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The Honor of Being Permitted to Serve.

THE Lord God Almighty condescends to man and confers an honor upon him in the offer of salvation extended through the gospel. Salvation is because of his grace and never according to our merit. When any man accepts the mercy of God in Christ he does so as a needy sinner, and as one whose debt is greater than he can ever pay. To judge by the amount of entreaty which has to be made in order to induce men to accept Christ, it might be that man is conferring an honor upon God in deigning to accept the gift of life.

Similarly, our service to God is our acceptance and not conferring of an honor. The Lord Jesus has taught us that his disciples must beware of pluming themselves upon the value of their work. It is easy for us to exaggerate the greatness of our sacrifice, the magnitude of our labors, the importance of our contribution to the cause of Christ. As Protestants, we all theoretically reject the thought that there are such things as works of supererogation, that a man can by doing more than is asked of him contribute to a store of merit which is placed at the church's disposal so that our superabundant works may go to the helping of somebody who presumably has not been working so hard. We are persuaded that none has so excelled that he should not heed our Lord's admonition, "Say, We are unprofitable servants; we have done that which it was our duty to do." We sing that

"They who fain would serve thee best
Are conscious most of sin within,"
and similarly we say that even those most faithful in Christian service are most willing to confess that all that they have accomplished comes short of what they might and should have done for him who loved them and gave himself for them.
This is our theory; but sometimes our practice seems to belie our faith. We give praise—and may expect praise—in such a

form as to imply that we have seen or done some wonderful thing, the merit of which demands acknowledgment. One of the most usual ways of negating our Lord's principle and denying the Scriptural doctrine of grace, is to praise extravagantly some great one of earth for his willingness to profess the Christian faith—a governor for giving a religious homily, a politician for continuing to be a Christian worker or for voting for righteous laws, a rich merchant for devoting some time as well as money to the cause of Christ, a learned professor for speaking for instead of against the Scriptures, a man of special gifts for giving up an hour or two to teaching a class in Sunday School.

Are we serious in all this? Of course it is good to see the great, the rich, the learned, those who in any way have gifts of leadership, taking a stand for Christ and witnessing for him, but why put it as a wonderful thing, or something more than should be expected? We have some current libels upon men and upon Christianity: "Poor, but honest," "Great, but Christian," "Learned, but believing." Let us get rid of this nonsensical and unchristian antithesis.

At a time when our attention had been called to a bad instance of the fault which

we are deprecating, we came across the following paragraph in "The Expository Times":

"A generation ago there was a well-known writer of religious stories for girls, who was fond of telling her readers that So-and-so was the owner of the largest dry goods store in New York, and yet he was always found in his place in church on Sunday; that So-and-so was the best-dressed girl in Boston, and yet she conducted a Bible class for down-town girls; and that some one else was the most highly-paid lawyer in Philadelphia, and yet he never missed the weekly prayer-meeting of his church. This point of view may impress those it is meant to impress; but there are very few of us, however well we may be dressed, or however large our shops or our incomes, that shed an added lustre on Christianity when we become its patrons."

We cordially agree with the editor that such writing is foolish and mischievous. After all, how little are these distinctions amongst men which we make so much of—differences of rank, wealth, intellect. What must they be in God's sight? Were a man to look upon a nest of ants he might see one a small fraction of an inch longer than another, he could see one with a load of provisions a minute fraction larger than that borne by another, but the man would not therefore be greatly impressed by the difference in comparative values or sizes. What is the knowledge of any man as compared with the wisdom of God, his power as compared with the might of God, his money as compared with the riches of God?

The educated and the ignorant, the great and the small, the rich and the poor, all have the same need of God; and God has the same claim upon each. We are all either sinners saved by grace, or we are sinners without God and hope in the world. There is no difference in the status of men in God's sight. Theirs was a common need of salvation, a common provision was made for that need, and a common plan for their acceptance of that provision. Once that acceptance is made, there is the same common duty laid upon us all of serving

The World Goes Up and the World Goes Down.

*The world goes up and the world goes down,
And the sunshine follows the rain;
And yesterday's sneer and yesterday's frown
Can never come over again,
Sweet wife,
No, never come over again.*

*For woman is warm, though man be cold,
And the night will hallow the day,
Till the heart which at even was weary and old
Can rise in the morning gay,
Sweet wife,
To its work in the morning gay.*
—Charles Kingsley.

him who died to redeem us, of showing gratitude for his love, of doing what we can to advance his cause. And there should be a common recognition of the fact that no merit lies in us, all glory is his, and we are at the best "unprofitable servants."

Once we come to this position, we shall use fulsome words of praise neither for the great intellect which condescends to believe, nor for the rich man who stoops to serve. Let us serve the Lord, not seem to patronise him.

Go and Tell Jesus.

H. G. Payne.

The cruel tragedy of the castle of Machaerus had ended. Salome the shameless had presented the head of John the Baptist to her vengeful mother. His body had been buried by his faithful disciples and "they went and told Jesus."

Why? Reasons suggested are: to impart information because of the official connection between Jesus and John; to warn Jesus of possible danger; for consolation in their grief. Probably all these motives mingled.

I. Telling our troubles.

Some can be told to our fellows. Not as mere news or gossip, but for sympathetic help. Some folk are so queerly constituted that they can keenly enjoy gossip, and do so with a double relish if able to be the chief actor in an incident as well as the raconteur. A sure test of the advantage of discussing our affairs with others is preliminary prayer—to first tell Jesus.

Some can be told only to Jesus. They are too sacred or too personal for human confidants. Some things it is impossible to tell them, but the gains of our spiritual experiences can be given to others without the story of the trouble out of which the blessings grew; the fruit may be presented without describing the tree upon which it was produced.

We must tell Jesus. We cannot keep worries to ourselves with impunity. While human confidences may be impossible, divine confessions are indispensable. The devil is there whispering in our ears as in those of Christian in the valley of the shadow until the perplexed pilgrim even feared that he was the author of the wicked thoughts; lacking as he did the discretion to stop his ears, and the experience to recognise the source of the blasphemies.

The mind in trouble minus adequate sympathy feeds on itself, a most unsavory and injurious diet. Such a mind is like a pool without an outlet wherein innumerable and varied filthy creatures generate. We must—it is absolutely imperative—we must tell Jesus.

II. Telling the mistakes and weaknesses of our brethren.

The sins of others. Under some rare circumstances it is wise and right to speak of these. But they should be told to Jesus first. Very few are able to handle the delicate matter of the private affairs of others.

In practically all cases this is unnecessary. In the exceptional cases where it is unavoidable tell Jesus first, then someone in authority in the church. In very rare and usually personal cases tell the offender.

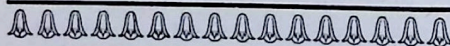
Speaking one's mind. Some boast of this. Such bragging is usually the mark of ignorance and egotism, especially the latter. Rarely, if ever, does the experienced, thoughtful Christian do this. The braggarts usually speak nothing else. It is their mind, the "carnal mind" not the "mind of Christ." If we are inclined to speak our



Courage.

Three things have taught me courage—
Three things I've seen to-day:
A spider re-weaving her web
Which thrice had been swept away;
A child refusing to weep
In spite of a cruel pain,
And a robin singing a cheery song
In the midst of a chilling rain.

—Charles Carroll Albertson.



minds, let us consult Jesus that what we speak may be "truth in love."

Tact, discretion, wisdom: all demand prayer. Tact is "delicate, sensitive perception, nice discrimination of the best course of action; peculiar ability to deal with others without giving offence." The dictionary's definition appears to present an unobtainable ideal. The Bible simplifies the definition, and supplies the motive in one word, "Love."

Telling a brother. When are we to tell a brother of his sins? (1) When he has sinned against us (Matt. 18:15-17). That the offended is to make the overtures does not imply that the offender must not, for the higher principle includes the lower. Again, how easy for us to regard ourselves as the offended. This text holds no excuse for inaction. (2) When a brother has anything against us. This includes offences real and imaginary by us against him or him against us (see Matt. 5:23-24).

There may be cases where ties of blood or friendship, or some other special circumstances, authorise us to speak of sins which are not directed against us, but the inevitable proviso must operate. Go and tell Jesus.

How are we to tell? The human procedure is to run round creation telling all and sundry what so-and-so said and did. The Saviour's method is a reversal of this: not general telling but particular, not universal but individual. There is no option, this is his command.

III. Telling everybody.

In the family circle. How often in families where some are converted and some are not, the Christians (though excellent, earnest, prayerful people) undo their efforts at winning their unsaved loved ones because of weak and foolish indulgence of free and irresponsible criticism of the church and its members. In Christian families where there are young and immature followers of Christ, much harm is done by such thoughtlessness.

The meal table is the Mecca of such talkers. They would not be so harmful if all the good were discussed as well as the bad. There is so much good and relatively so little bad in the church that the latter comparison obtains a false value and interest. Christians! speak only of the good before the unconverted and young Christians. If the bad must be discussed consider it in their absence.

Sanctimonious gossip. Degrading Christ by associating his name and church with the enjoyment of people's sin. This is the chewing of the cud of evil. It were better to wallow in the moral filth of the community, plaster it all over one's self in sheer, gross, unashamed delight without the disguise of any pretext, than to dishonor Christ by doing it in his name, under a camouflage of virtuous indignation.

The sin of reduplicating sin. Sin is bad enough, but a greater evil is the retailing of the news. He who wilfully exposes his family skeleton to the morbid or cynical view of the public is despised. Then why exhibit the weaknesses of that greater family, the church? Sin committed and repented has brought a certain amount of evil into God's assembly; the relation of the news is simply multiplying the sin by the number of times it is told, and the number of people to whom it is repeated.

To slander is to cause "injury to character and reputation by spoken word." To libel is "to injure or expose to hatred or contempt." They have a common impulse and achieve the same end by different methods. In Paul's categorical denunciation of certain evil men in 2 Tim. 3:2-7, he includes "slanderers" in a schedule of unholy attributes. Philologically and theologically "slander" is derived from the devil.

Let us go and tell Jesus.

Under all circumstances, in all troubles internal or external in origin, personal, temporal or spiritual, our troubles are his.

"Go and tell Jesus, he'll dispel thy fears,
Will calm thy doubts and wipe away thy tears.
He'll take thee to his arms, and on his breast
Thou mayst be happy and forever blest."

Love's Argument.

"God commendeth his love towards us in that while we were yet sinners Christ died for us."—Rom 5: 8.

The word *commend* is a much stronger word than might appear to the casual reader. It means far more than to recommend, to prove. There are certain attributes of God which do not call for any special proof. They are universally and luminously evident, if it be granted there is a God at all. Nobody asks for any special proof, for instance, that God has an arm which is full of power, or that he claims wisdom as his own. Now many imagine that the love of God is similar to his power or his wisdom. They picture it as something luminous, written large on the working of his hands. And one thing we must all learn, if our faith is to be equal to the stress of things, is that this *never* is the Bible standpoint. The love of God is not self-evident, according to the teaching of the Scripture. It is not manifest as his power is manifest, nor written on the nightly heavens like his wisdom. On the contrary, if it be a fact, it is one against which a thousand facts seem ranged, and some overwhelming argument is needed to put these militating facts to flight.

Think for a moment of some of the many things which seem to tell against the love of God. One is, for instance, the struggle for existence that is ceaselessly waged among all living creatures. Man fights with man, and beast with beast, and bird with bird, and fish with fish. To the seeing eye all nature is a battlefield, and its children are fighting for their life. That is why Huxley wrote to Kingsley once, in a great discussion they were having, that he found no proof in nature of what is called the fatherhood of God. Then there are the facts of our experience, often so difficult to reconcile with love—the things that come to men who are God's children, which we should never dream of doing to *our* children. Providence is hard to understand, as when the chair is empty and the grave is full, and the one taken so desperately needed. How many have cried, and are crying this very hour, how can God love me when he so deals with me? Armenian refugees are crying that, and many a lonely broken heart at home here. And it is such things, things which seem so harsh, that call for special and tremendous proof for the doctrine that love is on the throne.

