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## Working for Money—or for God?

ONE of the great needs of Christian people is a deeper sense of stewardship, a recognition in practice of the fact admitted in theory that all that we possess—time, talents, money—is a sacred trust committed to our care, for which we shall yet have to render an account.

But a little while ago we read in one of our secular newspapers an article which sought to justify certain business men whose practices and profits had been challenged. The editorial writer apparently thought that a full and satisfactory reply to the critics was made in the statement, advanced as a truism, that business men were in business not to pose as philanthropists but simply in order to make as much money as they could. With all due respect to the host of people who assent to such a doctrine, we submit that the attitude is neither Christian nor moral. Whatever other men may think they can safely do, the Christian business or professional man, and the Christian employee, must recognise that in their respective spheres they are servants of a common Master and are bound to perform their daily tasks as in his sight, doing all to his glory. To endeavor to keep business and religion in two separate compartments never yet has succeeded. Our Lord did not tell his disciples it was *unwise* to serve two masters—he said it was *impossible* to do so: "No man can serve two masters. . . . Ye cannot serve God and Mammon."

### Religious and secular.

There are some people who simply dare not engage in their life's work for the sake of money. First of all, we naturally think of the preacher. One thought to be influenced by monetary considerations, while ostensibly making the advancement of the Gospel his life's work, would rightly be condemned and probably despised. If a preacher were believed to be limiting his efforts because of a meagre allowance—

or were to offer to deliver either fifty-shilling or five-pound sermons according to the remuneration—he would not and should not be tolerated. Similarly, anyone engaged in regular religious work—as visitor, secretary, elder, Bible school superintendent—might be supported in the work, but if he wrought for the sake of the money received, he would be deemed to be making merchandise of the Word of God, and be regarded as a hireling.

Admitting the peculiar position of the Christian minister, let us reflect a moment. We do not for a moment suggest that the preacher receive earthly rewards of the value which the business man assumes to

### What Matters.

*It matters little where I was born,  
If my parents were rich or poor.  
Whether they shrank at the cold world's scorn,  
Or walked in the pride of wealth secure;  
But whether I live an honest man,  
And hold my integrity firm in my touch,  
I tell you, my brother, plain as I am,  
It matters much!*

be his right; but what moral or religious sanction is there for the view that, while a Christian worker must not make money-making his aim, other Christian men in different avocations can rightly make the accumulation of wealth their chief end? None at all. Ecclesiastical historians refer to the harm done to Christianity by the introduction of a double standard of morality, and by the distinction between the "religious" life and the "secular," as these have been defined by, say, the Romish church. There should be one standard for Christians. Applying this to our present subject, every Christian man, whatever his occupation, should be in it for other reasons than the acquisition of money. Every disciple has to honor God in his daily life. If a man cannot in his present work live to

God's glory and so as to advance his cause, then he should change his job. If he is in a position which he may consistently occupy as a Christian, and does not use it as a means for glorifying God and helping his fellowmen, then he is unfaithful, just as a preacher would be who discharged not the responsibilities of his office but thought only of its emoluments.

There are callings other than the preacher's wherein it is generally agreed there must be, for true success, a higher end than money-making. The teacher and the doctor are immediately thought of. The scientist, too, may be believed to think in terms of humanity. His researches are for the benefit of others as well as for his own profit.

But there should be no exception. The professional man, the business man, the worker in any sphere—whether employer or employee—should set God before him as he does his daily work, and seek to labor for the welfare of his fellows and for the glory of the Lord. To work for money alone is degrading. To work faithfully as under the eye of Christ is ennobling. Drudgery may be transfigured. The religious life is lived in the factory and workshop, not in the cloister.

"The daily round, the common task  
Will furnish all we need to ask."

### "A new attitude towards business."

In a striking address on "The Faith of a Business Man," delivered before the Free Church Council of Newcastle, England, Mr. Angus Watson, J.P., referred to a cheering aspect of modern business life. "Nothing," he said, "has been more significant during the last twenty years than the growth of a new attitude toward business. To have suggested twenty years ago to the ordinary business man that he was engaged in industry with any other motive than that of making money would have been to invite a charge of insincerity, but to-day there are thousands of business men, in every walk of life, who realise that beyond the

# Faith in Men.

elementary task of making a living they should be rendering, through their work, service to their fellows, and the community, which justifies their existence. To men holding this view, their activities mean much more than making a living, they are making a life, and through the spirit of service are striving to bring the Kingdom of Heaven a little nearer. The growth of the welfare element in business is but the out-cropping of this deeper spirit, the recognition that the men and women working with them in industry are fellow-beings with the same instincts, desires and ambitions as themselves, and with the same claims for fair play and consideration."

The principles of Christianity are for daily living, not for Sunday speaking alone. The Golden Rule was not an ideal principle to be praised in words and neglected in life. Dr. J. Scott Lidgett has finely said that "it is impossible to exclude any faculty, interest, or relationship of man from the sphere of a salvation of which the human Christ, the reconciling cross, and the quickening Spirit are the inseparable factors."

As we see it, nobody is justified in making the acquisition of money an end in itself. Whether a person be rich or poor, he must have a higher aim, or his soul will shrivel. All must beware of "the love of money," for the Scripture is right in saying it is "a root of all kinds of evil"; many in the worship of Mammon have neglected the true and living God.

## John Wesley's rules.

John Wesley undertook to lay down "three plain rules, by the exact observance whereof we may approve ourselves faithful stewards of the Mammon of unrighteousness.

The first is—Gain all you can.

The second is—Save all you can.

The third is—Give all you can."

These rules can only be accepted with very considerable qualification. It is but fair to Wesley to state that he hedged round the first rule with conditions which make it passable. The business itself must be honest, the methods must be clean, injury to the man's own body or soul must be avoided, and there must be no injury done to others. Money, rightfully acquired and wisely used, can be a great blessing. A man of business talent may well regard his ability to run a helpful business as a means of benefiting the community, and also rejoice that by means of the wealth accruing to him he may help on the Kingdom of God. Such a man we hold in honor. In humbler sphere a Christian may work to the glory of God. He may as Carey obtain a livelihood from the cobbling of shoes, while his real business is the advancement of the Gospel. Christ's word to every man would be: "Seek ye first the Kingdom of God and his righteousness." The Apostle's injunction to each of us is: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus."

Amid the failures of mankind, none are more marked than the lack of faith between my brother and me. It is a part of my lack of faith in God. The two principles cannot be separated. My suspicion of mankind reveals my suspicion of God, just as one of the evidences of my faith in God is expressed in the faith which I have in men. Each is measured by the other. To undermine the foundations of one is to undermine the foundations of the other and both will fall into ruin. For me to say that I have faith in God, but that I have no faith in men is to state an impossibility and is absurd as for my brother to affirm that he has no faith in God, but that he has abundance of faith in mankind. Both positions are false, for faith in one is inseparately bound up with faith in the other and are principles co-existent with the race.

It is the foundation of Christianity. Because of God's faith in men, he gave his Son to die for mankind. In spite of the unfaithfulness, God has faith in my brother and me and we must have faith in him and in each other if we are to contribute anything to the programme of God. Because there are difficulties in attaining this is no more reason for discouragement than difficulties in attaining other possessions in life. Education, trades and professions have their difficulties, but millions master them. The mysteries of God baffle us, but we believe in him. The problems of faith in men are no more difficult than any of these. Deception, insincerity and unfaithfulness between my brother and me widens the breach, until one or the other comes to understand that we are both among the imperfect and are brothers with all the possibilities of achievement within ourselves, for there are promises in every soul that only faith in the person can bring to fulfillment, so that I may say to the one who has faith in me:

"Because of your strong faith I kept the track  
Whose sharp-set stones my strength had well  
nigh spent.

I could not meet your eyes if I turned back;  
So on I went.

Because you would not yield belief in me,  
The threatening crags that rose my way to  
bar,

I conquered inch by crumbling inch—to see  
The goal afar.

And though I struggle towards it through hard  
years,

Or flinch, or falter blindly, yet within,  
'You can!' unwavering my spirit hears;  
And I shall win."

If men are unfaithful that is no reason that I should thrust them aside, but the fact of their deception furnishes an opportunity for me to cultivate faith in the deceiver, and, if I am slow to take up the task, I need but go back over my own path and somewhere I will find my own unfaithfulness to God, while God has not lost faith in me. The enrichment of my soul depends upon my possession of the key of faith in God and men, which unlocks all the doors of God's treasure house and sets me a brother to all mankind.

Better trust all and be deceived,  
And weep that trust and that deceiving,  
Than doubt one heart, that, if believed,  
Had blessed one's life with true believing.  
Oh! In this mocking world, too fast  
The doubting friend o'ertakes our youth;  
Better be cheated to the last,  
Than lose the blessed hope in truth.

Our ability to trust is one of the chief assets of our redemption—to trust when sight fails. My brother and I practise this towards God; we must practise it toward men. Perhaps, through our defective vision there is some one in whom there appears nothing of any worth, as no stars are visible in the distant sky to the naked eye of the astronomer; but, when he looks through the telescope, he sees plainly the beauty of the distant worlds, as when my brother and I look through the eyes of Jesus we see that there is some good in all men. Faith believes in the brotherhood of mankind and hope waits for its fulfillment.—Peter Ainslie, in "My Brother and I."

## Prayer.

This is my prayer to thee, my Lord—  
strike at the root of penury in my  
heart.

Give me the strength lightly to bear my  
joys and sorrows.

Give me the strength to make my love  
fruitful in service.

Give me the strength never to disown  
the poor, or bend my knees before insolent  
might.

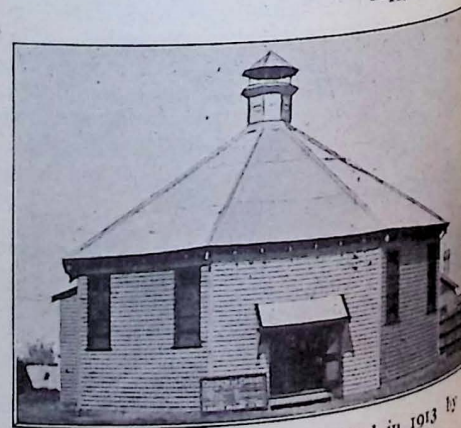
Give me the strength to raise my mind  
high above daily trifles.

And give me the strength to surrender  
my strength to thy will with love. Amen.

—Dr. Samuel McComb in "Prayers for  
To-day."

If you're in a stormy mood,  
Try to quell it.  
If you have an angry thought,  
Do not tell it.  
If a painful chord there is,  
Do not wake it.  
If a truce of peace exists,  
Do not break it.

—K. Taylor.



Chapel at Carnegie, Vic., erected in 1913 by  
voluntary labor.

# "Shall he Live Again?"

Theo. Edwards.

The question asked by Job has by no means lost its interest during the centuries that have intervened, it is just as vital to man's peace to-day as it was then. Men still are seeking an answer, and just as the answer is, so hope or despair is being lodged in the human heart.

If it can be answered in the affirmative, what a different aspect death will take on. Instead of the tomb being the end of all hopes and aspirations, the receptacle for all we hold dear, above it we shall see an opened gateway through which will appear a larger and a better life. Death will become a transition, a separation and liberation from the confines and entanglements that accompany the life in the physical frame.

