chance. Paul must also witness in the imperial city, the political centre, and Jewish bigots, misled religionists, and Roman officials help to bring it to pass, seeing nothing of God's design.

Thus do the dramatic scenes of this chapter reveal the divine providence, guiding Paul to the consummation of his life's work at Rome, and making possible the production of that literature which has so blessed the world. It was this fixed faith that God's hand was in all the affairs of his life that enabled Paul to be in such perfect peace amid the storm. "If God is our rock and our high tower, we shall not be moved."

The Wealth of the World.

The senselessness of war (says a writer in the "Church News"), even from a material point of view, may be realised from some striking figures worked out by American bankers.

Just before the war the total wealth of twenty nations engaged in it was estimated to be £126,000,000,000, but to-day it is only £123,000,000,000. Wealth is, of course, not gold, but the total of all things having a marketable value, and the enormous drop of £2,200,000,000 means a fall of this sum in the value of beautiful and useful things in the world to-day.

Some nations, however, have more wealth than they had in 1914, and among these are Britain and the United States. The pre-war wealth of the British Empire was about £28,000,000,000, and to-day it is £29,800,000,000. The United States had in 1914 £40,000,000,000, and now she has £46,000,000,000. France had £12,000,000,000, and to-day her wealth is about the same, but Germany has fallen from £16,000,000,000 in 1914 to £11,000,000,000 in 1924.

The Home Circle.

Conducted by J. C. F. PITTMAN

When I Awake (Ps. 17: 15).

I shall be well content when I awake
From the dream-sleep of Life, and look away,
To see the golden sunlit morning break
Of the eternal day.

When from the everlasting hills shall rise
All the awakening voices of the spheres,
Sweet with the ages' unsung harmonies,
Tuned for undying years.

Never to raise vain hands in mute appeal
To dim, unanswering skies, or halt unmanned
Beside the rugged way, and seek to feel,
Childlike, the guiding hand.

There shall lack nothing; for the seas shall yield
Their spoil again, and earth unbar her doors,
And all the hidden ways shall be revealed,
And all the secret stores.

Then from the veil of earth that bound me fast,
I shall be free, transfigured, glorified!
For in his likeness I shall rise at last
And shall be satisfied!

—James Clayton.

The Widow's Mite.

The careless and oftentimes flippant use of Scriptural expressions becomes a habit with some people. Sometimes the habit is wholly thoughtless; but the hypocrite ever seeks to hide his hypocrisy under the garb of piety, and men whose only god is gold, and whose business it is to rob the widow and the fatherless, frequently have the Bible at their tongue's end.

In a certain town the Christian people were endeavoring to build a new church edifice to replace one which age had long since made truly unfit for worship.

There was one very wealthy man in the place, but he had never been known to do a really generous act in his life. At least, such was the report. He loved money better than most men loved themselves. The pastor well knew that, did he feel so disposed, old Squire Buckridge could head the subscription-list for the new church with a generous sum. It seemed to the good man, too, as though it was right for him to approach the old gentleman first, though, truth to tell, his faith was not what it should have been. We are very apt to let our foreknowledge of people and circumstances get in the way of our faith in this world.

Of course the minister was primed to answer the usual objections of "the old church having been good enough to worship the Lord in for fifty years," and such like moth-eaten excuses for continuing to ask God to meet his people in a structure in which the people themselves would have been ashamed to house their cattle. It is really odd how humble folks are, and how little they feel given to display, when the need of a new church edifice is mentioned.

But the pastor patiently got over that stage of the discussion and finally managed to make the squire see how really beneficial to the town in general, and to his property interests in particular, a new church would be.

"Well, elder," said the old gentleman, "I expect if you really air goin' to build a new meetin'-house, I shall have to do somethin' for you. Money's very tight now, an' sometimes I don't know which way to turn for ready money, there's so many calls for it—I don't, for a fac'. But every little helps, I s'pose; th' Lord commended the widder's mite, ye know, an' I'll certainly do as well as the widder did; you can count on my mite, elder," and he chuckled softly.

The poor pastor felt, while the old man was speaking, as though all his work had gone for

naught. Suddenly he raised his head and stared sharply into the squire's face.

"Do you mean what you say, brother?" he asked gravely.

"Eh?"

"Do you mean that you will subscribe for this worthy object as generously as the widow gave to the Lord's treasury?"

The squire looked at him in surprise.

"Why, elder, I'll do better'n that by ye!" he exclaimed, with another chuckle.

The minister leaned forward and laid his hand heavily on the squire's arm, still with his eyes fixed upon the other's face. "We do not ask nor expect such generosity, Bro. Buckridge," he said sternly. "Not for our church, at least, though I would be glad to know that you considered your riches held only in trust for the Lord."

"Wha—what d' you mean, elder?" the old gentleman gasped weakly.

"The widow, squire, gave all the living she had, and was commended for it. The rich men, who threw in gold of their abundance, only thought they were being generous."

The pastor rose and went away without further comment. But the very next day the squire was round and set down his name on the subscription-list for far more than the good man had dared hope. Nor was it the last generous thing the old man did. The minister's pointed words had opened the squire's eyes to his own condition.—Selected.

If the Good were Clever.

"If all the good people were clever,
And all clever people were good,
The world would be nicer than ever
We thought that it possibly could.

"But somehow, 'tis seldom or never
The two hit it off as they should;
The good are so harsh to the clever,
The clever so rude to the good!"

—Elizabeth Wordsworth,
"St. Christopher and other Poems."

Duchess's Advice to Girls.

Addressing a rally of girl guides the Duchess of Portland urged them to emulate someone who was better than themselves. "When I was young," said the Duchess, "I tried to ride as well as other girls whom I knew, and in later years I was anxious to drive a car as well as others. It will help you to become better if you cultivate that kind of hero-worship, and you will become a power for good in this country and the Empire." This is sound advice, to which may well be added: Copy Jesus Christ; try to become more like him; he is the greatest Example and the mightiest Hero of the centuries.—Selected.

No Reply.

An old fisherman was once asked if there were any fish in the stream by which he was sitting. "Well," he replied grimly, "I can't really say. I've dropped them a line every day for a week, but as yet I've had no reply."

Something to Last.

As he marched into the shop at the head of his five sons Slater looked very worried.

The tailor, scenting a big order, came forward, all smiles and bows.

"Yes, sir," he said. "What can I do for you?"

"I want suits for these lads," replied Slater.

"All five?" asked the tailor, beaming. "Yes, sir.

And would you like any particular material?"

"I would," said Slater, in despair; "sheet iron!"

The Family Altar.

J.C.F.P.

SUNDAY.

Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins.—Acts 13: 38.

Paul has shown that "this man" is none other than the promised Messiah. Now he calls attention to the blessings resulting from the crucifixion and resurrection. The gospel is preached, and forgiveness promised to all who believe.

Reading—Acts 13: 26-52.

MONDAY.

And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.—Acts 14: 27.

It was fitting that the missionaries should report their experiences to the church which sent them out. The record of evangelistic work amongst the Gentiles, the many evidences of divine guidance and protection, and wonders of grace experienced must have evoked gratitude and rejoicing amongst the hearers.

Reading—Acts 14.

TUESDAY.

And he made no distinction between us and them, cleansing their hearts by faith.—Acts 15: 9.

"Though they had not been circumcised, and though they did not conform to the law of Moses. Thus God showed that the observance of these rites was not necessary in order to the true conversion of men, and to acceptance with him. He did not give us, who are Jews, any advantage over them, but justified and purified all in the same manner."

Reading—Acts 15: 1-21.

WEDNESDAY.

But Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.—Acts 15: 40.

They were "commended by prayer to God," grace, guidance and guardianship being supplicated for on behalf of these out-going missionaries.

Reading—Acts 15: 22-41.

THURSDAY.

And a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us.—Acts 16: 9.

"We have heard the Macedonian call to-day!

'Send the light, send the light!'

And our grateful offerings at the cross we lay; 'Send the light, send the light!'

Reading—Acts 16: 1-18.

FRIDAY.

But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them.—Acts 16: 25.

"Paul and Silas in their prison

Sang of Christ, the Lord arisen,

And an earthquake's arm of might

Broke the dungeon-gates at night."

—Longfellow, "The Slave Singing at Midnight."

Reading—Acts 16: 19-40.

SATURDAY.

Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so.—Acts 17: 11.

Writing to her son George in 1838, Baroness Bunsen advised him thus: "The time may come when you may be tempted to scepticism. In itself there is nothing sinful in an inclination to weigh the testimony, and take nothing on trust; on the contrary, it is praiseworthy and considered so on the high authority of the inspired historian of the apostles, who says of the Bereans (see text). . . . If the mind waits in patience and unrummuringly for the moment of being enlightened, using every honest endeavor, the light will break in, and the difficulties will be removed, when and in the manner least expected."

Reading—Acts 17: 1-15.

Prayer Meeting Topic.

July 15.

The Bread of Life.

(John 6: 22-35.)

F. J. SIVYER, B.A.

Of all the emblems employed by our Lord to show his power to meet our human needs, this one is the most realistic. The word "bread" was used by him in the general sense, as meaning food. We speak of men earning their daily bread and pray: "Give us this day our daily bread"—using the term "bread" in the sense of food. Food represents our primary physical need. We may do without other things, but to sustain life we must have food. When Jesus called himself "the bread of life," he used the strongest figure at his command to emphasise that we must have him in order to have life in the highest and best sense.

At the time when Christ made this claim, bread was much in the minds of the people. It was the day following the feeding of the multitude in that wondrous way. When the people came seeking him, Jesus immediately saw their motive, and warned them to "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." Jesus never overlooked the needs of the body. He came eating and drinking, and himself provided men with food and drink. He makes it clear, however, that these are not his essential and distinctive gifts. We are to hunger and thirst for the heavenly food which is himself: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

In this statement Jesus made two claims: he is

THE LIVING BREAD FROM HEAVEN.