Now the wonderful thing about the Bible is that this proof is given in its pages. The Bible is a book for thoughtful people. It never takes the lovely summer day and says, "Behold your proof that God is love." It knows that before the beautiful day is ended there may be an awful earthquake in Japan. It never turns to the child in the mother's arms, saying, "Mother, behold your proof that God is love." It knows

that before another year is gone that little child may be sleeping in its coffin. The Bible turns to the cross of the Lord Jesus and finds *there* its unanswerable argument—"God demonstrateth his love towards us, in that while we were yet sinners Christ died for us." Once we have really understood the cross, once we have grasped its inward spiritual meaning, there is one thing we can never do again—we can never again doubt the love of God. Whatever happens to us, whatever sorrows come, whatever trials that there is no explaining, the magnificent proof of Calvary remains.

Two things have to be said about this argument, and the first is that it is a *fact*. When you and I suspect that we are hated, a word is hardly enough to bring assurance. We want some unmistakably loving *deed* if our hearts are ever to rest in love again. And God, knowing that it is bitter facts which often tempt us to deny his love, gives us for our proof the fact of Calvary. I read the promises in the old prophets, or the glowing words of the Bridegroom in the Song, and all the time my doubting heart

keeps whispering that I am only listening to words. But the cross of Christ is not a word, spoken in some impassioned moment: it is a glorious and stupendous fact. No mere words could ever prove to us what so many facts of life seem to deny. But God does not ask us to rest our faith on words. He gives us, as our argument for love, the most tremendous fact in the world's history.

And then this argument is an *abiding* argument. God commendeth—for ever. The Apostle does not employ the past tense: he uses what we call the timeless present. There are proofs for the being and attributes of God which serve their purpose and then pass away. Powerful for one generation, they are not infrequently powerless for the next. But the Scripture argument for the love of God is an argument that can never pass away, whatever changes fall upon the world. Knowledge may widen; thought may deepen; science may alter our outlook upon everything. We may break our way to such stupendous mysteries as our fathers never dreamed of. But always, unshaken and unshakeable, stands, and will ever stand, the cross of Christ, the one unanswerable proof that God is love.—Geo. H. Morrison, in "British Weekly."

The Coming of the Armada.

As we write, the great American Fleet is hastening to our shores. On the day when this issue is published, Sydney and Melbourne should be welcoming the representatives of the might of the great Republic.

There was once a fleet called "the Invincible Armada," a title apparently justified as the greatest of the fleets of Spain sailed to attack Britain, but one made ridiculous by the fate which shortly overtook it. Compared with the battle fleet now on its way to our shores, the Spanish Armada was weak and futile.

Our American visitors may be sure of a hearty welcome in Australia. They come to us in peace, bearing a message of goodwill. They are bound to us by ties of blood. They have sprung from the same stock as we; they are as our brothers; they speak our tongue.

On board the ships there will be many of our brethren in Christ. Churches of Christ in the Commonwealth will join with others in seeking to make their visit a happy one. Between our American and our Australian churches there is a very close bond. We can never forget what our friends across the Pacific have done for our land. Now is a suitable time to let our brethren know of the warmth of our affection.

We can hardly keep from thinking how different our feelings might be because a mighty Armada was coming to us. Suppose such a mighty fleet were coming to attack! Think of the contrast between

the feelings which then would be ours and the joyous thoughts which are in our hearts to-day.

It is good to think that with the passing years there is coming an ever increasing appreciation and a better understanding between members of the Empire and citizens of the United States. History is not now so often distorted as it was even a generation ago. We sincerely trust that one result of the present visit of the fleet will be that the spirit of kinship may be fostered and the peace of the world made more secure.

We have been thinking of how our life would be upset, our commerce interfered with, our ports shut up if the great fleet were coming with hostile intent. Even as we write, however, the sad fact is before us that in our favored land commerce is being interfered with, ships lie idle, and wharves are silent. Were this due to international strife it would be terrible. Is it less dreadful because it is caused by strife, enmity and distrust within our gates? It is nearly two thousand years since the Prince of Peace came to earth; and yet we have mighty armadas, the utilisation of the best of intellects and the costliest of materials for the building of engines of destruction, and we have also such a class warfare and a spirit of hate as negates the very Christianity we profess. There is great need in the world for the application, in every land and in every sphere of service, of the principles of the Gospel of Christ.

Religious Notes and News.

Mending the Morals.

The serious men of the State are growing increasingly concerned over the matter of moral laxity. Human life is regarded with lightness. A burglar who is cornered never hesitates to use a deadly weapon. Children, not even in their teens, flourish in crimes of theft. Apparently respectable women carry on as shoplifters. Trusted employees rob the men who pay them their wages. Of course, this is not general. It is, however, the frequency of it all that make men think, and think hard. Conferences and clubs talk of reinforcing the moral standards amongst us. The fact is, and it is so often forgotten, that moral standards to be really effective must have deep spiritual foundations. Teach the law, and the laws by all means, but love is the only fulfilment of the law, and love cometh alone by the Spirit of God. Early Methodism saw lawbreakers turned into lawkeepers, when they were, to use our term, "saved." Evangelism, intense, sustained, gets to the roots. When men get right with God offences will cease.—Methodist "Spectator."

A Baptist on Baptism.

In the S.A. department of "The Australian Baptist" of July 14, appeared the following paragraph:—"Do we regard church membership as seriously as we should? We fear with many it is only a matter of form. They come for worship perhaps once on Sunday, and they subscribe to the funds, but they show little interest in what is being done, and no feeling of responsibility as partners in the King's business. There is no difference between them and others who are only members of the congregation. We cannot help feeling that this indifference arises from the fact that so often there is nothing to make the entrance to the church impressive. Where baptism is made the door, of course this rite should sufficiently mark the solemnity of the initiation. But it is not clear that it should be made the door. In the New Testament it seems to have been rather a public entrance into the Christian life. Many eminent men who are not Baptists, have acknowledged even with regret that this primitive practice is no longer followed."

Are Ministers Bad Speakers?

A writer in "The Church of England Messenger," signing himself "Australian-Born," draws attention to what he describes as a feature of the recent church congress, namely, "the delightful diction of the English trained speakers, as compared with the large majority of our own men. There was nothing of the so-called Oxford accent, just clear, good English, without mannerisms of any kind, but conveying education in every syllable." On the other hand he complains that our Australian trained men "were guilty of much carelessness of speech. 'The law of love,' 'the ideal of it,' 'Australia as a whole,' were some examples, to say nothing of the accent! One country student informed me that he 'rode twenty mile on Friday,' and one speaker, who should certainly have known better, leaning forward, remarked 'I wanner say,' 'I'm gona tell you,' etc., till one's ears ached." He concludes by asking if nothing can be done in the training colleges to combat this bad feature. The same criticism could, of course, be levelled at the ministers of other churches too.

The Minimum of Belief.

The controversy between Fundamentalists and Modernists has had its acute phases even in Great Britain, but we have not yet experienced here such heat of battle as is being registered in the United States. The action of the Presbytery of

New York in licensing ministers who declined to affirm their belief in the Virgin Birth has been challenged before the Synod, sitting as a High Court, and the decision of the Court—promulgated last week—upholds the Fundamentalist principle that belief in the Virgin Birth is an indispensable qualification for the Presbyterian ministry. The Modernists have challenged the judgment of the Court; and with a view to preventing the threatened cleavage between the two parties, which would rend the Presbyterian community from top to bottom, a Commission has been appointed "to study spiritual conditions in the church." Certain States in America have already realised that the growth of "religious rationalism," as well as of plain unbelief, is due to an undesirable type of "scientific" education in the colleges, and appropriate legislative steps have been taken to prevent the undermining of Christian belief. It is to be feared that America's fight for the faith, in its militant aspect, must at no distant date be reproduced over here. Neither Modernists nor Romanists are to be kept within limits by any gestures of the velvet glove. Being themselves militant, they suggest, by word and action, that those who defend the old ways will not go beyond the stage of emphatic verbal protest!—London "Christian."

The Prime Minister on John Wesley.

The leaders of England in our day gladly acknowledge the nation's debt to the heroes of Non-conformity (says the "British Weekly"). When Joseph Chamberlain was taunted half-a-century ago in the House of Commons as "the member for Dale," he retorted, "If that be so there is not a representative in the House of Commons who will have a better, wiser or nobler constituency." Mr. Lloyd George spoke the other day with affectionate admiration of Dr. Clifford. Mr. Baldwin used the opportunity of the Church Army's May

meeting to set the work of John Wesley in clear light before 3,000 listeners. "Historians," he reminded his audience, "used to tell us much about politics, kings and battles, but very little about a man called John Wesley. . . . Yet, as the years go by, historians have begun to see that it was the lives of men like Wesley and Whitefield that really were the significant factors in moulding the character of the people, and that it was largely owing to the spirit which they, and men like them, breathed throughout England that the immense impetus was given to the reforms—social and religious—which took place in the country in the last century, and helped, in spite of a thousand difficulties and evil things on the other side, to make the rough path smoother and to kindle afresh the divine spark in the hearts of men."

"Listening In."

Listening in! Are you listening in? When does the broadcasting really begin? God in heaven is speaking, I know. What is the message he's broadcasting now? All shall come true as your heart may believe! What is the wave length your heart can receive? Can you receive any message from God? Can you make out what he's casting abroad? Crystal receivers your head should instal, Aerials of hope you can time to the call; Shut out the noise of earth's traffic and din! God's speaking from heaven. Are you listening-in?

There's a message in music—God's voice may be heard. There's a speaking far off; God is saying the word; There are wireless waves without fetter or girth; God in his heaven is speaking to earth. It's a radiant message he's sending to you; The message is there, yes, but can it get through? The transmission is perfect, fault free, free from sin, The receiver is—What? Are you listening-in?

Lend Your Boats.

W. L. Ewers.

A great crowd had gathered on the seashore to hear Jesus speak the word of God, and they pressed in upon him so much that he was unable to deliver his message to them.

"And he saw two boats standing by the lake: and he entered into one of them, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people." Luke 5: 1-3.

Peter was busy washing his nets and Jesus called him and explained the situation, and Peter at once stepped into the boat and pulled a little from the shore, and then steadied the boat with his oars, while Jesus taught the people.

"Not much to do" you say. Yet what a great help it was to Jesus. We appreciate the assistance Peter gave when we remember he had been out fishing all the night and had caught nothing, and now in the morning he had pulled to shore to wash his nets and then go home to rest. Tired, hungry, disappointed. In no mood for doing favors. How well we know what it means to be asked to help others, when we don't feel like it. Yet he gladly helped his Master. He lent his boat and then gave his own personal help as well.

How often we could lend him our boats. Maybe, friend, your boat is the one thing he needs in order to reach some heart with his message. Then lend it to him gladly and count it an honor that you can thus help him.

Lend him your home. Open it to those who are

lonely and who know not the joys of home life. There are many such in our cities.

Lend him your voice. Maybe it is through your voice he wants to touch the souls of others with his life-giving message.

Lend him your time. It's not much he asks of you, but he will explain the situation and the need. The people are pressing round, and he wants them to know about his salvation, and he cannot reach them without your help. Lend him your time.

Lend him your money. Strange that the Maker of heaven and earth should want the loan of a boat. Yet just as truly he wants us to lend him our money. He wants to help the crowd, and we have that which will help him. Why, oh, why are we so slow in lending it to him? Hasn't he told us he wants it, and hasn't he promised to give it to us again largely increased? "Give and it shall be given unto you, good measure, pressed down, running over."

The crowd will still be without his message if we fail to lend him our boats. What a joy to be able to help him, even though we but sit in the boat and steady it with the oars, while someone else does the preaching.

The reward came to Peter, a little later, when the message had ended and he was told to let down his nets for a draught, and they enclosed a great multitude of fishes.

So will the blessing come to every one who will help Jesus by "lending him a boat."

Before the Bar.

Acts 24. Verses 16 and 25.

A. W. Connor.

"This too, is my own earnest endeavor—always to have a clear conscience in relation to God and man." (Paul.)

"For the present leave me, and when I can find a convenient opportunity I will send for you." (Felix.)

One of the notable men before whom Paul was brought, as a result of his arrest and transfer to Caesarea, was Felix the Roman Governor. For fully two years the lives of these two men touched, and between the day when Felix first asked Paul from what province he came (23: 34) and the day when he was succeeded by Porcius Festus, there were many meetings (24: 26, 27). Two of them were of special significance. The first ended Paul's hopes of an early acquittal, and doomed him to a prison. The second constitutes the crisis of the history of Felix, in which he trifled with the supreme chance of life. Luke has given us the material for a study of these two scenes. Their vivid contrasts are suggested in our two texts. Let us consider both scenes.