"If a man die." We do not know why Job placed the conditional "if" at the beginning of his query; for nothing is more certain than that man will die. Man may by ingenious methods escape much. Many difficulties he may overcome, but death never. Man will die, but shall he live again? The one perforce we accept; the other we question.

The answer, so far as man is concerned, must be in the negative. Man has made some wonderful discoveries but the discovery of that little secret, life, is as distant as ever. Medical science has made wonderful advances. Diseases which at one time were considered fatal have been arrested and life prolonged. Men have sacrificed the savings of a life time, others have sacrificed life itself, but still death is not stayed, and at its approach man with all of his wisdom stands impotently by watching the victim snatched away. Man cannot live again so far as man is concerned. If in this life only we have hope, we are of all men most pitiable.

While man is most reluctantly compelled to admit this fact, still we may conceive that under certain circumstances it might be

possible for man subsequent to death to live again. If it can be proved that such a thing has occurred, that someone has passed through the portal of death and proved himself conqueror over death, then it naturally follows that he is in a position, and if so disposed, can assist or conquer death for others who have to pass through a like experience. It is a well-known fact that, in the earlier history of the race, when individual men became obsessed of the idea that beyond the horizon of human vision there lay great continents yet unknown and unexplored, they were ridiculed for their notion; but, after they had persisted and eventually brought back indisputable evidence of the existence of such countries, they immediately were the recognised pathfinders, powers shall I say, that transported the multitudes across the seas. There was no resisting the power of their assertions which at first were so wonderfully conceived.

We have the testimony that one, Christ, lived, that he died, and that he rose again. Witnesses present at his death, burial, and resurrection testify these things. Enemies who crucified him, who took great precau-

tions, sealing the tomb, setting a guard of Roman soldiers, never refuted these statements, though if false a nation was being slandered. The centuries that have elapsed, the uplifting of the masses wherever the living Christ has been proclaimed have confirmed the testimony that he rose.

We have therefore the fact that one passed through death, and that he lives. Death had no power over him. That one is therefore in a position to and can overcome death for whoever may have to pass through it. Will he do it? Listen! "I am the resurrection and the life; he that believeth on me though he die yet shall he live; and whosoever liveth and believeth on me shall never die." What a glorious assurance! It is possible for man to live again. Unfortunately however man is so very often inclined to believe that the simple recognition or mental registering, or the mere assent to a great truth is sufficient to bring about the much desired result. The Christ is able, the Christ is willing, the conditions are made known. "He that liveth and believeth in me shall never die." Belief determines the attitude toward a person and the actions accordingly. Job's query therefore leads us to the conclusion, that since Christ has brought light and immortality to light through the gospel, that it is not shall a man live again but will he? With man rests the decision.

## The Royal Family in Want.

"The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."—(Psalm 34: 10.)

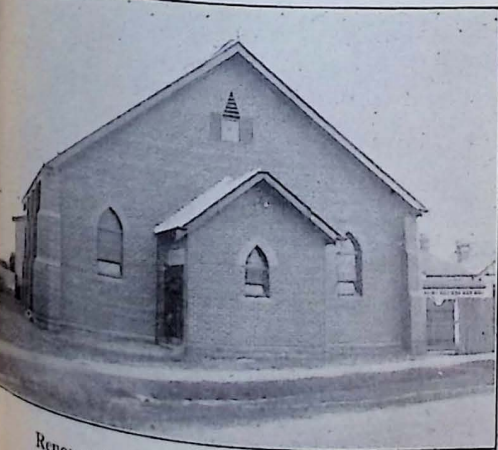
When we were young we were taught that the lion was the king of beasts. The observant psalmist tells us that this royal personage was not always able to make full provision for his family, with the result that they were left hungry. We are prompted to enquire why the psalmist selected this illustration. The answer is obvious. Strength and dominion were embodied in this monarch of the jungle. He was not held by the restraint of conscience or sympathy. Pity offered no escape to the prey, for he had no pity. Before this king of strength and unlimited licence were all the beasts of bush and field upon which to prey, and still he fails. The young lions watch and wait, suffer disappointment and grow hungry. Strength, dominion, unlimited licence and savagery always fail to satisfy. Whether found in man or beast they are poor disappointing weapons upon which to depend. There is a more excellent way as shown by the psalmist: "But they that seek the Lord shall not want any good thing." What a weapon God is! He goes forth to the hunt for the satisfaction of his people. There is no cruelty in his ways, but from his bountiful hand, as necessity requires, everything needful drops. This is a much-

required assurance with the Lord's people to-day. Sheer compulsion drives many of us to prove his promise. While we do our best to help ourselves, let us also count on him. God's door of entrance is very often at our wits' end.

"Master I set my soul that thou art true,  
Of thy good promise not one thing hath failed!  
And I would send a ringing challenge forth,  
To all who know thy name, to tell it out,  
Thy faithfulness to every written word,  
Thy lovingkindness crowning all our days,—  
To say and sing with me: 'The Lord is good,  
His mercy is forever, and his truth  
Is written on each page of all my life!'  
Yes! There is tribulation, but thy power  
Can blend it with rejoicing. There are thorns,  
But they have kept us in the narrow way,  
The King's highway of holiness and peace.  
And there is chastening, but the Father's love  
Flows through it; and would any trusting heart  
Forego the chastening and forego the love?  
And every step leads on to 'more and more,'  
From strength to strength thy pilgrims pass  
and sing  
The praise of him who leads them on and on,  
From glory unto glory, even here!"  
—J. Wiltshire in "Joyful Tidings."

### The Smile.

"Only a smile! yet it cast a spell  
Over the sky, which had been so grey;  
The rain made music wherever it fell,  
The wind sang the song of the marriage bell,  
And a heart was light and gay."



Renovated Chapel, Carnegie, May, 1924.

# The Best Benefit Society.

Psa. 103.

Chas. Hale.

I wish to tell you, Peter, that I am desirous of joining some benefit society. Can you recommend a good one?

Certainly, Ruth, and I have had it on my mind for some time to ask you to join the best benefit society in the world, of which I am a happy member.

Thank you, Peter, and what is the cost of admission, and are the benefits really good?

You will be pleased to learn, Ruth, that the cost of joining is your willingness to comply with the conditions, and the benefits are everlasting.

How interesting, Peter. I am quite willing to pay the costs, and am more than pleased with the great benefits: I have not heard of such a good benefit society before.

You are quite right, Ruth. The societies you know of can only benefit you temporally, and bury you when dead, and they have done their part; but the one I ask you to join gives the promises of great blessings in this life, and in the life to come—everlasting happiness.

This is glad news, Peter. Would you tell me the name of this wonderful organisation?

Yes, Ruth, but I have a book of rules here, setting forth the conditions and benefits, also the name. Let us read for ourselves from the New Testament Scriptures.

Ah, now, Peter, I see you wish me to join your church; and there are so many denominations that I would be quite puzzled which to unite with.

It is not my church, Ruth, but belongs to him who died and rose again. But for the present, just leave the thought of joining a church, and be taken up with the benefits of this society, and all else will fit in nicely and naturally. Now I want you to study this important matter briefly under several Scriptural helpful headings, viz., The good confession; the great commission; the gospel facts; the great sermon; the glorious church.

I am all attention, Peter, and pleased with the prospects, and hope to be like the Samaritan woman at Jacob's well, you spoke of, and call others to the benefits to be had, once I am convinced of them for myself.

1. *The Good Confession* (Matt. 16: 16-18). You see here, Ruth, we have Simon Peter confessing Christ as the Son of God; and we have also the first mention of this great benefit society called the church. Christ says, upon this rock confession of faith in me I will build my church. His church. Do you understand?

Thanks, Peter, getting clear; please continue.

2. *The Great Commission* (Matt. 28: 18-20; also Mark 16: 15-16). Again we have, in these Scriptures, Christ saying, all authority is given to him, in heaven and on earth. He then makes the conditions of salvation, or benefits to be received by saying to his disciples: "Go preach the gospel: he that believeth and is baptised shall be saved: he that believeth not shall be condemned," and the gospel or glad tidings they were to preach is found next in

3. *The Gospel Facts* (1 Cor. 15: 1-8). These facts to be believed are, we see, that Christ died for our sins according to the Scriptures, was buried and rose again, and was seen by over five hundred brethren at once, etc., and now we have these facts preached in

4. *The Great Sermon* (Acts 2: 22-36), and the result of the sermon (Acts 2: 37-47). You will notice, that the apostle Peter faithfully preached the good news to three thousand men, who believed, repented, and obeyed the gospel requirements, and were baptised according to Christ's commands given in the great commission, so now don't you see that this great benefit society is to be found in

5. *The Glorious Church* (Acts 2: 46-47). "The Lord added to the church daily such as should be saved. Now, Ruth, what do you say about being added to his church, and receive the benefits promised. Can you see your way clear? Our reading, I trust, has been helpful.

I must admit, Peter, the reading of these Scriptures has helped me over every difficulty, and I now feel as clear as daylight on this matter. Yes, unreservedly, I confess that I believe on Christ, and confess him as the Son of God and my Saviour, and will comply with the gospel requirements; and how glorious the benefits, pardon of sin, peace with God, and promise of eternal life. I am happy to be added to the church bearing my Saviour's name, for surely, as you told me, this is the greatest benefit society the world has known. And now let me say how grateful I am that you have been led to guide me into the way of God, as did your namesake the thousands on the day of Pentecost. How remarkable. I trust you will be much used of God, as was Peter of old.

Thank you, Ruth, and I am happy at your decision to be added to the Church of Christ. And

does it not also look like a coincidence too, that you, like the wise Ruth we read of in the Old Testament, who decided to leave the heathen gods, and have the true God of Naomi, and the God of Israel, to worship, should now wisely accept Christ as your Saviour, and be added to his church in his own appointed way? Well might we exclaim with the psalmist, "Bless the Lord, O my soul, and forget not all his benefits." Yes, and benefits without money or price to any willing to obey the voice of God, who said of Jesus, "This is my beloved Son, in whom I am well pleased, hear ye Him."

True, Peter, and I now thank God that I have heard the voice of Jesus, and shall tell others what a Saviour I have found."

"I heard the voice of Jesus say,  
Come unto me and rest,  
Lay down thou weary one, lay down  
Thy head upon my breast.  
I came to Jesus as I was,  
Weary and worn and sad,  
I found in him a resting place,  
And he has made me glad."

## The Credentials of Jesus.

S. H. Mudge.

Acts 2: 22.

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

I use this text as suggestive of my theme rather than of the material of the discourse. One has said: "Christianity must be unwaveringly and authoritatively declared by its representatives to be a miracle-working religion, a religion able to cleanse the heart and convert the soul of even the most degraded human being, or its inevitable tendency will be toward the unprofitable region of speculation. There its light which has so long lighted the world will surely flutter miserably away. The supreme danger of the Christian religion comes not from without, but from within. No attack of a merely unimaginative materialism could so undermine and totter this heavenly edifice as the inclination of those inside to sponge from its interior walls the ancient testimony of a divine origin. . . . Not to insist upon it as something sole, single, and sublime, not to declare that it makes a unique demand and confers an exclusive benefit—this is surely to darken the light of the world and to turn men shelterless again into the night of paganism."

