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The Unspoilt Gift.

A GIFT is valued either for its own sake or for the sake of the giver. The poet has said that "the gift without the giver is bare." As an expression of love from a friend, a very small gift of but little intrinsic value is prized above many gifts of much greater monetary worth.

The manner of presentation counts for much. A gracious charm in the donor sheds itself over his gift. The joy of receiving is increased by a spontaneity and heartiness in the giving. Contrariwise, many an otherwise worthy offering has been spoiled by the manner of its making. If the gift seem to be due to constraint or convention rather than to a desire to please and honor, it is perforce depreciated. Sometimes we have deemed gifts to be spoiled by an undue insistence on their value. The giver has praised his own gift. The beauty of the offering rather than the wish to express love of the recipient has been magnified. It inevitably follows that our gifts are marred when they are made an occasion of complimenting ourselves rather than of honoring the recipient. The surest way to spoil a gift is by the manifestation of a grudging spirit. Few are so mean of spirit as to value the gift which is constrained.

It is lamentable to have an apparently generous gift spoiled by a little touch of meanness. Yet there are men with a curious mixture of liberality and stinginess. They give at times with apparently open hand, yet on other occasions they act so as to make their name a by-word for keenness and meanness. A recent writer makes one of his characters speak of a certain liberal tip as follows: "Since a tip is a gift, she could not bear a man who took off a discount for cash." Really, we think we have known men with a penchant for such discounts. By parsimony in minor details they spoil their reputation for generosity.

Gifts are spoiled if they are represented to be greater in themselves—or a greater evidence of love—than they really are. Luke tells us of God's estimate of two who overestimated the greatness of their gift. The story of Ananias and Sapphira should keep us from this form of lying either to God or to man.

There are two references in the New Testament to the example of God the great Giver which have often impressed us. In his epistle, the Lord's brother writes: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and up-

to feel small and to blush for our ignorance ere we got it. God is not like that: he "upbraideth not." How gracious is this Giver!

The second text speaks thus of the greatest Giver and his greatest gift: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Here is God's unspoilt gift. If he gives the greater, he will surely give the less. Christ is to us the guarantee of everything which is good. The friend who gives you a costly jewel will not grudge the wrapping or charge for the case. With holy confidence the Christian can ask the loving Father for anything, knowing that the request will not seem too great, for God has given already his very best. The love which was so great as to prompt the gift of his Son continues to flow unchecked towards us and to manifest itself in every needful lesser gift.

It would be well if we always remembered that those characteristics of God's gifts to us should appear in our gifts to him. The readiness to give in an ungrudging way is enjoined in Scripture. "God loveth a cheerful giver." Again, we profess to have made the greatest of possible gifts to him. We have given our very selves. That should mean that gifts of service, of time, of money, will naturally follow. Let our gifts, like his, be unspoilt.

Common Things.

The things I prize of greatest worth
Are just the common things of earth;
The rain, the sun, the grass, the trees;
The flowers, the birds, the glorious breeze;
Clouds that pass, and stars that shine,
Mountains, valleys, all are mine;
Rivers broad, and open sea
Are riches none can take from me.
O God is here on ev'ry hand,
Upon the sea, upon the land!
And day by day my thanks I give
That with these common things I live.

—Leonard G. Nattkemper.

Giving.

God gives us joy that we may give,
He gives us joy that we may share,
Sometimes he gives us loads to lift
That we may learn to bear.

For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly, too,
When we have learned to bear.

braideth not." God gives liberally—to the ignorant, knowledge; to the poor, wealth; to the weary, rest; to the sorrowing, comfort; to the sin-sick, salvation. He gives liberally. It would have been great had James stopped there. But he tells us a better thing. God "giveth to all liberally, and upbraideth not." He gives freely, graciously, without repining or faultfinding. Many a poor beggar at the door has had to endure an unmerited lecture before he tasted the proffered meal. The donor took the worth of it out in admonition. There are many to whom we scarce could dare go and seek for information: it would certainly be given, but we would be made

Paul's Story of His Life.

Scripture—Acts 22.

A. W. Connor.

"Thou shalt be a witness for him, unto all men, of what thou hast seen and heard."—Acts 22: 15.

The thrice-told story of the conversion of Saul impresses the reader of Acts with its great importance. The man was so outstanding as an advocate of the faith, and his conversion so wonderful, that the space given to it by Luke is not to be wondered at. This story told from the stairs leading to the castle is masterly and convincing. The audacity of the man in daring to address them hushed somewhat their noisy clamor, and when they heard that he was addressing them in the Hebrew tongue, there fell on them a great silence. By sheer power of oratory he held their attention. His purpose evidently was to make them understand that once he had been—as they now were—a bitter opponent of the Christian way, and that only an overwhelming divine revelation had caused him to change.

I. Before conversion (3-5).

"I am a Jew . . . trained in the law . . . zealous for God. . . . I persecuted to the death." Thus in vivid sentences he outlined his earlier life. He puts himself at one with them in declaring that he had been as ardent "as ye all are to-day." Nay, he had gone much further than they, for had he not persecuted "this way" to the death? Two things in the man impress us, his undoubted sincerity and his unbounded zeal. These were two admirable qualities, and were the very ones that made him the prince of Christian missionaries. Yet a man may be sincerely wrong, and may be filled with burning zeal for a false cause. Sincerity must be guided by truth, and zeal must be according to knowledge. Paul's zeal blackened his soul with a stain that had to be cleansed away. It is not enough to follow the light we have; we must have a mind open to receive all the light there is. It is Paul's sincerity and zeal in his antagonism to Christ, and the complete revolution in his thinking and living, which invest his conversion with such value for all ages, as a convincing proof of the truth of Christianity.

II. His conversion (6-16).

There are three instructive stages in the record.

1. *The vision that blinded.* Paul's story, in the main, is the same as that told by Luke in chapter nine. The place, the light from heaven, the voice, and the dialogue in which the divine speaker is revealed as "Jesus of Nazareth," were all retold with an earnest directness that carried the audience along in spite of their prejudices. And no wonder, for it is a thrilling story, which still carries conviction, as to the reality of the appearance to

those who read and hear it. The question, "What shall I do, Lord?" is the only natural one, and should be the only one still asked by those who are brought face to face with the sins of their life, and with the proof of the transcendent claims of Jesus. The gospel must have a very clear and direct answer for such an hour. And it has. The answer to Paul was to indicate where such directions might be found: "Rise, and go into Damascus." Blinded by the light, with all his plans of life dissolved, and led by the hand where he had expected to lead his company, he obeyed. "And so I came to Damascus." What a reversal of life's aims! The persecutor now a penitent, the proud zealot of the law a humble seeker for new light.

A Sister of the Poor.

Knew you this lady? She was one whom God Loved greatly; yet the proud ones of the land Eyed her askance, what time rough paths she trod

And wild waste places, with an angel's hand Soothing intolerable anguish. Men By maddening fever fretted, orphans thrown Like fruit untimely on the barren stone Of city streets, babes in the stifling den Of crime and famine to her bosom pressed— These knew her. As a folded lily keeps Whiteness unstained on stony Alpine steeps, Even so this maiden in the festering nest Of sin and sickness blossomed. Now she sleeps Pure with the pure, and with the saints at rest.

—John Addington Symonds.

2. *The coming of the light.* The minister of this blessing was a certain Ananias. He was a disciple, but Paul in this speech stresses the fact of his piety and reverence for the law. His ministry for Saul is proof of his fitness for the given task. He did three things. First he restored his sight, not only by divine power, but as sent by "the Lord, even Jesus." "Brother Saul, receive thy sight!" The words, the action, the result were all a blessed experience to the humbled man. Secondly he unfolded to him the divine purpose behind this vision. The heart of this message is in verses 14, 15. (Cf. chapter 26: 16-18.) Saul was to know, see and hear "the righteous one" in order that in witnessing for him, he might lead others to know, see and hear.

3. *The call for action.* But he did a third thing, which was the crucial one for Saul at that moment. God's instruments must be willing in the day of his power. Will Saul yield to the call? Will he humble his pride, forsake all, and follow the new light? However the vision of Christ comes this is always the crucial question. So Ananias challenged him to the act of overt decision. "Why tarriest thou? Arise and

be baptised and wash away thy sins, calling on his name." Whose name is to be invoked in baptism? Surely it is the "him" of verse 15, called "the righteous one," even "Jesus of Nazareth." It is the recognition of this invoking of the name of Jesus in baptism which makes it, as Peter says, "The prayer for a good conscience," and makes it true, as John Wesley says, that "baptism administered to real penitents is both a means and a seal of pardon." It is only by emptying baptism of its spiritual content as an act of penitential faith that such texts can be even supposed to support baptismal regeneration. Paul's own references to the spiritual experience of that hour are full of instruction, and reveal how closely he related baptism to the death of Christ, and the forgiveness which flows therefrom. In Gal. 3: 26, 27 he declares, "As many of us as have been baptised into Christ have put on Christ." It was the end of his Judaism, and his hopes based on a "righteousness of the law." In Rom. 6: 1-4, it is his "burial with Christ," his "baptism into death." Its solemn ritual became the outward expression of a spiritual reality—our death to sin—and carried home to the penitent soul the pledge and assurance of the divine forgiveness. Dr. J. M. Campbell, in his book on "The Atonement: The Heart of the Gospel," has these words, "Baptism is a confessional act to which is attached the assurance of the forgiveness of sins," but adds, "The baptism which receives the seal of salvation is a baptism in which the name of Christ is confessed as the only ground of salvation. The name of Christ stands for what he is. To acknowledge his name in baptism is openly to declare dependence upon him alone for salvation. . . . Those who thus confess Christ in baptism come within the sphere in which his saving power operates." To this solemn act which was to separate him finally from the old past, Ananias urged the penitent Saul, and he hastened to obey. It is worthy of notice that the wealth of miracle and the special call to Paul did not remove from him the obligation to receive and obey the gospel as others did who heard of Christ in the more usual way. Many to-day need to learn this lesson, and hear the words, "Why tarriest thou? Arise and be baptised." For them the fact that Paul in his personal narrative stresses this point is highly instructive.

III. After conversion (17-21).

Conversion leads to consecration. Thus far Paul had vindicated his position as a Christian. He had been obedient to a "heavenly vision," but it was his mission as an apostle to the Gentiles which he must specially vindicate. So passing over much which we know from other sources, he hurried on to what he, perhaps, felt would prove the crisis. The trance of which Paul speaks is a new incident, and he claims that it happened in their own holy temple. Like their own great Isaiah he had his commission direct from God. Again he claims to

have seen Jesus: "I saw him, and he said to me." He himself felt that his unique experiences qualified him to convincingly speak to the Jews, but in this he was wrong, and the voice said, "Depart, for I will send thee far hence unto the Gentiles." The hateful word was kept back to the last. For its utterance he had tried to prepare them, but it was all in vain. Time had wrought no change, and they were no more ready to receive his message than at his conversion. They had closed their ears and hardened their hearts. "The Gentiles!" And at the word all the angry tide of feeling burst out once more. "Go to the Gentiles!" "Away with such a fellow from the earth." And why this blind fury? Because Gentiles were to be allowed to share in the privileges of salvation. Their prerogatives had become a mere outward thing. But like all mere formalists they snarled at those who would truly share the blessings. "To seek to keep religious blessings to ourselves is proof that they are not really possessed. If we have them we will love to impart them." The sentence of all such, then and

now, is in Christ's words: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." The lesson closes with the three contrasted scenes. The fanatical cursing Jews, blind to the truth, the ignorant perplexed captain proposing to examine Paul by scourging, and the dignified apostle asserting his Roman citizenship. His Jewish training, his Greek education, and his Roman citizenship all stood him in good stead, but all were among the powers which he laid at Christ's feet, when he uttered his first question as a changed man. "Lord, what wilt thou have me do?" This is the question which is not only natural to the renewed soul, but is necessary. When we realise what Jesus is, and what he has done for us, we must ask what we can do for him. Salvation in Christ finds its complement in service for Christ. Conversion must lead to consecration. May we with a holy abandon, like unto Paul, lay our all at the feet of Jesus. His first question must be ours first, last and always, "Lord, what wilt thou have me do?"