Several times throughout this discourse, Jesus spoke of himself as having "come down from heaven." The Jews thought they could explain everything about him because they knew his human ancestry. Many to-day argue that because Jesus was human, therefore he cannot be divine. Such reasoning ignores the power of God, and knows little of his ways of working. The very miracles that Christ worked testify to a power that knew no human limitations. His sinlessness, the majesty of his teaching, the power of his kingdom—these all demand a divine origin. Paul's explanation that "God was in Christ" is the only one that meets the case. "In him we have God, and in him we touch the actual source of all life. In him we have the one thing within our reach which is not earth-grown, the one uncorrupted source of life to which we can turn from the inadequacy, impurity, and emptiness of a sick world."

THE BREAD WHICH GIVES LIFE.

Christ claimed not only that he had eternal life in himself, but that he is the source of eternal life to others: "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." "If any man eat of this bread, he shall live for ever." Later in the discourse, Jesus explained how he was able to give this eternal life to others: "The bread which I will give is my flesh, which I will give for the life of the world." Just as flesh can only become our food through death, so Jesus could only become our life through his death. He became poor that we might become rich. He suffered that we might be free. He died that we might live. Our part is to receive him, make him the satisfaction, the nourishment, the strength of our soul, and he will become to us the gift of everlasting life.

TOPIC FOR JULY 22.—THE LETTER TO THE CHURCH AT PERGAMUM.—Rev. 2: 12-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Murrawee Bible School.

Our picture is that of the Bible School at Murrawee. Bro. and Sister S. Harrop, of Woorinen, stand by the work. During the recent mission at Swan Hill, several of the scholars and some of their parents accepted Christ as Lord. It is hoped that this work, which began with a small Bible School, will soon grow into a strong church.

P.B.P. and Missions.

The Phi Beta Pi club connected with the Lygon-st. church, Vic., has a very live interest in the work of Foreign Missions. Two of its members carry on a successful lolly trade among the club's members and friends during the week; and all the profit made is given to funds not immediately connected with Lygon-st. During the last twelve months, they have distributed the profits as follows: To Save the Children Fund, £2; to Foreign Missions, £1; to Collingwood Mission Work, 12/-; to help buy clothes for a poor family, 10/-; and 6/- to the Children's Home at Cheltenham. In addition to the above, £1 goes each quarter to the Leper Fund. All the club help by purchasing their sweets at the club instead of elsewhere. After club each night, every one has to respond to the call, "Buy a Foreign Mission snowball!" They also collect 1d. per week from most of the girls, and on Foreign Mission Sunday this year they will be able to hand over £4 from the club. Last year the club held a gift night, and sent a parcel of goods with the Christmas boxes forwarded to our missionaries.

S.A. Churches of Christ C.E. Union.

At the last executive meeting of the above union, over which Mr. L. Walters presided, reports were received from eight young people's and two Intermediate Societies. Five pounds were donated to Home Mission funds to help in the purchase of a new typewriter for the office, and a committee of six was appointed to meet the Bible School Committee re the formation of a "Young People's Department."

On June 15, over 200 Endeavorers met at Hindmarsh for the annual get-together social. Bro. B. W. Manning had charge of the programme, and Bro. Wiltshire gave a short helpful talk. During the evening musical, elocutionary and other items were enjoyed, and a very happy time of fellowship resulted.

On the following day some members of the C.E. Union motored to Strathalbyn. On their

arrival they were surprised to find that a number of Milang Endeavorers had also come to Strathalbyn. Miss Spurr took charge of the meeting, and outlined the plans of the union for the year, Miss D. Watkins rendered a solo, and Mr. F. Pocock gave a very helpful address. After a very happy time spent around the supper table, the visitors returned home feeling that the tie that bound them to the societies visited had been greatly strengthened.

Australian Band of Hope Union.

During the past three years, a big series of seaside, playground, and other special temperance meetings for young people have been conducted by Mr. W. H. Rose, of the Australian Band of Hope Union.

At these meetings up-to-date Band of Hope methods have been used with good results. Rubber stamps, a beer bottle, peanuts, blotters, charts, diagrams, chemical experiments, and other features, have helped to win the interest and attention of the youthful audiences.

Five States have been visited in connection with this campaign. In all, some 3,500 temperance pledges have been signed. In many cases the young people who sign become members of Bands of Hope, or other temperance societies.

In all cases, the birthdays of the young people are recorded, and a nice card sent to them each year, as a reminder of their promise and as a greeting. These cards bring many responses from various parts of the Commonwealth, which show that good has been done. Here is one response, "I received your greeting on my birthday, and was pleased. Dad and mother were pleased too. Father has not had any drink for three years, so now we have temperance parents."

Mr. W. H. Rose, 430 Bourke-st., Melbourne, will be glad to forward, to those interested, particulars of the means used in reaching and influencing the young people in the cause of total abstinence.

Lead me, Man divine,
Where'er thou wilt, only that I may find
At the long journey's end thy image there,
And grow more like to it. For art not thou
The human shadow of the infinite love
That made and fills the endless universe?
The very Word of him, the unseen, unknown
Eternal Good!

—R. W. Gilder.



Bible School, Murrawee, Vic.

July 2, 1925.

Foreign Missions.

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

"The Shattered Globe."

WORD FROM VICTORIAN FOREIGN MISSION TREASURER.

Quite recently I heard Mr. F. W. Boreham, the now famous Baptist minister and author, of Armadale, Vic., in a wonderful word-picture address relate in beautiful language a parable concerning the Carpenter of Nazareth engaged in his great task of mending "The Shattered Globe." The picture was given of the Carpenter seated in a beautiful roadway under a magnificent spreading tree. Before him passed a great procession of men and women of all nations under heaven, black and white, yellow and brown, from every clime, and of every tribe and nation. He was trying to place all of these people in their various positions in his patchwork in the shattered globe. In order to accomplish his purpose, and to aid him in his work, preachers of the gospel, missionaries, missionary societies, Bible societies, and all who told the story of the cross, all had a share as his helpers. One of the greatest helpers had been the British and Foreign Bible Society, which since its establishment in 1804 had issued *three hundred and forty-five million* copies of the Scriptures in more than *five hundred and seventy-two* distinct languages of various peoples of the earth. So it came to pass that the Carpenter of Nazareth was able to do his work. As Mr. Boreham finely said, "Slowly yet surely Christ is picking up the broken pieces of his world and fastening them together. I wonder if he will let us hold his tools or hand him his nails or carry his basket, or in any other way help him to complete that lovely world, the world of all our dreams, the world of Christ that is to be."

Our Churches of Christ in the Commonwealth of Australia will help the Carpenter of Nazareth in his wonderful work by continually supporting our faithful missionaries and representatives in India, China and the islands of the sea, so that they might tell on our behalf the story of the cross, and of the Saviour of the world. The power of Christ to heal, to help and to save is as mighty as ever.

"Christ possesses a sovereign transcendence of time and space. He is not a dead fact stranded on the shore of the oblivious years, but One who is alive for evermore."

Ours is a wonderful privilege to have a part in the great achievement of restoring "The Shattered Globe."—Robert Lyall.

A Sunday Afternoon at the Kwenming-rd. Church of Christ, April 12, 1925.

A crowded, rather noisy gathering presented itself to our view as we entered the compounds last Sunday afternoon: the passageways were full of laughing, talking and moving onlookers. It was impossible to get them to sit down in the usual quiet way to listen to the service. It was a special day—a united baptismal service was being held, and as the baptistery is out in the court-yard, visitors and friends remained there to see how everything would go.

The list that was presented to us showed that nineteen persons intended taking this great step that afternoon. It transpired that three of them could not attend, so the actual number immersed was sixteen. These came from the three of the four churches in Shanghai, but mostly from two of them. Our Kwenming-rd. church had only three of this number.

While the service was going on inside, and the animated scene outside, coolies, with buckets suspended from a pole carried across their shoulders, were emptying into the baptistery some hot water,

which could not be done until the last moment. You must remember that hot water is sold in shops throughout China, just like other commodities; and that only when the time was ripe for the addition of the hot water was it delivered.

Inside the building the evangelist, Mr. Ning Sae-hau, was carefully explaining the meaning of baptism to those gathered about him. As I listened, I felt that his explanation would not have shamed our most earnest exponent at home.

The meeting broke into the strains of "Happy Day," as the old elder took his stand in the water and prepared to receive the new converts. Then as each man and woman came out of the water, they sang as a chorus, "Jesus Paid It All."

In the course of time, the baptisms finished, the audience settled down for the regular afternoon service, and while Mr. Hu Sing-kwei, the elder in charge, went off to change his garments, evangelist Ning carried on the first part of the service. The new members were placed near the platform for their recognition, which is done by the audience standing up to give them a welcome.

All is quiet now in the church, and the preacher gives an address on the resurrection. It is a splendid audience that meets our eye as we look around the building; and though a strange tongue is being used, the ideas possessing the minds of the people are similar to those found in any of our home churches.

The communion service, usually taking place in the very middle of the afternoon, is to-day delayed until after the address, and at four o'clock Mr. Hu took his seat at the table, and concluded a very happy and important afternoon by handing out the emblems in memory of our common Lord.

That Sunday afternoon will be memorable for another reason as well, because negotiations for a union movement of the four churches in Shanghai, extending over a considerable period, were brought to a happy conclusion by the formation of a union committee, which will enable representatives of each of these churches to confer together and take common action in regard to evangelistic work, and any other matters calling for such action. This is a great step in advance in the work in Shanghai; it means that these churches, thus united, will be able to carry on the Christian propaganda in a manner that was not formerly possible. The above picture was taken at the first meeting of the union committee. The proportion is Kwenming-rd. church, 4; Loong Ching Lee, 4; Ching Fung Ka, 1; Liu Ka Tsah, 1; Mr. Cameron extra, 1; total, 11.