To rescue religion from such humiliation as suggested in the quotation will demand that we restore to their rightful place the essentials of Christianity, and not spoil her glory by promoting the things that are obviously not vital, if indeed any part of real religion at all. Forms, ceremonies, and ritual have too long and much too frequently been translated as synonyms of Christianity. To save the world from a revulsion of feeling toward the church and deliver her from impotency we must again exalt the things which in its primitive history gave the church irresistible power and spiritual majesty.

About one thing there is no serious controversy, namely, that Jesus claimed to be the Son of God. It is the justification of this claim that has been and still is the matter of chief contention.

### The fundamental proposition.

The fundamental proposition of the New Testament is: "What think ye of Christ? whose son is he?" You will find that it is woven into the principal periods and events in the life of Christ. The following words form part of the angel's announcement, "That holy thing which shall be born of thee shall be called the Son of God." At the beginning of Christ's public ministry we hear God declaring, "This is my beloved Son, in whom I am well pleased." It is the birth of this great declaration that the devil straightway challenges

and continues to combat. During the days of Christ's temptation the devil says: "If thou be the Son of God, command that these stones be made bread. . . . If thou be the Son of God, cast thyself down; for it is written he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Perhaps the greatest commendation that ever came to a disciple was given to Peter when in answer to Christ's question: "Whom do ye say that I am?" Simon Peter answered and said: "Thou art the Christ the Son of the Living God." The question that gave anxiety at the trial of Jesus was not sedition, but very evidently this one, for we read of the high priest saying: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The Jews supplement this by their words, "We have a law, and by our law he ought to die, because he made himself the Son of God." We consider the foregoing passages abundantly sufficient to prove that the foundation truth of the Christian religion is the sonship of Jesus.

### The credentials of Jesus.

In justification of Christ's claim to be the Son of God I submit the following credentials, for these out of many others strongly appeal to me.

First, the holiness of Jesus. In Old Testament days God made this demand upon the people, "Be ye holy, for I am holy." In New Testament days Peter repeats this demand in the following words: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." If God made this an unchanging principle with his people, how much more necessary would it be for the Son of God to be "holy, harmless, undefiled, separate from sinners." The one who made the claim to be the Son of God would need to manifest the brightness of the Father's glory, and the express image of his person. Jesus was born among a people who for that time had the loftiest conceptions of God's holiness. For centuries they had been trained to appreciate God's purity and the sanctity of the things and services of God's house. Ever before them were the words, "Holiness to the Lord." If we briefly summarise the Old Testament regulations we will discover that when the people came before the Lord they had to sanctify themselves. Neglect in this matter was unpardonable. Those who ministered in the priest's office had to be consecrated, and bear no iniquity "lest he die." Every care was taken that he should be morally and ceremonially clean. The

sacrifices had to be without physical blemish, in addition to which they had to be consecrated by the priest. The altar was to bear no trace of pollution, but was to be cleansed by blood. Everything was ordained to impress them with the truth that "holiness becometh thine house."

With such conceptions of God's holiness it is unthinkable that the Jews would allow Jesus to pass unchallenged if any suggestion of sin could be proved against him. Yet unto this very people Jesus issues the challenge, "Which of you convinceth me of sin?" To this day no one has successfully accepted that challenge. "All have to confess that nineteen centuries have produced no less than lift pen o'er page to tarnish his fair hand to lift pen o'er page to tarnish his fair name, no scholar or scientist, no poet or seer, but lauds his moral genius and his spotless life." We affirm that this section of our argument proves Jesus to be unique in his holiness, and unrivalled in his claim to be the Son of God.

### Love the second credential.

The second credential I wish to urge is the ineffable love of Jesus. I get the following from an analysis of Christ's love.

1. God is its inspiration. Even a casual study of the life of Christ will show he was consecrated to one absorbing purpose expressed in these words: "I do always those things that please him." The writer of Hebrews confirms this dedication of life by a quotation from the Psalms: "Then said I, Lo, I come to do thy will, O God." In his great discourse upon the bread of life Jesus declares to the Jews: "I came down from heaven, not to do mine own will, but the will of him that sent me." The great delight of Jesus which characterises his prayer recorded in John 17, is expressed thus: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

2. Humanity was its object. The angel's instruction to Joseph was, "Thou shalt call his name Jesus; for he shall save his people from their sins." Unto the shepherds abiding in the fields an angel brings "good tidings of great joy"; "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This messenger is then joined by a "multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good will towards men." How wonderful and significant in the fulfilment of these promises are the life and the ministry of Jesus. And how exclusively true that, "There is none other name under heaven given among men, whereby we must be saved."

3. Sacrifice was its experience. The incarnation was a sacrifice. It was thus he "made himself of no reputation," but took the "form of a servant, and was made in the likeness of men." It was surely something for him to leave the glory which he had with the Father before the world was. To endure the privations of life meant sacrifice. Foxes had holes, the birds of the air had nests, but the Son of Man had not where to lay his head. He had to endure hunger and thirst, weariness and suffering, that he might fulfil his purpose. The great sacrifice, however, was of himself at Calvary. Here he "poured out his soul unto death," and became "an offering for sin." In this great surrender of himself we can all appreciate the wonderful love of Jesus to humanity.

The foregoing facts impel me to affirm that the consideration of no other character will manifest the same unselfish love and willing sacrifice as is seen in Jesus. Our love is only too often restricted to race, or other narrow considerations; and our sacrifices are frequently mingled with selfish motives or grudgingly made. It is significantly true that apart from Jesus there was no other character—no other love that God could choose to commend his own here to the world. There was none other good enough.

### The romance of Christianity.

The third credential of Jesus is his divine power. Here we experience the real romance of Christianity as we witness the demonstration of his power over physical objects, and in spiritual regeneration. It is a delightful thing to stand in

imagination at the grave of Lazarus and hear Jesus call unto him to come forth, and to see the dead respond. Who would not be impressed with the power of Christ as they witness him still the troubled sea, hush the boisterous winds, restore sight to the blind, unstop the ears of the deaf, and make the lame to walk? But after all this is comparatively small to that gracious power by which he saves such as the vicious Saul, breathing out threatnings and slaughter against the disciples of the Lord, or the woman taken in adultery, or Jerry McAuley, a drunken sot, sunken to the foulest depths of degradation. By the power of Jesus these have been saved and used in a

wonderful way for the extension of Christ's kingdom. This is the miracle—this is the romance of Christianity. It is here that Christ performs a work that no one else can do, for who can forgive sins, but God only? That wrecks of humanity, outcasts of society, derelicts of our race, torn by surging passions and enslaved by vice—that these can be saved is the great credential of Jesus. As one well puts it: "The Saviour of the world laid a cool hand upon the brow of humanity as it throbbed with multitudinous impulses, and by a miracle more admirable than that of the Galilean lake, calmed the spiritual tempest into the peace of God."

## Religious Notes and News.

Dr. Frank Crane states that in 1890 the population of the United States was around 63,000,000 and the church membership 21,500,000, while in 1912 the respective figures were 108,000,000 and 47,500,000. On a percentage basis population had increased 68 and membership 118.4 per cent.

### Sport on Sunday.

From Brisbane, Q., under date May 22, L. Larsen writes as follows:—"The social and moral questions of to-day are becoming very grave indeed. The follower of Jesus views with alarm the growing desire the world over for sport. Not that he is against clean sport in its rightful time and place; but the sportsman everywhere is trying to lay hold on the Lord's day and use it as a day of sport. Last Monday, a deputation of the Protestant churches of Brisbane waited upon the Mayor of Brisbane (Alderman M. J. Barry) to protest against the proposal to rescind the by-law prohibiting sports in public parks on Sunday. We were received very kindly by the Mayor, who listened with interest to each speaker as they stressed the danger it would be to the moral and spiritual interests of the community. We were then informed by His Worship that our protest would be placed before the council for their fair and careful discussion. But anything further he could not promise us. We now await the council's decision. Might I urge upon all the followers of Christ to do their uttermost to keep the Lord's day in memory of the blessed Saviour, who not only died for our sin but on that day rose for our justification. Let the day be spent in service to him."

### Professor Moore Receives D.D. Degree.

Professor George E. Moore who has been the head of the Bible Department of Eureka College at Eureka, Illinois, since 1920 has received the degree of Doctor of Divinity from the People's National University of Atlanta, Georgia. His work including a thesis which completed the university requirement was but recently completed. Professor Moore received his A.B. degree at Drake University in 1911 and his A.M. degree there in 1912. Supplementing work already done, he received an A.M. degree at Harvard 1913. Since which latter time until his engagement at Eureka, he was in the pastorate in Australia. Since 1920 or a part of the time he supplied the pulpit at Eureka. In addition to his regular work, he is in demand for sermons and addresses and in all these undertakings has measured up to highest expectations—"Christian-Evangelist," U.S.A.

### Wesley's Record in Danger!

John Wesley's record of having preached 27,000 sermons is being approached by Canon Hay Aitkin, aged vicar of Norwich Cathedral, now in his eighty-third year, who has ascended the pulpit to deliver sermons for the 22,000th time. Canon Aitkin began preaching at the age of seven-teen. Since 1900, when he became attached to Norwich Cathedral, he has conducted seven to ten missions each year. He plans to continue his mission work for a year or so longer, after which

he will continue his pulpit work at the Cathedral. Never, he says, has he preached from a written sermon and not once has he delivered a sermon written by anyone else. He became aide-de-camp to Moody in 1875 and for many years preached in England and America.

### Remarkable Religious Library.

At the recent sale of the estate of the late Dr. Jose Carlos Rodrigues, of Rio de Janeiro, the American Ambassador, Hon. Edwin V. Morgan, purchased a considerable portion of the books on religion and philosophy, about 1,200 volumes in all, as a nucleus of a library for the use of pastors and biblical scholars, to be open to all Protestant clergymen in Brazil.

He requested that this collection should bear the name and be preserved in memory of Dr. Rodrigues' interest in biblical study and of the great work upon the Bible which he completed shortly before his death, which occurred in Paris in June, 1923, where he had gone seeking surgical treatment.

Dr. Rodrigues first became acquainted with the Bible when a law student at Sao Paulo, Brazil. Soon after graduation he went to the States, and during the time he was at Princeton University and engaged in newspaper work in New York, he acquired a perfect knowledge of English. This gave him ready access in later years to the rich treasures of biblical literature in the English language. He was a devout student of the Bible and sought to learn what he could about this gift of God to man. He was editor and proprietor of the great daily paper, "O Jornal do Commercio," at Rio de Janeiro from 1890 to 1915. After these twenty-five years of distinguished service he retired from the editorship and business to devote his entire time to study and writing on the Bible. He published in 1921 his great work in Portuguese entitled, "Historical and Critical Studies on the Old Testament," in two volumes. In the preparation of this work he accumulated a valuable collection of books on biblical subjects, chiefly in the English language, with only a few in French, German and Portuguese.