The Background of the Good Confession.

We understand and delight in the good confession though we have never fathomed it. In most of our churches it is made with sincerity and enthusiasm every Lord's day. More and more we appreciate its simple brevity and its vast sweep; its wonderful clarity and its profound depth; its great beauty and granite-like strength; its sparkling vitality and marvellous adaptability. All these things inhere in it because it is based upon the divine personality of Jesus Christ.

Every time we hear this confession, our hearts leap up with more than an enthusiasm like Wordsworth's when he beheld a rainbow—for we are having commerce with far greater things. We remember what Christ said about confessing before angels those who confessed him before men and often the occasion is so charged with the atmosphere of heaven that the angels do not seem far away. But we sometimes wonder whether we are always conscious of, whether those who make the good confession are conscious of its background? Do we sufficiently urge the statement: "The living God?" We see Jesus, we see him divine, we see him as the Son of God—do we see also *The Living God*?

That is the background or to change the figure, the rock foundation of the good confession.

We should make people utterly conscious of *The Living God*.

A great deal is said of principle—let us speak of *The Living God*.

Others speak of an energy—a power not of us that makes for righteousness—let us preach *The Living God*.

Much is said of the practice of love and

truth; let us urge the practice of the presence of *The Living God*.

Some tell us to do right because it is right; let us learn to do right because it is the will of *The Living God*.

We are not atheists—we have a *God*.

We are not idolaters—we have *The Living God*.

We are not pantheists, we believe in *The Living God*, who made the world and all things therein.

We are not polytheists—there is *One God*, who is over all and in all and through all.

We are not deists—we have access to *The Living God* through his Son Jesus Christ.

We are not materialists—we believe that we live and move and have our being in *The Living God*, and, that without him not anything was made that hath been made.

We are not infidels—we believe in *The Living God*, whom Jesus Christ revealed.

We are not agnostics—we know *The Living God*, whom to know is eternal life.

We are not rationalists—we believe in *The Living God* who hears and answers our prayers—who gives good gifts unto his children. We do not think of the universe in terms of law but in terms of personality—*The Living and True God*.

In urging men to make the good confession let us never fail to make it plain that it includes a vital faith in *The Living God*, the Father of our Lord and Saviour Jesus Christ. That is the sublime background of our wonderful confession of faith.—"Christian Evangelist."

Jests on Sacred Themes.

A spirit of reverence is one of the greatest of our present-day needs. Christian people may become so familiar with divine appointments that they cease to be impressed with their sanctity. Unwittingly, much harm may be done by foolish jesting or indecorous conduct. A correspondent of "The Australian Baptist" seeks to help his brethren. He writes as follows:—

"Recently I have noticed a tendency among our own and other people to make jokes at the expense of our interpretation of one of the sacraments of the church, viz., that of baptism. The sad feature about it is the encouragement that is given by our people to this practice. The recent welcome rain was referred to as 'great Baptist weather,' while in a meeting at which I was present, the remark was made by the speaker of the evening, when he discovered my identity, that 'when the Salvation Army fire and the Baptist water get together, we'll get up steam and scald the devil.' The time-worn joke of the 'Navy of the Lord,' and 'the little stream that divides,' are similar illustrations of this sacrilegious practice. We would naturally shrink from any flippant reference to the sacrament of the Lord's Supper, yet each in its own way has a sacred significance that should be respected. The only remedy that suggests itself to me is, that the people called Baptists avoid this practice themselves, and keep from their platforms those who have such bad taste as to deal flippantly with spiritual things. The remedy may be drastic, but the disease demands such treatment."

There is a lesson here for others than Baptists. How can we expect others to treat our Lord's word and his appointments with due reverence if preachers and other Christians make flippant jests regarding them?

Child-Like Trust.

What a thrill of joy, akin to pain, enters a mother's heart when her little child looks up into her face with perfect trust and understanding love, knowing she will not leave her little one unprotected. The child plays in perfect confidence when the mother is near. No fear enters the child's heart, even though it cannot see the mother all the time. When the little one plays in the garden, it knows the mother is nigh, but does not see how often she looks through the window to see if the child is safe.

What a lesson of love and trust to us. We know our Heavenly Father is watching us, though we cannot see him; he is continually guarding us from harm, for "he neither slumbers or sleeps." His great protecting love and vigilance never abates. Do we look in his face with perfect trust and understanding, feeling perfectly secure because he is near?

Ah! sometimes we credit mothers with more vigilant love than the Heavenly Father. We should not. It must please him when we show perfect love and trust in his watchfulness for our happiness. He loves to give his children good things and to see them truly happy.

"Perfect love casteth out fear." "He that feareth is not made perfect in love."—S. Herbert.

Religious Notes and News.

Open Membership and Missions.

The American "Christian Standard" in a recent issue refers to the return of A. G. Saunders from the Philippines to Australia, and states: "When speaking of his retirement from the Philippine mission, Bro. Saunders said that he relinquished his work as a protest against the practice of open membership that was becoming common in many of the mission fields controlled by the U.C.M.S. He feels that this practice is a serious departure from our distinctive and historic principles, and that the advantages it carries are not worth buying at that price."

The Standard Publishing Co. recently issued a booklet of 48 closely printed pages from the pen of John T. Brown. The title is "The U.C.M.S. Self-Impeached," and the purport is to show that the Society has either sanctioned or permitted open membership. We can only say that the book makes sad reading. It ought to be easy to ascertain the facts. If there is no open membership the Society has everything to gain by proving its loyalty to the New Testament order. If open membership be sanctioned it must naturally expect a Bible loving people pleading for a return to the faith and order of the apostolic church to dissent. The Lord has not revealed any alteration of his will regarding the terms of admission into his church.

Baptist Missionary Society.

The problem of the Baptist Missionary Society, as Mr. John Reid (India secretary) expressed it at the annual members' meeting held in London at the end of April, is one of relationship. Abroad the door is open for unlimited evangelical effort, while the financial resources at home are not sufficient to meet the demands made upon them. Mr. H. P. Gould, J.P. (treasurer), said that the total income from all sources for the year was £213,778. Deducting legacies and payments on the deficit of the previous year, this left an actual income of £185,281, an increase of £10,000. In spite of this increase, however, there was a deficit on the whole accounts of £27,727. Even for the maintenance of the work in hand a larger income was needed. The society, he said, had been saved from deficits for the last five years owing to legacies and the United Fund, but that could not continue. An increased income of £50,000 was absolutely necessary, for advances in expenditure were unavoidable. The loss on exchange for the year was £16,638, and freights, passages, and other expenses had advanced in proportion. It was impossible to budget ahead. Economy could not be effected by small cuts here and there. The expenditure for the current year would probably be £12,000 to £15,000 more than in the past year. If the income remained the same the deficit would be £10,000 at the end of twelve months. Something would certainly happen if the position were not boldly faced. The churches were not doing their proper share. There were 3,106 churches in connection with the union, and only 1,089 sent in contributions for self-denial week, and the number was still less in respect to the aged missionaries' and widows' fund.

A Protest against the Anglo-Catholics.

A remarkable "Call to Action" has been issued within the Church of England, in Britain, by men well known for their piety, their learning, and their widespread influence. Its immediate occasion was the passing of a resolution in the House of Clergy of the Church Assembly in February last. This resolution was in favor of observing the festival of Corpus Christi, which was originally instituted to emphasise the dogma of transubstantiation. But

this event was only the immediate occasion. The document is an attack on Anglo-Catholicism, which is described thus:—"Unless their utterances do them injustice, most Anglo-Catholics regard the Reformation as a regrettable incident in the history of English religion, and desire to restore those very influences against which their fathers fought—Mariolatry, the Mass, the control of the priest over conscience, the suppression of private judgment. It is thus the main position of the English church, which they seem to challenge." An appeal is accordingly made for action. "If Englishmen wish to enjoy the privileges of their historic church they must show the spirit of their forefathers, who made it what it is. They must awake from their torpor; they must care more for truth than for peace; they must waive lesser differences and unite in defence of basic principles." This appeal is signed by about a hundred distinguished persons, many of whom are well known in Australia.

The Place of Foreign Missions in the Work of the Church.

J. Inglis Wright.

To many Christians, even in these days, the evangelisation of the heathen is regarded as being of a secondary character—as something supplementary in the work of the church. This is a view that is entirely erroneous, and far from the teaching of Scripture.

The terms of the great commission of our Lord involved the preaching of the gospel to "every creature" and "unto the uttermost part of the earth." This is the divine will for the disciples of Christ. For a church to concentrate the major part of its activities upon preaching the gospel in its own immediate environment, practically neglectful of the myriads of the human race who have never yet even heard of a Saviour, is to misinterpret the command of our Lord. It was in no such sense that the apostle Paul understood the commission. His aim was to preach Christ in "the regions beyond" and in places "not where Christ was named." As the great protagonist of Foreign Missions and a prototype of all faithful disciples of our Lord, he indicated by his own life-work his understanding that the heathen were to be evangelised without delay and at any cost.

When we contemplate the large expenditure involved in preaching the gospel to those in our homelands, among people who know that gospel and treat it with sullen contempt or with plausible indifference, and then think of the 1,000,000,000 of souls who have for the most part never heard of Christ, and on whose account we spend but a comparatively small sum each year, we are shocked by the incompatibility of effort and expenditure.

In view of the existing situation, we contend that the evangelisation of the heathen is the first and greatest work of the church to-day, which, if faithfully carried out, will react with great fullness of blessing upon the home churches themselves.

When we consider the present awakening of heathen races under the impact of a worldly civilisation, and think what that will mean, with-tianity, it makes us shudder at the prospect. Surely one of the most stupendous thoughts of which we are capable is that of the churches' responsibility in regard to the evangelisation of the

Uganda Advancing.

On a single day, within the last few weeks, a C.M.S. bookstall in Uganda sold £250 worth of books to natives. This astounding fact is accredited by Archdeacon Mathers, who is now in this country on furlough from Uganda. This particular bookstall (of which he spoke in the course of an interview with a "Manchester Guardian" correspondent) has been established by a missionary hospital doctor, who, on another occasion, disposed of £145 worth of books in one day.

Most of the books were of a religious nature—including Bibles, while prayer books go like "hot cakes." An order for 20,000 gospels recently sent from the district has not gone very far in meeting the demand.

The Archdeacon has seen amazing developments in Uganda since he first went out, some quarter of a century ago. Commercially, the country is experiencing great prosperity, and the consequent accession of wealth is bringing about marked changes in the natives' standard of living, as well as in their general outlook. One natural consequence is a demand for educational opportunities—in relation to crafts and agriculture, no less than to mental pursuits. The greatest missionary need of Uganda, therefore, says Archdeacon Mathers, is for schoolmasters with a sense of vocation; he requires at least a dozen, immediately.

myriad pagan races, waiting for preachers of the gospel of the grace of God in our Lord Jesus Christ.

We have indeed cause to thank God for what he has enabled the churches in Australia and New Zealand to accomplish, but our efforts will always be utterly inadequate, and out of proportion to our knowledge and resources, until we realise that the eternal future of 1,000 millions of human souls lies at our doors. There is no limitation in the power of God, but his working is through and by means of his children, and if these fail to give themselves to the redemption of a world of paganism, debased in the gross wickedness of sin, cruelty, idolatry and abominable practices, then we are antagonising the purpose of God, for "God willeth that all men should be saved and come to the knowledge of the truth."

Foreign Missions depend for their successful carrying out upon four factors: (1) The missionary or preacher; (2) The blessing of God upon his labors; (3) The sustaining power of our prayers; and, (4) The measure of our giving. The proclamation of the gospel has been committed to us—God will do his part. Missionaries are available, but what holds back the attainment of our Lord's will is the lack of earnest, persistent prayer and the paucity of our contributions. More generous, aye, sacrificial giving is in large measure the key to the position. It is natural for the Christian to pray earnestly for that to which he gives liberally, and to pray indifferently for that in which but little of his money is invested. For after all, money is our coined toil, and thus the means which God has placed in our hands for his service.