Shanghai, China,
April 22, 1925.

Mission Notes.

We have received from Queensland £50 from Mr. Sutcliffe, proceeds of a little farm that he gave to the F.M. Committee. Bro. Sutcliffe is one of our most generous F.M. givers. He has previously given £1,000 as a gift bearing interest, and this money has been used in buildings in the foreign field.

Bro. and Sister Hermann, of Queensland, have adopted Miss Chew, of Hueilichow, one of our teachers, as their living link, and paid the first year's salary, £20.

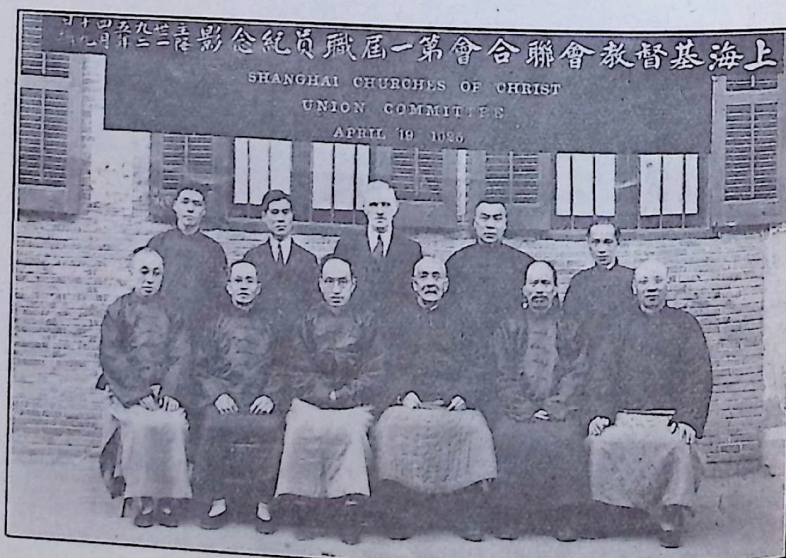
A brother and sister of Queensland have sent £10 towards the erection of a hospital for Dr. Killmier in Hueilichow.

Park-st., Unley, church, gave this Conference year for Foreign Missions £270/4/-, which works out at 13/5 for each member on the church roll.

The Federal Secretary desires to thank Bro. Hagger for the splendid Church Directory that the Federal Committee have published. It has already been of wonderful service to him in his work of correspondence with the Australian churches.

F. M. McKie writes from Pentecost, New Hebrides: "We still have native opposition, but our position is becoming stronger every day. We pray earnestly that we will win through. We are sure that God will not let the evil overcome us, but that he will stretch out his hand to help and to save. In him we trust, and are assured that the loving Father will not forsake us, but will give us health and strength to do the work begun in his holy Name."

The Day of the Offering, July 5



Easter Sunday, 1925, will be memorable in our annals as the day on which negotiations for a union movement of the four churches in Shanghai were brought to a happy conclusion by the formation of a union committee. This is a great step in advance in the work in Shanghai; it means that these churches, thus united, will be able to carry on the Christian propaganda in a manner that was not formerly possible. The above picture was taken at the first meeting of the union committee. The proportion is Kwenming-rd. church, 4; Loong Ching Lee, 4; Ching Fung Ka, 1; Liu Ka Tsah, 1; Mr. Cameron extra, 1; total, 11.

Here and There.

Bro. Lionel Johnston leaves Melbourne this week for his new field of labor. His address will be 69 Goulburn-st., Hobart, Tasmania.

Victorian brethren are informed that the Conference and Home Mission Office is now situated at McEwan House, 4th Floor, 343-349 Little Collins-st., Melbourne.

Bro. W. G. Alcorn, preacher of the Fulton church, Mo., U.S.A., is visiting Australia after an absence of twenty years. We regret to note the passing away of his father, an esteemed pioneer of our Queensland churches.

Our readers are reminded of the annual meeting of the Bible Union of Victoria to be held in the Collins-st. Congregational Church building, Melbourne, on Monday evening next, at 8 o'clock. See advertisement in this issue.

Hawthorn, Vic., received two new members on Sunday, by faith and baptism. Bro. T. H. Scambler's subject in the morning was "The Birth of a Nation," and at night "Pilgrims on the Way to the Promised Land." Very good attendances.

At Paddington, N.S.W., on June 28, a large and expectant crowd of people attended the opening service of the Baker-Clay mission. Bro. Clay admirably led the singing, while Bro. Baker presented a powerful gospel message. Great hopes are entertained of a very successful mission.

Bro. J. McClelland, secretary of the new church at Ormond, Vic., reports twenty new subscribers to "The Australian Christian." This worthy example may be commended to all our secretaries, especially where missions are being held. "Our church paper in every church home" is a good slogan. It will pay preachers and officers to urge that members become subscribers and regular readers.

Meetings at Blackburn, Vic., on June 28 were very good. In the morning Sister Porter and her two sons, from Cheltenham, were received into fellowship. Bro. Finger, from South Yarra, gave a short talk to the children, and a fine address to the adults. In the evening Bro. Shain conducted a memorial service to the late Bro. John Sanders. The meeting was the best for a long time. A girls' mission circle has been formed. This promises to be helpful.

Interest is still increasing in the Hinrichsen-Pratt tent mission at Northcote, Vic. On Saturday afternoon, about thirty men came to assist in the enlarging of the tent. The seating capacity was doubled. On Sunday morning twelve were welcomed into fellowship. In the evening, in spite of the enlarged tent, there were scores who had to stand. There were five confessions making a total of twenty-four to date. An offering for the unemployed amounted to £7/14/-.

With more favorable weather conditions the mission meetings at Surrey Hills, Vic., have been more largely attended. A married man and a young girl confessed Christ since last report. The church was encouraged at reaching the century mark at the Lord's table. 150 ladies and girls listened to Bro. Baker's address in the tent on Sunday afternoon. At night the tent was filled. The singing was a feature of this meeting. Bro. Baker is forcefully and fearlessly preaching the good tidings of salvation.

Meetings at Kadina, S.A., during the last two weeks have been well attended. On morning of June 21, six recently baptised received the hand of fellowship. Bro. Pilmer gave the exhortation. Splendid gospel meeting, Bro. Webb preaching, and Sister Webb rendered a solo. June 28, good attendances at meeting for worship. Six more

were received into the church. Bro. Webb spoke at each service. Three more confessed Christ—two being father and son. Total confessions to date since June 8, 25.

Meetings at Mile End, S.A., have been very encouraging of late. On June 21 eight were received by faith and baptism, and at the close of the morning service two re-consecrated. This service will long be remembered. June 28, one was received by baptism and one by letter. Evening services are packed to the doors. The church expects to complete and open the new building in about six weeks. Preparations are well in hand for the Adelaide Town Hall meetings for Show Week prior to Conference gatherings.

At the week-end about £4,000 was still needed to reach the sum of £16,000 aimed at by the committee of the appeal for the Melbourne City Mission. The last day of the campaign proved to be the best. Although a substantial sum of money has yet to be sent in, and the "Button Day" returns are far from complete, the secretary announced that, with about £2,500 more, the objective would be reached. A difficult task was set the mission to accomplish that object within 30 days, but subscribers rallied splendidly to the appeal. The mission counts on a period of more extensive social service as the result of the wide publicity given to its effort.

We announce with deep regret the passing of Sister Lawson, wife of Charles Lawson, of 27 Wattle Valley-rd., Canterbury, Vic. Mrs. Lawson had been ill for about two months, and on Monday morning at 4.30 she passed into the better land, conscious to the last, with firm faith and trust in her Saviour. She was in the eighty-first year of her age. For very many years our sister was a faithful member of Swanston-st. church. She was much beloved by those who knew her. Her dear ones who mourn possess a happy memory and the Christians' bright hope. Our sincere sympathy goes out to Bro. Lawson and the bereaved family in their loss of a beloved wife and devoted mother.

Arrangements are being made to entertain men identified with our churches who are included in the U.S.A. Fleet shortly to visit Melbourne. It is hoped to arrange for an outing at National Park, Upper Ferntree Gully, on Saturday, July 25. The visitors will be conveyed thence per motor car, and it is hoped that many of our brethren will make the journey by rail, and unite in a basket picnic. It is requested that all brethren able to do so will volunteer the use of their cars for the occasion. Certain expenses will be involved in this undertaking, and it is thought that some who are unable to help in any other way may be able to make a donation towards the cost. Money for this purpose should be sent to the Home Mission Office, McEwan House, 4th Floor, 343-349 Little Collins-st., Melb.

A representative gathering crowded Rosewood chapel recently to do honor to Bro. H. Bassard, President of our Queensland Conference. The occasion was the third anniversary of Mr. Bassard's arrival in the circuit. Under the chairmanship of Mr. Albert Hinrichsen (President of the West Moreton Conference), an excellent musical and elocutionary programme was presented. Congratulatory speeches were given by the chairman, representing Mt. Walker, F. Lobegier (Rosevale), H. Berlin (Marburg), E. Tribick (Rosewood), J. Larsen (visitor), A. J. Fisher (H.M. Committee), and T. Geraghty, a pioneer of the churches. On behalf of the circuit, the chairman presented Mr. and Mrs. Bassard with a dinner service and an afternoon tea set of Burleigh ware. Bro. Bassard suitably responded. Supper was served by Rosewood sisters.

COMING EVENTS.