I. Paul before Felix the judge (1-23).

The man before whom Paul was tried is rather well known in history, but not known for much that was noble. Born a slave, by favor he had risen to his high position as procurator of Judea. His was a very selfish nature, and he had not hesitated at anything to gratify his lust for power. The Jews laid their charges against Paul through a lawyer, an orator named Tertullus. The charges he brought were three: sedition against Rome; disturbing the Jewish race in the whole Empire; and sacrilege, or profaning the temple. That riots had followed Paul in places was true, but for this the Jews were to blame. The true charge was expressed in the words: "A ringleader of the sect of the Nazarenes." This was the root of all the trouble, and to it Paul made special reply.

His reply opened in a conciliatory manner, and denied the charge of sedition, rioting and sacrilege, and called upon his enemies to prove their words. As to being a ringleader of the Nazarenes, it was true, but "the way" which he preached was not heresy against the Jewish religion. He still worshipped the God of his fathers, he still believed in the law and prophets. Nay, it was because he did thus believe that he knew Jesus to be the Messiah. He avows that he has hope based on God that there shall be a resurrection both of just and unjust. The just shall rise to everlasting life, and the other "to shame and everlasting contempt." The "sect" as they called it, was not the denial of Judaism, but was its crown and fulfilment. A notable point in his answer was his claim that he exercised himself "to have always a conscience void of offence toward God and men." Conscience must be obeyed, but it needs to be disciplined and trained. What one feels to be right is not always so, as Paul had found out. Yet it is a statement that reveals the man. His heart and motives were open to God's all-seeing eye, and his life like a book to be read by all men. He does not claim for himself a perfect attainment, only that his aim was right. This should always be the result of believing in the resurrection and future judgment. Paul claimed that his presence in Jerusalem was the result of his patriotism in bringing "alms and offerings to his nation." He challenged his enemies to prove any wrong against him. The only possible fault was that his words in the council had set the two factions fighting. There is no acknowledgment that in that remark he had been less than truthful, only a little gentle irony at the expense of the Sadducees, who had sought his destruction. There was no answer to Paul, and could be none. The judge was impressed, but not prepared to risk releasing Paul. Felix had not lived in Caesarea without learning

much of the Christian way, and he knew that the charges were false. To convict Paul or hand him to the Jews would be an outrage, yet to oppose these hot-headed turbulent leaders might mean trouble for him. So he deferred them on the pretext that when Lysias should come down he would be in a position to decide. But Lysias did not come, and so Paul was kept in custody, but with utmost indulgence and liberty to see his friends. The enemies of Paul had won to the extent that Paul was fettered and caged. Yet the stone walls of his prison were a safer place than out among his bigoted countrymen. Yet God over-ruled it all and caused the temporising of Felix to work out his will. It did one other thing. It gave Felix a chance to hear the gospel, and an opportunity to accept the faith. This he failed to do, but the record of his tragic failure told so dramatically in the Bible has warned thousands of souls in all ages from the rock of procrastination in the matter of decision for Christ.

"Waiting for Lysias" might well be the theme of a sermon, for it was a palpable pretext, and it stands as the type of those lame excuses which satisfy us when we want to do wrong. His action prepared him for that with which his name is associated. His "waiting for Lysias" was one step toward perdition, yet before he takes the fatal plunge God's danger lamp will flash its light once more on the pathway, if perchance he may hold back from the pit. This is the subject of the second scene.

II. Felix before Paul the preacher (24-27).

"After certain days Felix came with his wife Drusilla." She was a Jewess, and a daughter of the Herod who slew James. She was really the wife of another man, whom she had deserted to consort with Felix. This must be remembered in reading the sequel. The pair sent for Paul and heard him "concerning the faith in Christ." Their motives can only be surmised. Curiosity on the part of the woman perhaps was natural. Her family had been tragically associated with the name and the religion of Christ. At any rate, they were brought face to face with the apostle in what seems to have been a private interview. "The faith in Christ!" "The tenets of the sect of the Nazarenes!" This was to be his theme. There are many sermons of which we wish we had a full record, and this is one. Three persons fill the picture. He! "Most excellent Felix," yet with the record of sixty years of sin and unrighteousness behind him. She! A Herod and worthy of her name, and as bad as she was beautiful, spurning the law of her fathers, and the decent conventions of life. And the other he! The prisoner of Rome but now the preacher of Jesus for the souls Christ died to redeem. The burden of his message was the love of the Lord for sinners, but for the two people before him he has, first of all, the lash of the law. There is a magnificent courage in Paul's theme, greater even than when he faced pagan mobs or Jewish bigots. The man before Paul held his life in his hands. yet to him Paul preached as fearlessly as did John the Baptist to Drusilla's distinguished relative. "The faith in Christ" was the subject, but Paul reasoned of righteousness to a man who earned from Tacitus this biting description: "He wielded his royal power with the spirit of a slave in all manner of cruelty and lust." Then he passed to self-control, and this to such a couple who had gloried in giving rein to the lower self. The climax came when the preacher presented the judgment to come. This, the forgotten factor in their lives, he brought before them as a terrible reality. Sin is sin however you gild it. Adultery is none the less such because you spell it *affinity*. These were bitter truths, but needful

for their healing. We cannot doubt that he made a plea for repentance, and presented Christ as a Saviour. The guilty pair heard the truth and one of them at least felt its power. "Felix trembled." This is the best thing written of him, but alas for him, the fear did not lead him like the jailer to cry out, "What must I do to be saved?" It was the crisis of the man's life, and for a moment we hope to see a soul answer the supreme call. No such cry came from his lips, only a half frightened cry, "Go thy way for this time." Go! If he had only said Come, how different the lesson of his life. Here he stands on the page of Scripture for all time, as the man who lost his soul waiting for a convenient time. Before the bar of God they stood, convicted and enlightened, but by impenitence self-sentenced to death. Notice there is no word that the woman trembled. Probably she did not, and she represented the lure of the old life, and it was too strong for him. "A convenient time!" Did it ever come? He called for Paul often, but never again did burning conviction grip him. His mind had pushed away the momentary fear, and now he angles for a bribe from the man who had so many friends. I wonder if some one may chance on this page who has put away the gospel message with the thought that at a time convenient you will accept it. Beware. This story is written for you. The word so often on our lips is by-and-bye, but the message of God is *now, now*. "To-morrow," "to-morrow," we cry, and God in his word thunders out to us "To-day, to-day."

"To-morrow is the day when every man will do his duty. It is the harvest time of good intentions. To-morrow great numbers of people will follow Christ; to-morrow they will give themselves to his service . . . they will stand boldly for the right, though the heavens fall, they will ally themselves with the church, they will—." Yes, but to-morrow never comes, and salvation is unaccepted, the gospel is not obeyed, and duty is undone, and—all the fair visions and promises come to naught. This is the soul's greatest peril. The postponement of receiving the salvation of Christ is so apt to be its final and complete rejection. Felix did not know when he said, "Go thy way for this time" how fatal the moment was, nor do you. This invests the present moment with a great sanctity: see you use it aright. "Now is the accepted time, and now is the day of salvation." Let the lesson for saint and sinner be written in a final sentence: "It is a solemn thing to say *to-morrow* when God says *to-day*, for man's to-morrow and God's to-day never meet."

The Meeting.

And I went forth visiting, and in one place I found courage, and in another endurance, and in another goodness, and at the hospital I sat by one who for five years had nursed her aged husband who was paralysed, and because the work had been too hard for her a stroke had come upon her, and one side was useless. And lo, with her left hand she was writing a cheerful letter to her husband.

Then went I to a meeting, and my feet grew cold, and as the draught swept in upon my back, even so the Spirit of the Lord departed from my heart. And one stood upon a platform, and first he shot small peas at the church, and later he heaved mighty bricks, for, said he, none were living as they professed. And I desired much to take him by the hand and lead him forth from the platform and to show to him what I had seen that afternoon.

And later, as I sat by the fire and my feet grew warm, I said unto myself, would that another Charles Dickens could come to show forth all the hidden goodness of this land.—"Christian World."

How do I know he's the Christ of God?

I was blind, and men trampled on me; "Have pity!" I cried; and he touched my eyes—"Be opened," he said; and I see!

—Robert J. Burdette.

The Home Circle.

Conducted by J. C. F. PITTMAN

A Quest.

When we get home,
Beyond earth's rim,
Shall we find him?
The babe heaven sent
Was only lent,
Aye, lent for such a little while
He never knew his mother's smile;
She caught him to her hungry breast,
Then gave him back. With curious quest
We'll seek him in that heavenly land
To find, mayhap, a glorious man,
All grown to such a wondrous girth
Of splendid life, as none on earth
Hath ever seen. Because, I ween,
No taint of time had dwarfed his soul.
In what strange guise, what undreamed role
Of mystery dim
Shall we find him?
Babe of a span
Or heaven-built man?
When we get home.

Little Sister Swallow.

"Something must be done immediately," said Mamma Swallow to her little ones. "The nest, this morning, seems so very small and you so very large that I am afraid to have you stay in it longer. You must learn to fly."

"Oh, I'm so glad," said Big Brother. "When can I begin?"

"Right away, you may begin," said Papa Swallow, coming up just then. "Fly right over to that limb over there."

With that, Big Brother spread his wings and flew. "That was so easy," he called back as his feet touched the friendly branch.

"Come on, Younger Brother. It's lots of fun." "I'd like to try," said Younger Brother, as he stepped to the edge of the nest.

"Come on, then," called Big Brother. "I'll wait here for you."

So Younger Brother spread his wings and landed safely beside Big Brother.

"Come on, Little Sister," called both brothers. "It's really not hard at all," they coaxed.

Little Sister fluttered to the edge and looked down. "Oh, it's so very far down, I'm afraid," she said.

"Don't be afraid," coaxed Big Brother. "Just try. We'll wait here for you."

"Do just as I do—just this way," said Father Swallow.

"Just this way," said Mother Swallow. "Don't be afraid, dear."

So Little Sister tried, but oh, dear me, she didn't quite reach the first limb. Instead she sank to the ground. There she flopped and fluttered in despair.

Just then a terrible sound came floating on the air, "Me-ow, me-ow." Louder it came. Nearer it came.

"Oh, Little Sister," called the brothers from above, "we'd help if we could."

"My child, my child," called Mother as she flew down to the ground. "I'll try to help lift you from this side."

"Keep calm, little one, I'm right here," said Father. "I'll lift on the other side."

Oh, how near that cat sounded now. Every one was so excited that they did not notice a boy who darted around the corner of the house just then. Quickly he dashed to the rescue of the little bird.

"I'll give you a boost. Now fly," and he tossed Little Sister high.

Little Sister flew. Strength came to her in this great emergency. Her wings carried her safely above the reach of the disappointed cat. Mother,

Father, Brothers, circled about her in the ecstasy of having her with them again.

"Me-ow, me-ow, I wanted that bird, I wanted that bird," whined the cat.

"Not a bird," said the boy, who was kind to all things, "not a bird, pussy. I'll take you to the house and give you a nice drink of milk." Whereupon he tossed pussy up on to his shoulders and walked away.

"Thank you, thank you," chattered the birds to their new friend. "Maybe we can do something for you some day."—Junior Home Magazine.

"His Own Receiveth Him Not."

John 1: 11.

Some ninety years ago there was born in France a peasant painter, Millet. He was not recognised as a master; his great opponents were the professors of art. The French Academy would not look at him; nobody would buy a picture of his, and in no splendid place would they hang one. To them he was without form or comeliness or merit. Millet has been dead thirty-five years. Everybody to-day knows his "Angelus." His pictures are the jewels of the galleries where they hang, and bring thousands of dollars when they are offered for sale. But the critics did not know him thirty-five years ago. It was just the same with Jesus when he came from God. His own received him not.—Selected.

Do You Know Them?

Mr. Mean-to has a comrade,
And his name is Didn't-Do—
Have you ever chanced to meet them?
Did they ever call on you?
These two fellows work together
In the house of Never-Win,
And I'm told that it is haunted—
By the ghost of Might-Have Been.

The Opposite.

It was the custom of a certain head master, after explaining the meaning of a word, to test the efficacy of his explanation by asking for a word of opposite meaning.