### The Church and Social Life.

Questions of vital public interest were discussed in the Presbyterian Assembly in vigorous fashion, yet withal in a spirit of earnestness and moderation that carried conviction with it. As instancing the insidious progress of the spirit of gambling, the Moderator mentioned that he was asking a class of children the ways in which men might make an honest living, and after receiving a number of obvious answers, one boy near the foot of the class said, "By buying a ticket in the Golden Casket." The tragedy of the answer, he said, lay in the fact that the other children thought it was a perfectly correct one, and felt mortified that they had not had the intelligence to make it themselves. The consensus of opinion, among ministers yesterday, was that this evil could be best arrested by bringing influence to bear on the children in their impressionable days.—Brisbane "Courier."

# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Snowbird's Song.

"The ground was all covered with snow one day,  
And two little sisters were busy at play,  
When a snowbird was sitting close by on a tree,  
And merrily singing his chickadee,  
Chickadee, chickadee,  
And merrily singing his chickadee.  
He had not been singing that tune very long  
Ere Emily heard him, so loud was his song.  
"Oh, sister, look up at the window!" said she,  
"Here's a dear little bird singing chickadee,  
Chickadee, etc.  
"Oh, mother, do get him some stockings and shoes,  
And a nice little frock, and a hat, if he choose.  
I wish he'd come into the parlor and see  
How warm we would make him, poor chickadee."  
Chickadee, etc.  
"There is One, my dear child, though I can not tell who,  
Has clothed me already, and warm enough too.  
Good morning. Oh, who are so happy as we?"  
And away he went singing his chickadee.  
Chickadee, etc.

## The Widow's Cow.

Fsther, I have been over to Mrs. Dilman's to bring home that cow," said Farmer Merrion to his wife, at the supper-table.  
"Why, papa!" exclaimed Daisy, "what will the poor widow do now?"  
"I had never thought of that," laughed the farmer.  
"Well, I call that real mean," spoke up Joe. "We've got a whole barnyard full of cows, while she has but one."  
"The widow has been owing me all along. The bargain was that, if she had not the money to pay me, I was to have the cow. So, you see, the cow is mine."  
"Oh, papa, it's a shame!" said Eva. "Poor Mrs. Dilman has been sick so long, you know, I know she must feel lost without poor old 'Whitey,'" and, pushing back her food, untasted, she went around to her father and pleaded with him to take back the cow.  
"I would, father," said his wife. "You know what the Bible says about being good to the poor for his sake."  
"Tut, tut," said the farmer. "You can be free with other people's money. How many of you would give anything out of your own pockets for this purpose?"  
"Papa, dear, you shall have my bank, and every shilling in it," said Eva.  
"And you needn't buy me a new overcoat this winter, father; I'll wear my old one," said Joe.  
"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.  
"Well, I declare," laughed the farmer. "Where did you learn so much generosity?"  
"I have tried to teach them, my dear," said Mrs. Merrion, "as Jesus has taught it to us through his Word. 'He that hath pity on the poor,' you know, 'lendeth to the Lord.' God's word is sure."  
The next morning the farmer sold the cow to his children; and what fun they had driving her home!  
As they drew near the cottage the widow and her sons came out to the gate, and there stood old "Whitey."  
"Good morning, Mrs. Dilman; we've brought your cow back," cried Joe.  
"For the land's sake!" cried she. "Don't you want her?"  
"You want her worse," said Joe. "Papa sold her to us, and we've brought her back a present to you."  
"You blessed children! God be praised!" exclaimed the widow.

Farmer Merrion's children declared that they had never felt so happy in their lives. It is indeed more blessed to give than to receive.—Selected.

## The Girl who Hated Rain.

Oh, dear," said Susy, "I wish it would stop raining!" Splash—splash—splash, went the rain-drops against the windowpane. "Oh, my, it's just pouring!" Susy cried. "I do wish it would quit! I just hate rain!"  
"Come, come, Susy," her mother said quietly. "I can not allow you to talk that way. Can't you find something to do and be happy instead of so discontented?"  
"I don't want to do anything in the house," Susy pouted. "I want to go outdoors and play."  
"The postman brought a beautiful new flower and seed catalogue a little while ago. Don't you want to look at it?"  
"All right," Susy said slowly. "Guess I might as well."  
"Oh, mother!" she called pretty soon, "look at the roses! Pink ones and red ones and white and yellow ones! Oh, aren't they lovely? Look at these sweet peas! Great big fellows! And oh, see the pinks and geraniums!"  
Mother went on with her sewing and Susy kept turning the pages over.  
"Oh, look at these tomatoes!" she almost shouted. "So big and so red! And beans—yellow wax beans and green beans and lima beans! And grapes and apples! My, what beauties!"  
An hour soon slipped away and Susy was still looking at the pictures.  
"Aren't they lovely?" mother asked at last.  
"Just beautiful!" Susy answered. "The sun makes the flowers and fruit and vegetables such lovely colors, doesn't it?"  
"Yes," mother said, "and it helps make them grow too. There's something else that's very necessary to make the flowers and fruits and vegetables grow nice and big."  
"What?" Susy said quickly.  
"Can't you think?" mother asked.  
Susy shook her head. "No." Then mother answered: "What about the rain? Don't you know that in dry, desert countries where there is no rainfall they can not raise the beautiful flowers and vegetables and fruits like we have here?"  
"Oh, I never thought of that!" Susy said. "Well, I guess I won't hate rain any more, mother, 'cause it makes such lovely things grow for us."  
"It surely does," mother answered, "and I don't believe, if I were you, I'd hate the rain either, dear."—Exchange.

"A Scotchman was set to work to move a great heap of heavy planks at a shipyard. After an hour's hard work, he went to the foreman and said, 'Did I give you my name?' 'You did,' replied the foreman, 'you said Thompson.' 'That is all right,' said the man, 'I was wondering whether you thought I said it was Samson.'"

"Successful in an examination a pupil named Jordan at the Netherthorpe Grammar School, Chesterfield, England, sent his mother a telegram asking her to read the last two lines in the 5th verse of hymn 155 in his school hymn-book. The lines read: 'Sorrow vanquished, labor ended, Jordan past.'"

The teacher was explaining the meaning of some new words to her class of youngsters.  
"An anecdote," said she, "is a short, funny tale."  
This having been repeated in chorrs by the children, the teacher continued:  
"And now I want you to write a sentence containing the word 'anecdote.'"  
This was one of the sentences presented for her consideration:  
"A rabbit has four legs and one anecdote."

# The Family Altar.

## SUNDAY.

He that is faithful in a very little is faithful also in much.—Luke 16: 10.  
"Remember the test of faith is faithfulness. Have we in us the stuff that will not weary or falter, that will make us stand a sleepless sentinel at the post till relief comes?"  
Reading—Luke 16: 10-13.

## MONDAY.

Rejoice always.—1 Thessalonians 5: 16.  
"Many years ago," says Oliver Wendell Holmes, "in walking among the graves at Mount Auburn, I came upon a plain white marble slab, which bore an epitaph of only four words, but to my mind they meant more than any of the labored descriptions on other monuments: 'She was so pleasant.' This was all, and it was enough. That one note revealed the music of a life, of which I knew nothing more."  
Reading—1 Thessalonians 5: 12-22.

## TUESDAY.

Set your mind on the things that are above, not on the things that are upon the earth.—Colossians 3: 2.  
"A little boy held a sixpence near his eye, and said: 'Oh, mother, it is bigger than the room!' and when he drew it still nearer, he exclaimed: 'O, mother, it is bigger than all out-door!' And in just that way the worldling hides God and Christ, and judgment and eternity from view, behind some paltry pleasure, some trifling joy, or some small possession, which shall perish with the using, and pass away, with all earth's lusts and glories, in the approaching day of judgment."  
Reading—Colossians 3: 1-6.

## WEDNESDAY.

Blessed are ye when men shall reproach you, and persecute you, and say all evil against you falsely, for my sake.—Matthew 5: 11.  
Ministers, like alarm-clocks, get most of their abuse for doing their duty.  
Reading—Matthew 5: 1-12.

## THURSDAY.

Now abideth faith, hope, love, these three; and the greatest of these is love.—1 Corinthians 13: 13.  
The greatest thing in earth below is love:  
The greatest thing the angels know is love:  
The greatest grace in God's own heart is love.  
In earth and sky, all things above, is love,  
wonderful love.

Reading—1 Corinthians 13: 8-13.

## FRIDAY.

Fight the good fight of faith.—1 Timothy 6: 12.  
"It matters not how deep entrenched the wrong,  
How hard the battle goes,  
The day, how long.  
Faint not, fight on;  
To-morrow comes the song."  
Reading—1 Timothy 6: 11-16.

## SATURDAY.

We know that to them that love God all things work together for good.—Romans 8: 28.  
"Sometime, when all life's lessons have been learned,  
And sun and stars for evermore have set,  
The things which our weak judgment here had spurned,  
The things o'er which we grieved with fashions wet  
Will flash before us out of life's dark night  
As stars shine most in deeper tints of blue.  
And we shall see how all God's plans are right  
And how what seemed reproof was love most true,  
And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me:  
How, when we called, he heeded not our cry,  
Because his wisdom to the end could see."  
Reading—Romans 8: 26-30.

# Prayer Meeting Topic

June 18.

## Does it Pay to Serve Jesus?

(Philippians 3: 1-11.)

Horace Kingsbury.

The distinction Paul draws between "conscion" and "circumcision" prompts him to remark on his own cause for glorying in the flesh, as if that were of any avail. He was an orthodox Jew, an intense Hebrew, a loyal Pharisee, a zealous persecutor, and a legally righteous man. "But," he said, "what things were gain to me, those I counted loss for Christ."

### IT COSTS TO SERVE JESUS!

F. B. Meyer writes: "In one of his most exquisite parables, our Saviour depicted a man leaving his house in the morning with a heavy bag of gold, and making his way to the market-place, where pearl-sellers displayed the precious ocean gems. He was seeking goodly pearls, and passed from stall to stall with the eye and touch of the connoisseur; but from each stall he turned away dissatisfied. At last he approached one of the sellers, and saw before him on the tray the most exquisite, perfect, and transparent pearl that his eyes had ever lit on. Asking the price, he discovered that it would take all the pearls he had bought, and all the gold in his pouch, to procure it. On starting, he had meant to get the pearls and keep his house and estate, but he learnt that to win that he must sell even these; and so pearls and gold, home and heritage, were all gladly parted with, that that one most priceless jewel might be his own. And always afterwards, when the purchase was concluded, though he was homeless and solitary, the fact that he had got that pearl more than compensated him; he counted all things else but loss.

"When our Lord spoke that marvellously beautiful parable, he must have had Saul of Tarsus in his eye—a man with a rich religious nature, capable of an infinite hunger after God, who passed from one stall to another amid the religions of the world, seeking for the best. But finally, when he came where the gem of heaven and earth and sea, the pearl of great price, lay, translucent and glistening, he gladly sacrificed all he possessed to win it; and in this marvellous paragraph he tells us that he counted all things else as loss and refuse compared with Jesus Christ. Oh, that we may understand the superlative excellence of Jesus, and turn from everything that would divide our heart with him!"