JULY 5 & 8.—Three great things at Cheltenham, Vic., on Sunday and Wednesday next, July 5 and 8. No. 1.—Great Foreign Mission Offering. No. 2.—Church Anniversary. No. 3.—Enthusiastic Church and District Welcome to Mr. and Mrs. D. Wakeley. Brethren everywhere invited.

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.

JULY 23.—Bankstown Dorcas Annual meeting will be held on July 16. The date is altered from July 23, owing to the holiday.

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

FOR SALE.

Camberwell, Modern Brick Villa, 5 rooms, S.O., Garage, etc., all convs., near Town Hall. £1,650. In splendid order.

Camberwell, nice W. Board home, 5 rooms, all convs., near school, etc. Ideal position; £995; sound value, terms arranged. Apply 69 Bellett-st., Camberwell.

IN MEMORIAM.

VERCO.—In loving memory of our dear father and grandfather, William Verco, who was called home on June 30, 1924.

Not gone from our memory,

Not gone from our love,

But gone to our Father's home above.

—Inserted by his loving son and daughter-in-law, Harold and Elsie, and grandchildren, Clement, Frank, Allan and Thelma, of Fremantle, W.A.

TO LET.

Room, part furnished, or unfurnished; refined elderly lady; nice home; board optional. Apply 773 Mt. Alexander-rd., Essendon, or 19 Banchory-st., Essendon.

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

THE BIBLE UNION OF VICTORIA.

THE ANNUAL MEETING

will be held on

Monday, July 6, 8 p.m.

Congregational Church, Collins-st. Melb.

Addresses by:

Professor T. Jollie Smith, M.A.
— and —

Mr. D. E. Hoste,

General Director of the China Inland Mission.

The church at Southport, Tas., solicits help for a brother in need—a returned soldier who was gassed at the war, and has a wife and four children to support. He has been ordered by the doctor to do no work for a time. He receives no pension. Members who would like to help the deserving family by gifts of money or goods are asked to send donations to D. Purves (church treasurer), or A. Stubbs (church secretary), Dover, Tas.

WANTED.

Choirmaster, suburban church, within three miles Melbourne, one week night and Sunday evening; £26 per annum. State experience, etc., to "Harmony," c/o Austral Publishing Coy., Melbourne.

The Challenge of Our Task.

H. G. Harward.

Men love to be dared. There is special appeal in the hazardous undertaking. The thrill of adventure stirs the soul to its depths. Men fearlessly attempt the seemingly impossible. Human progress is ever along the pathway of difficulty and danger. The ship is not tested in the quiet waters of the harbor, but in the storm-lashed waves of the mighty deep. The rope does not prove itself, save as it bears the strain of heavy loads. So it is in the struggle of life the highest perfection is reached.

Jesus recognised all this. He never made the conditions of discipleship easy. He challenged men. Adventuring for God and his kingdom, he set forth as the supreme experience of life, "Sell all that thou hast and give to the poor." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "He that loveth father or mother more than me, is not worthy of me." "Let him deny himself, and take up his cross daily, and follow me."

Jesus Christ and him crucified is the central theme of Christianity, and the secret of its power. Calvary is not only the symbol of sinless suffering, but also a challenge to the heroism of a mighty faith in the plan of God for the redemption of man.

Golgotha was on the hill-top, not in the valley. Jesus climbed the heights to get there. And for every Christian, the place of self-denial and sacrifice is reached by the upward steps of willing imitation of our Lord—the response to his challenge.

The glory of the movement with which churches of Christ are identified is in its challenge. To be on the side of the minority; to embrace the cause which is unpopular; to attack the citadels of custom, of prejudice, of human authority, of ecclesiasticism—these are among the daring things of our faith.

A three-fold task is ours to-day.

I. To interpret an ideal.

Men who do not see visions and dream dreams accomplish but little. It is profitable to look at the things which are not seen. The ideal is usually the invisible, but not necessarily the unattainable.

Religious movements have been efforts towards ideals—the striving to make them real. To Luther came the vision of the unfettered Word, the supremacy of the Scriptures, and through that a church free from the corruptions of Romanism. To Calvin, a vision of the sovereignty of God, and a church all-conquering as it expressed the divine Fatherhood among men. To Wesley, the vision of the presence and power of the Holy Spirit in the life of the child of God, and a church mighty in the pulling down of strongholds, because a spiritual force in the community.

A matchless ideal is the inspiration of the movement with which we are to-day identified—the restoration of the church as established by its divine Founder. Archaeologists, digging through the dirt of centuries, have unearthed hidden treasure, have exposed to view buried cities. So mighty men of God have cleared away the refuse of human tradition and speculation, and displayed in its wondrous perfection and glory the temple of divine indwelling, the church of our Lord.

"The power, whether of painter or poet, to describe rightly what he calls an ideal thing, depends upon its being to him not an ideal, but a real thing. No man ever did, or ever will work well, but either from actual sight or sight of faith."

The church is a divine institution. The prophetic promise of Jesus: "I will build my church," gives it a prominence belonging to no other organisation. The fact that Christ loved the church, gave himself for it, sanctified it, that he might

present it to himself a glorious church, makes it a separate and distinct institution, with a position and history wholly unique.

Our task is to make that church real. To interpret in terms of to-day, the church of 1900 years ago. To show to men that divine love saw the need, and divine wisdom made adequate provision for its spiritual requirements.

The progress of the church of God is to be made by going back—back beyond uninspired men, and institutions, and societies, and traditions and customs, back to the apostles and the church they built, according to the plan, and under the direction of the great Master Builder.

For this age the church is supreme in the purpose of Jesus. All the witnessing, and the working for him are to be done by the church. The New Testament, presents it to us as the ideal to be attained by those who are builded together as a habitation of God through the Spirit. Our task is to conform the organisation, the worship and the service of each congregation of Christians to this divinely revealed pattern in its essential particulars.

We have been faulty interpreters of this ideal. Too frequently we have lost sight of it altogether. The objective of our task has been forgotten. The model of our neighbors has been more easily copied than the plan of God. But to interpret this New Testament ideal is a worth-while task.

II. To imitate an example.

Christianity is Christocentric. Jesus is both author and finisher of the faith. He is greater than the doctrines he taught, the ordinances he established, or the programme his life embraced. "The prerogative of our Christian faith, and the secret of its strength, is that all which it has, and all which it offers, is laid up in a Person. It has not merely a deliverance, but a Deliverer; not a redemption only, but a Redeemer as well. The light is the life of men. How great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a person."

"I have given you an example," was a bolder declaration than "I have given you a precept." Men may controvert the teaching about Christ, but they cannot challenge the life of our Lord. In both his human and divine relations he was peerlessly perfect. There was no response to his imperial charge "GO" until lives had been won by the charm of the invitation "Follow me."

"Ye are manifestly declared to be the epistle of Christ" is an inspired, descriptive statement of the intimate relationship existing between Christ and his disciples. History has been declared to be "his story." In the life of the child of God that should be so. Men reading a fresh translation of the "Life of Lives," in the life of every one born again.

There is no better definition of the Christian life than Paul's statement, "For as many of you as have been baptised into Christ, have put on Christ." We have put him on, and we must continue doing so, for a companion injunction is: "Put ye on the Lord Jesus Christ." "He was made partaker of flesh and blood," and through that has made it possible for us to be made "partakers of the divine nature." We are "predestined to be conformed to the image of God's Son."

Men know more about Christianity as they see it in us, than as it is revealed in Christ or re-Jesus. To reproduce in our lives, by the power of the Holy Spirit, the matchless life of God's dear Son. "Sometimes it seems to me," says Beecher, "that the very sanctuary of God has been filled with wood, hay and stubble, and the divine lineaments of Christ have been swept over and covered by the painting hands of man;

and I am seized with an invincible ardor to draw forth from its hiding place, and reveal to men, the glory of God as it shines in the face of Christ Jesus. It matters little to me what school of theology rises and falls, so only that Christ may rise and appear in all his Father's glory, full orb'd upon the darkness of the world. It matters little to me, what church comes forth strong, or what weak, so only the poor, the sinful, the neglected, the lost among men, may have presented to them in the church, a Saviour accessible, reached easily by the human understanding, and available in every hour of temptation, or of remorse or of want."

The need to-day is not fellowship with a sentiment, with a tradition, with an ideality, but with a real living personal being—with Christ.

"In having all things, and not thee,

What have I? Not having thee

What have my labors got?

Let me enjoy but thee, what further crave I?

And having thee alone, what have I not?

I wish not sea or land; nor would I be Possessed of heaven, heaven unpossessed of thee."

Imitation may be "the sincerest form of flattery." But it is indispensable to the real presentation of our Lord to men. It is much less difficult to preach Christ, than to practise him. We need more of Christ in the sanctuary. But certainly not less in the home, in the school, in the office, in the factory, in the business, in the legislature and in society. He has been too long separated from the things which men call secular, but which his presence would make sacred. "Back to Christ" must be more than a slogan of our movement. It must be the inspiration of our life.

III. To invest in an enterprise.

"The kingdom of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever." That prophecy awaits fulfilment. To the church has been entrusted the mission which prepares for that august day. There is no task so tremendous, no service so honorable, no enterprise so glorious.

To establish world empires, to strengthen earthly kingdoms, men have served heroically and sacrificed their all. Adventures calling for hardship, toil, suffering and self-denial, have never lacked volunteers. The mighty conquests of the past—geographical, commercial, industrial, scientific—have been won by men who have dared things, who have accepted the challenge of some great undertaking, and paid the cost of it.

Evangelism is the supreme task of the church. It is a partnership in Jesus for the furtherance of the gospel. Whatever else the church does, if it does not fearlessly and faithfully preach the gospel, it is a failure. The objective of its every effort must be to persuade men to be reconciled to God. There can be no acceptable substitute for this divinely appointed programme.