In the Scripture lesson he dealt at length with the word "woe," and shook a day-dreamer into alertness by suddenly springing on him the question, "Jack, what's the opposite of 'woe'?" "Gee-up!" was Jack's inadequate reply.

A Difference of Opinion.

Miss Neverstop, seating herself between two much-engrossed elderly men, exclaimed: "A rose between two thorns."

"No, madam," retorted one; "say rather a tongue sandwich."—Epworth Herald.

Not So Green.

Muggs was the village idiot. Tourists passing through the village used to play a very good joke on him. They would offer him a sixpence or a penny, and to their unbounded joy he would always take the penny, because it was larger.

"Muggs," said one of the inhabitants to him one day. "I know you're balmy, but I can't believe you don't know the difference between a sixpence and a penny. Surely you know the sixpence is worth more?"

"Of course I do," answered the idiot, "but if I took the sixpence they'd never try the trick on me again!"

The Family Altar.

— J.C.F.P. —

SUNDAY.

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band.—Acts 27: 1.

The word "we" is suggestive. The writer of "The Acts" does not desert his friend in the hour of tribulation. Gladly he accompanies the apostle wherever he journeys, and whether led by the Spirit or taken captive by the enemy. Through good and evil repute he fondly cleaves to him, and is no doubt ready to suffer and even die with him, if need be. Amid all his journeyings and life's vicissitudes the humblest Christian can ever rejoice in having a "friend" (Heb. lover) "that sticketh closer than a brother" (Prov. 18: 24).

Reading—Acts 27: 1-20.

MONDAY.

And now I exhort you to be of good cheer, for there shall be no loss of life among you, but only of the ship.—Acts 27: 22.

Note this "good man's assurance. It is found in the strong brave words Paul used, but even more in the tone with which they were uttered. There could be no question about his own assurances. On his own faith he could uplift and cheer others." We must not forget, however, that this message of good cheer was possible because an angel from heaven had first spoken it. The best news always comes from above.

Reading—Acts 27: 21-44.

TUESDAY.

And from thence the brethren, when they heard of us, came to meet us as far as the Market of Appius and the Three Taverns; whom, when Paul saw, he thanked God, and took courage.—Acts 28: 15.

This suggests the importance of Christian "society and counsel. The presence and counsel of Christian brethren is often of inestimable value in encouraging and strengthening us in the toils and trials of life."

Reading—Acts 28.

WEDNESDAY.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1: 16.

"Ashamed of Jesus! Just as soon,
Let midnight be ashamed of noon;
'Tis midnight with my soul till he,
Bright morning star, bid darkness flee."

Reading—Romans 1: 1-25.

THURSDAY.

For there is no respect of persons with God.—Romans 2: 11.

Substitute for "God" the nation, church, society, etc., to which we belong, or even our own name, and can this be always honestly said? Frequently the respect due to others is estimated by the size of their purse or the position they hold.

Reading—Romans 2.

FRIDAY.

For all have sinned, and fall short of the glory of God.—Romans 3: 23.

"Thy undistinguishing regard
Was cast on Adam's fallen race;
For all thou hast in Christ prepared,
Sufficient, sovereign, saving grace."

Reading—Romans 3.

SATURDAY.

Who was delivered up for our trespasses, and was raised for our justification.—Romans 4: 25.

That we might be justified, and receive "sufficient, sovereign, saving grace," Jesus was "delivered up," crucified, and raised again. Calvary provided atonement; the resurrection completes the work of Jesus, proves its acceptance by his Father, and provides for redeemed souls a glorious hope of resurrection and life eternal in his presence.

Reading—Romans 4.

Prayer Meeting Topic.

August 5.

Growing Stronger.

(2 Peter 1: 1-11.)

F. J. SIVYER, B.A.

"Let me whisper something which may not command general assent," writes Dr. R. J. Campbell in the "Church Family Newspaper." "I do not believe that work for God or man is quite as important as we are apt to think. What we are counts for more than what we do or what we have, in fact it is the one thing needful. It is far more important to become conformed to the likeness of Christ than to wear ourselves out in what is commonly called his service. Is it always his service? And is not the most potent kind of service that which is spontaneously effected by a holy life? O! that all Christians could be fully persuaded of this!"

To grow like Christ, that is the primary and all-important task of the Christian. In a style that "is at once simple, striking and forcible, abounding in sudden and abrupt transitions, and admirably reflecting the character of the writer," Peter urges this conception of the Christian life upon his readers. "As new born babes, desire the sincere milk of the word, that ye may grow thereby," he exhorts in his first epistle; and concludes the second with the plea that his readers will "Grow in grace and in the knowledge of our Lord Jesus Christ."

In these opening verses of his second letter, Peter speaks of the Christian as having already obtained a precious faith and precious and exceeding great promises, and for that very reason (see R.V.) he urges the need for spiritual growth, assuring him of consequent fruitful service, and an ultimate entrance into God's eternal kingdom. To the practical question, "How is the Christian to grow?" Peter would give a practical answer, "By diligently working into his life the most obvious Christ-like qualities."

Of these graces which are to be wrought into our characters (see verses 5-7) FAITH is the first and the most fundamental, and LOVE the most essential. "Out of faith, the root, spring the seven fair fruits of holiness." Each grace tends to develop and strengthen other graces. VIRTUE is really "Christian manliness and active courage in the good fight of faith." Such conduct leads to practical KNOWLEDGE which discriminates between good and evil. As a result, the right government over the appetites is obtained, and the Christian learns to exercise SELF-CONTROL in all the domains of his life. This leads to that PATIENT ENDURANCE which consists in the conscious submission of our human will to the perfect will of God, and exhibits itself in GODLINESS. On its human side, godliness expresses itself in BROTHERLY KINDNESS; and as the Christian grows in love of the brethren, he is led into that larger LOVE which embraces all mankind in ever-widening circles.

These graces don't just happen. They will only be grown as a result of much careful cultivating on our part. "Study to show thyself approved unto God" is Paul's master key to a godly life. "Giving all diligence" is Peter's secret for growth in grace.

To encourage us to make the required effort, there is given the guarantee that the Christian in whom these graces abound will be "active and fruitful in the knowledge of our Lord Jesus Christ."

Not only will a fuller knowledge of Christ be his, but these graces will increase and multiply; he will go "from glory to glory." Further, the assurance is given that such a one will never stumble, and ultimately as the crown and climax of such a life, there will be afforded a triumphant entrance into God's eternal kingdom.

TOPIC FOR AUGUST 12.—THE LORD'S SUPPER.—Matthew 26: 26-30.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Victorian Notes.

Sixty-six schools entered for the annual examination, and individual entries totalled 1,195. Returns are awaited from three schools, and when these are to hand, it is expected that over 700 teachers and scholars will have sat for this Scripture test. In general the examination seems to have been satisfactory, though we have heard enough to realise that we have not yet reached perfection in this matter.

We are pleased to report that up to the present the annual Bible School offering amounts to £265. This is far short of our aim, but about equal to last year's offering. Some churches have yet to be heard from, and it is hoped that the amount will yet reach £300.

Miss Edna Nichols, a student of the young converts' class at Geelong, Vic., reference to which was made in this column recently, was a successful competitor at the recent Commun Na Feinne competitions held in Geelong. But twelve years of age, Sister Edna, as an elocutionary and vocal competitor, secured the greatest number of awards amongst all juvenile entrants. As a gospel soloist her services have on frequent occasions been of great help in the gospel meetings. Our congratulations are tendered to Sister Nichols on her fine performances.

How a Village got its School.

The need for a new building was pressing on the Methodists of Odcombe, a village a few miles from Yeovil, in Somerset, but the cost of building was more than this village congregation dare venture on. The men of the little church therefore met to discuss the difficulty, and decided to do the work themselves.

Fortunately, they had in their company a bricklayer, a mason, a carpenter, and a plumber, and these men, with others who acted under their direction, gave all their leisure for over a year to the work. They worked until dark during the summer months, and in the winter by lamp-light. Gardens and allotments were a secondary matter, and in some cases were altogether neglected. In an address at the opening ceremony, a speaker said that the gardens of Odcombe were in a disgraceful state, but, he added, "it is honorable disgrace."

During the progress of this unique undertaking a load of bricks arrived at a time when all the men were away. The wives and daughters turned out and quickly unloaded them. The Secretary of the National Sunday School Union, who performed the opening ceremony, said he knew of nothing in the kingdom quite equal to the achievement of these voluntary workers.

The Sunday School meeting in this new building is flourishing, and the same sacrifice and devotion out of which the building came into being is seen in all its activities.

Bible School Workers' Rally.

A rally of Bible School workers in the Melbourne area was held in the Swanston-st. chapel on Wednesday evening, July 15. Though the attendance was somewhat disappointing, only a little more than a hundred workers being present, still a very profitable evening was spent. A noticeable feature was the fine attendance from some of the more distant schools. The Doncaster preacher with all his teachers save one, made a journey of twelve miles to be present.

Bro. R. T. Pittman, chairman of the Committee of the Bible School and Young People's Committee, presided, Bro. Les. Brooker conducted the singing, Miss Greenhill assisted at the organ, Bro.

T. R. Morris led in prayer, and Bro. C. Lang read the Scripture lesson. Bro. W. Gale, who was to have been one of the speakers for the evening, was unavoidably absent.

"The Master's Master Workman."

The message of Bro. A. G. Saunders, on "The Bible School Teacher—the Master's Master Workman," was helpful and uplifting. The speaker showed that the present was an age of specialisation and concentration, and instanced the case of Dr. Gye and Mr. Barnard and their contribution to the knowledge of cancer organism as a case in point. Taking as his main headings, the job to be done, the material with which we work, the tools with which we labor, and the workman himself, Bro. Saunders stressed the need of a definite aim in teaching, the delicate nature of the material with which we work, the necessity of using right tools, and the necessity of striving to become masters of both ourselves and our material. Many teachers like many preachers prepared their work without any definite aim or purpose in view. Very often it was a case of miss or hit, and generally it was mostly miss. Further, the teacher deals with delicate and precious material—the souls of boys and girls. What patience, what gentleness should characterise those who shape such precious material! Again, the teacher must make use of the right tools. Eggs are not beaten with a sledgehammer, nor does the housewife sweep the floor with an umbrella. So the wise teacher will use correct tools such as the Bible, consecration, prayer, love, sympathy and patience. In addition to all this, there should be the earnest desire to become master of ourselves and of the material that we seek to mould. This may seem impossible, but patience and consecration and a determination to do so will carry us far toward this goal.

"What Then shall we Have?"

Bro. McCallum sought to encourage those present by reminding them that the Bible School was one of the greatest organisations of the world. Sometimes the teacher was discouraged by the apparent smallness of the work. It might help us to know that in Protestant Australia alone there were 10,000 Bible Schools, 64,000 workers and teachers, and 570,000 scholars. Again, the one who became a Bible School teacher would find that in the effort to help others, in his wide reading of literature, in his endeavor to understand the heart of the child, and the principles of teaching, in his faithful study of the Bible, his own life would be greatly enriched and his outlook widened. Further, the Bible School had played, and was still playing, a great part in the moral education of the community. It was a well-known fact that very few of the world's criminals came from those who had been taught in the Bible School. But the part that the Bible School had played in leading the youth of our nation to the Lord Jesus Christ should especially help and inspire us. It is hard to estimate the influence of the teacher in this matter. We think of three of the world's great preachers who pay a splendid tribute to the memory of their Bible School teachers. The biographers of the late J. H. Jowett, John Clifford and Alexander Whyte all speak of the part that the Bible School teacher played in the lives of these great men. In this respect, the influence of the Bible School teacher is unlimited. Of this too, the teacher may be sure: as Jesus loved the children and took them in his arms, so we are certain his love goes out to all those who seek to lead the children to him.

During the evening opportunity was taken by the chairman to thank all those who had kindly helped in making the evening so successful and helpful.

Foreign Missions.

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

Jottings.

We are glad to receive reports of good offerings in all of the States, but are unable to give the total amount received. Last year up to July 20, the F.M. Board had received from the States £2,200/3/9; this year we have only received £666/14/8, a decrease of £1,533/9/1, but this we are sure is accounted for largely by the wet weather in two of our large States on the first Sunday in July. We hope to be kept very busy the next few days receiving money from the States.