The individual Christian and the church that have realised their privilege of being "allies of the divine providence" in the conversion of the heathen, will not hesitate to give this work a foremost place, if not indeed the first place in their lives and activities. These will assuredly fail to experience the rich blessing of Almighty God. In the last analysis all "will depend upon the completeness of their surrender to be filled with the power of God."

May the church of Christ rise to her glorious opportunity and fulfil her sacred and imperative responsibility, in the might of the Holy Spirit.

The Church's Relationship to the Young.

P. C. Bennett.

In our deliberation of the church's relationship to the young, we must of necessity be guided by the attitude of the Great Shepherd of the sheep. The idea that the child occupies an insignificant place in the divine-human economy dies hard. When the disciples and Pharisees hung with bated breath on the utterances of Jesus, amazed at their revolutionary character, they were amazed at the interruption occasioned by the desire of some of the "mothers of Salem" that he might place in the divine-human economy dies hard. patient rebuke from the lips of the followers of Jesus necessitated a little education from him, with a view to correcting their distorted vision. "In these children," he seems to say, "you see nothing but an untimely hindrance. To me, however, they are of such supreme importance that my interest in them is vital, and I will put aside a seemingly weightier matter in order to receive and bless them."

In this enlightened twentieth century the world at large is still making the mistake of the disciples. Mr. F. Hepworth, M.A., Chairman of the General S.S. Committee of the British Churches of Christ, speaking of the "value placed officially, on what is surely of prime importance to the nation, the training of its child life," makes the opportune suggestion that "there is matter here for the pen of a clever satirist, who might throw into bold relief the relative importance of the Secretary for Education and—say—the Secretary for War. It is a matter of thankfulness that there is indeed such a State official as a Secretary for Education, but nevertheless the sun of a warmer interest in the child has a long way yet to go ere it reaches its zenith. To the world, international problems loom so large on the horizon that the child is too often overlooked. Even in the family life, the father's scale of values is often out of adjustment, so that he fancies himself too busy with the so-called more important things to devote any length of time to assist in the development of the embryo men and women in his own sphere."

Battles or babies?

I want to quote at some length from F. W. Boreham's "Mountains of the Mist." He says: A century ago men were following with bated breath the march of Napoleon, and waiting with feverish impatience for the latest news of the war. And all the while in their own homes babies were being born. But who could think about babies? Everybody was thinking about battles. Let us look at some of these babies. Why in one year, lying midway between Trafalgar and Waterloo, there stole into the world a host of heroes. During that one year (1809) Gladstone was born at Liverpool; Alfred Tennyson was born at the Sowerby Rectory; and Oliver Wendell Holmes made his first appearance at Massachusetts. On the very self-same day of the self-same year Charles Darwin made his debut at Shrewsbury, and Abraham Lincoln drew his first breath at Old Kentucky. Music was enriched by the advent of Chopin at Warsaw, and of Mendelssohn at Hamburg. But nobody thought of babies; everybody was thinking of battles. Yet, viewing that age in the truer perspective which the distance of a hundred years enables us to command, we may well ask ourselves, which of the battles of 1809 mattered more than the babies of 1809? That is always the blunder we short-sighted people make. We fancy that God can only manage the world by big battalions abroad, when all the while he is doing it by beautiful babies at home. When a wrong wants righting, or a work wants doing, or a truth wants preaching, or a continent wants opening, God sends a baby into the world to do it. That is why, long, long ago a babe was born at Bethlehem. And that is why, just one short century ago, a babe was born at Blantyre

(Dr. Livingstone). The births column is the only really important one in each day's news.

How stands the church of Christ?

Have our proportions been right? Assuming that the child is more important than the man, have we given it more devotion, more time, more everything, logically demanded by such a position? Whatever our answers are, one thing is clear, that where the world has failed, the church must succeed. We must maintain a vital interest in the young. To set them aside for other considerations is to fall into the error not only of the world, but of the hasty disciples who merited the chiding of the Master. Not without deep significance is the statement "Jesus took a child and set him in the midst." To Jesus the child represented the centre of our interests, and we shall accord with his will and hasten the coming of his kingdom when we his followers "set the child in the midst."

The church depends on the child.

It is customary for the young to be regarded universally as being dependent upon their elders. This viewpoint has perhaps assisted in preventing us giving the attention to the child that it actually demands. The lesson is being slowly learnt that, when we have exercised a spirit of good-natured tolerance toward the child, we have by no means exhausted our duty, for the church's relationship to the young is most certainly one of dependence.

Think of the cloistered nuns and monks who despairing of attaining to the highest spiritual standards in the midst of a sordid world retired to monastic seclusion, thinking thereby to merit God's smile. Think of the Mohammedan pilgrim to the tomb of Mecca, burning out his eyes by gazing at a white-hot brick, so that his sight of the sacred place may be his last earthly vision. Think of the reflection of extreme measures of discipline in our own lives, as we attempt to approximate to the will of God by meritoriousness.

For many Christians a godly life consists in a lengthy catalogue of "thou shalt nots," or a series of commendable virtues to which is attached the promise, "This do, and thou shalt live." But when the disciples with their minds running in this vein, and reflecting upon their respective degrees of righteousness, sought the verdict of their Master in the question, "Who is the greatest in the kingdom of heaven?" Jesus called a little child, and setting him in the midst, replied, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Is it not true that very often the Christian is discovered making comparisons with a view to determining his own position in the kingdom, forgetting that there can be no kingdom for him unless he is willing to humble himself and become as a little child.

The child is the object lesson for the Christian. Setting him in the midst, we must rivet our concentrated attention upon him, and humbly duplicate in our own experience the radiant artlessness of one who is in his turn the copy of the Master. For in following the child, we follow him. To Jesus the child was the nearest approach to his own spotlessness of life, and beauty of character. Let not Christ speak for nought; we are dependent upon the child to reveal to us the graces that fit us for the kingdom.

Seeking on earth the personification of the fruit of the Spirit, our search is ended when we place the child in the midst, and the spontaneous prayer rises from our heart, "Father, help me to love as this little child, to experience the same conception of its peace and joy, born of a simple and perfect trust."

Truly the part played by the young in the life of the world is immense, and our sense of de-

pendency upon them is increased as we peer into the future, with its fresh problems and new discoveries, its tremendous tasks and unknown responsibilities, for we see the potential value of our children.

Longfellow says of the child, "Here at the portal thou dost stand; and with thy little hand thou openest the mysterious gate into the future's undiscovered land."

It is perhaps a trite saying that the children of to-day are the men and women of to-morrow, but it is indeed true that the child is the hope of the church. The heart of the preacher is heavy as he reflects sadly upon the numbers of men and women who, while laying claim to be categorised as Christians, are such in name only, having grown indifferent by various alleged means, but in truth because they have forgotten personal responsibility. We meet many, too, who openly are unbelievers, having heard the gospel time and again and yet have spurned the love of God. But with all such discouragements we are not downcast, for we think with gladness of the coming generation; of the millions of innocent guileless hearts to be led into the love of God which is in Christ Jesus our Lord. Not for ever can the present generation bear the heat and burden of the day, but, when we have passed on, there shall have arisen a thirty, sixty, hundredfold harvest of virile workers, who shall inherit with joy the responsibilities of the kingdom, counting it an honor to be laborers together with God. The voice of the preacher of to-day shall fade away; the message that he sounds forth shall be heard no more from him; but the message itself shall never die, but from age to age the wondrous story of the Lamb shall go ringing down the years as the new generations carry on the tasks laid down by those who finish their course. History records of Alexander the Great that he wept because there were no more worlds to conquer. The task of the church is not nearly completed. Dr. W. C. Poole says that the whitest part of the white harvest is the childhood of the world. All the hopes of the future of the church must be blighted if we fail to reap the harvest. Let us keep in mind that the harvest is to be reaped, not for our present benefit, but for the glory of the church.

The church must succour the child.

The church's relationship to the young is essentially one of interest and dependence, but it must equally essentially be one of succor. It is useless for us to prate of the potential value of the child, unless there is a hope of transforming that value into active strength.

We may speak glibly of the golden future possible because of the rising generation, but to make that future a probable certainty, we must devote ourselves with assiduity to the training of the centre of our hopes. If our large vision is going to have large fulfilment, it will be because of our large work. We speak hopefully of a hundredfold harvest, but there can be no harvest at all unless there is first the sowing. "Pledges must be converted into performances," or as Christ himself would say, "If ye know these things, happy are ye if ye do them."

The church has not exhausted the extent of its duty when it institutes a Bible School as a part of its work. The very first duty of the church is to canvass its district for its pupils. Of the 700,000,000 people in the world under twenty years of age, only some 30,000,000 are pupils in the world's Sunday schools; and if we wait for others to come in of their own free will, we shall wait a very long time, and long enough to blight our hopes for the church's future.

Let each church then make a point of seeing that every child in its vicinity, that is at present unattended, is sought as a possible scholar. I say "church" advisedly, for it is becoming universally apparent that to make the care of the young the responsibility of a few church members banded together as the school staff is to perpetuate an incongruity. The work is essentially the church's

(Continued on page 431.)

The Home Circle.

Conducted by J. C. F. PITTMAN

Light to Get Home.

A solemn hush is brooding o'er the moor,
The stars are stealing through the door,
The light that's left of day is nearly o'er,
Ere I am home.

The moor-tracks wind into the pathless night,
Till they are lost at last upon the height;
But in the west there lingers all the light
To see me home.

The love that led me all the golden way,
Nor left me when my feet had gone astray,
Will hold me still, at dying of the day,
And bring me home.

—Charles Kingsley.

Spilt Milk.

This is a story for little children. The meaning of it is for the bigger ones, and that, after all, is just as it should be.

Jennifer was only a baby. Jennifer was five months old. Jennifer slept most of the day in her pram in the sun.

The fairies sat on the edge of Jennifer's pram. They touched her while she slept, and that was why Jennifer laughed in her sleep.

One day, when she was fast, fast asleep, the fairies, three hundred of them, carried her back to fairyland, where all babies live awhile before they come to earth. And when they are fast, fast asleep it means that babies are back again in fairyland.

The fairies wanted to keep Jennifer. They asked the fairy queen if they might.

"There is no food for Jennifer. She cannot eat fairy food now she's a human baby," said the fairy queen.

Then the fairies ran away to the brownies, who are the little funny people who do the fairies' work. They fetch and carry and mend and clean. They sew with gossamer thread and sweep with thistle-down brushes.

"Tell us how to keep Jennifer and get her food," said the fairies. And they waited for the brownies to say how. Then they clapped their hands and danced away, for the brownies promised to go to the farmer's wife at the edge of the wood and get some milk. For milk was Jennifer's food now she was a human baby.

And so while Jennifer laughed with fairies and made bubbles with her tiny mouth the brownies went for the milk.

A long, long time passed.

Jennifer's mother looked into the pram. "Jennifer is fast, fast asleep," she said. "And I do believe she's dreaming. She's actually laughing in her sleep." But she did not know that when babies laugh in their sleep it's because they are playing in fairyland.

A long, long time passed.

And Jennifer stopped laughing. The fairies grew sad. They grew cross. They cried out, "Oh, where, where are those stupid brownies?"

And after ages and ages the brownies came, carrying milk. The fairies snatched it. They gave it to Jennifer in a rosebud bottle. Jennifer puckered up her eyes. She poked out her little tongue. Bubble, bubble went Jennifer's mouth. Out came the milk. Jennifer wouldn't take it. Jennifer made a face, as you would if you said "Ugh! Horrid!"

And then Jennifer cried.

"Oh! oh!" cried the fairies, for quite suddenly Jennifer was gone.

In the pram Jennifer cried. Jennifer's mother came and lifted her out. She said: "Little Jennifer, cry for her supper. Didum's cry then?"