The children of this world respond more readily to their tasks, than do the children of light to the service committed to the church of God. Ventures that promise material reward can always find willing investors.

It is never easy to get the average church member to be a real investor in kingdom enterprises. There are few whose giving is an actual transaction with the Lord. Pounds for pleasure, pennies for preaching, seems to be the motto of many. Committees face deficits, the work languishes, opportunities are lost, all because the Lord's professed people withhold their gifts from him. "Jesus stood over against the treasury." He always does. He was a keen observer of realities among pretences. The best check, and the truest comfort to remember, in our giving is—Jesus sees what we cast in.

The view we take of money and the use we make of it are referred to with extraordinary frequency in the New Testament, as a decisive test of Christian sincerity.

What a price the Lord paid for the church! How much is it costing us to help establish his

kingdom among men? The interest we draw from an investment depends, in part, upon the capital we put in. Even so it is in the church. Many are gaining little of satisfaction from their Christian experience, because they have not allowed the unselfish spirit of the Master to take possession of them. They give sparingly, and they gather just as little. They are withholding from the Lord what belongs to him. Whether we possess little or much we are but stewards. And of our stewardship we must give account in the great day of his appearing.

Special appeals would not be necessary if church members understood their position and privilege in the kingdom of Christ. We pay taxes for earthly citizenship. The law compels that. And we must pay, too, for heavenly citizenship. The cost of the enterprise the Lord has left us to pay. His grace abounding toward us makes this possible.

Let Christians spend less on pleasure, on comfort, on personal conveniences, on the things which are not essential, then will they have more to invest for God. And the returns are sure.

"God so loved that he gave." "The Son of God loved . . . and gave." We must throw back in feeble imitation that infinite giving.

This three-fold task is ours to-day. The response to the challenge calls for the deepest consecration on our part. A Spirit-filled people will answer the call. In so doing what glory will come to our Lord.

The Coming World Crisis.

Speaking at a meeting of men held under the auspices of the Surrey Hills mission now being conducted by him, Bro. P. R. Baker took as his subject, "The Coming World Crisis." He said that these are portentous days through which we are passing. Mighty influences are at work, the results of which no man could prophesy. God works, however, through men; gives expression of his mind and will through men, and to every man God calls to take a certain stand for the course of the right and the truth, and against forces which would undermine the foundations of our civilisation. Unrest is rampant everywhere, even in our own country. The reformers of to-day are not taking this problem seriously. What a farce that civilised governments, whilst subscribing to the covenants of the League of Nations, should yet entertain seriously the scrapping of the weapons of war, whilst the best scientific brains of every country were secretly devising means yet more and more deadly for the destruction of human life in the next great clash. And all because men distrust one another! In the solution of the problem a commencement must be made with the individual. There is something wrong with the human heart. The awakening of the East with its teeming millions of people is the problem of the future. Can we imagine what the rising of men like these would mean—even with a civilisation highly developed; yet lacking the moral force of the gospel of Christ. Then again there is our own internal class hatred—one class pitted against another. There are those amongst us preaching the gospel of hate, instead of peace and goodwill; who have no respect for the law, except as made by themselves. History teaches that when nations of the past reached such a stage, they were on the verge of collapse. There is no other solution for the holding of the forces of disintegration in check, both in the national as well as the individual life, than the gospel of Christ. No new theories and experiments upon mankind will avail. Once accepted, man realises his responsibilities both to his Creator and to his fellowman. Christianity alone holds the key to the problem which is of our day and generation. It has never been tried out universally—that command of our Master that we were to do unto others as they would generate the world, and the peoples of it. Christ appealed to the human heart to recognise its re-

lationship to God. Relationship to one's fellow will be owned when man accepts the fatherhood of God. At present man is out of harmony with God's plan. What we all need to-day is the spirit of concern for others—for their soul's eternal welfare. We need the spirit of self-sacrifice. For the sake of the boys and girls of this great free country; for the sake of the country itself; but above all, for the larger humanity we need to persevere in the uplift of the banner of the cross as the one hope of salvation for a world alienated from God.

Mr. B. WENDORF,

Teacher of
PIANO, ORGAN, HARMONY,
116 Guilford-rd., Surrey Hills.

City Address: 240 Collins-st.

EXAM. RESULTS FOR MAY-JUNE, 1925.

Musical Society of Victoria.

Junior Division.—Pass: Edna Kirkland (Surrey); Charley Lawford (Box Hill).

London College of Music.

Intermediate.—Pass with Credit: Elsie Young (Box Hill). Pass: Doris Rogers (Canterbury).

Senior.—Pass with Credit: Rene Lightowler (Collingwood). Pass: Ian McIntyre (Box Hill).

University of Melbourne.

Grade IV., Theory.—Pass with Honors: Merle Williams (Bayswater).

Grade IV., Practical.—Pass: Ren Leslie (Box Hill). [11 years old.]

Examiner's report (Prof. Nickson):—"Ear tests very fair; sight reading very fair; technical work well known; notation accurate; good promise shown."

Grade VI., Practical.—Pass with Credit: Jean Edwards (Camberwell).

Examiner's report (Prof. W. A. Laver):—"Ear tests all correct; general knowledge good on the whole; List A very fair; List B very fair indeed; scales and broken chords healthy; tone good and nice and clean; all work well prepared on sound lines."

Miss E. M. BARRETT

High-Class Tailoress

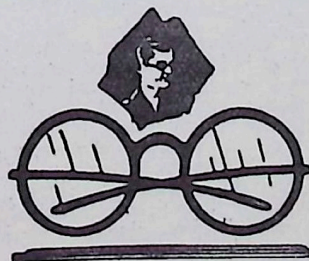
Ladies' Costumes, Overcoats, Coat-frocks,
Blazers, Gents' Overcoats, etc.

8 PORTLAND PLACE, SOUTH YARRA
Juvenile Work a Specialty

All Kinds of Work Required Anywhere

URGENT

Advise C. Burdeu, 19 Goe St., Caulfield
C 5937



Phone 6778 for an Appointment.

E. WOOD PTY. LTD.

WE CAN TELL YOU

If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are . . .

Certified Ophthalmic Opticians

which is your guarantee of good work.

95 ELIZABETH ST.,
MELBOURNE

Stained Glass Memorial Windows

AND

Plain Leadlight Church Windows

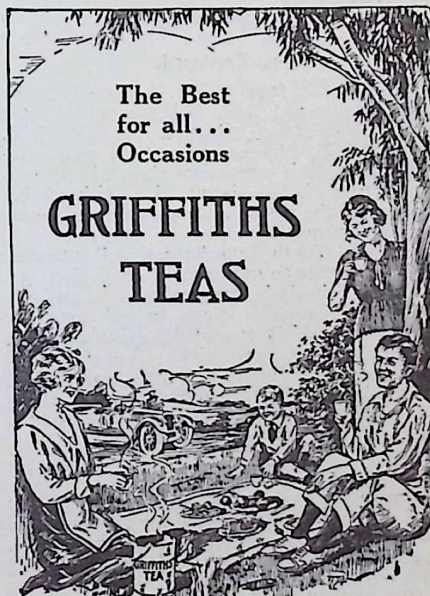
FITTED WITH
PATENT VENTILATORS.

Designs on Application.

Brooks, Robinson

& CO. LTD.

59-65 Elizabeth St., Melbourne.



The Best
for all . . .
Occasions

GRIFFITHS
TEAS

News of the Churches.

Western Australia.

The attendances at the gospel meetings of the Chinese church in Perth are increasing steadily. There were two decisions for Christ on June 14. At Bassendean the quarterly mite box social was held on June 17, the programme being arranged by the ladies' guild. A happy time was spent. On June 18, Mr. G. F. Dyson, Australasian President of the C.E. Union, gave a talk to 150 juniors. Many visiting C.E. members were present. Services on June 21 were well attended. Bro. F. Youens gave an inspiring morning address on "Active Service." At night a young man was immersed.

Queensland.

At Ipswich recently two men and two young women have been baptised, and received into fellowship. The gospel meeting on June 14 was the largest for a long time. Bro. Larsen is giving a series of chart addresses on "The Tabernacle and Its Furniture." The aged Sister Smith is at present very ill in hospital.

Toowoomba meetings on June 14 were well attended. 73 broke bread. Bro. C. Young, of Annerley, exhorted on "Just One of the Family." The collection (£10) was given to a distressed brother. Bro. Young's evening subject was "Five Minutes After I Die." A good number of visitors were present. Our brother's efforts are much appreciated.

New Zealand.

At Gisborne on June 7, Bro. A. Grundy spoke in the morning and Bro. Riches at night. On June 14, Bro. Riches exhorted, and Mr. C. C. Harrison (N.Z. Alliance) spoke at the gospel service. Triangle club gymnasium classes have commenced, Sister H. Grundy and Bro. Riches being instructors of the young women's class and young men's class respectively.

Meetings at South Dunedin are well attended. Speaking brethren go out to assist other churches. The Bible School is progressing. Recently a pleasant function took place to celebrate the winning of the shield presented at Conference by the Dominion B.S. Executive. A gold medal was presented to Miss Ella Cuttriss for gaining most scholars during the campaign. A happy social evening was spent. The young people's clubs are a great asset to the church.

Tasmania.

At Invermay, on June 28, Bro. Noble exhorted a good meeting. 50 broke bread for the day. Good gospel meeting. Bro. Hodgson preaching. Bro. Alexander is still seriously ill. Preaching is still carried on by local brethren.

Owing to ill-health, Bro. and Sister Geo. Howard, two foundation members of Ulverstone church, have removed to Preolenna. The church tendered them a farewell social recently. Bro. and Sister Ashton have removed to Hobart, and Sister Miss E. Charleston to Gardiner, Vic. Bro. and Sister W. H. Nightingale have been received by transfer from Hobart. Increasing attendances and interest are manifest in the meetings. One decision for Christ on June 21.