### DOES IT PAY?

Paul answers emphatically, *Yes!* and he knew! He had lived without Jesus, he had sacrificed his all to find him, and now he was living in blissful union with him.

Ozora S. Davis writes: "When he became a comrade in the Great Cause every energy that he possessed was quickened and intensified. He explained his new life as the reception of a righteousness that was attained by faith; but there never was a day in his previous life as a Pharisee that was more completely filled with resolute and costly action than the days he spent in the service of Christ."

He was busy and he was happy. "His joy was not rooted in circumstances, but 'in the Lord.'" He knew Jesus as his personal Saviour, and he was spending himself in an effort to make him known to others. His will was surrendered; his powers were consecrated; his spirit was radiant; and he knew when God's plans for his life were complete, he, who had shared the sufferings of the Lord, would share the glory of the Lord.

Ask your Christian mother if it pays to serve Jesus. Ask the libertine, the prodigal, the criminal, if it pays *not* to serve him. Ask your own heart if anything else is so satisfying as being on good terms with Jesus and endeavoring to carry out his will.

Suggested Hymns: 319, 357, 711, 417.

## Our Young People.

Conducted by W. CALE

### A New School.

On this page is a picture of the little school recently started in the home of Mr. A. Anderson at Enterprise, outside of Gympie, Qld. Bro. C. Trudgian and other enthusiasts from Gympie visited this locality and got the children together. As a direct result a gospel service was conducted, when several adults and young people made the good confession, and now meet regularly in this home around the Lord's table. The Bible school vision opened the door, the gospel was proclaimed and a church is established.

Make yourself worthy of the confidence of all. The greater part of a worker's faith in himself is made up of the faith that others believe in him.

### Inter-School Competitive Rally.

The Prahran Bible school challenged the Bible school at Moreland (Vic.) to a competitive rally. Commencing on Feb. 24, the contest lasted for twelve Sundays. Prahran had an enrolment of 229 scholars and teachers, and Moreland had 386. Prahran gained the greater number of new scholars, viz., 40, whilst Moreland gained 33. Prahran had an average attendance of 60.6 per cent., whereas Moreland's average was 77.6 per cent. The offering for the period at Prahran was £12/17/8, and at Moreland £19/7/6. Each Sunday afternoon the respective secretaries reported the results over the telephone and an announcement was made to each school before the close. We heartily commend such a contest to other groups of schools. It promotes a lively interest and healthy rivalry. We shall be glad to publish results on this page.

### The Great Clock.

The clock of life is wound but once,  
And no man has the power  
To tell just when the hand will stop  
At late or early hour.

Now is the only time you own;  
Live, love, toil with a will;  
Place no faith in to-morrow, for  
The clock may then be still.

### How to Kill a Bible Class.

A Kansas City (Mo.) Sunday school paper quotes the following adaptation of an article which appeared in the "Popular Engineer," "Ten Ways to Kill an Association." While the original was written with the Association of Stationary Engineers in mind, it applies very well to Sunday school classes.

1. Don't come to the meetings.
2. If you do come, come late.
3. If the weather doesn't suit you, don't think of coming.



New School at Enterprise, Gympie, Qld.

4. If you do attend a meeting, find fault with the work of the officers and other members.

5. Never accept office, as it is easier to criticise than to do things.

6. Nevertheless, get sore if you are not appointed on a committee, but, if you are, do not attend the committee meetings.

7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting, tell every one how things ought to be done.

8. Do nothing more than is absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the class is run by a clique.

To battle against ourselves, against our own fears and weaknesses, requires courage of the highest order. No one knows its own power until he has tried it out.

### Piety in the Home.

In whatsoever sphere the Christian life we see. Over-esteemed it cannot ever be;

It sheds on all divine and sacred peace,  
And unto Satan's slaves gives sweet release.

True piety is that which God has blest  
To give this world of strife and turmoil rest:  
And in our hearts, it sure must work his will  
Who ever in the storm says, "Peace, be still."

Piety may grace a nation or a throne,  
But never can shine brighter than at home,  
When father, mother, and the children dear,  
Are of one mind, to walk in godly fear.

The father, strong in faith, the household stay,  
Will look to God for grace, and pray each day  
That he, before the souls who to him cling,  
May live, as did the Master, free from sin.

The mother, with her loving, gentle ways,  
In quiet work and life of earnest praise,  
Shall teach (as only Christian mother can)  
The little ones the grand salvation plan.

Now strong in faith, the parents' plea is joined:  
"Lord, save our dear ones; leave no soul behind;"

And, one by one, they learn to find the road  
To happiness and perfect peace with God.

Thus Nature's love, blending with love divine,  
Cements a tie, lasting, beyond all time;  
Asperities of life are rendered smooth,  
And troubles and vexations soon remove.

True piety at home none ever can esteem  
Like those who have amongst its influence been.  
Such family ties as this there's nought can sever,  
And here we have a grand "Christian Endeavor."

—Clement Byard.

Written by request, and given at an Endeavor rally in Tasmania.

In our reverential honor of George Washington, let us remember that the highest honor we can show to any great soul is, not by following them, but by following what they followed.

Sometimes, in our daily life, we are given the privilege of witnessing the saving influence of a noble nature—the divine power of rescue that may lie in an unselfish act of fellowship.

Do you wish the world were happy? then remember day by day.

Just to scatter seeds of kindness as you pass along the way.

For the pleasures of the many may be oftimes traced to one.

As the hand that plants the acorn, shelters armies from the sun.

## Foreign Missions.

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

### A Month of Self-Denial.

Is this too much to ask on behalf of our 29 missionaries, 100 native helpers, 150 orphans, 750 day school scholars, 1,000,000 natives in our Indian district, and nearly 300,000 natives in our Huilichow and Shanghai districts, and our 10,000 natives at New Hebrides, and nearly 10,000 Chinese in Australia to whom we are trying to minister? Is a month of self-denial too much to ask on behalf of the work of the Crucified One? I think we shall all answer "NO," and will gladly have some fellowship together and see what we can do without during the thirty days of June 1924.

### Our Preparation for the Offering.

I think we can say that adequate preparations have been made to enlist our 25,000 members in a great offering on July 6. Envelopes, posters, letters to members, letters to church secretaries, letters to our preachers, have been forwarded from the extremes of Western Australia to Bundaberg in Queensland. Throughout every State these messages, "O.H.M.S." are telling the brethren of our need. We have the same feelings now that Elijah had when he had built the altar, put wood in order, put the bullock on the wood, dug a trench, filled it with water, and then prayed for the answer from heaven. We have tried to do our work, and now we, with the altar built, the wood on top, and our sacrifice made, are looking for a heaven-dictated answer from the brotherhood.

### Are We Asking too Much?

Is £10,000 too great a sum to ask from 25,000 Christian men, women and children? This amount is only equal to 8/- per member, or less than 2d. per week, and as some give as much as £100, some £50, some £20, many £10, a great many £5, hundreds £1, and thousands 10/-, those who give more than 8/- allow for many who will fall below 8/-. Taking the ordinary contributions of the States, and not reckoning extraordinary contributions, which would not be fair, Western Australia is the only State that gave 8/- for each member, and of these contributions of £800 from 2,000 members there were no extraordinary and unusual gifts: they were the ordinary yearly contributions of the members. Western Australia has every problem almost that any other State has. It has a tremendous territory to cover. Its Home Mission work presents many difficulties, and makes a large appeal to the church, and they are doing splendid work in Home Missions; but they manage to contribute to Foreign Missions 8/- for every member. Is it unreasonable to believe that what Western Australia can do the other States can do? And if they will do it we shall have £10,000 for our Foreign Mission contribution for this next year. If we accomplish this, we shall lead the world among our people in Foreign Mission contributions. The Methodists are raising £5,000 this year in Western Australia for Foreign Missions; yet they do not number there more than one quarter of the members we have in Australia. Let our slogan be:—

In What Way can We Deny Ourselves During June?

### Building Needs at Diksal.

Bro. Escott has demolished the old part of the Diksal bungalow and made all things ready for re-building when the money is sent from Australia. In the meantime they are living in the one-third of the bungalow that has been built with the money allotted.

Mrs. Escott writes impressing upon us the necessity for the erection of new buildings for the co-workers, such as evangelists, teachers and Bible-women. One evangelist with his wife and six children now occupies a room 12 by 14 with a verandah 6 by 12 on which is done the cooking, bathing, etc.

### Translation of Pastor Wu's Letter.

To the Pastors and Elders of the Australian and keep you! This is our prayer. We appreciate the help rendered to this church and school by you and all brothers and sisters. We are boundlessly indebted to you for your attention and funds.

Thanks to God! The church is in a progressive state. There were only four brothers baptised the previous year. Last year on July 29, ten persons, five men and five women, were baptised. Among them was an old lady named Wu, 60 years old, and a Buddhist and vegetarian for more than 30 years, gave up the erroneous doctrine and believed in God. She was baptised. She became a Christian and a most faithful Christian. On Oct. 28 five men and three women were baptised, among them being a husband and wife. The woman whose name is Lu, who was a vegetarian for more than 20 years, now believes in Jesus. She persuaded her husband to be baptised with her the same day. There is another woman whose husband was a non-Christian, and who has two girls born dumb. This year I joined the mother and Mr. Ning Soey Pao to pray for the children before tiffin every day for five months. It is a wonderful affair. The girl, now seven years old, can now speak a little. After this the father became a Christian also.

The church is very active now. This year we invited Mr. Ning Soey Pao as an assistant evangelist. He was an elder of the Presbyterian mission and graduate of the Ginling Theological Seminary. He is a good speaker, and his preaching is always welcomed by those attending. He was baptised on Oct. 28 in this mission, and so were his wife and son.

We have an Endeavor Society to train the members for preaching. Besides the church in Kwenming Rd., we have two preaching places, both of which are well attended. As a result, we had two women and one man baptised from these places.

A big Christian movement is being conducted by the Shanghai Christian Council. We enrolled under the name of the Australian Churches of Christ.

With regards to all.  
Wu Sing Kwei or Hu Sing Kwei.

It is hoped that by the middle of June envelopes, folders and posters will have been received by every church secretary in Australia. If any fail to receive supplies the State secretaries should be notified.

### 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.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.  
W.A.—W. Clay, 393 Bagot-rd., Subiaco.  
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.  
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.  
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

### IN MEMORIAM.

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

He is safe in his Father's house above. In the place prepared by his Saviour's love. To depart from a world of sin and strife, And to be with Jesus, yes, this is life. —Inserted by his loving wife and family.

CRABTREE.—In sad and loving memory of our darling Dorothy Phæbe, youngest daughter of Thomas and Phæbe, died June 5, 1923, at Children's Hospital (result of an accident), aged 2 years.

Safely, safely gathered in,  
No more sorrow no more sin,  
No more childish griefs or fears,  
No more sadness, no more tears;  
For the life so young and fair  
Now hath passed from earthly care,  
God himself the soul will keep,  
Giving his beloved sleep.

—Inserted by her sorrowing father, mother, sister and brother, Moreland, Vic.

HORTON.—In loving memory of my dear sister (Olive), who was called home May 30, 1923.  
SYMES.—Also my dear mother, who was called home April 12, 1912.

Always so sweet, gentle and kind.