And suddenly Jennifer laughed, and had her supper.

And what had happened in fairyland was this.

The brownies had gone for the milk. They seized the brown jug; they hurried and ran and scampered—too fast. Over a twig they stumbled. They tumbled. Over went the milk. And the brownies sat down, and cried and cried and cried. Then they looked into the empty jug, and they cried and cried and cried again. And they cried until they could cry no more. Then they went back to the edge of the wood, and there was more milk. So they seized it, and carefully they walked until they came to the place where they had fallen before. And they rested there. And they looked at the spilt milk from the first jug, and it seemed to them much the nicest milk—much nicer than the second. So they cried again for the spilt milk. They cried and cried and cried. And the second jug looked nastier and nastier, and then cried once more. You would never think brownies could cry so. And when they simply couldn't cry any more they went off very sadly with the second jugful. They brought it to Jennifer.

And that was why Jennifer puckered up her mouth, and made bubbles, and made a face—"Ugh! Horrid!" and cried and ran away from fairyland, home to her mother.

You see, while the brownies cried over the spilt milk, *the fresh milk had gone sour!*—Vivian T. Pomeroy.

The Twenty-Third Psalm.

(Arranged by Dr. John R. Mott.)

The Lord is my Shepherd; I shall not want
for rest, for he maketh me to lie down in green pastures;

I shall not want for refreshments, for he leadeth me beside the still waters;

I shall not want for forgiveness, for he restoreth my soul;

I shall not want for guidance, for he leadeth me in the paths of righteousness for his name's sake;

I shall not want for companionship, yea, though I walk through the valley of the shadow of death, thou art with me;

I shall not want for comfort, for thy rod and staff they comfort me;

I shall not want for sustenance, for thou preparest a table before me in the presence of mine enemies;

I shall not want for joy, for thou anointest my head with oil, and my cup runneth over;

I shall not want for anything in this life, for surely goodness and mercy shall follow me all the days of my life;

I shall not want for anything in the life to come, for I shall dwell in the house of the Lord forever.

Damages.

Irate Customer: "I bought a car of you several weeks ago, and you said if anything went wrong you'd supply the broken parts."

Dealer: "Yes."

Irate Customer: "I'd like to get a nose, a shoulder-blade, and a big toe."

"Are You There?"

A man's death was wrongly announced in the papers. The next morning his friend was surprised to hear his voice over the telephone.

"Did you see the announcement of my death?" asked the voice.

"Yes," said the friend nervously. "Where are you speaking from?"

The Family Altar.

J.C.F.P.

SUNDAY.

Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols.—Acts 17: 16.

When William Carey had been in Calcutta two weeks, he wrote: "I feel something of what Paul felt when he beheld Athens, and 'his spirit was stirred within him.' I see one of the finest countries in the world, full of the finest inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beasts and serpents. If the gospel flourishes here, 'the wilderness will in every respect become a fruitful field.'"

Reading—Acts 17: 16-34.

MONDAY.

And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised.—Acts 18: 8.

In 1 Cor. 1: 14, Crispus is named as one of the few converts whom Paul immersed. Many other Corinthians believed and obeyed the gospel, showing its wonderful adaptability to all classes and conditions of people."

Reading—Acts 18.

TUESDAY.

So mightily grew the word of the Lord and prevailed.—Acts 19: 20.

"More and more it spreads and grows

Ever mightily to prevail;

Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell."

Reading—Acts 19: 1-20.

WEDNESDAY.

And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands.—Acts 19: 26.

A heathen's unique testimony to the persuasive and convincing power of the apostle's messages, which had resulted in large numbers renouncing idolatry and turning to Jehovah.

Reading—Acts 19: 21-41.

THURSDAY.

And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.—Acts 20: 7.

Evidently Paul was the chief speaker, though it is scarcely probable that his address lasted all those hours. Many questions may have been asked by such interested hearers. Though short sermons and services are the fashion to-day, it would be a source of great encouragement and inspiration to preachers if there were occasional requests for an extension of time.

Reading—Acts 20: 1-16.

FRIDAY.

Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.—Acts 20: 21.

"Jews and Greeks," amongst the Hebrews, stood for all mankind. Privately and publicly Paul delivered a message applicable to the needs of the whole world.

Reading—Acts 20: 17-38.

SATURDAY.

Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21: 13.

Anticipating martyrdom, one wrote: "Although O God, I am unworthy of dying for thee, nevertheless I do not give up the hope of obtaining this holy and precious death. For as thou, O God, hast given life to thy unworthy servant, which I have never deserved, so will thou, if it please thee, give this glorious death though I am utterly unworthy."

Reading—Acts 21: 1-19.

Prayer Meeting Topic.

July 22.

The Letter to the Church at Pergamum.
(Revelation 2: 12-17.)

F. J. SIVYER, B.A.

The Christians at Pergamum to whom this letter was sent were passing through times of stress and strain. They dwelt "where Satan's throne is." Pergamum was the capital of the Roman province of Asia, and the centre of imperial worship. The Christians were doubly persecuted, being subject to the bitter hatred of the Jews, and, what was more, to the inflexible hostility of the Roman authorities. Unless they rendered the customary reverence to the emperor, who styled himself "Lord and God," it seemed as if they must be crushed. Some of the disciples were saving their lives by making an outward conformity to the heathen requirements, but others, like the faithful Antipas, chose martyrdom rather than disloyalty to Christ. The evident purpose of this epistle was to warn the wavering, and to hearten those who were holding out steadfastly. "I know thy works," is the message of the ever-living Lord. To the faithful, this was the assurance that their loyalty would not be forgotten, while to the compromisers, it expressed the Lord's sorrow and displeasure because of their weakness.

But it is chiefly with the promises made in the concluding portion of the letter that we are concerned; for they tell us something of the rich rewards reserved for all who overcome in the battle of life—"To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone and upon the stone a new name written, which no one knoweth but he that receiveth it" (R.V.). The promises are really two—the hidden manna, and the white stone with the new name. The white stone is simply to bear the name of the victor, the emphasis being on the name written upon it. Each promise would be full of rich meaning to the disciples at Pergamum, and has a significant message for Christians of every age.

The promise of the manna may not at first glance seem very striking. Manna was the food provided in the wilderness, but, we are not to forget, it was from heaven. The idea conveyed by this promise is that the Lord will constantly nourish and refresh those who remain faithful in the testing experiences of life. Truly, "they go from strength to strength" who trust in God. Further, the promise suggests that when we have finished our pilgrimage and passed into the city prepared for us, the Lord himself will satisfy every heart hunger. All that we have longed and hoped for *here*, which has by reason of circumstances been denied us, will *there* be fully bestowed. We must see to it in the meanwhile, however, that we direct our desires aright. Heaven will be impossible for us as an habitation, if in this life we are always earthward bent. We must desire Christ *now* in order to be satisfied with him *then*.

The promise of the white stone with the new name suggests that the victor is to receive a new character as a reward for his faithfulness. What that new character is will be known only when experienced. We can be sure of this, that the new character will follow the direction of the life lived here. John elsewhere informs us that "it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The apostle reminds us, however, of the natural corollary of such a hope, "Every man that hath this hope purifieth himself, even as he is pure."

TOPIC FOR JULY 29.—PAUL'S PICTURE OF AN IDEAL CHURCH.—Romans 12: 1-13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Bible School Workers' Rally.

All Bible School workers within the Melbourne metropolitan area are reminded of the rally that is to be held in Swanston-st. chapel on Wednesday evening, July 15, at 7.45. A good time is assured, and it is hoped that the building will be packed to the doors by those interested in Sunday School work.

Sunday School Rally Day in Brazil.

In a very wonderful way the Sunday School movement is encircling the whole earth. In central Europe the founding of Bible Schools is being carried forward by the British branch of the World's Sunday School Association, while in Egypt and other countries the work is fathered by the American branch of the same association. From latest reports, we learn that many schools are being founded in the Moslem countries of Egypt, and the work that might otherwise be wonderfully extended is being hindered by lack of finances.

From Brazil, South America, comes a very interesting report of their annual rally day in the Bible Schools. Many of the Brazilian schools make rally day the great event of the year, with the result that some remarkable records of attendance are made. For example, in the factory town of Votorantim, not far from the city of Sao Paulo, there is an active Sunday School with an enrolment of 235 pupils. Their chapel is scarcely large enough to accommodate the ordinary school session, still on rally day all the factory workers and many others are invited and urged to attend Sunday School. On October 26 last, this resulted in a record attendance of 1,187 persons, one young man being responsible for bringing 167; other scholars brought respectively 82, 57, 41, 33, 21, etc. Have we a school among us that would dare to challenge this record from Brazil?

The Need of Right Leadership.

The young people of the present day have come upon the stage of action at a time when things generally are "out of joint." Nearly everything has been jazzed and tumbled out of its normal relationship until young men and women who refuse to be other than level-headed are regarded as very silly and impossible people.

The bobbed flapper and the young speed-demon are irresponsible exaggerations of how the youth of our day are trying to live up to the impossible demands of an artificial age. They present a vivid picture of youthful energy being directed into wrong channels. Not knowing that the times of social disorder into which they have come are abnormal, they devote themselves to the pursuit of wrong ideals, and feverishly imagine that excitement is happiness.

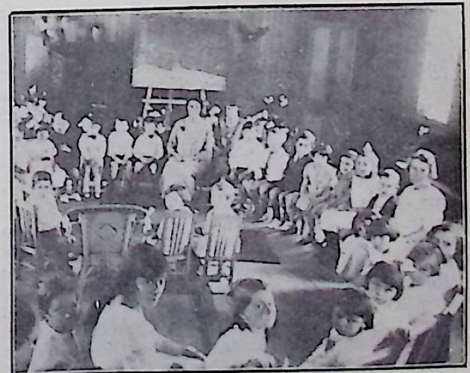
Sooner or later an adjustment must come. Being what it is, human nature cannot forever be satisfied with the husks of materialism. The infidelity and religious apathy that is ours, as the aftermath of the war, cannot and must not be looked upon as the final harvest. A better order must be ushered in.

By whom, then, shall this be done? Who shall lead us out of the fog of materialism into the sunshine of a strong and vigorous religious faith? Who better than the young men and women of our churches, who have already begun to feel that youth's finest ambitions are being destroyed by the present social and intellectual regime. We know full well that youth receives but scant encouragement towards spiritual ideals. Ruskin, the great English social writer, felt this to be

true. He tells us that the great majority of parents are more anxious that their children should be in a good position, financially and socially, than that they should possess a character and a spiritual experience that would make them great in the eyes of God. But in spite of all this, are there not those who will dare to stand in the breach for God? The world's great leaders and reformers have almost always been young men. Saul of Tarsus, Martin Luther, John and Charles Wesley, and a host of others were young men; young men of undaunted faith and courage; young men who counted it an honor to suffer on behalf of Christ.

Some days ago in a certain church, the young people were asked to meet at the close of the evening service to consider the advisability of forming a Christian Endeavor Society. Over fifty young people gathered together. Several organisations were represented, and the convener of the meeting said afterwards, "They were not in favor of forming an Endeavor Society, but every organisation represented promised to see that the spiritual side of things was given a greater place in their own society. They showed a beautiful spirit, and I don't know when I saw such a band of young people." And knowing the people of whom he spoke, we believed him. But what is needed? We answer, leaders. When our late beloved Leslie Baker went to Norwood, South Australia, he took as his work in the Bible School the teaching of a class of boys in their teens. He knew that these boys were in that period of life when they could be moulded aright, and their hearts influenced for righteousness; and so this man, with all his great gifts, did not think it beneath him to teach a class of boys in the Bible School. When shall we see a new era brought in, and religious life and faith placed where we believe it should be placed? Not until the young men and women; yea, and the older men and women too, who have tasted of the love and fellowship of God in Jesus Christ give themselves in loving devotion to the service of Christ, and bend their energies to the stemming of the tide of materialism by a sane and sympathetic leadership of our young people. Here at our very doors lies a great and wonderful field of service. Shall we not seek to enter it and to experience the joys that come from service? Remember the words of the Master, "He that would come after me, let him take up his cross daily, and follow me."