At Nubeena on June 1 a farewell social was given to Bro. and Sister Methven and family, who have left for Victoria. For the past seven years our brother and sister have been laboring faithfully with the church, Bro. Methven having been superintendent of the school, and having taken a very active part in church work generally. They were presented with a silver teapot as a token of esteem. The sunshine class on June 17 held a social afternoon to bid farewell to Sister Methven. For six years she has been president. The sisters presented her with a hand bag as a token of affection.

South Australia.

Milang and Pt. Sturt churches have been pleased to have a visit from Miss R. L. Tonkin on behalf of Foreign Missions, and her addresses were very much enjoyed.

Sunday, June 28, was a day for the children at Nailsworth. In the afternoon the children gave special items, and made an appeal for funds for a cot for the Children's Hospital. Bro. Forbes kept the gathering interested with some soul-stirring stories.

At Semaphore two have been received by letter from Cowandilla. The mothers' meeting on June 25 was well attended, and an address from Miss Tonkin was enjoyed. On 28th, after Bro. Rootes' address, Phyllis Brunt, a Bible School scholar, made the good confession. The church is looking forward to a tent mission to be held in August.

Work at Gawler is encouraging, especially amongst the young. A large number of new scholars have been added to the school during the last few weeks. A J.C.E. Society has been formed, also a young worshippers' league. These are well attended. Gospel services are fairly well attended. The church appreciated a visit from Bro. Collins and Sister Tonkin, and a lantern lecture. There was a splendid attendance.

Meetings at Mt. Compass continue encouraging. The Sunday School is in a healthy condition. E. W. Pittman is ably assisted in speaking here and at Willunga by Bren. M. and E. Jacobs, Verco, Roberts, and Skewes. Four young men are taking a Pittman correspondence course under arrangement with the Southern District Conference Committee. Some of the brethren are assisting the Willunga members in putting a new jarrah floor in the chapel.

At Wallaroo on June 21, J. E. Webb, of Unley, gave a good exhortation. Bro. E. G. Warren preached in Kadina in the absence of Bro. Filmer. Almost every night of Kadina mission, members from Wallaroo have gone to help. Mrs. Victor Steer is doing well after a serious operation. The exodus of members still goes on. Seven more have recently decided to remove. On June 28 the evangelist delivered a good Foreign Mission address. Several new scholars in the school. Good meeting at night.

At Grote-st. on June 25, the first mothers' meeting for the year was held. Many mothers and children assembled. Mrs. Bar, from Mile End, addressed the meeting. Afternoon tea was served, and clothes given away, and some sold at a very low figure. On morning of June 28, Bro. Hoste, C.I.M., spoke. Bro. Eaton, C.I.M., addressed the ladies' and men's Bible Classes. Bro. Rankine gave a good gospel address on "A God who Loves Us." One sister was received into fellowship by transfer. The church appreciated the address of Bro. I. A. Paternoster on morning of June 21.

Work at Balaklava is going on steadily. Bro. Ewers started his fourth year of service with the church on June 7, when special services were held. Splendid gatherings all day, Bro. Ewers giving two stirring addresses. Some brethren spoke words of appreciation at morning meeting. Bro. P. H. Roediger, of Northam, W.A., was present. Miss Ella Lange was married on June 13 to Mr. Edgar Rundle, of Hindmarsh. Good meetings on 14th. Bro. Roediger presided and topic was "The Lord's Name." Good gatherings and friends gathered at Bro. H. Paterson's home for a surprise birthday party. Words of appreciation of our brother's work as superintendent of Sunday School were spoken, and a small presentation was made.

Victoria.

Nice meetings on Sunday at Malvern-Caulfield, Bro. Illingworth preaching. One young lady confessed Christ at the gospel service.

Bro. J. Pittman spoke at Hampton on Sunday morning, and Bro. R. Pittman at night, when two lads of the K.S.P. confessed Christ before a good audience.

Meetings at East Kew on Sunday were good. Bro. Lampshire addressed the church, and at night delivered an instructive address on "The Supreme Question." Sister Allen's message in song was appreciated. All departments are progressing favorably.

Box Hill on June 28 had a fine gathering at the Lord's table. Full attendance at Bible School, and a crowded congregation at night. Bro. Dr. Meldrum gained unstinted attention to his scholarly and intensely interesting presentation of gospel narrative.

Horsham church enjoyed Bro. Connor's visit on June 21. Splendid meetings to hear him. The afternoon service at Haven was also good. The scout troop, under Bro. E. Blair, is making good progress. Bro. Ingham has entered on his last month with the circuit before leaving for Western Australia.

At Warnambool Bro. F. J. Swain, from the College of the Bible, delivers earnest addresses each Lord's day. The ladies' aid have lost an active member in Sister Mrs. Kerr, who has gone to reside in Maryborough. A farewell afternoon and presentation were tendered to her on the eve of departure.

At Redcliffs on June 21, Bro. D. Wakeley (Mildura) gave an inspiring Foreign Mission address. His farewell talk to the brethren was appreciated. The gospel service was conducted by Bro. C. King, who faithfully preached. Miss Chandler is thanked for officiating as organist during the absence of Bro. Martin.

At Swanston-st. last Lord's day, there were very enjoyable meetings. Bro. Shipway's messages were very good and appreciated. At the evening service the choir rendered an anthem in which Mr. Reg. Hayward took the tenor solo effectively, and the Misses Moysey sang beautifully, "Jesus, Lover of My Soul," from Jude's Hymnal.

Swan Hill on Sunday, June 28, made an appeal on behalf of Foreign Missions, there being a fair attendance. The evening meeting was well attended, when Bro. Cameron gave a fine address on "The Master's Touch." These evening meetings, which are preceded by a bright song service, are drawing fine crowds of interested people.

The work at Coburg is steadily carried on. Good interest is manifested; fine attendances generally. Seven confessions, and a spirit of inquiry aroused. Indications for the future appear very bright. All activities are flourishing, especially the school, which feels the need of increased accommodation. Arrangements for a young men's club are well in hand.

Attendances at Lygon-st. on Sunday were good. Amongst visitors were Bro. Cock, from Prospect, S.A., and Bro. Jelly, of Semaphore, S.A. Bro. A. G. Saunders brought greetings from the Hindmarsh church, S.A., before giving the morning exhortation. At night he delivered a powerful discourse. Miss Dorrie Gibson and Nat. Haddow, junr., took the solo parts in the anthem.

Castlemaine enjoyed visits from Bro. Reg. Ennis, who exhorted the church, and Bro. J. E. Allan, who preached on Foreign Missions. Both messages were helpful and instructive. An offering for the Melbourne City Mission will reach about £6. Auxiliaries are healthy. The ladies' help assembly are planning a fair to raise funds for a piano.

South Melbourne had good meetings on Sunday. Bro. R. Greenhalgh conducted both meetings. The morning address was appropriate for Foreign Missions. The gospel service topic, "Who is on the Lord's Side?" was interesting and helpful. Miss Hilda Olsen rendered an enjoyable solo. Bible School teachers are preparing scholars for examinations. Other departments are progressing favorably.

Bro. Tresize, of the College, took the services at Rochester on June 28, in the absence of Bro. Sheehan. Bright and helpful services at both meetings; much appreciated by all.

At Middle Park on Lord's day morning, Bro. C. J. Williams spoke on "The Salt of the Earth," Sister Miss Chapman, of Healesville, was a visitor. In the evening Bro. Robinson's address, "In the Crimson of the Sunset," was particularly adaptable at this time of sickness and suffering. Bro. R. Williams rendered a solo. Several members of the young women's club visited the Northcote mission last Tuesday evening.

Richmond combined churches held their monthly prayer meeting in Burnley chapel on June 24. A very helpful time was spent, 57 being present. Bro. Hughes presided, Bro. Orford read the lesson, and Bro. W. Waterman, late of China, spoke on John 3: 16, "When God is Himself," in a most original way. These meetings are proving all that was expected of them, and such united efforts are commended to the brotherhood.

At Brunswick on June 16, the P.B.P. club held a successful social evening. On Wednesday, 24th, Mr. Gosbell, of British and Foreign Bible Society, gave a lantern lecture on the society's work. The J.C.E. is doing active work under the Misses Roberts. The sisters' mission band is doing excellent work. This band, and the P.B.P. club, are organising to reduce the church debt. Other departments are doing splendidly. On Sunday, 28th, Sister Beer, of Kyneton, was received into fellowship.

Welcome was accorded the following visitors at Geelong last Lord's day—Bro. and Sister L. Selwood, Colac; Bro. Bird, Wedderburn; Bro. R. Illingworth, Moreland. Aggregate congregations at 11 a.m., 3 p.m., and 7 p.m., about 450; gospel service attendance being a record. Bro. Stevens' subjects were "The Christian Fellowship," and at the conclusion of the gospel message, "The Anglo-Catholic Movement," a young lady decided for Christ. A live interest is manifested in all departments.

At Cheltenham on Sunday, wonderfully enthusiastic meetings marked the closing of Bro. Colin Hinrichsen's short term of service. In the morning Bro. Hinrichsen spoke on "The Old Order and the New." He gave a parting message to the school. The evening service was large. Fine singing by the male quartette and the choir. A good address by the preacher on "Scenes Around the Cross." One young lady made the good confession. Miss Brough began her service at the organ on Sunday.

Fairfield church is encouraged by the numbers attending the Lord's table. On June 21, Sisters Stenton and Phillips, from Sydney, were welcomed, the latter having been away on a visit for some time. Bro. Northeast exhorted the last two Sunday mornings, Bro. Fitzgerald being the evening speaker. Large numbers attend the Northcote mission each week. The aged Sister Mrs. Thomas is confined to her room. She was always present at Lord's table when able. Prayers are with her in her illness.