Sunday, July 12, was another showery day in South Australia, but many who were not present on July 5 brought their offerings. The largest amount received by the treasurer for the second day offerings was Unley, £31/5/-.

Three years ago Perth, W.A., church gave £45/7/8 as its F.M.D. offering. This year the offering has passed £108, the largest in the history of the church.

N.S.W. Foreign Mission offerings to date.—Enmore church, £100; Bro. C. W. Roach, 7/6; Sister Mrs. Atkinson, 2/6; Ashfield church, £4; Epping church, £5/7/5; Bro. W. Macindoe, £1; Sister Miss E. Macindoe, 10/-; Dorrigo church, £3; Sister Mrs. G. Butler, £10; Bro. and Sister Plowman, £6/6/-; Bro. H. W. Winter, £5; Bro. F. J. Roberts, £1; Sister Miss O. Prince, 5/-; Bro. P. Winter, £50; Chatswood church, £100; Tylgum, £3/12/-; Sydney church, £38; Merewether, £1/3/-; Granville church, £1/13/-; Loftus Park, 12/-; Sister Miss Kingston, £1; Bro. and Sister J. Wilson, £1/5/-; Auburn church, £4/10/-; Rockdale church, £12; Wingham church, £2/9/2; Total, £353/2/7.—Geo. Morton, Treasurer.

Our Queensland Kanaka Christians' contribution averages 10/- per member, and Bro. Thompson writes that he hopes that our white brethren are as anxious for the spread of the gospel among the heathen as the Kanakas.

Foreign Mission day offering received by Federal Treasurer up to July 13. South Australia.—Unley, £141/0/8; Dulwich, £10/7/-; Mile End, £4/6; Glenelg Church, £20/7/1; Kadina Junior C.E., £1; Long Plains, £60/7/5; F. M. Worden, Treasurer S.A. F.M. Committee, £165; Unley Bible School, £6; Western Australia, per T. Hagger, State F.M. Treasurer, £58; Queensland Kanaka Church, per John Thompson, £3.

Mr. Percy Pittman and his wife visited our Australian station last month, and spent a few days with the workers there. He is writing his impressions of the place and work for the "Aus-

tralian Christian." He says, "We have been very pleased with all departments of the work here. All is well from a missionary standpoint at Baramati, and the prospects are good."

In the F.M.D. number of the "Christian," the article, "An Indian Girl's Hard Life" was credited to Mrs. F. Killey. It should have been credited to Miss Laurel Redman.

In recent letters from Hueilichow we learn that Dr. Killmier and Bro. Anderson have been on a tour among the aboriginal tribes, and have everywhere been received with the greatest cordiality. Dr. Killmier used all of his medicines that he took, and they sold every book, the people eagerly pressing upon the missionaries to buy the Word of God. During April Dr. Killmier treated 211 at the Hueilichow dispensary.

Concerning Sending Goods to our China Field.

If the goods are to accompany an out-going missionary, almost any useful articles (except extravagances and things that can be bought or made on the field) that are of fair value in proportion to their weight or size may be sent. Forward them to your State F.M. Secretary.

Perishable foods must be canned or bottled—they go on a journey of at least two months. Woollens (which cannot be procured there and therefore are welcome gifts) must be packed moth-proof. Woollen garments for children (Chinese) are not very practicable, as the parents do not understand the danger of alternating suddenly between wool and cotton. Instruments and utensils likely to rust must be carefully wrapped or greased.

Frail goods should be packed apart from those which are strong enough to carry right through to Hueilichow without repacking. Remember that the latter will be carried eleven days on pack-mules, each carrying two eighty-five pound boxes; the former will need to be repacked into very light boxes in 40-pound loads, to be carried the same distance by coolies, who each bear two such boxes. The frail goods—chinaware, glassware, etc.—will therefore need to be packed here in strong boxes, each holding up to eighty-five pounds. But pack the sturdier goods to carry right through in boxes not unnecessarily heavy. They must be packed in lots of eighty-five pounds each—neither more nor less, if possible; certainly not more. If the boxes are over this weight, they must be repacked; if below, we lose by having so much less

carried for our pack-horse freights; or we re-pack. Either procedure means loss. The "through" boxes must not be deeper than eighteen inches—twelve to fifteen would be better—broader than eighteen, or longer than thirty-six. The more measurements.

All cases must be bound in wire or iron. They must be clearly numbered and marked, and a list should be sent with them giving an accurate statement of contents and individual values. If possible to have it done without much trouble, this list should be translated into French. Such a list will save much opening of cases and many losses.

All goods not sent in care of an out-going missionary should be sent by post, if possible. Such parcels must not exceed eleven pounds. The contents should be stated on the outside of the parcel. This is not much more expensive than freight, for small lots. If they must be sent by freight, send them only after making exhaustive inquiries of your State Secretary or Mr. W. Waterman, of 31 Hotham-st., Preston, Victoria.

Unless the missionaries particularly specify that certain goods be sent from Australia, it is always wise to consider, in sending large lots, whether the goods could not be better bought at Hongkong or Yunnanfu. Not infrequently the money spent in Australia in purchasing goods, and in packing and freight, could be used to greater advantage if sent direct to the missionaries through the Federal Secretary. This is certainly so in the case of goods imported from America and other foreign countries, as China has a very low tariff, and why pay twice?—W. Waterman.

Victorian F.M. Acknowledgments.

APRIL 1 to JULY 3, 1923.

Churches.—Northcote, per collections by sisters, £2/4/3; Bayswater, 1d. per week, per Sister Clements, £1; Golden Square, £20; Newmarket, £1/10/-; Swanston-st., dup. env., £8/18/4; Bendigo, dupl. env., 5/9; Chinese church, £1/19/5.

Orphans.—Mrs. Kefford's class of girls, Prahran, £1/10/-; Mr. W. Cust, £6/6/-; Brighton Women's Mission Band, £3; Northcote church, £3; B.S., Hawthorn, £5/5/-; Golden Square B.S., £12; Brim Bible Class, £6; Ascot Vale Kindergarten, £3; Burnley B.S., £6; North Richmond, £6; B.S. Teachers, Geelong, £6; South Yarra B.S., £1/12/6; E. Camberwell Mission Band, £2; Bendigo B.S., £1; Mrs. J. Sharp, £3.

Conference Promises.—Miss Bowey, 10/-; Mrs. Ward, 4/6; Mrs. H. Ludbrook, £1; Mr. and Mrs. G. Andrews, £3; Mr. W. W. White, £1; Mrs. E. C. Hovey, £10; Mrs. Hammond, 1/6; Mr. A. H. Fisher, £2/5/-; Mr. Robinson, £1; Mr. and Mrs. D. E. Pittman, 10/-; Mr. and Mrs. H. and S. J. Parker, 12/-.

Miscellaneous.—Students, College of Bible, 1d. per week, £3; Ballarat Girls' Mission Band, Bible women, £5; Conference Offering, £45/16/4; Boronia Sisters' Auxiliary, £1; Carnegie B.S. Children's Day (add.), £3/10/-; Burnley B.S. Children's Day, 10/-; Blackburn B.S., support Day, 11/6; Doncaster Mission Band, support native teacher, £9/10/-; "An Anonymous Friend of Missions," £15; "A Brother, Swanston-st." £20.

R. Lyall, Treasurer.
J. E. Allan, Secretary.

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., Edmund-av., Unley, S.A.



Outside Yunnanfu, China. Note shops and big East gate.

Here and There.

A cable message announces the safe arrival of Mr. and Mrs. Kingsbury and family at Suva. All were happy, despite sea-sickness.

The following telegram reached us on Tuesday from New South Wales: "Paddington Baker-Clay mission; great interest; twenty confessions.—J. Chapple."

South Australian sisters are asked to send in all Home Mission money collected by penny per week or mite boxes not later than August 6 to Mrs. Cherry, 23 Bean's-rd., Thebarton.

On Saturday afternoon, Aug. 1, at 3 o'clock, the new chapel at Doncaster East, Vic., will be opened. The church extends a cordial invitation to all interested. Tea and a social evening will follow the opening service.

To interest non-subscribers in the "Australian Christian," the publishers have prepared an illustrated circular, parcels of which have been sent to secretaries of churches in several States. In time all will be supplied. We shall be glad if secretaries will help us by having the circulars distributed wisely.

Preston church, Vic., is to be congratulated on the recent addition to its equipment of a school hall about thirty feet square. This has been erected by voluntary labor on Saturday afternoons, under the able supervision of Bro. Podger, a skilled mechanic. A very cordial and co-operative spirit is present in the membership of the church.

Splendid gatherings greeted Bren. Baker and Brooker every night for the first week of the mission at Blackburn, Vic. Great interest has been aroused. One confession has been taken, and many seem on the point of deciding. Members of sister churches are reminded of the "back to Blackburn" Sunday in the tent on July 26. Past members and friends are cordially invited to attend.

Amongst passengers per the "Sonoma" arriving at Sydney early this month were Bro. and Sister E. R. Russell, of Cleveland, Ohio, U.S.A., who are associated in a large membership of about 3,800 in that important city. Bro. Russell represents a large publishing firm in its business interests, and after a few weeks in Sydney, expects to visit Brisbane, then Melbourne, and other cities of the Commonwealth.

In connection with the Queenstown district mission, S.A., on Saturday, July 18, the first meeting was held in the tent in the form of a big rally of all the churches on the Port Line. Five-minute speeches were given by the preachers of the various churches. The Sunday morning service was held in the tent, and Bro. Brooker exhorted on "The Lord's Table." In the evening his theme was "God's Good Gifts." Two young men came forward. Attendances were splendid. A choir of about fifty occupied the platform in the evening. The day marked the commencement of the twenty-first year of Bro. Brooker's ministry at Queenstown.

The four and a half weeks' Hinrichsen-Pratt mission at Northcote, Vic., finished last Tuesday night with 15 decisions. The chapel was crowded for the thanksgiving service on Wednesday night, when six more made the good confession, making a total of 109. £108 was received in cash and £172 in promises. At a reunion social on Thursday night the chapel was again crowded, and a delightful evening was spent. Tokens of love and goodwill were given to the missionaries, who in turn presented each of the 27 members who did not miss a mission meeting with an inscribed New Testament. On Sunday nearly 200 broke bread, 26 were welcomed to membership, and a man made the good confession.

A. Hinrichsen writes: "Yarrowonga is the third town entered by the Hinrichsen-Pratt mission party on behalf of the Victorian Home Mission Committee, since Easter, in which no public meeting for the breaking of bread had previously been held. The nearest church is over sixty miles away. Yarrowonga is a town of 1,500 people. The tent was pitched with difficulty on Saturday, owing to much rain. The inclement weather may prevent the mission from 'starting' for some days at least."

Bro. Jos. MacKenzie, M.A., who was formerly a member of the church at North Richmond, Vic., and who has been in America and Canada for some years, expects to leave his present field of labor during this year. He is not averse from returning to his home land if there is any suit-

Past—Present—Future.

"JESUS CHRIST the same YESTERDAY, TO-DAY and FOR EVER."—Heb. 13: 8.

PAST—"Consider how great things he hath done for you").

YESTERDAY.

Consider what I've done for thee
Saved thee from sin and misery,
And for thee freely shed my blood
Which reconciled thee unto God.

PRESENT

TO-DAY.

Lo! I am with thee and will bless,
All things are yours that I possess,
And I will help thee hour by hour,
And keep thee by Almighty power.

FUTURE

FOR EVER.

I'll never leave thee nor forsake,
And for thee I will undertake
To guide thee all thy journey thro',
Receive thee into glory too.

—E. J. M.

able opening. If any church or committee would like to open up negotiations with him, he can be addressed at 401 Indian Grove, West Toronto, Ontario, Canada. In a recent letter to Bro. Thos. Hagger, he says: "The study of philosophy has only sharpened my appreciation of the fact that Jesus is the Son of God; God in the flesh; the Messiah; the divine Saviour of men."

It is with deep regret that we report the death of Bro. Alwin Fischer, of Adelaide, who passed away last Saturday night, after an illness of three months' duration. His remains were laid to rest on Monday. Bro. Fischer was much loved by his brethren and highly esteemed in the community. He was a true disciple and a faithful member of the church of God. The Fischer family has made a great contribution to our cause. One son, Theodore, is held in loving remembrance for his work as preacher and Foreign Mission organiser. A daughter, Mrs. Black, was missionary in the New Hebrides and now helps in mission work in the home land. Another daughter is the wife of Bro. Will C. Beiler, preacher of Prospect church, S.A. Two sons—John and Arthur—are both valiant workers for Christ, the former being a prominent Christian business man in Adelaide, and the latter our Queensland Home Mission organiser. To all we extend our sincere sympathy.