"However others act toward thee
Act thou towards them as seemeth right;
And whatsoever others be,
Be thou the child of love and light."



Kinders, Annerley Sunday School, Queensland.

Foreign Missions.

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

Regarding the note in last week's "Christian" about Hindmarsh's contributing £2,060 for Foreign Missions in twenty years, it should have been stated that this was in addition to their Foreign Mission day and other offerings. It is the amount raised by the missionary auxiliary that gathers its funds by a penny a week contribution from the members.

The F.M. Board takes this earliest opportunity of thanking the Australian brotherhood on behalf of the missionary family for their generous response to the needs of the work. From all parts of Australia there has come the news of great enthusiasm, great self-denial and great joy in preparing for July 5, and we feel sure that when the results are fully known, we shall want to sing "Praise God from Whom all Blessings Flow," and we shall find it true in our experience, "It is more blessed to give than to receive."

Will church secretaries and treasurers help the Foreign Mission Board by sending their church offerings to the local State's treasurer or secretary as soon as it is received? It does not take long to write a cheque and put in an envelope with the name of the church concerned, and send it on to the one to whom the money is to be given. We have heard of some church treasurers who have kept money for Foreign Missions for months after it has been received. To all such we commend the reply of the Master to the man who hid his money in the ground, "Why did you not put my money into a bank, that when I came I might have received it back with interest?" Every day that a treasurer keeps F.M. money in the bank the F.M. Board is losing seven per cent. Will all our State treasurers kindly send to the Federal Secretary money as soon as it is received; for every week that a hundred pounds is kept in the State Treasurer's hands the F.M. Board loses 2/8, and this we are anxious to avoid.

The Annual Offering.

In all, or nearly all, the churches last Lord's day the claims of the regions beyond were stressed, and offerings were taken for the work. A high aim was set in each State. The offering will be open for some weeks, so that every member may have full opportunity of fellowship.

F.M. DAY IN SOUTH AUSTRALIA.

Unfortunately South Australia's offering was handicapped by a cold, wet, blustery day. Brethren report small attendances, so the list of offerings given below will be largely added to during the other Sundays of July.

The baby church of South Australia, Fullarton, which has 40 members, contributed £13, a splendid offering; Unley, £109/15/8; Norwood, £50; Dulwich, £10; Hindmarsh, £31/8/6; Grote-st., £112; Prospect, £20; Maylands (including Duplex Envelopes), £84/10/-; Forestville (another very small church), £20, a splendid amount for them; Brooklyn Park, £12; Mile End (including Duplex Envelopes), £47; Blackwood, £20/12/-; Semaphore, £15; Glenelg, £24/7/1; Nailsworth, £8; Total, £473/13/3.

VICTORIAN F.M. OFFERING.

Bro. J. E. Allan, Victorian F.M. Secretary, reports that a splendid interest was taken in the appeal, and that indications point to the reaching of the aim, £2,250. Owing to the wintry conditions on Lord's day, many meetings were smaller than usual. As a result all returns are very incomplete. Church officers are requested to keep the offering open for the next two or three Lord's days. Up to date 40 churches return an offering of £1,010. Following are some of the amounts:—Swanston-st., £180; Lygon-st., £83, an increase of £48; North Fitzroy, £71; Chinese

Church (30 members), £65; Hawthorn, £56; Balwyn, £48; Gardiner, £42; Doncaster, £30; Brighton, £27; Cheltenham, £30; Castlemaine, £21; Malvern, £25; Box Hill, £25; Essendon, £24; Bible School, £12; Kaniva, £51; Footscray, £23; Ascot Vale, £20; Carnegie, £20; Hampton, £16; South Yarra, £15; Bambra-rd., £11; Brunswick, £9; Ringwood, £8; E. Kew, £6; Red Hill, £6; Middle Park, £6; North Melbourne, £5; Burwood, £4; Windsor, £3/10/-; St. Kilda, £3. Isolated Members to date, £22. It is fully expected that all amounts will be considerably increased next Lord's day.

W.A. OFFERING.

A lettergram sent on Monday from Perth reports the first offerings in Western Australia as follow:—"Lake-st., Perth, £101; Subiaco, £60; Maylands, £34; Claremont, £32; Kalgoorlie, £27; Fremantle and Palmyra, £12; Cottesloe, £9; Bandedean, £8; Victoria Park, £6; Chinese, £5. More to follow.—Hagger."



Street Scene in China.

Federal Secretary's Comment.

Writing from South Australia at the beginning of the week Bro. Walden says:—All of these amounts will be largely increased. This is a very encouraging start from South Australia. Reports from other States have been sent direct to the "Christian," and we have faith enough to say without having read what they have sent that everywhere most encouraging results have so far come from our churches. It will be a great joy when the amounts are finally completed if we have gained our objective. We can still continue in prayer that, even in those churches which have not reached the amount they have set themselves, members will find it possible to make up the deficiency before the end of July. In one of our large churches in South Australia, the preacher reports that one year a missionary gave the address on the July offering day, and it was decided that the offering should be taken "Devotion to Christ," and he suggested that the their expression of their devotion to their Lord. He states that when the deacons came to count the money they found that in many cases envelopes had been opened and additional amounts included. Possibly members who find that their church has not reached the maximum expected may find it possible to add a little so that each State will be able to reach the amounts aimed for.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.
W.A.—W. H. Clay, 393 Bagot-rd., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

BEREAVEMENT NOTICE.

Sister Sanders and Sister Mrs. Sanders and family desire to lovingly thank all the members of the Blackburn church, and Bro. Shain, for the beautiful floral tribute and letters of sympathy from the church and mission band; also Bro. P. R. Baker's visit and letter to us; also visits and letters from members of Box Hill, Surrey Hills, Doncaster, Lygon-st., Northcote, Preston; and Bro. Withers, College of the Bible. It has been such a help to us in our sad and sudden bereavement.

DEATHS.

DAWS.—On June 24, at her residence, "Portsea," Moorabbin-rd., Mentone, Rosa, the dear wife of the late Edward Daws, and beloved mother of Mary (Mrs. Bryce, Mentone), Nellie (Mrs. Aylen, Glenferrie), Katie (Mrs. Bruton, deceased), Rosie Daws (Mentone), and Mabel (Mrs. Pederick, Kyabram).

For ever with the Lord.

LAWSON.—On June 29, 1925, at "Moola," 27 Wattle Valley-rd., Canterbury, Melbourne, Mary, the beloved wife of Charles Lawson, and loving mother of William (deceased), Charles Walter, Mary (Mrs. P. A. Dickson), Ernest and Arthur, in her 81st year.

And as for me there is no sting in death.
And so the grave has lost its victory;
It is but crossing with abated breath
And white set face a little strip of sea,
To find the loved ones waiting on the shore.
More beautiful, more precious, than before.

WANTED.

Sister requires work by day. Ring J.4839 for particulars.

SECRETARY WANTED

for
SUNDAY SCHOOL UNION OF VICTORIA.
Sunday School experience essential.
Particulars, Salary and Duties.
100 Flinders-st., Wednesday and Thursday mornings, after 10 a.m.

COMING EVENTS.

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 Workman"; Mr. L. C. McCallum, M.A., "What then Shall We Have?" All Bible School workers, officers, senior scholars and friends, cordially invited.

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

JULY 18.—Preston Church of Christ. Tea and Public meeting to celebrate opening of Church Hall, by Mr. R. Lyall, Conf. Pres. Sat. July 18, at 5.45. Admission to tea, 1/-.

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

Here and There.

Bro. D. Wakeley began his ministry with the church at Cheltenham, Vic., last Lord's day.

Our Victorian Conference President (Mr. R. Lyall) and Mrs. Lyall are at present in Sydney.

We acknowledge receipt of a fair number of "competition" essays. All manuscripts should reach the Austral office by Wednesday next, July 15.

Bro. Victor A. Beard, late of Naracoorte, is now residing at Alawoona, S.A., and desires to set up the Lord's table. Members in the district are asked to communicate with him.

We learn that Bro. A. J. Wilson, of Swan Hill, has accepted a three years' engagement with the church at Horsham, Vic., as successor to Bro. A. J. Ingham, who will shortly begin work at North Perth, W.A.

The meeting of the Victorian General Dorcas will be held on Wednesday next, July 15, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. Mrs. Hunter, superintendent, invites all sisters to come and help.

Mr. and Mrs. H. Kingsbury, with Leslie and Mary, left Melbourne on Saturday last by the "Karoola" for Sydney, a large company of friends, including many members of Gardiner church, being present to bid them farewell. They expect to sail for America by the "Sonoma" on July 15.

Members who are able to open their homes to the officers and men of the U.S.A. navy on the occasion of the fleet's visit to Australia, will be rendering a service which will be much appreciated. Such are asked to give their names to the church secretary, who will forward to the proper quarter.

Under the auspices of the Victorian Home Missionary Committee, the Hinrichsen-Pratt mission party is planned to begin a tent mission at Yarrawonga on July 19. The erection of a new building is due to commence this week. Strong hopes are entertained of building up a healthy cause in this important centre.

Anyone desiring to send a contribution to the Queensland H.M. work, in association with the special sacrificial gift mentioned in a recent issue, is reminded that the address of the treasurer of the H.M. Committee is: G. Colvin, Earle Ter., Bowen Bridge, Brisbane; and the H.M. Secretary's address is A. J. Fisher, Clara-st., Annerley, Sth. Brisbane.

Brethren and sisters in Melbourne and suburbs are asked to keep Saturday, July 25, free for a picnic with members of the United States naval forces. The picnic will be held at National Park, Ferntree Gully. Trains leave Melbourne at 11.45 a.m., 1.30 and 2 p.m. Hot water, milk, tea and sugar will be provided on the ground. Friends are asked to bring their own provisions.

Lord's day, July 5, marked the eighteenth anniversary of Bro. Benn's ministry with the churches at Kaniva, Vic. Our brother has the love and esteem of the whole brotherhood, and the respect of the community at large. The offering in the morning for F.M. was £51. Electric light in the chapel is a great improvement. The church is about to erect an up-to-date residence for the preacher.

At Paddington, N.S.W., the Baker-Clay mission is now in full swing. Great interest is manifested. The tent was nearly full on July 5, in spite of a very cold wind. Bro. Baker gave a clear and impressive address. The singing is a great feature of the meetings, being splendidly conducted by the song leader, Bro. Les. Clay. Six have already made the great confession. "The Mission Weekly," a little four-page paper, is being issued and circulated during the currency of the mission.

At Essendon, Vic., two were received into fellowship last Sunday morning, and two more were baptised at night. The F.M. offering from church and auxiliaries so far amounts to £36. A first aid class, organised by the girls' club, is well attended. This club is doing fine work, and has made the final payment on the new piano. Attendances at the meetings and interest in the new church building are increasing.

Queenstown church, S.A., is keenly interested in the tent mission which Bro. W. C. Brooker is shortly to conduct on a site near the chapel. This will be the first of a series of missions planned to be held in the new tent purchased by the Port Line churches. It will commence on July 19. This date also marks the commencement of the 21st year of service of Bro. Brooker, whose faithfulness and never-tiring efforts for the cause of Jesus Christ in the district are most noteworthy.

The mission at Northcote, Vic., is drawing big crowds. Much interest has been aroused concerning the plea of the church, and scores of questions are being asked and answered. Through the systematic canvass of the whole suburb, a few new families have been found. Just under 200 broke bread last Sunday, and a number were welcomed to membership. In spite of pouring rain at night the tent was packed, and 13 made the great decision. Forty-one have made the good confession, and the fourth week is entered in the spirit of prayer and expectation.