Sweet rest in heaven.

—Inserted by their loving sister and daughter, A. F. Michell.

LE PAGE.—In affectionate remembrance of Bro. Reg. Le Page, called to higher service on June 8, 1923. A man who filled a man's place. Still remembered and honored by members of Carnegie church.

PEARL.—In loving memory of our dear Cassie, who passed away June 6, 1923, at Mile End. Treasured memories. "Till the day dawn." —Inserted by her parents, brothers and sisters. South Australia.

WARNER, PARKER.—In proud and loving remembrance of our dearly loved only son and brother, Les., lieutenant 34th Batt., A.I.F.; also his dear friend Jack Parker, lieutenant 30th Batt., A.I.F., who, somewhere in France, gave their lives for us, June 8, 1917; July 20, 1916.

For the brave hearts that are sleeping

Do not mourn.

Heroes in their Maker's keeping,

Homeward borne.

They but rest until the morning, and, awaking with the dawning,

Hail the morn.

Heroic dead! When from your place of glory,

Earthward ye

Gaze, know ye what tender pride flames o'er our spirits

While we sneak the story of how ye lived and died.

Thank God for the faith that teaches

When the trials of life are o'er,

We shall meet again our loved one

On the beautiful golden shore.

—Mother, father, Ess., Win. and Marge.

### COMING EVENTS.

JUNE 8-10.—North Melbourne Bible School Anniversary. Sunday, 3 p.m., Mr. Reg. P. Clark; 7 p.m., Mr. C. C. Dawson; Tuesday, 6.30 p.m., tea meeting; 7.45 p.m., entertainment. All welcome.

JUNE 14.—A Christian Endeavor Society is being formed in connection with Ringwood church. The young people are having a big night on June 14 to give the Society a push off, and invite representatives from all societies who can make it convenient to attend and wish the new Society success.

### WANTED.

The Austral Co. would like to secure a few copies of Stephen Cleek's book, "Truth in Love," which is now out of print. Good use will be made of any copies that can be spared.

### FOR SALE.

New bungalow, H.W., 6 rooms, tiled roof, every convenience, 3 minutes railway station.—Apply Home, c/o Austral Pub. Co.

June 5, 1924.

## Here and There.

Mr. C. H. Hunt is to be the evangelist at Kalgoolie, W.A. He commences his office in September.

We would respectfully request our reporters to send news promptly. We cannot promise to insert reports of meetings held several months ago.

The Austral Co. announce that all copies of "Joyful Praise" have been sold. An effort is being made to secure further supplies from America.

Church secretaries throughout Australia should shortly be in receipt of Foreign Mission literature. If any fail to receive supplies by the middle of June they should write to the State secretary stating the number of envelopes and folders required.

The church recently formed at Chelsea, through the work of the Victorian Home Missionary Committee, is looking forward to the erection of a chapel at an early date. Bro. Wilkie Thomson has been called to serve as full-time preacher with this church, the Committee and church co-operating to make this possible.

At Ballarat, Vic., Bro. Connor went up to hold a few meetings at York St., where a little company of baptised believers have been meeting, generally known as the York St. Christian Mission. The attendance and interest have exceeded anticipations, and the meetings have been extended. Up till Sunday night nine had confessed Christ, six of whom are adults.

A Victorian sister who at the recent Conference promised for the Lord's work a war bond expiring at a much later date, now writes to say: "I have made up my mind to give now, and be able to rejoice in seeing the great work go forward while I have health and strength." This is a decision worthy of emulation. It is well at life's close to give of our substance to the Lord: it is an added joy to give now and see the good work being done.

Horsham circuit, Vic., recently purchased a hall at Riverside. On Friday and Saturday working bees were organised, and the hall taken to pieces in sections and removed to Haven, where it will be erected on a block of ground given to the circuit by Bro. R. Butler. Next Saturday a start is to be made with the re-erection of the hall. When completed, the brethren at Haven should have a comfortable little church home. It is the first church building in the district. Bro. Ingham left this week for his holidays in Adelaide.

The "Toowoomba Chronicle," Q., of May 26 devotes a column and a half of space to re-union services of the Toowoomba church held on May 24 and 25. The presence of the Conference President, L. Larsen, and the Home Mission Organiser, A. J. Fisher, was appreciated. A banquet was held on Saturday night, followed by a business meeting, presided over by Bro. S. Draney, a foundation member of the church. Bren. Stitt (secretary), Larsen and Fisher gave addresses. Seventy-nine broke bread on Sunday morning. Bro. Larsen delivered the address. Bro. Fisher had charge of the Sunday afternoon meeting, while Bro. Larsen preached in the evening. The services were a great success.

The Qld. H.M. Committee has recently appointed a Publicity Committee, consisting of Bren. C. Young, S. Trudgian and A. J. Fisher. This Committee is anxious to assist the churches by bringing the work of the Brotherhood under the notice of the public. Churches and auxiliaries are asked to send brief reports of all matters of special interest to the Committee, so that notices can be sent to the papers. The Committee is also advertising matter for special events. An illustration of the value of definite efforts along these lines is seen in the fact that the various papers gave 455 inches of space to the recent Conference, the greater part of this being in the daily papers. This is one way of scattering the seed, of broad-

casting the gospel, of letting our lights so shine before men that they may see our good deeds and glorify our heavenly Father.

Members of Lygon St. church are showing much interest in the Hinrichsen-Brooker tent mission to begin on Sunday. On Sunday morning A. R. Main gave an address on preparation, evangelisation and conservation. A. T. Eaton had an attentive hearing at night as he discoursed upon his theme "Prepare to Meet thy God."

Work at Invermay, Tas., is going along splendidly. A singing club has been organised, and many are being instructed in the art of voice production by Bro. Pratt. The mutual improvement class is growing in numbers and interest. Gospel meetings are well attended. On Sunday night two men and one woman made the good confession. Bro. Pratt gave a splendid discourse on "The Never-failing Detective." The school is nearing completion. It is the intention of the folk to organise another Hinrichsen-Brooker campaign early in the summer when it is hoped to build a chapel.

A great time has been experienced at Shepparton, Vic., since last report. During the week ending Friday, May 30, there were 26 confessions, and three baptismal services were held. On Sunday, June 1, Bro. Brooker presided over a splendid morning meeting; 135 present; 22 received into fellowship by faith and baptism. Preparations had been made for and good advertisement given to Sunday evening's meeting, the Lyric Theatre having been secured for the occasion. This is the biggest hall in the town. Nearly 1,000 people crowded the building to hear Bro. Hinrichsen's message on "Christian Unity." At the close of a splendid message, three confessions were taken, making the total 70 to date. Almost without exception, these are uniting with the church. The mission closes on June 6, and the closing week shows promise of great blessing and a triumph for the cause of primitive Christianity in Shepparton.

Home-coming services at Norwood, S.A., were a decided success. On Monday Bro. Forbes spoke to the young people on "Character Building"; it was a splendid message. Tuesday the choir provided a musical programme which was greatly appreciated. Miss Redman, of Maylands, assisted with a solo. On Wednesday, at 6 p.m., a happy crowd sat down to a splendid knife and fork tea provided by the sisters, and later in the evening a public meeting was held, E. J. Paternoster (Conf. Pres.) being in the chair. The speakers were Bren. Collins, of Maylands, and Johnson, of Semaphore Baptist church. Bren. Garland, of Prospect, and Beaumont, of Wanganui, N.Z., gave greetings. Miss Sylvia Paternoster sang a solo. On Sunday, Sister Mrs. Webb, of Enmore, was present, and good meetings were held. Bro. and Sister Redman were welcomed from Grote St. A happy day was spent on June 1. Mrs. Cox was received by letter from Grote-st. The Sunday school has shown good improvement during the past six months. On Wednesday, at a special business meeting called for the purpose, it was decided to incorporate the church under the Association Incorporation Act 1890.

On another page appear pictures of the original chapel erected at Carnegie, Vic., and of the renovated building opened on May 25. The original octagon built by voluntary labor in 1913, and opened on May 24, had long been too small for a growing school. It was decided to add a square a growing school. It was decided to add a square brick front with porch, and the contract was entrusted to Bro. Organ. The extension is constructed of selected red bricks on a reinforced concrete foundation. The building now measures 40 ft. x 56 ft. inside, and on the afternoon of the opening day over 250 were accommodated comfortably. By remaking the seats from the old material a very considerable saving was effected, and a comfortable result attained. Ample ventilation and lighting are provided. The platform has

been extended and lowered, with a permanent position for the communion table. This, and handsome chairs and carpet for platform, and matting for aisles, were gifts from sisters through the ladies' aid. The cost of the actual extension work was under £750. The structure now presents a pleasing appearance, and members and visitors freely express their appreciation. In evidence of gratitude many individual gifts have been made, including sun-blinds for windows and asphalt for the front of building.

For years past June 1 has been a great day with the Mile End church, S.A. June 1, 1924, stands out as one of the greatest days in the history of the church. The special offering taken in the morning service resulted in £213/11/1. Other amounts received during the day brought the total to £226. This means that the church has raised in the year for the new building by weekly sacrificial giving £750. The last £100 has been promised conditionally on reaching £900, therefore £150 is all that is left to raise before the new building can be commenced. One brother has promised £5 if nine others will provide each a further £5. Another brother has promised £25 if three others will provide each a similar amount, so that the £1,000 is almost within reach on this June 1, 1924. The meetings all day were most inspirational. Three services were conducted in the Thebarton Town Hall; and although Cowandilla and Underdale still held their meetings, over 400 were present at the morning service, and 14 received the hand of welcome, 10 by faith and obedience. Foundation members took leading parts in all the services. A very happy time of reunion was spent in the afternoon, when greetings were read from other States, isolated members and sister churches. At the evening service the hall was crowded. Mr. Harry Wright, of W.A., delighted the hearts of all with two solos. The meeting was a fitting close to the year of sacrifice, and the church enters the new year, which is to be called "Our Year of Service."

### ADDRESSES.

R. Blackburn.—Now 425 Wolfram-st., Broken Hill, N.S.W.

C. A. Bramstedt (secretary of Warragul church, Vic.)—Barkley-st., Warragul.

G. P. Charman (secretary of Harvey church).—Harvey, W.A.

W. H. Clay (preacher of Subiaco church, W.A.)—393 Bagot-rd., Subiaco.

A. L. Hardham (secretary of Bambra-rd. church, Vic.)—34 Laura-st., Glenhuntly.

W. H. Hinrichsen (preacher of Northcote church, Vic.)—18 Rennie-st., Thornbury.

Dr. G. H. Oldfield.—Alfred Hospital, Commercial-rd., Prahran.

A. Saunders (secretary of Bayswater church, Vic.)—Bayswater-rd., Wantirna.

J. Warren (preacher of Devonport church Tas.)—James-st., Devonport.

## Hinrichsen-Brooker MISSION

at LYGON STREET

Starts Next Sunday, June 8,  
at 8 p.m.

Continuing every night except  
Saturdays, at 8 p.m.

FOR FIVE WEEKS.

Subject for Sunday Night:

**"Don't Rock the Boat"**

Every night except Saturday for FIVE  
Weeks in the Tent

At Side of Lygon St. Church.