"One of our Southern preachers" writes:—"Many thanks for that article on 'Preaching,' which was as timely as it was forceful. Your choice in selection of the most potent parts and your closing appeal make it worthy of at least a second reading and a passing on. For a long time I have felt that we as preachers are getting too comfortable in our preaching, and that is why the people have been too comfortable in their seats. A little more anxiety in the pulpit will soon be followed by uneasiness in the pew. Let us have a genuine 'Amen' at the close of the prayer from hearts full of concern for a perishing world. Give us the atmosphere made by enthusiasm, and not merely a supposed atmosphere by the way we sing. More praying will produce better preaching and more prayer will make us better churches. How many of us labor in prayer before we labor to preach? I close with a question I have lately played like a searchlight over all my faulty, humble and weak ministries, 'Do I honestly sincerely believe that the person out of Christ is a lost soul?'"

The Ballarat press contains a half column report of a social tendered by the residents of Mt. Clear to Miss Gowan, a very faithful Christian. In part the report reads: "The little Church of Christ was crowded on Tuesday night, when the residents of Mount Clear gathered to bid farewell to Miss E. Gowan, postmistress and ex-teacher. While in the service of the Education Department as a teacher Miss Gowan taught in the Rushworth, Urquhart-st., Macarthur-st., and Mt. Clear schools. She resigned at Mt. Clear to take over the duties of postmistress. During her long residence at Mt. Clear Miss Gowan has been actively identified with Sunday School work, both here and at Magpie. Not seeking the limelight, Miss Gowan has labored long and continuously among the children, sacrificing herself in the work, which to her was a labor of love till impaired health has demanded a change of residence. The farewell took the form of a concert. Mr. Wilkie, from the Church of Christ, Dawson-st., occupied the chair, and assisted by leading members of that church and local performers, a very fine programme was presented." Several eulogistic addresses were given. The whole meeting was a striking tribute of esteem to Miss Gowan, who, after a holiday, expects to settle in Ballarat. The school conducted by our sister will still be carried on.

Mr. Geo. Allan, the founder and field director of the Bolivian Indian Mission, South America, is to be in Melbourne during the first fortnight of August and last two weeks of September, visiting Adelaide between these times. Mr. Allan, assisted by a native Christian, was the translator of the whole of the New Testament into the Quechua tongue, spoken in Bolivia by the descendants of the Inca Empire. The translation has been published jointly by the British and Foreign Bible Society and the American Bible Society, and has been found of great value not only by the missionaries of the Bolivian Indian Mission, but by other workers among these needy and neglected people. A point of special note is that about 18 months ago Mr. Allan, accompanied by another missionary, undertook an exploration journey along the course of the River Beni, in northern Bolivia, towards the Amazon region, with the object of ascertaining the possibilities of opening up gospel work among the untouched tribes there. Both men returned seriously ill. Mr. Allan remained at La Paz, and was at death's door for some time. His companion pushed on to the coast and embarked. Three days later he died. It is possible that, as the result of information obtained, work will be commenced in the region visited. Meetings are being arranged in Melbourne and suburbs at which Mr. Allan will speak. Any communications for Mr. Allan may be sent c/o The British and Foreign Bible Society, 241 Flinders Lane, Melbourne.

Our Women's Work.

South Australian Sisters' Auxiliary.

The meeting was held on July 2. Mrs. Collins had charge of the devotional session, and made some helpful remarks on 1 Cor. 13. The business session was also under the presidency of Mrs. Collins. Thirty-six delegates responded to roll-call. Additions from Sunday Schools—Hindmarsh, 1; Mile End, 4; Nailsworth, 6; York, 3.

The treasurer, Mrs. Bond, reported that during May and June she had received for Home Missions £9/1/-, and for Foreign Missions £4/4/-. General fund: collection, £1/1/10/-; in hand, £7/17/3/-; total, £8/19/13/-. The expenditure was £1. A collection was taken up amounting to £1/13/11/-.

Foreign Missions.—Mrs. Messent reported having held a meeting at Glenelg on June 18, attended by 50 Glenelg sisters. Miss Tonkin spoke. Collection amounted to £2/6/-. During the month Miss Tonkin has journeyed far and near, speaking of the Chinese and their need. Miss Caldicott is appealing for a supply of linen for surgical use. It is proposed to send parcels of garments, comforts, and linen, per Dr. Oldfield, who will be here for conference, and leave soon after for India, so there is no time to lose in getting these things ready. The following amounts have been received: £1 from an isolated sister, and 2/- each from members at Unley, Norwood and York.

Dorcas.—Mrs. Cant reported having visited the following Dorcas Societies: Grote-st., Hindmarsh, Glenelg, Cottonville, York, Henley Beach and Croydon.

Temperance.—Mrs. Green reported that in conjunction with the Temperance and Social Problems Committee a meeting was held at York on June 24. A concert was held at Balaklava on June 3, at which two temperance addresses were given, and a collection taken up of £1/1/6/-, which was forwarded to the committee towards prizes for the essay competition which will be distributed at Conference.

Prayer meeting.—Mrs. Moseley reported two cottage prayer meetings, and visits to Glenelg, Mile End, and Queenstown churches.

Literature.—Mrs. Sargent reported having sent books to sailors' rest at Outer Harbor, books and clothing to Barmera, and books to Mr. and Mrs. Black at Tarcoola, and parcels of library books to Sunday Schools at Brooklyn Park and Forestville.

Mrs. E. J. Paternoster will be leader of next devotional session.

Victorian Women's Executive.

Victorian Women's Executive met in the hall, Swanston-st., July 3, attendance 118. President, Mrs. F. Lee presided. Devotional exercises were led by Mrs. Ludbrook, who gave some beautiful thoughts from the 23rd Psalm. We were pleased to welcome Mrs. Killey, one of our missionaries home on furlough, and Miss Ludbrook, who will soon be leaving for China. Both sisters gave very interesting talks. Correspondence included a letter from Mr. Bean, superintendent Melbourne City Mission, thanking the sisters who helped with the street collection for special appeal. A message of love and sympathy was sent to Mrs. S. Wilson in her illness. Mrs. Kingsbury was asked to convey the greeting of Victorian sisterhood to sisters in America.

Additions from Bible Schools: Middle Park, 2; Surrey Hills, 4; Gardiner, 5; Hampton, 2; Footscray, 4; Coburg, 6; Preston, 6; Northcote, 1; Cheltenham, 1; Ivanhoe, 1; Fairfield, 2; Essendon, 1.

All our missionaries in the field reported well. Prayers are asked on behalf of missionaries in China. Those preparing boxes are reminded that they must be ready by middle of September.—L. Lyall, Superintendent.

Fourteen members from the church at Prahran visited Benevolent Home. They brought a most

generous supply of gifts, which were distributed amongst the inmates. Mr. Geyer conducted a service in the hall. Soloist, Miss Fisher, of S.A. These visits are much appreciated by the old folk. Brighton church visits this month.—E. R. Tuck, Superintendent.

A very fine meeting of the General Dorcas was held. A large number of garments were made and distributed. Parcels were received from Mrs. Glasenbury, Mrs. Alford, Mrs. Kemp, Mrs. Leitch, and a quantity of clothing from Dorcas Class, Cheltenham, and Fairfield Dorcas. Many needy cases have been helped, 36 garments given to Sister Grace's Mission; bed socks and sleeping suits for hospital work. Dorcas Class, Moreland, sent £2, for which we are grateful as the need for clothing is pressing during the cold weather. Money and clothing would be thankfully received by the superintendent—Mrs. Hunter.

Visitors to the hospitals have paid 30 visits and have distributed books, magazines, writing pads, home comforts, bed socks, sleeping suits, bed jackets, pillow-slips, children's clothes, 64 pots jam, and £2 from executive.—S. Meyer, Supt.

Prayer Committee spent a very profitable time at Middle Park. Prayers and readings were given by Sisters Baker, Walters, Sharp, Edwards. Soloist, Mrs. Johnston.—N. Ray, Superintendent.

Isolated sisters.—Thirty-two letters written, two replies received.—P. Ellis, Superintendent.

Next meeting of executive will be August 7. Mrs. Shipway leads devotional. Speaker, Mr. Paterson.—Miss Rometch, Sec., 240 Graham-st., Port Melbourne.

New South Wales Sisters' Executive.

The usual monthly meeting was held at City Temple on Friday, July 3. A fair number of delegates were present. Devotional exercises were led by Mrs. Fox, who gave a short address on "Praise." Business session was presided over by the president. Roll-call and apologies from Sisters Ley, Eastwood and Larcombe were read. Dorcas superintendent arranged to visit Hurstville on July 30, at 2.30 p.m. Devotional leader for August is Mrs. Fretwell. £1 was donated for warm material for a needy sister, also £5/5/- for Foreign Mission appeal on July 5. Sympathetic reference was made to the late Sister Miln, a devoted worker among the needy poor of Erskineville. Prayer was offered for those left, and also for the Foreign Mission appeal, Home Missions and the work generally.—Mrs. E. Morris, Recording Secretary.

Queensland Home Missions.

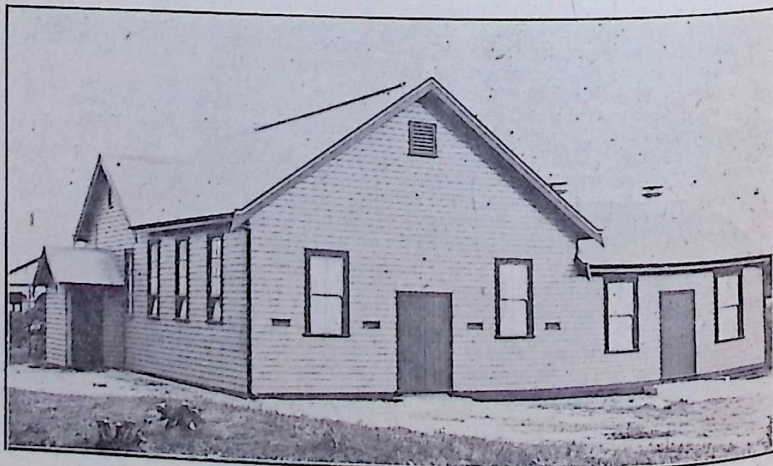
Steady progress is being maintained in many fields throughout the State, and healthy indications are prevalent. Boondall has recently more than doubled its building in size, this being made necessary by the splendid number of young people now in membership and others attending. Zillmere reports a most hopeful spirit prevailing among the members. Sunnybank has had more confessions. Annerley gospel services are most excellently attended. Ipswich has had two baptisms and five additions. Chinchilla circuit is extending its operation, to a total of six localities. Kingaroy is finalising its plans for a building, and excellent work is being done in the visitation of State schools. All of these are Home Mission fields.

In addition, other fields are developing satisfactorily. Maryborough has secured the services of Bro. G. E. Burns, to begin in a few months' time. Bundaberg is busy on a plan for a mission and a new brick chapel. West Moreton circuit is planning for a big fete. Toowoomba is receiving periodical help from visiting speakers. Boonah is active and enthusiastic with Bro. Spratt. Albion is developing its work among young people.

Opportunity and appeals are continually before the committee. An opening has occurred at Goondiwindi needing a leader in that locality. Gympie, Ma Ma Creek and Roma are appealing for help, and in September the organiser will visit the far north, to confer with the brethren in that great territory re extension of the work. Other plans to consolidate the scattered isolated members are being put into operation.

The Jubilee Committee is preparing a plan for an adequate celebration of the fiftieth year since J. H. Johnston arrived in this State, since when the work has progressed without a break. The celebrations will be of a practical nature and will cover the 1926-27 Conference year.