At Colac last Thursday a large number of members and friends attended a social. During the evening all were pleased when Bro. Selwood turned on the electric light in eight parts of the chapel at once. At present the church is without a regular preacher, and is indebted to the officers for their earnest work in the morning and evening services. They are encouraged by the way the members and friends are attending the meetings. Bro. Kenyon was able to be present at the morning service, after a painful illness in hospital.

At Peel-st., Ballarat, on June 19 and 20, the ladies' aid society held a successful sale of work and gifts. A parcel of goods, together with a letter of greeting from the women's guild at Sth. Yarra, was much appreciated. On the 22nd, Bro. Dr. A. McK. Meldrum delivered a most instructive and entertaining lecture on "The Sea," to a large audience. All services are well attended. Bro. J. A. Wilkie kindly took charge of mid-week service on Wednesday, 24th, Bro. Cameron being indisposed. Greet meeting on Sunday night, R.

G. Cameron preaching on "The Second Coming of Christ." Bro. W. Batch has undertaken the leadership of the singing.

Ascot Vale is conducting an "every member present" campaign for three months, so far with splendid results, as many as 125 being present to partake of the Lord's Supper. The Bible School is flourishing, having a record attendance of 223. Much interest is displayed in this department. Bro. Hillbrick, secretary of the Sunday School, was united in marriage on June 20. Gospel services are splendidly attended, especially by young men. Bro. Patterson is delivering splendid addresses at all services. All auxiliaries are doing good service.

Maryborough enjoyed the presence and messages of Bro. Wilkie, of Ballarat, on Sunday. "The Day of Redemption" was the topic at worship. Seventy members broke bread during the day. Record attendance for this year at the Bible School. 142 attended at the gospel service, when Bro. Wilkie preached a splendid sermon on "A Burden or a Bridge." The church building is much more attractive and comfortable since the inside has been renovated, and new windows have been fitted. Very keen interest is being maintained in the young people's competition between "Excelsiors" and "Conquerors." Large attendances at all competitive meetings on Thursday evenings.

Gardiner folk are experiencing a round of farewell gatherings. The young men's Bible Class and the Phi Betas combined to entertain Bro. and Sister Kingsbury on June 23. This was a very pleasant function. Sister Kingsbury received from the girls a leather-bound book of Australian poems, whilst the young men presented Bro. Kingsbury with an enlarged group photo. On Sunday Bro. Kingsbury delivered farewell sermons to large audiences. At the evening service several were unable to secure seats. The crowning feature of an inspiring series of meetings was the decision for Christ made by three Bible School lads. During the day three were added by letter from sister churches. At the Bible School Bro. Kingsbury was presented with a copy of the Scriptures. Bren. Main and Ennis are to do the gospel preaching month about until the arrival of Bro. Gebbie early in January.

The church at Ormond is enjoying very fine meetings. On June 21, after a forcible sermon by Bro. Thomson, a married man (husband of one of the members) made the good confession, and was baptised after the Wednesday evening service; a young man also made the good confession at the close. On Saturday evening the sisters tendered a social evening to allow members to get better acquainted, also to welcome Bren. Thomson, Ladbroke and Williams. Bro. Ennis acted as chairman. Songs were rendered by Madame McClelland, recitation by Bro. Thomson, and short speeches by Bren. Ennis, Saunders, Williams, Thomson and Ladbroke. The Hinrichsen-Pratt mission party were also present, and a most enjoyable evening was spent. Sunday morning, June 28, splendid address from Bro. McCallum. After a stirring sermon at night by Bro. Thomson, two made the good confession.

Bambra-rd. is experiencing seasons of rich blessing following Bro. Schwab's decision to continue his labors with the church. On June 21, meetings were of splendid order, and largely attended. On Bible School attendance numbered 256. On Wednesday, 24th, a pleasant evening was spent, when the Chinese brethren from Queensberry-st., accompanied by their teachers, provided a programme. On June 28, Bro. Schwab delivered beautiful addresses at both services, the morning exhortation being on Psalm 17: 15, 129 remembering their Lord around the table. Sister Mrs. Brown, formerly of England, was received into membership. Visitors for day included Sister Mrs. Haddon, wife of Bro. Haddon, of N.S.W., a former preacher at Bambra-rd. At the close of Bro. Schwab's address three confessed Christ. Bible School attendance on 28th was a record, 263 present, also largest offering yet received. All

auxiliaries are healthy. The church aims at reducing debt on building by £500 during next six months.

New South Wales.

On June 28, Bro. Southgate's message to Chatswood church was greatly appreciated. Bro. Whelan's evening theme was "What is Religion?" Soloist, Miss Hunter.

At Belmore on June 21, Bro. Henry Edwards, of Cundletown, delivered a powerful gospel sermon. On morning of June 28, Bro. Alcorn, of Fulton church, Mo., U.S.A., gave a stirring message to the church. Bro. F. E. Alcorn, of Brisbane, was also present.

At Dumbleton on June 21, Bro. Lidgard spoke to the Junior C.E. on "Whoso Diggeth a Pit shall Fall Therein." Exhortation to the church was on "Failing Faith." At night Bro. Lidgard gave a powerful address to a good gathering. Solo rendered by Bro. Copleston.

Rockdale had well-attended meetings on June 28. Bro. A. C. Crisp, from Marrickville, exhorted in the morning. At night Bro. Clydesdale delivered a stirring gospel address. Preceding the gospel service a young woman was baptised. The Bible School reports steady progress. Special classes have been formed for scholars who have entered for annual Bible School examinations.

At Lismore on June 21, Bro. P. J. Pond preached at night on "The Witnesses of Rev. 11." Two young ladies were baptised, and a young lad made the good confession. C.E. society still growing, and approaches enrolment of 50. Bro. G. M. Davis is its energetic secretary. Ladies of missionary society are sending another good box for missionaries at Christmas. This has been their custom for some years.

At Sydney City Temple on June 28, Bro. Whelan delivered an excellent morning address. At night Bro. Southgate continued his special series on "What is There in Religion?" A splendid solo was given by Sister Hilda Clarke. Recent additions have been Sister Neta Barr by faith and baptism; Bro. Eastwood by transfer from S.A.; Bro. and Sister Mr. and Mrs. Roseman; also Sister Muriel and Bro. Bedford Roseman, from N.Z.

The work at Bankstown is being well maintained. On June 28, after Bro. Bennett's address, a fine young man confessed Christ, and a lady was baptised. There have been four confessions since the mission. Week night prayer meetings are proving very helpful. Bible Class is growing under Bro. Bennett's leadership, also Christian Endeavor. Twenty-six children intend sitting for the annual examination. Preparations are being made for the Bible School anniversary.

The work at St. Peter's is progressing very satisfactorily. Gospel services are enthusiastically supported, K.S.P. and P.B.P. clubs are encouraging, and the Bible School rally is bringing results. A visit from Bro. Fretwell, Conference President, was much appreciated. Bro. and Sister Roffey were received into fellowship on June 14. "A penny a member per day" has been adopted as the slogan in connection with the building debt fund. Bren. McKenzie and Caspersenn, after some years' preaching service, have resigned, and their labors will terminate during August.

Lane Cove church celebrated its third anniversary on June 18. A good social was presided over by the Conference President, Bro. G. Fretwell. There was a crowded meeting. Bren. S. J. Southgate, J. Whelan and G. Fretwell spoke on the message, power and privileges of the New Testament church. Bro. C. C. S. Rush (Bible School superintendent) on behalf of the school presented Bibles to eight young people recently baptised. Chatswood choir rendered splendid anthems. Musical and elocutionary items were enjoyed. Mr. Dick brought greetings from district churches. The secretary, Bro. Sam Goddard, presented a good report of the year's work.

ADDRESSES.

H. G. Payne (preacher of Albion church, Q.).
—McLennan-st., Woolloowin. 'Phone, Albion 3038.

Department of Social Service.
VICTORIAN CHURCHES OF CHRIST.

Jas. W. Nichols acknowledges with thanks receipt of the following parcels:—From Windsor, Coburg (2), Bro. Austin, Sister H. Chipperfield, Sister Miss Darnley (2), Sister Miss Morgan, Sister Miss Purvis, Sister Smith, Carnegie, Glen Iris, Box Hill, Bayswater, Brim, 2 boxes, Coburg, Ivanhoe, Swan Hill, Darebin, Carnegie (2), Clyde, Moreland (2), North Williamstown, Malvern, Sisters Joyce, Wilson, Rowe, Midley, Phiefer, North Richmond, Hawthorn, Glenferrie, Pakenham, Fairfield, Boronia (2), Sandringham, Essendon, Bro. Enniss (2), Sister Mrs. Diamond, Doncaster, Macedon (2), Armadale (2), Caulfield, General Dorcas, One Unknown.

The Earl of Crewe, H.M. Ambassador to France, has accepted the Presidency of the Paris Auxiliary of the British and Foreign Bible Society.

During 1924, 4,498 cases of Scriptures, weighing 8694 cwts., were shipped abroad from the London Bible House. This was a gratifying increase upon the figures for 1923, when 3,371 cases, weighing 6,617 cwts., were sent out.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
'Phone: Box Hill 452.

Churches of Christ
Collegiate School for Girls.

"Ellerslie," Magill Rd., Corryton, South Australia.

DAY AND BOARDING SCHOOL.
Principal, Robt. Harkness, B.A.

A Reduction of 20 per cent. has been made in Boarding Fees.

Full boarders under 12 £12 0 per term.

Full boarders over 12 £19 4 0 " "

Weekly boarders under 12 .. £15 4 0 " "

Weekly boarders over 12 .. £16 16 0 " "

Scholars taken at any time and charged accordingly.