The British and Foreign Bible Society reports for the third time in its history that over 10,000,000 volumes of the Bible, or parts of the Bible, have been issued in the year. On the two previous occasions the circumstances were extraordinary owing to the distribution of copies of the Scriptures to soldiers and sailors during the war. Last year's output was 10,040,575. The total increase is a million and a half. The sales of English and Welsh editions, both at home and abroad, have largely increased. Of every £1 expended last year 7/11 came back as the proceeds of sales. The Society closed the year with an adverse balance of £20,000.

Will all those preparing parcels to India please read these words from Bro. Coventry:—"I have to report the safe arrival of the two boxes from South Australia. It takes us a long time to get these things through the agents at Bombay. I found it very difficult to estimate the value of the contents, as the agents required me to do. The value should be based on the wholesale value of the material only used in garments, and not for the time spent by those making them. Duty is very high here now, 30 per cent. on clothing, hence my request for the future. We were delighted to have the things, and trust that this year the workers will get busy earlier and send out in time for Christmas. Our family is a large one now, about 175 orphans, over 500 settlers, and 200 Christian adults and children. We try to do something for all, and the boxes are a great boon to us in this matter. We need more and more prayer for the work and workers, for those who have not courage to own Christ, for the church that she may become strong in the Lord."

Under the heading "Service for Others," the Adelaide "News" of July 1 contained the following appreciative paragraph relating to Mr. W. Mathews, who is senior elder and secretary of the Church of Christ in Mile End. "Without ostentation a band of men and women, sometimes numbering 30, for years has paid fortnightly and latterly weekly visits to the Adelaide Hospital to brighten by song the lives of the inmates. An outstanding figure in the self-sacrificing band is his leader, who is in his seventy-eight year. He is Mr. William Mathews, of Elizabeth-st., Mile End, who is a little short of stature but is as

physically straight as he is upright in character. Mr. Mathews is a cyclist, and despite the fact that he is nearly an octogenarian, he pedals his machine regularly every Tuesday evening to North-ter. and back, about four miles altogether. 'We generally sing five songs in each ward a night,' said Mr. Mathews. 'One of the regulations of the hospital is that lights shall be out by 8.30, but if our programme is not quite completed by then we are sometimes allowed to go a little beyond that time. Practically all the singers are connected with the Mile End Church of Christ.' Although Mr. Mathews is a Londoner by birth he knows more about this country, for he arrived in South Australia when he was only 13 months old."

If we are to take quite seriously the two articles on "The Religion of an Undergraduate" in "The Nineteenth Century," Christianity is in a queer way at Oxford and Cambridge. At Oxford, we are told, there is a widespread religion based on shallow intellectualism—shallow because it is lazy. "It is believed that after all it is rather stupid to be an orthodox Christian." The Student Christian Movement, "undoubtedly the strongest religious organisation in Oxford," has hitherto put its emphasis on the intellectual side, but is discovering that group study by itself leads nowhere, and is now seeking to increase the devotional side of its work. The Oxford University Bible Union is affiliating with the Student Christian Movement, "a fair indication of the increasing strength of the Liberal Evangelicals and the passing away of the older die-hard evangelicals." Testing different varieties of religion is extensively done at Oxford, and "men," we are told, "go to the Cowley Fathers one Sunday and the next to Mansfield Chapel or Manchester College." Complaint is made that church leaders, in addressing University congregations, are too strictly rational, and so frightened of false emotion that they discard all emotion, when what is needed is a courageous individual gospel which will fire men's souls and compel them to go out and preach it to others. Cambridge undergraduates, we are told, may be divided into four main classes in the matter of religion: (1) Atheists—the smallest class; (2) Agnostics; (3) Christians (a) active, (b) passive; and (4) "Otherwise engaged"—the largest class. Most of the college chapels are empty on Sunday, but the Student Christian Movement, with some eminent visitor addressing the meeting, has to engage the largest available hall. Unofficial religious societies form a remarkable feature of Cambridge Christianity, but the writer leaves the impression that the average undergraduate is too "otherwise engaged" to give his God a thought.

ADDRESSES.

F. Holden (secretary Hindmarsh church, S.A.).
—Osmond-st., Hindmarsh.
D. Wakeley (preacher of Cheltenham church, Vic.).
—Chesterville-rd., Cheltenham.
T. G. Mason (preacher Mallala-Long Plains).
—Church of Christ, Long Plains, S.A.

IN MEMORIAM.

MARTIN.—In memory of dear Len, who died July 6, 1920.

Just when his life was brightest,
Just when his hopes were best;
Just in the pride of manhood,
He was taken home to rest.
However long my life shall last,
Whatever lands I view;
Whatever joys or griefs be mine
I will always think of you.

—Inserted by father, mother, and family, Ellison-st., Ringwood.

MARTIN.—Also in memory of mother and grandma, who died July 11.

Just her lovely prayers at twilight,
By our dear mother gone to rest;
One of the best that God could send,
Sweet and unselfish to the end.

Three Score Years and Ten.

Seventieth Anniversary Hindmarsh Church, S.A.

With profound gratitude to our Heavenly Father, we record the seventieth anniversary of the Robert-st., Hindmarsh, church. God has wonderfully and richly blessed her. Fond memories were cherished by the people who gathered from near and far. Some could go back nearly seventy years, and remember the old mud chapel, with its hard-backed seats, but now with pride look on the beautiful stone chapel, and equipment, and know that still Jesus the Christ has the right of way. Boys of half a century ago walk and work as pillars in the church, young men and women share in the work with a love that spells sacrifice. Together we are ready to say, "Hither to the Lord has helped us."



E. J. Paternoster,
Preacher of Hindmarsh church, S.A.

One of our own boys, A. G. Saunders, was, by the courtesy of Lygon-st., Melbourne, the principal speaker. Over a meeting which filled the building, Bro. T. P. Richardson presided with beauty and dignity. The preacher, E. J. Paternoster, extended a welcome to all, and then led the church in prayer. A. G. Saunders delivered a message which challenged us to continue faithful. The offering was over £50. In the afternoon, two of the first Sunday School scholars—Bren. W. Mathews and W. Brooker, senr., were present, and unveiled the foundation charter of the church. T. H. Brooker presided, A. G. Saunders gave the address.

The evening meeting was presided over by E. J. Paternoster. The choir, under Bro. Will Hall, rendered anthems nicely. A. G. Saunders delivered a great message which received wonderful attention by the people who packed the building. As Bro. Paternoster gave the invitation, a Bible School girl confessed her Lord.

On Monday the C.E. had the right of way. Bro. Paternoster was in the chair, and greetings were received from union societies. The programme included a duet by Misses E. Hall and N. Brooker, elocutionary items by Miss D. Hall, and solo by Miss Sylvia Paternoster. Bro. Saunders gave an inspiring address on "What Robert-st. Stands For."

The lecture hall was crowded out on Tuesday to witness the display by our Y.M.I. and girls' clubs, and to hear the vocal and elocutionary items. It was a great meeting.

On Wednesday, under the superintendency of Mrs. E. J. Paternoster, the sisters provided a splendid tea, which was enjoyed by a large number of members and friends. The public meeting presided over by T. H. Brooker was characterised by its wonderful fraternal spirit. Bro. Paternoster received and read greetings from

State and interstate friends. Bro. F. Holden, secretary, read the report showing the church to be in a healthy state. A. G. Saunders delivered

The Charter and Charter Members. HINDMARSH CHURCH OF CHRIST.

June 10, 1855.

We, the undermentioned disciples of Christ, now meet in accordance with previous resolutions, as recorded in minute book, as a church to worship God and his Son Jesus the Christ, to hold forth the truth in its purity, and attend to the institution of his house as follows:—On every Lord's day the members to assemble themselves together and partake of the loaf and cup, which commemorates the sacrifice of the body of Christ for us; to teach, exhort, and admonish each other on those subjects which pertain to our eternal welfare, the welfare of the world at large, the glory of our God and of his Christ; to contribute of our worldly goods to the support of the needy, and towards the advancement of his kingdom on earth; and to receive into our communion by immersion all who believe in Jesus the Christ as the Son of God, the only Saviour of mankind.

Magarey, Thos.	Magarey, Elizabeth Mary
Oliver, Joseph	Warren, Mary Ann
Warren, Henry	Warren, Ann
Ireland, Joseph	Mann, Ellen
Thompson, Jane	Thompson, George
Thompson, Janet	Thompson, Jemmima
Magarey, Elizabeth	

Present from Willunga
Church

James Craig
John Aird
John Brown

Present from Franklin
Street Church

James Z. Seller
Andrew Thomson

an address which sent us away with a spiritual feast.

On Thursday was held a great meeting in the interests of Foreign Missions. Bro. Paternoster

presided, and welcomed the people. Bren. Cosh (Federal Committee), Will Beiler (State), G. T. Walden (missionaries on fields), brought greetings. Miss Tonkin spoke for China and herself. Miss Sylvia Paternoster sang a solo. A. G. Saunders then delivered (by special request) an educational and inspirational address on "Walls of Mud." It was a fitting climax to a season of wonderful spiritual experiences. Bro. Paternoster spoke words of appreciation to Bro. Saunders, and T. H. Brooker presented him with a wallet of gold. Bro. Saunders suitably responded.

Lord's day, 28th, was a grand climax. W. C. Brooker spoke in the morning, and the men's choir sang an anthem. T. H. Brooker presided over a good meeting. In the afternoon the choir gave in good style the cantata, "The Miracles of our Lord," under the conductorship of Bro. Will Hall, to a building filled with appreciative listeners. The evening meeting, helped by a men's choir, and presided over by T. P. Richardson, was an inspiring one. Several of the men took part, and our own preacher delivered a fine message on "Room for Jesus." It was a magnificent close to a season of wonderful fellowship and blessing. We thank our Heavenly Father and go forward.—F. Holden.

The Sermon on the Cross.

The words of Christ spoken during his agonies on the cross have been analysed and set forth as "The Sermon on the Cross." The arrangement is suggestive:

I. The subjects of the kingdom.

1. The hardened and unconcerned. A prayer for them: "Father, forgive them."
2. The penitent and believing. The acceptance of them: "To-day with me in paradise."
3. The accepted and beloved. A care toward them: "Behold thy mother—thy son."

II. The Prince of the kingdom.

1. The priestly Victim. Under vicarious guilt; hence, forsaken.
2. The prophetic Revealer. Under responsibility for all truth; hence, careful.
3. The kingly Leader. Under victorious banners; hence, jubilant.

III. The King of the kingdom.

Only a single word of serene self-announcement, as he starts in person to return through the lifted gates into the glory he had before ever the world was.—Selected.



Chapel, Robert-st., Hindmarsh, S.A.

July 9, 1925.

The Church's Relationship to the Young.

(Continued from page 425.)

equally as much as is the Gospel work, and upon our comprehension of this rests a great deal of the success for which we long.

The duty of the church is not fulfilled, when it satisfies itself that a Bible School is being conducted in the building. The church is responsible for as adequate an equipment and as efficient a staff as is possible. When every class is regarded as a small congregation, and every scholar as a potential convert and church member, we shall cease to tolerate the inefficient, irregular and indifferent teacher. I quote again from Mr. Hepworth: Having obtained our scholars, and organised them into a school, we must next see that our organisation is efficient and complete. The Sunday School hour is the golden hour of the week, and during this comparatively short period, we have to apply ourselves to inculcate the teaching which is to result in the surrender of the hearts of our scholars to the Lord Jesus. Then every minute is precious, and as Kipling has it: "We must fill the impending minute with 60 seconds' worth of distance run." The superintendent who habitually arrives ten minutes late, and has to make a humiliating apology to the school, therefore not only militates against all possible progress, but wastes just that amount of golden opportunity represented by those "impending minutes."

This one short hour is so precious, so rare, that it demands primary importance if we are to use it to advantage.

What shall we say of the teacher? To teach one must be a teacher. Think it over—that to impart knowledge one must know. We train our preachers, but what about our teachers?

The Master spent over three years in training the twelve for their great work. We spend more training our evangelists for their ministry, and yet to a task which is supreme in importance and delicacy we set those very often who have but recently come into the church themselves, without reference either to their aptitude or qualifications for the position.