The treasurer, Bro. G. Colvin, acknowledges receipt of the following to June 30:—For Organisation, Federal Executive, £10; Women's Executive, £10/4/9; B.S. & Y.P. Union, £4/6/8. Conference Promises, Boonah, £2; Wooroolin, £1; Annerley, £1/10/-; Ipswich, £1; Albion, £3/5/-; Ann-st., £1; Ma Ma Creek, £6/0/6. Special Contributions, Sunnybank, £1; Ann-st., £7; Zillmere (Mission Fund), £2/17/3; Boonah (Debenture), £10; Albion (1d. per week), 11/-; Duplex Envelopes, Ann-st., £1/17/9; Annerley, £3/14/8; Maryborough, £4. Circuit Fund, Hawthorne, £3; Annerley, £11/17/6. Lantern Lectures, £1/17/-. Affiliation Fee, 5/-; Refunds, Pares, £2/19/-; Telephone, 3/8; Conference Expenses (Sisters' Executive), £2/11/4; (F.M.C.), £3/7/6; Stationery, 19/6. Three months having now expired since Conference, it is requested that all Conference promises be paid promptly.—A. J. Fisher.



Parkdale Church Building.

Parkdale church, Vic., recently enlarged its building. The main hall is 45 ft. by 30 ft., with a seating capacity of about 250. The kindergarten hall is 22 ft. by 16 ft. The cost of the recent additions was £500.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the months of May and June, the following amounts were gratefully received:—

Churches per Collectors.—Bayswater, 10/-; Nth. Melbourne, £1/13/3; Moreland, £2/14/-; Essendon, 16/7; North Williamstown, 8/6; North Carlton J.C.E., 6/6; Cheltenham, £3/2/-; Doncaster East, £1/14/6.

Churches per Duplex Envelopes.—Castlemaine, £2/19/6.

Individual Gifts.—Mrs. F. McDonald, £5/2/3; Mr. F. J. Funston, £2; Miss E. Drysdale, £1/5/-; Mr. H. L. Pang, £25; Miss M. Chappell, £5; Mrs. J. Haddock, £1; Mrs. Gray, £1; Mr. J. C. Thomson, £1; Mr. J. Brammer, £2; Miss E. Clydesdale, £1; Mrs. R. A. Kemp, £2; Miss E. Clydesdale, 5/-; Mrs. A. Williams, £1; Mr. J. Richardson, 10/-; Mr. H. M. Clipstone, £1; Mr. and Mrs. F. McClean (for work at North Geelong), £100; Miss L. Prittie, £1; Mr. F. W. Harding, £1; Miss E. S. Fisher, £1; Miss Thompson, £1; Mr. H. McDowell, £1; Miss J. Morton, 10/-; Mr. W. A. Fordham, £1; "Anonymous," 10/-; Mr. D. E. Pittman, £1; Mrs. R. Lyall, £5; Mr. C. H. Burnham, 10/-; Mr. and Mrs. Jno. Collings, £2; Mrs. E. C. Hovey, £10; Mr. W. J. Smith, £1; Mr. and Mrs. P. A. Dickson, £5; Miss Phyllis Cowe, 10/-; Mr. W. A. Sharpe, 10/-; Mr. Webster, 10/-; Miss E. Preston, 10/-; Miss M. Morris, £1; Mrs. Munro, 10/-; Mrs. Thomas, 10/-; Mr. G. W. Mitchell, £1; Miss E. R. Anderson, £1; Mrs. W. Beattie, £1; "Anonymous," 10/-; Mr. J. A. Adams, £1; Mr. C. R. Burdeu, £1; Mrs. J. J. Sumpton, £1; Miss Banks, 10/-; Mr. F. Cowper, £3; Mr. A. W. Tucker, £1; Miss M. Metzenhen, 5/-; Mrs. R. Harding, £1; Mrs. A. R. Lyall, £1/10/-; Mrs. Winsor, 10/-; Mr. A. Millis, £10; Mrs. M. Ratcliffe, 10/-; Mr. H. L. Clapham, £2; Mr. A. W. Connor, 10/-; Mr. F. N. Lee, £1; Mr. E. L. Williams, 10/-; Mr. A. W. Olsen, £5; Miss E. Dixon, 5/-; Mr. A. H. Lloyd, £5; Mr. C. R. Rainsford, £1; Miss A. Jermyn, £1; Miss E. Jermyn, £1; Miss O. Buckmaster, £1; Mr. B. H. Bradshaw, £1; "Anon." Brother, £15; Mr. Robt. Gerand, £5; Mrs. J. Hansen, £1; Mr. Thos. Murphy, £5; Mr. W. J. A. Smith, £1; Miss Connor, 5/-; Footscray J.C.E., 15/-; Mrs. B. E. Meyer, 5/-; Mr. J. Woodgate, 10/-; Miss A. Wiseman, 10/-; Mrs. B. J. Cambridge, 10/-.

Conference Fees.—Bet Bet, 10/-; Chelsea, 5/-; East Kew, 10/-; Balwyn, 15/-; Castlemaine, 15/-; W. Tree, 5/-; Ultima, 5/-; Queensberry-st., 5/-; Boort, 10/-; Northcote, 15/-; St. Kilda, 10/-; Brim, 10/-; Stawell, 10/-; Collingwood, 15/-; North Richmond, £1; Bayswater, 10/-; Shepparton, 15/-; Warracknabeal, 15/-; Ballarat, £1; Ascot Vale, £1; Brunswick, 10/-; Swanston-st., £1; Red Cliffs, 5/-; Box Hill, 15/-; Newmarket, 15/-; Woorinen, 5/-; Ararat, £1; North Fitzroy, £1; Blackburn, 5/-; Malvern, £1/5/-; Warragul, 5/-; Windsor, 5/-; Gardiner, 15/-; Hampton, 15/-; Boronia, 5/-; Kyneton, 5/-; Horsham, £1; South Melbourne, 15/-; Middle Park, 15/-; Coburg, 15/-; Preston, 15/-; Dunolly, 10/-; Burwood, 5/-; Minyip, 5/-; Warrnambool, 5/-; North Melbourne, 10/-; Bamba-rd., 15/-; Surrey Hills, 15/-; Carnegie, 15/-.

Mission Thankofferings.—Swan Hill (part refund), £100; Horsham (bal. refund), £65; Pyramid Hill, £45; Hawthorn, £25; Ormond (part refund), £56.

Refunds Conference Expenses.—Women's Conference Executive, £4/10/-; Church Extension Committee, £2/16/-; Bible School and Young People's Department, £15; Foreign Missionary Committee, £20; College of the Bible, £1/15/-.

Miscellaneous.—Exchange, 2/3; Christian Endeavor Department, £1/10/-; Warracknabeal (for kindergarten chairs), £10/12/9; Refunds Railway Department, £2/18/3.

W. C. Craigie, Treasurer, 265 Little Collins-st., Melbourne.

Reg. Enmiss, Secretary, 343 Little Collins-st., Melbourne.

OBITUARY.

BUTLER.—The church at Gilgandra, N.S.W., has suffered by the loss of one of its young men, Bro. Jack Butler, who passed away in his twenty-third year. Following an operation for appendicitis, he died on Sunday, June 21. Nine years ago he was baptised by Bro. G. H. Browne. Whilst at Gilgandra, the writer spent many pleasant hours in his company and learnt to know and to respect the fine character that was his. To those who loved him we extend our deepest sympathy, and commend them to the consolation and to the love of our Father in heaven, who banishes the fear of the valley of the shadow of death.—F. A. Daws.

LAWSON.—On Monday morning, June 29, Sister Mrs. Chas. Lawson, senr., was called home to her eternal reward. Sister Lawson was baptised by G. L. Surber during his ministry with the Lygon-st. church, and since that time she has been a beautiful adornment of the doctrine of God, her Saviour, in all things. Her heart was full of Christian virtues, and her life of Christian sunshine and optimistic trustfulness was an inspiration to many. Her bright word of encouragement has proven a benediction to many a preacher. As she lived so she died, confident in the belief of going home, breathing her last breath in the arms of her only daughter Mrs. P. A. Dickson. Sister Lawson's decease removes one of the oldest names from the roll of the Swanston-st. church. We shall miss her greatly here, but her works do follow her. To her husband, who has been left to mourn her going, and to her family, all of whom are earnest workers in the church, we would bring a confident word and say—

Death and darkness and the tomb
Only whisper, "Till he come."

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

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

Miss A. Allamby

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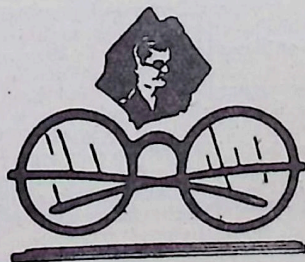
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News of the Churches.

Tasmania.

On July 4 and 5 Caveside had a visit from Bro. W. H. Nightingale, from Ulverstone. He held a gospel service on Saturday evening, and on Sunday he exhorted in the morning, and conducted the gospel service in the afternoon. His messages were well received. He also held meetings at Mole Creek and Circular Ponds. Much interest was manifested in both places. Periodical services have been held at Mole Creek by local brethren for some time. It is hoped that ere long a continuous work will be established there.

Queensland.

New Veteran building was packed to hear Bro. Fisher's lantern lecture on 13th. It was much enjoyed by all, and was the means of educating many as to the grand work being accomplished for Christ in Queensland. Bro. Fisher gave a special address to the Bible School in the afternoon.

Gympie has been encouraged as a result of the visit of Bro. A. J. Fisher, organising secretary. All enjoyed his lantern lecture, "Writing Right Aright" on Sat. 11th. Bro. Fisher exhorted the brethren on the 12th, and preached a powerful address at night, when one young lady made the good confession. Bible School shows increase of another scholar. Boys' rally aeroplane is now in Perth, and making for Southern India. 13 scholars sat for B.U. examination.

Western Australia.

On July 9 the girls' mission band, Bassendean, had a visit from the visiting committee in connection with sanatorium work. A nice programme was arranged by members of the committee. Services were good throughout on July 12, Bro. Hughes speaking morning and evening.

A married woman, Mrs. Steve Blunderfield, and two young women from the Bible Class, Connie Edmonds and Annie Baresa, have confessed Christ at Kalgoorlie. The Junior and Y.P.C.E. societies gave a very enthusiastic welcome to the Australian president, F. G. Dyson, on June 14. On Monday evening a united meeting of Goldfields Endeavorers was held, and a general uplift to C.E. resulted. The Goldfields district C.E. Union has been resuscitated, our societies taking a leading part, with Bro. C. H. Hunt as district secretary. Foreign Mission offering is £27/10/6 to date (not including duplex envelopes).

South Australia.

The faithful services of Bro. Garrett have been missed at Forestville owing to illness. Bro. Rodda and Bro. Smith, of Mile End and Brooklyn Park, have stepped into the breach, and their services are greatly appreciated. The school is doing well, with an average attendance of 70. The J.C.E. is growing under the leadership of Bro. Hogben. The church held a quarterly social on July 2. The parents of the Sunday School scholars were invited. A happy and helpful time was spent.

Dulwich church has welcomed back Bro. and Sister Morrow after their six months' trip to America. Bro. Morrow gave a fine address to the church on the 19th. Sister Morrow delighted the Dorcas sisters at the annual meeting of the Society with a most interesting talk on her travels. The Bible School recorded a good attendance on Sunday. Eight sat for the Scriptural examination. The C.E. meetings are keeping a good average attendance, each member taking a part. Recently nine papers were read at one meeting on the same subject.

Maylands F.M. annual offering has reached £94/13/-. A. H. Wilson and H. J. Horsell took the services on July 19 owing to Bro. F. Collins

being away on B. and F. Bible Society deputation work. The attendances are good, and the Bible School keeps up pretty consistently on the 200 mark. The teachers and officers' quarterly tea and meeting were very helpful, 43 being present, and a good interest being maintained. The lack of space has seriously hampered the school in its progress and usefulness, and increased attendances cannot be attempted under present conditions.

Prospect church sympathise with Sister Beiler in the loss of her father, Bro. Alwin Fischer, who passed away on July 18. The church is planning for a mission in November. Mr. Pointon was received into fellowship on the 19th, having been baptised the previous Sunday. On July 15 the Sunday School social and presentation of prizes took place. Sunday, 19th, promotion of scholars in the school. New officers for the school are Bro. Roberts, superintendent; Bro. A. Mauger, secretary; Bro. J. Haines, treasurer. An increase campaign for new scholars is being planned. The young men's Bible Class is making a forward move under Bro. McLeod as leader.