Prospectus on application to Principal.

Miss A. Allamby

SPECIALIST IN

LADIES' KNITTED APPAREL

126, 128 Queensberry Street, Carlton

'Phone, Central 3374

The School is the Key

1. In the last resort every problem of the church resolves itself into that of leadership.
2. Expansion in all the Australian States, in the Dominion of New Zealand, and in the mission fields, has been made possible by the provision of trained leaders.
3. In all lands the school is the key.
4. The COLLEGE OF THE BIBLE is proving an expansive force, opening doors into locked fields.
5. Our progress as a people depends on the continued supply of trained leaders.
6. The COLLEGE OF THE BIBLE depends wholly on the brotherhood for financial support.

College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA.

CONTROLLED BY THE FEDERAL CONFERENCE.

Principal

A. R. Main, M.A.

Send Donations to FRED. T. SAUNDERS, 361 Collins Street, Melbourne.

'PHONE, CENTRAL 7887.

HARTLEY G. RYAN

LL.B.

Barrister & Solicitor

418 Chancery Lane, Melbourne

Private Address:
12 Miller Grove,
Kew

'Phone:
Hawthorn 1799

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.

Manufactured by
AUSTIN SHOES PTY. LTD.,
310-322 Johnston-st., Abbotsford, Victoria.

RUPTURE

If you are troubled with this distressing complaint, it will be to your interest if you will consult

W. H. MARTIN,
TRUSS EXPERT,

468 Chapel St., South Yarra.

Private Address—1 BOND ST., STH. YARRA.

'Phone: Win. 7498.

I have had 30 years' experience in this business—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started business at the above address. Ring or write. Recommended by many medical men, and comfort is assured.

Circular on application. Communications answered promptly.

T. W. BURROWS,

CASH and FAMILY BUTCHER,

Prime Corned Beef, Pickled Pork and Ox Tongues.

Families waited on daily. Orders promptly attended to.

The favor of your patronage and recommendation respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.

'Phone: (Call) Canterbury 898.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.

PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries.

Prompt Attention given to all Country Enquiries.

"WONDER HYMNS OF FAITH."

Limp Cover, 1/9; posted, 2/-. Cloth Cover, 2/6; posted, 2/9.

AUSTRAL PUBLISHING CO., Victoria.
528, 530 Elizabeth Street, Melbourne.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

RICHMOND

CAMBERWELL

CANTERBURY

HAWTHORN

SURREY HILLS

YOUR EYES MY CARE!

W. J. AIRD, F.V.O.A.,

The Reliable Optician

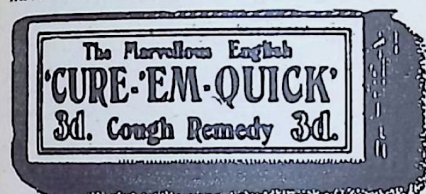
Equitable Building, 314 COLLINS ST.

(cor. Elizabeth St.) MELBOURNE

take elevator to 4th floor

Phone 6937

SINGERS AND PREACHERS
have a clearer voice when they use



Wonderfully Effective
and
Immensely Popular.

(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,

(Univ. of Melb.)

Teacher of Singing

Phone, X 6473

"Brentwood," Hampton St.,

Hampton,

or c/o Allan's.

also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS

USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties.

Price, 1/3 & 2/3, post 6d. extra.

Prepared only by

EDW^d. G. OWEN, Chemist and

Druggist,

102 COLLINS ST., MELBOURNE.

PHONE 2087

Bringing—

Christ to Victoria Victoria to Christ

Help your Home Missionary
Committee in its great task

Home Mission Office,
McEwan House (4th floor), REG. ENNISS,
343-349 Lit. Collins St., Organiser
Melbourne. & Secretary.
Phone Central 5445

CHURCHES OF CHRIST

New South Wales.

Home Mission Office and Book Depot.
Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.

Phone, City 10,767. H. G. Harward, Secretary.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm
Evangelists' Trust.)

Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).

Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.

Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to W. H. Hall,
107 Pitt St., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O. Sydney.
Contributions may also be sent to A. R. Lyall,
S. Price Weir and D. M. Wilson.

CHURCHES OF CHRIST. SOCIAL SERVICE COMMITTEE.

BENEVOLENT SECTION.

No Needy Case Refused.

All parcels are carried free if addressed Churches
of Christ Mission, Burnley Railway Station.
Send all donations to R. H. Bardwell, Treasurer,
"Carola," Christmas-st., Northcote.

Correspondence to J. H. Nichols,
Superintendent and Secretary,
"St. Leonards," 8 Edgar-st., East Malvern.

FRUIT TREES, ETC.

Fruit-trees, best assorted, packed, 12/- doz.,
£4 100. Rhubarb, Grape Vines, Passions, Goose-
berries, Currants, Logans, 4/- doz. Strawberries,
6d. doz.; 2/- 100. Raspberries, 1/6 doz. Oranges,
Lemons, Persimmons, Mulberries, 3/- each. Choice
Roses, 1/- each; 10/- doz. Hedges, Green
Veronica, 3/- doz.; Privet, 1/6 doz. Good Carna-
tions, Dahlias and Salvias in good assortment, 6d.
each; 5/- doz. Write full price list.

A NIGHTINGALE,

Nurseryman, Emerald, Victoria.

A. J. CURSON, Registered Architect.

Architect to the following Church of Christ
Buildings—Hampton, Brighton, Ivanhoe, and the
new Bible School, North Fitzroy.

Any person or church committee requiring new
buildings may have sketch plans supplied free of
charge to assist the collecting of funds.

Private Address—

Cr. BLUFF-RD. and RED BLUFF-ST.,
BLACK ROCK, VIC.

Tel. X 6618.

HAVE YOU CATARRH?

ASK YOURSELF THE FOLLOWING
QUESTIONS:—

Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel dry?
Do I feel tired on rising? Does the nose dis-
charge? Do I suffer from headache? Do crusts
form in my nose? Do I expectorate frequently?
Is my sense of smell affected? Is there fullness
in the throat? Does phlegm drop into the throat?
Do I suffer from noise in the head? Do I suffer
from shortness of breath?

Write out each question that affects you, and
send the same to me with 40/-, and I will send
the necessary treatment for one month's supply,
with full directions and instructions.

T. G. STORER,

Adelaide's Leading and Most Successful Herbal
Practitioner

IVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.

SULPHATE OF AMMONIA

(the Ideal Nitrogenous Fertilizer)

TAR

For Renovating Paths, Asphalt Yards, etc.,
4/- per tin containing approx. 4 gallons.

Obtainable at ALL DISTRICT DEPOTS.

Further particulars from the Producers—The METROPOLITAN GAS COMPANY
196 FLINDERS STREET, MELBOURNE.

For Lawns, Flower & Vegetable Gardens,
1/6 per pkt. containing approx. 5 lbs.

Mr. Clifford C. Sharp
L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO
HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)
Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to
P. B. McMASTER WATCHMAKER and JEWELLER
ERROL STREET, NORTH MELBOURNE
Only First-Class Work done
Orders by Post promptly and carefully attended to

JOHANNESBURG, SOUTH AFRICA.
Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS

Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:
39-51 Leveson St., North Melbourne.
BRANCH STORES:
1 & 3 Victoria Market, Melbourne.

The Australian Christian
Published Weekly at
528-530 Elizabeth Street, Melbourne
Phone: F2524.

Editor: A. R. Main, M.A.

All communications should be sent to
above address.

All Cheques, Money Orders, etc., should be
made payable to D. E. PITTMAN.

SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.

CHANGE OF ADDRESS.—Kindly send both
old and new address a week previous to date of
desired change.

DISCONTINUANCE.—No Subscription is
dropped without definite request.

Births, Deaths, Marriages, and in Memoriam
Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for
every additional 12 words and under.

Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.

THE PAULINE PATTERNS

ARE WHAT I USE.
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston St.

H. Louey Pang & Co. Pty. Ltd.
Fruit, Produce and Commission
Agents,

172-176 LIT. BOURKE-ST., MELBOURNE
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

ALSO

LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.

Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne firm.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared
to pay, and we will send a book on approval.

AUSTRAL PRINTING & PUBLISHING CO.
528, 530 Elizabeth Street, Melbourne, Victoria.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

CORRESPONDENCE COURSES

Associated with the Brotherhood Quarterly of Churches of Christ, Victoria,
and heartily commended by the Victorian H.M. Committee.

PREACHERS' PREPARATION, SPEAKERS' PREPARATION, BIBLE STUDY, BIBLE ANALYSIS, BIBLE DOCTRINE, CHURCH
HISTORY, CHRISTIAN EVIDENCES, GRAMMAR and COMPOSITION, TEACHERS' PREPARATION, ELOCUTION, CHURCH
EFFICIENCY (for Presidents, Officers, Secretaries, and Treasurers), etc.

£1/1/0 per quarter covers all costs.

TESTIMONIALS.

"I feel that I am benefiting by the course. I
did not realise before that the Old Testament
Scriptures were so interesting. I also feel more
confident to take an active part in the church
services."

"It gives me very great pleasure to write you
my appreciation of your 'Preachers' Preparation
Course.' It is simplicity itself. All the subjects
that it treats (and there are quite a number), are
so fully explained that it is impossible not to be
able to grasp their meaning. It teaches the many
things it is necessary to know. It inspires con-
fidence in one's self, and does away with self-con-
sciousness, thus making platform speaking easy."

Enrol me as a Student in } Course on.....
Forward particulars re }
(Indicate wishes by striking out one of above lines.)

Name

Address

Instructor, J. C. F. Pittman, "Clyde House," Clyde St., St. Kilda, Vic.
Fill in above NOW and post to the
Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.