Our spirit seems to have been, "It is only little children, you'll manage." What a calamity! Our teachers should be Christians, "full of the Holy Spirit of wisdom," having sat at the feet of the Master and heard his commission, "Go . . . teach." They should be so well acquainted with their subject that they should not find it necessary to carry into their class a printed text book to which to refer, for in so doing they forfeit their prestige, with every intelligent scholar, and reveal a deficiency of proper preparation. If one's memory cannot be relied upon, a few notes personally made remedies both troubles, for it shows that pains have been taken to provide the best. A personal heart acquaintance with Jesus is a wonderful help in seeking to introduce him to others. So then let us have consecrated ability. When the church's responsibility to the young is one of vital interest, so that, realising its dependence upon them for the future, it gives itself unstintingly to their succor, we shall be able to say with certainty, the Bible School of to-day is the church of to-morrow.

"Not what you get, but what you give;
Not what you say, but what you live,
Giving the world the love it needs,
Living a life of noble deeds;
Not whence you come, but whither bound;
Not what you have, but whether found
Strong for the right, the good and true—
These are the things worth while to you."

Miss A. Allamby
SPECIALIST IN
LADIES' KNITTED APPAREL
126, 128 Queensberry Street, Carlton
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OBITUARY.

ALCORN.—There recently passed from this world into the company of departed saints the soul of Bro. Wm. Alcorn, late of Toowoomba, Qld. Bro. Alcorn and wife were baptised in August, 1892, by Bro. Parkes at Carney's Creek, Qld. With two other families they set up the Lord's table. In 1898 Bro. Alcorn and wife moved to Boonah, and continued in fellowship with the church there until 1919. They then removed to Toowoomba, and from that year Bro. Alcorn was an active member and elder of Toowoomba church. In his life the fruits of the Holy Spirit were seen; Boonah and Toowoomba churches are thankful for his ministry. The church's welfare was his first consideration. His exhortations were always encouraging and uplifting. He loved the preacher, and proved himself the preacher's friend. Two sons are in full time work in the gospel, Wm. in Missouri, U.S.A., and Frank in Ann-st., Brisbane. We extend to his sorrowing wife and family sincere sympathy, and pray they will be led to look forward to the glorious day of reunion.—H. Bassard, Rosewood, Qld.

CAMPBELL.—On June 7, Bro. Hugh Campbell passed away at the age of 67 after much suffering. Some years ago in an accident caused by an explosion while engaged in railway construction work his health was wrecked. His strength gradually declined, the immediate cause of death being heart trouble. Our brother was a faithful Christian who delighted in the church and its services, which he attended until too weak to do so. His faith and patience were ever strong, and his hope bright. He had been connected with the Albion church for several years. The writer conducted the funeral service in the Lutwyche cemetery on the 8th, and preached a memorial sermon on the 21st.—H.G.P., Albion, Qld.

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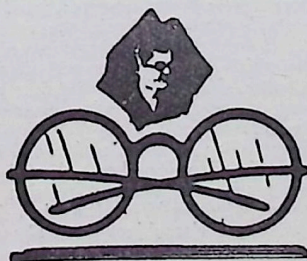
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News of the Churches.

Western Australia.

Bassendean Adelpian society on June 27 was addressed by Bro. J. Butcher. On June 25, the girls' mission band held a literary night. On June 28 Bro. Hughes spoke morning and evening, taking "Spiritism" for his evening subject.

Queensland.

At Maryborough on June 21, an attendance of 65 listened with intense interest to Bro. Price's address on "Faith," while over 70 were present on the night of 28th, when the subject was "Sin." Mid-week services, now held on Thursdays, are much better attended. The young people have commenced a fund for painting the church building.

At Bundaberg on Sunday, June 21, a fine young man confessed Christ. He was baptised the following Tuesday. Bro. Green, from Auburn, N.S.W., presided on morning of June 30, and preached at night. Other visitors were Bro. Volger, from Boonah, and Bro. and Sister Becker, from Morsham. In response to an appeal for Bibles for Russia, the church gave 200. A fine block of land has been secured near the centre of the town. It is hoped to erect a large building in the near future. 90 people have taken their stand for Christ during the 18 months of the church's history.

Tasmania.

At West Ulverstone on June 27, Bro. W. H. Nightingale baptised three candidates. They were welcomed into the church on June 28. The church tendered Bro. and Sister Nightingale a welcome social on June 30. Two car loads of members journeyed from Devonport to join in the welcome. Representatives of the Baptist and Presbyterian churches spoke.

Invermay is having good meetings. Bro. Duff exhorted, and Bro. Gilliam gave the gospel address on July 5. Good attendances. Several broke bread with Bro. Alexandra, who is still seriously ill. At the first annual meeting of the church on July 1, good reports were received from the diaconate, Bible School, mutual improvement class, sisters' auxiliary and choir. Deacons were elected as follows:—Bren. Stevens, Clements, Hodgson, Wilmot, Ling, Fullen. The meeting closed with a light supper.

At Margaret-st., Launceston, on June 20, the teachers and scholars of the Bible School held their annual midwinter tea and concert, when about 150 had a most enjoyable time together. On June 21, the school had a record gathering of 133 scholars and teachers; four new members enrolled. A successful C.E. rally of the Endeavor Societies of Northern Tasmania was held in the chapel on June 16. About 200 Endeavorers participated in a fine meeting, supper being provided by Margaret-st. Society. The ladies' guild held a successful American Tea on June 22, at which presentations were made to Sisters Mesdames Lewis and P. Duff, who have successfully and faithfully labored in the work amongst the sisterhood for many years. The meetings for the breaking of bread have been well attended. Bro. N. G. Noble has been delivering special messages at the gospel services based on our Lord's prayer for the unity of God's people. These messages powerfully present our position, and are given fine prominence in local dailies. The church, combined with Invermay brethren, held a successful F.M. rally on June 24.

South Australia.

Good attendances at Forestville on June 21. Bro. Killmier, from York, gave a fine F.M. address. On June 28 Bro. Garrett spoke morning and evening. Bro. and Sister Reid were received into fellowship by letter from the church at Glenelg.

Mile End church on Wednesday, July 1, elected the following brethren to serve as deacons: A. J. Skinner, C. E. Wyatt, L. Graham, A. Williamson and A. Cunnew. These brethren received the hand of welcome into office on Sunday morning, July 5. In the evening, at the close of a message on "Conviction, Conversion and Contentment," there were nine decisions—a husband and wife, two mothers, a young man, two boys and two sisters. The church is passing through a time of rich spiritual experience.

Meetings at Henley are well attended. On Sunday evening, June 28, after an earnest appeal by Bro. Ross Graham, two young ladies from the Bible School made the good confession. On Lord's day, July 5, Bro. Graham commenced his third year of service with the church. At the close of the morning service, on behalf of the church, Bro. W. Wright tendered words of thanks and appreciation to Bro. Graham for his splendid work. All auxiliaries are in good heart. The girls and boys' clubs especially are doing good work, and interest is increasing.

Since last report Bren. Oram and Tease have visited North Adelaide and addressed the church acceptably. The Sunday School has lately lost several scholars by removal from the district, but continues its good work under the superintendency of Bro. Arthur Edwards. The gospel services are fairly attended, and the evangelist just now is taking both morning and evening subjects from Acts of Apostles. The Band of Hope celebrated its 41st anniversary on June 30. A good number sat down to tea, and the chapel was well filled for the meeting that followed. Sir Joseph Verco presided, and Neil Edwards read the secretary's report. An interesting programme was rendered by the young people, and Mr. Gray, representing the S.A. Temperance Alliance, gave a fine address, after which Mr. Len. Fischer distributed the prizes.

At Strathalbyn great interest is evinced in all activities of church work. Sister Tonkin addressed a meeting in the interests of Foreign Missions on June 22. Her visit was greatly appreciated. A very fine meeting was held on the evening of June 24. Mr. J. E. Creswell was present in the interests of the C.E. advance campaign. The building was nicely filled, and all were delighted with the lecture on "The Near East," illustrated by lantern slides. The response to date to the F.M. offering is well over £16. Bro. Edgar Hall spoke at both services on June 28, his messages being forceful and inspiring.

Bro. A. Coin exhorted Queenstown church on June 28, and was very instructive. The attendance was specially good. Good attendance also at Sunday School, which is working hard for the union examination. Bro. Brooker's evening subject was "Broadcasting the Gospel." He gave an interesting talk on the growth of the church in South Australia. Again the attendance was good. The church is looking forward to the tent mission which Bro. Brooker will shortly conduct. On Monday, June 29, Bro. Brooker gave a very enjoyable evening with his lantern, and the prizes for the recent picnic were distributed. On Sunday, July 5, Bro. Holland spoke to the juniors on "Influence." Bro. Brooker exhorted on Foreign Mission work, and the tent mission. All were glad to see Mrs. Smith back again. In the evening Bro. Brooker's subject was "Those that Dwell in Darkness." Attendances all day were splendid.

Victoria.

Gore-st., Fitzroy, church is enjoying good services. Bro. Saunders preaches faithfully. At the conclusion of his address on July 5, two young men made the stand for Christ. There is a fine band of young people.

Burwood had record meetings and record offering last Lord's day. Three new members welcomed in morning.

At Cheltenham on Sunday, the meetings of the anniversary and the welcome to Mr. and Mrs. Wakeley were splendid; many visitors from far and near.

At Box Hill a fine inspirational service was held on the morning of July 5. Foreign Mission offering so far is £24. Bro. Allan delivered an earnest gospel discourse at night.

The church at Footscray has been cheered with good attendances and decisions of late. Meetings the last two Sundays were specially good, with three confessions on each occasion. The F.M. offering to date is £20 from church; £3/2/6 from J.C.E.

At Malvern-Caulfield Bro. B. W. Hunstman gave a very fine talk on Foreign Missions at the worship meeting, and in the evening Bro. Illingworth commenced a series of gospel addresses on the dangers of modern amusements. There was one confession.

On July 5 Carnegie church enjoyed an interesting and instructive address by Bro. Dr. Meldrum at the meeting for worship. In the evening Bro. P. A. Dickson preached to a fair congregation. A young woman who had confessed her Lord the previous Sunday was baptised.

The F.M. offering at Hampton was £16/10/- on Sunday. R. Pittman spoke in the morning and D. E. Pittman at night, when two Sunday School girls confessed Christ. After two months' absence through an accident Bro. Tinkler was welcomed back as superintendent of the school.

At Ormond on Sunday, June 28, three received the right hand of fellowship—a brother previously immersed, and a brother and sister, recent arrivals from England. July 5, two more—a brother and sister who had been baptised on Wednesday—were received. Bro. Enniss preached a good sermon at night to a fair congregation.

Bright meetings are being held in Colac. Bro. Selwood's Foreign Mission address was much appreciated. A social was to be held on Thursday to welcome the brother and sister, who will carry on the work for a time. Sister Mrs. Les. Selwood was welcomed to breaking of bread on July 5, after long illness and operations in hospital.

Good meetings at Moreland on Sunday. Bro. Arthur Withers spoke in the morning, and Bro. L. C. McCallum in the evening. Over 90 members of P.B.P. and K.S.P. attended. Last week the sixth issue of the club magazine was read. The ladies' aid society is helping to alleviate distress in the district. Girls' P.B.P. won the first basket-ball match last Saturday.

Newmarket Foreign Mission offering is £13/2/3 so far, with more to come. Meetings were excellent on Sunday last. J. H. Stevens gave a most instructive address at 11. J. I. Modford spoke at 7 on "Feeding on Wind." Mrs. Stevens sang a beautiful solo. The acceptance of the Bible School secretaryship by Bro. W. R. Crichton has encouraged the school workers.

Doncaster is having improved attendance at morning meetings, and good attendance at morning service. At the mid-week meetings, Bro. Lang is giving interesting talks on the minor prophets. The sisters' sewing class has forwarded two parcels of made-up clothing to the Benevolent Department at Burnley. Foreign Mission collection amounted to £29. The mission band is preparing a Christmas box for India. The offering in the Bible School for Foreign Missions was £1/2/6.