## CORRESPONDENCE.

[The Editor is not responsible for the views of his correspondents.]

Cheltenham, May 23, 1924.

To the Editor, "The Australian Christian."

Dear Brother,—

Bro. Kempster, the editor of the "Bible Advocate," in his reply to my "Notes on the British Churches" admirably illustrates the spirit of his little monthly sheet in his imputation to me of selfish and pusillanimous motives. But his defence of his own astute tactics in seizing the name of the "Bible Advocate" as soon as that paper changed its title to "Christian Advocate" is singularly unconvincing, as there is not a shred of evidence that the "Christian Advocate" was, as he asserts, "ashamed of its predecessor." The title was changed for other, and, as most of the brotherhood believe, very good reasons.

So long as the present "Bible Advocate" will devote itself to the defence of the Bible, and the plain teachings of the Bible, I shall be the last to criticise it, whatever I may think of its literary quality. But what I and many others object to is its attacks on individuals, abuse of the annual meeting, the College, and the various Committees for matters not of principle but of expediency, and its perpetual harping on unessential details concerning which there should surely be the widest liberty.

The Modernist controversy appears to be almost a godsend to the "Bible Advocate," as it has given it a worthy theme to handle, but the established reputation of the paper may excuse one for surmising that even in this matter the desire to be "agin' the government" may not have been altogether inoperative. But, dear me, Brother Editor, I am afraid I am catching Bro. Kempster's complaint, so I will close.

I am, yours, etc.,

G. P. Pittman.

[We published Bro. Kempster's letter in a spirit of fairness. Seeing that Bro. Pittman has exercised his right of reply, this correspondence may now close.—Ed.]

## OBITUARY.

**FLINT.**—In the passing away of Bro. Ron. H. Flint, the Churches of Christ in Adelaide lost an enthusiastic and consecrated worker among the young people. He confessed faith during the Scoville mission, and was received into the fellowship of the church at Croydon in 1912. He soon became actively engaged in the Bible school, choir and J.C.E. work. In 1919 he won the Roseworthy scholarship, but was compelled to forfeit through ill-health. In 1920 he was elected secretary of the West Torrens C.E. Union. After 15 months untiring service, he relinquished the position because his continued weak condition made it impossible to carry on. Although only a young man, he organised and conducted cottage meetings which were a blessing to the church life. He was a great sufferer and weak in body; yet he never failed to be at his post, unless absolutely unable to get there. His life was consecrated to work among the children, and his last message by the preacher to the J.C.E., of which he was superintendent, was "his love." And the wealth of flowers that they placed on his grave was an eloquent expression of how much he was loved. Bro. Ron's life was a demonstration of "strength being made perfect in weakness."—A. E. Forbes, Croydon, S.A.

**MANN.**—Sister Mary A. Mann, wife of our esteemed brother, Thomas Mann, was called away from this scene on May 13, in her 78th year. She was won to Christ by the Wesleys in her girlhood, and having learned the way of the Lord more perfectly was baptised by Bro. G. L. Surber in Lygon St. chapel over 51 years ago. Thus she has been a servant of Christ for more than 60 years. With her husband she has held membership in assemblies of the saints in Victoria, Tasmania, and Western Australia. At the time of her departure she held membership in Lake St., where she was dearly loved. Our sister never

had any family of her own, but mothered quite a number, and was affectionately called mother by such. She has "come to the grave in full age, like as a shock of corn cometh in his season." She has left behind the fragrance of a beautiful Christian spirit, and has gone to the reward that awaits those who keep the faith. We commend our aged brother to the care of the good Father above, and rejoice with him that his hope in Christ is bright.—T. H., Perth, W.A.

## Federal Evangelism.

## LEAGUE OF ROPEHOLDERS.

The Acting Federal Executive Committee acknowledges with thanks receipt of birthday gifts from the following members:—

Queensland.—C. V. Roberts, Kate L. Saunders, Mrs. Colvin, Mrs. G. Hall, — Stiler.  
N.S.W.—Mrs. Harward.  
Victoria.—E. Morris, A. E. Murray, E. Nightingale, R. Enniss, Louisa Shirt.  
Western Australia.—A. E. Lockyer, Mrs. R. Kernutt, A. J. Maloney, Miss E. M. Evan.  
Churches.—Burwood (N.S.W.).

## To the Discouraged.

Are you feeling faint and weary with the many difficulties of the way? Do you sometimes get into the Slough of Despond and feel that life is hardly worth living? Read "SOUL REST," by Fairlie Thornton. There is a message there for you. Many have been helped by its messages. Get a copy to-day from Austral Publishing Co., post free, 1/7. Send one to those far away in the lonely places.

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**WANTED 200 CHURCHES  
2000 MEMBERS**

To join the above League. To pray for the evangelisation of the Commonwealth, and to contribute an annual birthday gift toward Federal work. Members enrolled, and gifts received by

C. R. HALL,

Napier Street, Lindfield, Sydney, N.S.W.



### Tasmanian Women's Conference.

The Tasmanian Women's Annual Conference was held on April 17 in the chapel, Margaret St., Launceston.

The morning's devotional service prepared our hearts for Conference. Mrs. P. Duff (Vice-President) conducted the business sessions in the absence of the president. Greetings were received from the Women's Executives in the other States and from the Federal Foreign Mission Executive.

Officers were elected as follows:—President, Mrs. W. H. Nightingale; Vice-Presidents, Mrs. P. Duff and Miss L. Riley; Recording Secretary, P. Duff and Miss L. Riley; Corresponding Secretary, Mrs. J. C. Woolley; Treasurer, Mrs. E. R. Levett. Miss M. Bradley; Home Mission, Mrs. G. T. Superintendents: Foreign Mission, Mrs. J. P. Foot; Spaulding; other departments, Mrs. N. J. Warmbrunn.

Mrs. Nightingale's presidential address, read by Mrs. P. Duff, dealt with the work in Tasmania from the standpoint of "Retrospect and Prospect."

After lunch Conference was resumed with a devotional service. Reports from the various departments of work were read, which revealed that a great work had been done. Splendid progress was reported, especially in Home Missions. The special effort yielded over £16, and the penny-per-week fund, as a result of the challenge shield competition, yielded over £25. The little church at Northdown (now merged into Devonport) secured the shield this year for the largest amount given per member. Good progress was made in Foreign Missions also; not only in money collected, but in the big list of parcels sent out to the fields. All other departments provided their quota of usefulness in the Lord's work. They are all grouped under one superintendent this year.

Most of the churches were well represented with delegates, and these with a number of visitors received a most cordial welcome to Conference; also hospitality from the church at Launceston.

Mrs. I. Durbin contributed a most helpful essay and Mr. A. G. Brown delivered an inspiring address. Several sisters contributed vocal numbers. Altogether we had a splendid Conference from which we have received inspiration in our work for the Lord.—M. Bradley, Corresponding Secd.

### Victorian Home Mission Fund.

#### ACKNOWLEDGEMENTS.

During the months of March and April the following amounts were gratefully received:—

Annual Offering.—"Isolated Member," Cobden, 10/-; Ballarat East, £1/15/6; Middle Park, £4/3/-; Mr. D. Patterson, £1; Mr. and Mrs. Geo. Jackel, £2/2/-; Woorinen, 15/-.

Churches per Collectors.—Northcote, £1/3/-; South Richmond, 12/6; Red Hill, 5/9; Lygon Street, £1/17/1; Cheltenham, £4; North Carlton J.C.E., 6/6; Moreland, £2/10/8.

Churches per Duplex Envelopes.—Swanston Street, £5/7/6.

Individual Gifts.—Mr. H. Rasmussen, £2/10/-; Miss E. Dixon, £1; Mr. A. E. Moody, £5/10/-; Mr. J. Barnacle, £1/1/-; Mr. J. E. Robinson, 10/-; Mr. and Mrs. A. T. Stevenson, £1; Mrs. Souter, 9/-; Mr. S. R. Baker, 10/-; Mrs. Bicknell, 10/-; Mr. R. Ennis, £5; Mrs. Cowe, 10/-; Mr. R. Macdonald, £1; Mr. and Mrs. A. E. Varcoe, £2; Mr. and Mrs. H. Bolduan, £2; Mr. H. B. Robbins, £1; Mr. J. E. Robinson, £1; Mrs. T. R. Morris, £2; Mr. W. W. White, £1; Mrs. B. J. Cambridge, 10/-.

Church Advertisements.—Ivanhoe, £1/10/-; Balwyn, £1/4/-; Gardenvale, £2/3/6.

Conference Fees.—W. Tree, 5/-; Ivanhoe, 5/-; Hampton, 15/-; Croydon, 5/-; Redcliffs, 5/-; Oakleigh, 15/-; Ballarat East, 15/-; Collingwood, 15/-; Thornbury, 15/-; Moreland, £1; South Yarra, £1; East Camberwell, 10/-; Maryborough, 15/-; Red Hill, 5/-; Hawthorn, £1/5/-; Warragul, 10/-; Bayswater, 10/-; Fairfield, 10/-; Boort, 10/-; Minyip, 5/-; Pimpinio, 5/-; French Island, 5/-; Owen, 10/-; Gardiner, 15/-; Newmarket, 15/-; Stawell, 10/-; Windsor, 10/-; Swan Hill, 10/-;



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Miscellaneous.—Donation to Mission Work: P. J. Bryce, £50; Lygon Street Y.P.S.C.E., £1; North Richmond Y.P.S.C.E., 10/-; Footscray J.C.E., £2; South Yarra J.C.E., £1/10/-; Women's Mission Bands, £16/5/-; Boort (refund mission expenses), £35/7/-; Conference Cash Offering, £100/14/-.

W. C. Craigie, Treasurer, 265 Little Collins Street, Melbourne.

Thos. Bagley, Secretary, Arnold House, 14 Queen St., Melbourne.

### TWO HELPFUL PAMPHLETS.

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**"The Significance of the Lord's Supper."**

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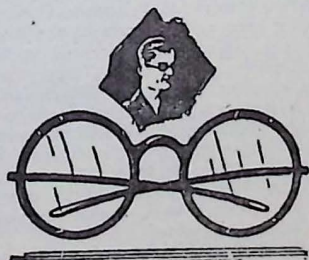
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## News of the Churches.

### Western Australia.

An anniversary social was held at Lake St., Perth, on May 22. Several brethren representing various auxiliaries spoke appreciatively of the second year's work of Bro. and Sister Hagger. Both suitably responded, and on behalf of the diocese Bro. Hagger outlined a scheme for erecting a hall by means of 1,000 £1 shares payable over three years. Prior to the close of the social, application had been made for over 700 shares. Bro. Mudge spoke on the morning of May 25. In the evening a splendid congregation gathered to hear Bro. Hagger's address on "Is Infant Baptism a Sin?" Two who confessed Christ the previous Lord's day were baptised.

### Tasmania.

The church at Southport express greatest sympathy to Bro. and Sister Hudson in the loss of their house and all contents by fire. Bro. Hudson was in hospital undergoing an operation at the time. Sister Hudson and Nola took shelter in Bro. and Sister Curran's home. On Thursday, May 15, Sister Moore passed away at her home in Wilmot. Deepest sympathy is extended to Bro. Moore and children in their great loss.