Splendid meetings at Unley on July 19. In the morning Bro. and Sister J. Cheney, previously members of Unley, but latterly of Mile End, were received by letter of transfer. A retiring offering on behalf of a family in need at Kadina amounted to £14/18/6. In the afternoon there was a good attendance at Sunday School, when six new scholars were enrolled. In the evening there was a large audience and keen interest in Bro. Webb's address on "The Resurrection of the Body." A large number of strangers are attending the evening services. The F.M. offering has now reached £148/12/8. Two mistakes in last week's report are corrected as follows:—Mrs. J. Bawden (not Bowden); Bro. G. Venus (not Penus).

Victoria.

Hawthorn had very good attendances on Sunday. Bro. Scambler's subjects were "The Captivity" and "Slaves who were Free."

Good meetings at Balwyn on Sunday, Jas. E. Thomas speaking morning and evening. Nine new scholars in school. Over 600 at anniversary demonstration on Tuesday, 14th, and fine programme.

Meetings at Cheltenham on Sunday were large and inspiring. Splendid addresses by Bro. D. Wakeley. Last Wednesday the K.S.P. club held a mock trial by jury and other interesting items, supper included, to welcome Mr. Wakeley.

A most interesting lecture on work amongst the blind in heathen lands was given at Gardiner by Miss Leighton on the 19th. Much appreciated exhortations from Bren. F. T. Saunders and L. C. McCallum were given on recent Sunday mornings. Good meetings at night, and fine addresses from Bro. Main.

There was an excellent meeting at Hampton on Sunday night. The local troop of scouts attended, and Bren. H. Campbell, Bray and Long conducted a K.S.P. installation service. Some of the young men took part, and Bro. Middlin, sen., sang a solo. The gospel messages of Bren. Long and Campbell were enjoyed.

Ormond had nice meeting on morning of July 19. A brother was welcomed into fellowship. Very fair meeting at night. After a very fine sermon by Bro. Thomson, a young man (son of a member) made the good confession. A choir under the leadership of Madam McClelland is being formed, with Bro. Taylor as organist.

Fitzroy church reports grand services during the past two weeks. Bro. Marks gave an enjoyable address on July 19, the attendance being the best for a few months past. The Sunday School is going along nicely, record attendance and collection last Sunday. Twenty were present at the

Bible Class. The young men have decided to form a cricket club.

Bro. A. G. Saunders spoke morning and evening at Lygon-st. Morning subject, "Turning the World Upside Down," and at night his theme was "Saying by Faith." Much sickness amongst the members. Visitors present were Bro. Morris, from the new church at Pyramid Hill. Bro. Kennedy, Brim reports splendid meetings.

"The League of Loyalty" gave a plate social on July 9 in aid of the kitchenette which was erected by Sisters E. Marshman and E. C. Hovey for the convenience of social gatherings. Their kindness is much appreciated by all. Bro. Searle is continuing a good service at Wilkur, 46 being present at the last Lord's day morning meeting.

Middle Park had happy meetings last Lord's day. In the morning Bro. C. Williams spoke on "Light." In the evening Bro. Robinson gave an interesting and instructive address on "Habits." The Sunday School held a teachers' tea, after which Mr. Watkins, of the North Richmond church, gave a valuable talk on Sunday School work. On Wednesday last the Bible Class held an enjoyable social.

An increased attendance campaign launched at North Richmond is proving a success. All auxiliaries are healthy. Bro. C. Schwab exhorted last Lord's day, when a sister from Scotland was received into fellowship. Bro. Payne spoke at night to a large gathering, the service being conducted by the young people of the church. Sympathy is extended to Sister Mrs. Joyce in the loss of her husband.

Last Lord's day Swanston-st. church had good meetings and a very fine sermon from Bro. Shipway. At morning service Hamilton Hall (son of Mr. and Mrs. W. H. Hall), also another young man were baptised. Reference was made to the passing away of Sister Marfleet, at Yarrawalla, at the age of 85 years. Sister Marfleet was daughter of the late Bro. and Sister C. G. Lawson, and sister of Mr. Charles Lawson.

South Melbourne had large meetings on Sunday. Bro. Jas. R. Waterman was the speaker. In the morning meeting he gave a comforting address on "A Word to the Discouraged." A large audience at the evening service listened to an interesting and impressive address on "The Restoration." The Bible School's "aeroplane race" has been concluded in favor of the boys, who gained the better attendance throughout the rally.

Masterly expositions were given at Geelong on July 19, Bro. Stuart Stevens preaching at 11 sessions. Ephesian studies were continued at 11 a.m., and at 7 p.m. the theme was "An Analysed Bible." At a cost of under £10, the reflooring of hall and minor improvements to the spacious kinder of evening work by a number of the brethren. Chapel equipment includes an up-to-date gas urn.

Horsham meetings continue good. At a scout parade service last Sunday night the building was well filled. Bro. Ingham spoke on "Are You Ready?" A young man came forward for baptism, and two young men volunteered for Foreign Mission work. One of these was the scoutmaster. Bro. Ingham preached his farewell sermon to the Polkemmet brethren on July 12. A good meeting. The farewell service at Pimpinio on 19th was affected by wintry weather and bad roads. The Bible School is practising for anniversary under Bro. Helmore.

On July 15 the half-yearly business meeting of Box Hill church was held. A very happy spirit prevailed, and encouraging reports were received from all branches of the work. Foreign Mission offering has almost reached £30. Junior and Intermediate Endeavors are doing good practical work. On July 5 they held a "soup cereals" day on behalf of the City Mission; on July 12 a "grocery gift" day on behalf of Church of Christ benevolent work, and on July 19 an "orange and violet" day, when the gifts were distributed amongst sick members and local hospital. The church extends sympathy to Bro. Simmonds in the death of his mother.

July 23, 1925.

THE AUSTRALIAN CHRISTIAN.

465

Attendances at Castlemaine are good. On Sunday, July 12, the Orange Lodge attended a service in regalia. Bro. Clipstone spoke on "The Protestant Reformation," and the choir rendered special music. The seating capacity was taxed to its utmost. A very profitable service was enjoyed. The Foreign Mission offering is £31/5/6, this being highly satisfactory in view of much unemployment locally.

The work at East Kew is keeping up well. Bro. Lampshire exhorted the church in the morning. At night he preached on "The Opened Book and a New Song." At the close two sisters and two brothers were baptised. All departments are very healthy. Splendid Bible School. More room is badly needed, and a building fund has been started. Donations will be thankfully received by the church secretary, Bro. D. F. Henderson.

Good meetings at South Richmond since Bro. C. Hinrichsen came to carry on the work. Attendances are improving. The South Yarra girls' club gave a concert on July 14 in aid of the benevolent funds. There was a good attendance, and the concert was much enjoyed. The annual business meeting of the church was held on July 6, and showed that the church was in a very healthy condition. All old officers were re-elected, and others added.

At Peel-st., Ballarat, on July 12, Bro. A. W. Connor gave a much appreciated address in the morning. At the business meeting on Wednesday, 15th, the following were elected as officers: Bren. W. Stodden, G. Stodden, O. Batch, E. E. Fishwick and N. Floate. W. Stodden is secretary *pro tem.*, and G. Stodden treasurer. Preparations are being made for the anniversary in September to be followed by a mission conducted by Bro. Connor. Much interest is being taken in a series of addresses by Bro. Cameron on the second advent and related events.

At Oakleigh all auxiliaries are on the up-grade. Bro. Patterson has resigned the superintendency of the Lord's day school, as he and family are leaving for Preston. Bro. Smith has been elected to fill the vacancy. The church has decided to build a kindergarten hall. Foreign Mission offering to date, £115/-. The tennis club held a successful social evening, and had visitors from a number of the surrounding churches. A young girl from the Bible School became obedient, and was received into membership. A young man confessed Christ at the close of gospel meeting.

Good meetings at Footscray last Lord's day. The morning meeting was a record. The young men of the Kappa Club had charge of the service, and filled the various offices to the satisfaction of all. Four were received into fellowship, one being a brother baptised during the mission at Northcote. At the gospel service the young men again took part, forming the choir, and helping in other ways. The work generally is very healthy, and showing marked signs of progress. The church expresses deep sympathy with Bro. R. Hardy in his sad bereavement. Bro. Tomkins, the secretary, is ill, and is to undergo an operation through which the church prays that he may be restored to normal health.

At Ultima, Vic., on Sunday last, members of the local L.O.L. were present at the gospel service, the occasion being the annual church parade. The chapel was filled by an enthusiastic congregation. Bro. Les. Pryor, W.M., was on the platform, and Bro. Hargreaves delivered an earnest address on "Contending Earnestly for the Faith." At the close of the meeting, a brother was received into fellowship by restoration. The young people and a fine body of young men and ladies meet on alternate Fridays during the winter months. An optimistic spirit prevails, and a strong cause is being built up.

New South Wales.

On July 19 Bro. W. H. Cust gave an uplifting exhortation to Chatswood church. F.M. offering to date is £106. Bro. Whelan's evening address on "The God We Know" was full of inspiration. Attendance good at all services.

At Enmore on morning of July 19, Bro. C. R. Hall spoke on "We Would See Jesus." Dr. Oldfield spoke to the kindergarten and Bible School in the afternoon, and at night dealt with the subject of medical missions.

At Lane Cove Bro. Will Day exhorted, whilst Bro. Jacob Saxby preached powerfully on "What's Wrong with the World?" Bro. Chas. Rush has sufficiently recovered from his recent accident to once more take up preaching at North Sydney; he is also conducting the Bible School at Lane Cove. The sisters are doing good work in conjunction with the North Sydney sisters in sewing for the poor and the F.M. box.

Three reports increased attendances at morning services for the past two months. On July 5 Bro. J. Elliott exhorted, and Bro. Edwards gave an instructive evening message. On July 12 Bro. W. J. Crossman spoke morning and evening. The officers recently decided to hold gospel services at Wingham each Lord's day for three months, also to commence gospel service at Cundletown once a month.

Lidcombe church had a large attendance on morning of July 19, Bro. Eldridge, of Burwood, exhorting. Sister Wilkins was received by letter from North Sydney. The school had an increased number of scholars. Bro. H. D. Priestley conducted the gospel service. On July 12 Bro. H. Larcombe, of North Sydney, exhorted. Bro. H. Bignell, recently immersed, was received into fellowship. In the evening Bro. H. D. Priestley preached.

At Lismore on July 12 amongst visitors were Sister Mrs. Meredith (Burwood, Sydney), Bro. and Sister Davis (Kyogle), and Bro. Crandon (Eastwood, Sydney). At night to a good attendance Bro. P. J. Pond preached on "The Symbolism of the 144,000 on Mount Zion." A group afternoon was held, July 14, at Sister Somerville's residence. Improvements to church property have been made by a "working bee" consisting of Bren. R. Wotherspoon, C. L. Savill, S. Stock, W. Bytheway, L. Walker, G. H. Irvine and P. G. Oakes.

Wingham brethren have decided to leave a denominational building where they have been part tenants for some years. The new memorial town hall has been engaged, and regular services have commenced. A Bible School with 30 scholars and three teachers meet under the superintendency of Bro. G. W. Cross. Bro. Crossman will spend each alternate Lord's day with the church during the next three months. The efforts of the Three officers are appreciated. A block of land has been acquired in a central position, the church paying £100 cash for same. Bro. Cross is secretary of the church.

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BIRTH.

FINGER (nee Dorrie Austin).—On July 7, at "Mosgiel" private hospital, Surrey Hills, to Mr. and Mrs. H. G. Finger, of Bayswater-rd., Wantirna—a daughter (Gwyneth Dorothy).

MARRIAGE.

STEPHENSON—WINCH.—On April 29, at Invercargill, New Zealand, by Mr. Allen Brooke, Arthur, second son of Mr. and Mrs. Stephenson, Bicton, W.A., to Ella, daughter of Mr. and Mrs. E. Winch, Camberwell. Present address, 268 Gloucester-st., Christchurch, New Zealand.

DEATH.

MANNING.—On July 13, the darling baby of Mr. and Mrs. B. W. Manning, of Mile End, S.A. After a sorrow God seemeth nearer.

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New South Wales Churches.—Longueville church, £1/10/-; City Temple, £31/0/1; Chatswood, £22/17/11.

Amount previously acknowledged, £332/12/9; Months of May and June, £94/5/-; Total, £426/17/9.

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