At Boronia last Lord's day, Bro. Sparks delivered fine addresses to close his short ministry with the church. His addresses have been much appreciated. Bro. Elliott Arnold presided over the morning meeting, and gave a short message at the evening meeting. Bro. and Sister Page were received by letter from Cheltenham, and Bro. and Sister Trehearne from Williamstown. The women's mission band enjoyed a visit from Mrs. F. Lee, Pres. Women's Conference. The church collected £7/11/- for Melbourne City Mission appeal.

Mallarat had a visit from Bro. Dr. Meldrum on Sunday, June 21. He delivered three splendid addresses to big congregations. During the month Bro. Passe and Sister Jackson passed away. At Mount Clear there was one decision, when Bro. Burdeu was preaching. Sister Miss Gowan, who has been carried on the school there, is leaving the district. She will be greatly missed, and it will be hard to carry on without her help. She has done a very fine service for the Lord.

Good meetings at Swanston-st. last Lord's day. In the morning there was a memorial service in memory of the late Sister Mrs. Chas. Lawson, sen., who during the week was called home. At the evening service two responded to the invitation—an elderly man and the youngest son of Bro. and Sister Hall. Bro. Shipway was the preacher for the day. All are thankful that Bro. and Sister Vernon Walker's little son is out of danger, and on way to recovery. The Foreign Mission offering amounted to over £180.

Last Lord's day morning at Geelong, Mr. W. J. Fisher, of Belmont Baptist church, presented a helpful address on behalf of the British and Foreign Bible Society. Bro. Stuart Stevens, before a large gathering, preached at night on "An Inspired Bible." A message in song was contributed by Sisters Stevens and Catron. In last report Bro. A. G. Illingworth, Malvern, was incorrectly reported as Bro. R. Illingworth, Moreland.

At Brighton on Sunday morning, Bro. A. E. Illingworth gave a most helpful address. In the afternoon Bro. T. R. Morris spoke to the adult Bible class on the history of the Brighton church. It proved to be a most interesting story. For several Sunday evenings Bro. B. W. Huntsman has been giving a series of addresses on "The Religious Position of the Churches of Christ." The church regrets to lose the services of Sister Miss F. Brough as organist. For a number of years she has been most faithful in this important work, but has decided to assist her home church at Cheltenham.

About 200 people attended a farewell social to Bro. and Sister Kingsbury at Gardiner on July 1. Bro. Main presided, and expressions of farewell were voiced by Sister Mrs. McCann and Bro. Robt. Lyall, J. W. Enniss and Reg. Enniss. Mrs. Kingsbury was the recipient of a boomerang of penses, whilst a wallet of notes to be shared by Mrs. Kingsbury was presented to Bro. Kingsbury. Each suitably responded. Before the social Bro. Kingsbury baptised four Bible School lads, who were received into fellowship on Sunday morning, when Bro. Reg. Enniss made a stirring appeal for Foreign Missions. Very fair meeting at night to hear Bro. Main: Foreign Mission offering is £46.

A. G. Saunders spoke morning and evening at Lygon-st. Sister Payne, one of the earliest members of Lygon-st. (wife of Bro. F. Payne), who has not been able to meet regularly for many years through distance, was received back by letter from Ascot Vale church. On Saturday evening the officers entertained 70 men of the church at a banquet. W. C. Craigie, as chairman, welcomed the guests. A. G. Saunders outlined his address for future work in connection with the coming diamond jubilee, which was followed by a discussion. The sisters, with the assistance of H. L. Pang and his helpers, prepared a very fine repast. Recitations and songs contributed to a splendid evening.

At East Camberwell Bro. Robbins is faithfully preaching. The church has been cheered by the obedience of the mother of two daughters who were baptised soon after the new chapel was opened, and who are amongst the most regular attendants. Several soloists have helped in gospel services during the last month. A kitchen tea was tendered to Sister Irene Leitch, a faithful and earnest worker in the kindergarten for some years, who is shortly to be married, and happiness from the whole church. A strong Kappa club has been formed among the young lads, and the young women are being organised into a Phi Beta Pi club also.

Preston morning and evening services are largely attended and encouraging. During the past three weeks Bro. Waterman, J. W. Baker and Dawson have exhorted acceptably. Bro. Waterman continues to do a good work, and the recent additions have encouraged and strengthened the cause. The Bible School is going along steadily. The adult men's Bible Class had the pleasure of an address from Bro. L. C. McCallum last Sunday. The K.S.P. and girls' club continue to do a good work. The school hall is virtually completed, and the opening will take place in a fortnight.

New South Wales.

July 5 was the seventh anniversary of Bro. and Sister Whelan's service with Chatswood church. Bro. Whelan's address was full of valuable instruction. In the evening he preached the gospel to a splendid congregation, many non-members being present. Two young people made confession of Christ. Amongst welcome visitors were Bro. and Sister R. Lyall, from Victoria.

The church at Taree recently enjoyed a visit and an address from Bro. A. Stevenson, of Burwood. Bro. A. M. Wynter exhorted last Lord's day. Bro. E. J. Saxby preached in the evening. The evangelist (Bro. Crossman) has been helping the church at Wingham the last two Lord's days. It was decided at the last church business meeting to erect vestries, and entirely renovate the chapel.

At Lismore on June 28 amongst visitors were Mrs. N. Cottie (Brisbane), Bro. W. Davis (Kyogle), and Miss E. Jones (Newcastle). Miss S. Gardner and Miss O. Bushell were welcomed to fellowship. At night Bro. P. J. Pond gave an exposition of Rev. 12, and a young man and a young girl made the good confession. The Phi Beta club entertained the Kappa Sigma members last week.

Bro. Whately spoke to a good congregation at Enmore on morning of July 5. The church hopes to reach its quota for F.M. offering. Bro. Haddon spoke to the school in the afternoon, and at night Bro. Whately took for his subject, "What does it Mean to be a Christian?" Wednesday night prayer meeting led by the Christian Endeavor, with Sister H. Rofo presiding, was a season of great blessing.

At Dumbleton on June 28 Bro. Warren spoke at J.C.E. The missionary prayer meeting was well attended. All the teachers take great interest in missions. They write to missionaries and get news for the monthly missionary prayer meeting. At the gospel service, Bro. Warren gave a blackboard demonstration on the "Old and New Covenant." Thursday night improvement class is well attended. The Book of Acts is being studied.

Lidcombe meetings on July 7 were well attended. Two were received into fellowship in the morning. Bro. Priestley spoke morning and evening; gospel topic, "Result of Choice." On June 28 Bro. Eldridge, of Burwood, gave an appreciated exhortation. Two were received into fellowship. Praise and gospel services were conducted by Bro. Priestley. At night he answered the question, "What are the Qualifications Necessary to a Candidate for Baptism?"

Fairly good meetings were experienced at Sydney City Temple on 5th inst. In the morning an instructive and enjoyable address was received from Bro. R. Lyall, Victorian Conference President. Fellowship was also enjoyed with Mrs. Lyall, as well as Bro. and Sister T. Mitchell, from Swanston-st. At night Bro. Southgate delivered an excellent gospel address; subject, "Through the Bible in Twenty Minutes." Mrs. J. Taylor and Bro. J. Crawford are making satisfactory progress after serious operations.

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Mosman Mission, N.S.W.

The mission, for which the church had planned and prayed for months, was a time of blessing to all the workers. For weeks before, and during the mission, five committees planned and worked. The prayer meeting committee arranged special prayer meetings in the tabernacle and in the homes of the members. The publicity committee flooded the community with advertising matter. The tent committee had the tent well lighted and attractive; a committee arranged the baptisms in a way that gave impressiveness to the ordinance; a fine band of ushers carried out their work with dignity; and the pianists gave of their best.

The missionaries worked as only consecrated men could work. Every night, except Saturday, for five weeks, Bro. Baker poured out the gospel in a torrent of eloquence, logic and Scripture quotation that none could misunderstand. Bro. Clay's leadership in song and his solos will long be remembered. One thing outstanding in both men is their skill in personal work; many of those who confessed Christ were first led to decision by personal touch before and after meetings.

As a result of the united efforts of church and preachers, fifty-six souls confessed faith in Christ.

One young man who had not been to a church service for years confessed Christ. A night or two later he found his mate, brought him to the tent, and heard him make the great confession.

In one family, mother, two sons, and two daughters professed faith in Christ. The mother for years had been a teacher in an Anglican Sunday School. Her preacher tried to persuade her from being baptised, and almost succeeded, until Bro. Baker challenged his arguments in a special address in the tent. The result was that they were all baptised and received into the church. These are the experiences that confirm our faith in prayer, and in the power of the gospel. Many lives will be the richer because of the Baker-Clay mission.—Ethelbert Davis.

The organisation of the Mosman mission was splendid, and everything worked like well-oiled machinery. The various committees rendered excellent service. For instance the literature committee. On a certain evening we would see a large bundle of literature at the tent, and the next it would have vanished, having been placed in the letter-boxes of the various householders by the silent but energetic members of the said committee. The good work of the baptismal committee did much to convey to the people the true beauty of the ordinance. The tent committee attended to scores of important details in and about the tent. Altogether seven committees had been formed, and each carried out its duties in a most capable way. Behind all this fine service was the hand of Bro. Ethelbert Davis, who is a born organiser, and who had been previously associated with seventeen different missions.—Baker and Clay.

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*Receipts from beginning of Conference Year
(March 1—May 31, 1925.)*

Annual Offering (balance):—Zillmere, £2/13/6; Flagstone, 10/-; Albion, £2; Drillham, £1; Goondiwindi, 10/-; Alpha, £2.

Affiliation Fees:—£1 each, Maryborough, Bundaberg, Brisbane; 10/- each, Annerley, Charters Towers, Albion, E. Ipswich, Rosewood, Marburg, Roma, Zillmere, Ma Ma Creek, Boonah, Toowoomba, Hawthorne; 5/- each, Mt. Walker, Ayr, Gympie, Wombo Creek, Fernvale, Flagstone, Sunnybank, Chinchilla, Russel Is., W. Moreton, Con. Business Man's Appeal.—Brisbane, £3; Annerley, £7; Zillmere, £1; Hawthorne, £1; Kingaroy, £1; Maryborough, £1; Bundamba, 10/-; Roma, 10/-; Isolated, £1.

Conference Promises.—Hawthorne, 3/-; Brisbane, £14/17/-; West End, £1; E. Ipswich, £27; Albion, £4/10/-; Gympie, £1; Annerley, £2/11/-; Boonah, £12; Zillmere, £3; Bundaberg, 16/-; Roma, 10/-; Marburg, £1; Isolated, £20/1/-.

Circuit Funds.—Annerley, £21/7/6; Sunnybank, £5; Hawthorne, £12.

Conference Expenses.—Publicity Com., £2/2/6; Lantern Lectures, 7/6; Mission Funds, £1/7/6; Advisory Board, 8/9; B.S. & Y.P. Union, £4/10/-; Picnic, £2/6/2; Connexional Trust, £1/17/6.

Duplex Envelopes.—Brisbane, £5/16/3; Annerley, £6/18/6; Sunnybank, £1/5/9; Bundamba (quarterly offering), £1/5/-.

Organising Subsidies.—B.S. & Y.P. Union, £13; Federal Committee, £20; Women's Conf., £11/8/7; Refunds.—Fares, £3/0/6; Stationery, £1/10/6; Telephone, 5/8.

Special Contributions and Individual Gifts.—Bundaberg, £25; Conference Offerings, £8/19/9; for Preachers' Prov. Fund, £4/8/1; Mt. Walker, £5; Brisbane, £102/5/6; Annerley, £15; E. Ipswich (loan), £25.

All individual amounts are grouped under church headings. Further contributions may be forwarded to the treasurer, G. Colvin, Earle-ter., Bowen Bridge, or to the secretary, A. J. Fisher, Clara-st., Annerley.

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