Good meetings are being held at Geeveston; the attendance is on the upgrade. C.E. and mid-week prayer meetings are helpful. Splendid attendances on May 18. About 60 met round the Lord's table, and at the gospel service the building was well filled. On May 25 a young man (late of Nubeena) was received in by restoration. Bro. Durbin's exhortations are edifying, and his gospel addresses convincing. Sister Studley is home after several weeks in the Hobart hospital.

### Queensland.

Three confessions during May at Bundaberg. Week-night meetings well attended, and a fine brotherly spirit prevailing. Sister Laing, secretary of the Bible school, is leaving for Maryborough. Sisters Deoberity and Budgen are ill.

Annerley is having good attendances. On May 25 Bro. Martin presided, and Bro. Young exhorted. Members were pleased to have Sister Baldwin present again. Bro. Rieck, sen., is indisposed. Sister Williams by transfer letter from Gympie was received into fellowship. Electric light is being installed. This is the work of the young people's society, and all are grateful to them for their fine spirit.

Bro. Bassard, of West Moreton, visited Ma Ma Creek on May 18. In the morning the building was well filled, and the exhortation was much appreciated. In the afternoon Bro. Bassard conducted an in memoriam service in the local hall to the late Bro. Neumann. Bro. Neumann had been a member of the church for about thirty years, sixteen of which have been spent at Ma Ma Creek. He was very highly respected by all, as was evidenced by the large number that attended the service. Bro. Bassard also preached at night to a large audience, taking as his subject "Conscience." Six made the good confession, five of them being baptised the following Sunday.

Brisbane reports that on May 22 Bro. E. Adermann conducted a prayer meeting at the home of the invalided Sister Mrs. Colvin. On May 24 the boys' club held their annual birthday social. About 90 were present. Presentations were made to Sister Mrs. Handy, "the mother" of the boys, and Bro. A. Wade, the instructor. Sunday school anniversary was celebrated on May 25. In the morning Bro. Alcorn delivered an appropriate exhortation. Bro. Thackeray was received into fellowship. At the afternoon service Bro. Young (Annerley) gave a splendid address; seven of the senior scholars decided to serve Christ. At the night meeting six young men stepped forward to confess Christ, Bro. Alcorn preaching. Thirteen made the good confession and 150 broke bread during the day. During the 21 Sundays of this year, 27 have been added by baptism.

### Victoria.

Two young ladies confessed at Ballarat East on Sunday evening.

Meetings and interest are keeping up well at Middle Park. Prior to the gospel message two young women and a young man were baptised. Bro. Graham's subject, "A Beggar's Plea," was attentively listened to.

Meetings at Ararat are keeping up fairly well. One was received into fellowship on May 25 by faith and baptism. A brother was received by letter from Geelong. School keeping up well. Sixteen entries for annual examinations.

Meetings at Woorinen are fairly well attended. One confession at the close of Bro. Searle's address last Sunday evening. Bible school attendance is good. A mid-week meeting for Bible study has been organised by Bro. Searle which is proving helpful to young converts.

Hawthorn received three confessions of faith on Sunday night. Bro. T. H. Scambler preaching on "New Testament Conversions." Mr. Will Bower, with the choir, gave a beautiful rendering of "Seek ye the Lord." The Sunday school is showing much interest and progress.

At Swanston St. last Lord's day there were nice meetings. Bro. Schwab (who exchanged with Bro. Shipway) was the morning speaker, and his address was much appreciated. At the evening service Bro. Shipway delivered a good sermon, and received excellent attention.

At Red Cliffs four more confessed their Saviour on Sunday evening, May 25, after the gospel address by Bro. P. C. Bennett, two being the son and daughter of Bro. and Sister F. S. Clarey. Attendances are being well maintained, Sunday school attendance in the afternoon being a record—28 present.

Splendid interest is being maintained in work at Chelsea. P. R. Baker is assisting until a preacher is secured. One young lady made the good confession Sunday night. It is expected to commence erection of the new chapel building on Monday. The sisters are already working to assist funds for the new building.

East Kew morning meeting was addressed by Bro. Hurren. In the evening Bro. A. Baker gave a splendid address to a large gathering, when one S.S. scholar made the good confession. The week-night service was conducted by Bro. Waterman to a large number of members. The Bible school had a record attendance.

Splendid meetings at Geelong on Sunday. At the evening service, after an inspiring address by Bro. Stevens, three young ladies took their stand for Christ. An Endeavor Society has been organised. Mr. Stevens has been elected president, Miss Cambridge vice-president, Mr. W. Readhead secretary, Miss Foreman treasurer, and Miss Gowan pianist.

At North Williamstown attendances are well maintained. Bro. Johnston has completed three years of service. The church has gained considerably in all ways. A "Come-to-Church" Sunday is being arranged throughout the district for June 29. Bro. Johnston spoke well at both services on Sunday.

At the evening service at Boort last Lord's day, two who recently confessed Jesus were baptised in the presence of a good gathering. Bro. Hargreaves has signified his intention of resigning the work locally to take up another field in July. All auxiliaries of the church are in good order, a fine Bible school, Endeavor, and prayer meeting being maintained.

Meetings at North Richmond on May 25 were well attended. Bro. and Sister Payne and family were received into membership. The Bible school is in a healthy condition; record entries for examinations, over 100 names. June 1, meetings good. Bro. Hatwell exhorted. Bro. S. Chipperfield spoke in the evening in the absence of Bro. Payne, who met with an accident whilst riding his bicycle; he is making progress toward recovery.

At Cheltenham on Sunday Geo. Organ presided in the morning. G. P. Pittman gave a fine address on the indwelling of the Holy Spirit. Visitors included Frank Butler, from Launceston. Good school and kindergarten. The increase campaign started well. In the evening the gospel service was most enjoyable. Fine singing by the choir, and good sermon by Bro. Pittman.

At South Melbourne, attendances at gospel meetings continue to improve. The messages of sickness prevails among the membership. Much Rex Millist is able to teach his class in school again after an operation for appendicitis. Attendance rally is having a good effect. Sister Mrs. Simmonds is doing good work in visitation. Forty-five entries for annual examination.

Prahran Bible school has just celebrated its anniversary. Crowded meetings, and fine messages from Bren. Reg. Clark, Harry Clark and L. C. McCallum. The singing of the school under the leadership of Bren. Brooker and Nichols was inspiring. During the year twenty of the boys and girls have united with the church. At the morning service on June 1, Bro. and Sister C. Burdeu and Bro. and Sister S. Jenner were welcomed by letter.

At Brim the young folk are taking great interest in their mid-week meetings. They gave Bro. Jackel a farewell social on Friday, May 23, and presented him with a fountain-pen. Bro. Jackel gave his farewell address at Brim on May 25. The church gave him a farewell social, and Bro. and Sister Cornelius a welcome social last Friday. Last Sunday Bro. Cornelius spoke at Warracknabeal in the morning, and at Brim both afternoon and evening. All meetings were well attended.

Ascot Vale meetings are keeping up well. A large number of young men are attending the gospel meetings. Anniversary services were brought to a close with the children's concert, tea and distribution of prizes, and all the workers were repaid for their labor by the way the scholars rendered the items. Bro. Gardiner was re-elected superintendent, Bro. Hillbrick secretary, Bro. Sinclair assistant secretary, and Bro. McCallum treasurer. Two of the teachers (Bro. and Sister Potts) have been teaching since the Ascot school was commenced.

Castlemaine church is enjoying good meetings lately. Last Sunday Bro. Clipstone gave two stirring addresses. The morning's topic was "The Church of the Future." The evening address was on "Why You should Join the Church." One young man confessed Christ. The tennis club is working hard at the new court. Working bees are held each Saturday afternoon. A senior Endeavor Society has been formed; also a Junior Girls' Endeavor Society with Miss F. Ross as leader, and a Junior Boys' Endeavor Society with Mrs. Smith and Mrs. A. Baker as leaders.

Moreland church on June 1 commenced S.S. anniversary services. Bro. A. Withers gave the exhortation acceptably. One was received by letter from Coburg, Sisters Hill and Wickham, from Auburn, N.S.W., were visitors. Afternoon, Bro. F. J. Sivyver gave an excellent address to children and parents. Over 300 children were on the raised gallery and platform. Excellent singing by the children and others, conducted by Bro. A. E. Barber, with Bro. C. Banks organist, Sister Miss I. Bray, piano, and orchestra. At night Bro. Wm. Gale gave an address to children and parents. Packed audiences at both services.

Carnegie reopening celebrations were continued on May 25, in a public meeting. F. T. Saunders presided, and greetings were received from Bren. Brooke, of Oakleigh, W. C. A. Luke, on behalf of the trustees, and J. Mortimer, on behalf of the church. Bro. Saunders presented an inscribed gold watch to Bro. W. G. Organ as contractor for building extension, and expressed best wishes in connection with his forthcoming marriage. On Sunday, June 1, the Bible school held a re-opening session, when Bro. Reg. Clark delighted all with his address. Bro. G. McDowell, since removed to Blackburn, was presented with a revised New Testament and set of volumes. Miss M. Smith, on behalf of school, presented Bro. Organ with a handsome table-lamp, and Bro. Bent, on behalf of choir, handed him a bound hymn book.

Thornbury held a very successful anniversary last Sunday. In the morning Bro. R. Lyall presided, and Bro. McG. Abercrombie gave a splendid address. In the afternoon Bro. R. Morris addressed 279 of the scholars, and was greatly appreciated. Bro. Swain spoke to a crowded house at night. The singing of the scholars was excellent. Thanks are tendered to Bro. Swain for training the scholars. The Endeavor Society decorated the building very nicely.

Box Hill church anniversary celebrations on May 25 and 27 were successful; large congregations, and a very fine spirit prevailing. Bro. T. H. Scambler gave a beautiful exhortation on the Lord's day morning, and at night Bro. Allan delivered a masterly discourse on "A Glorious Plea." A choir, under Bro. Earle, gave well-rendered anthems. On Tuesday evening, 27th, Bren. Illingworth and Sivyver delighted with fine addresses. The church is also indebted to the Foreign Mission quartette party from the College (Miss D. Ludbrook, Mr. Peters, Mr. L. Ward, Mr. and Miss Sindrey), and Misses E. Leitch and Elsie Allan, all of whom helped to make the anniversary successful and enjoyable.

The efforts of Mildura church in the promulgation of the gospel are being rewarded abundantly. Attendances at all gatherings are above average, particularly so with gospel services. On May 25, at the conclusion of a stirring address by Bro. D. Wakeley, supplemented by an invitation solo by Miss Nancy Crow, five made the good confession. All church auxiliaries are flourishing. A record number of entries for the annual examination is reported from Bible school. An adult Christian Endeavor Society has been formed, and has undertaken a valuable service to the church. The church tennis club is proving a valuable asset. June 1, two more decisions at night; crowded meeting.

Bro. and Sister Cornelius have left Colac for Brim and Bro. Johnston for Geelong. The church presented each with a framed photo. of the church and group of the officers. Bro. and Sister Cornelius received many presents for their past services. From the ladies' aid Sister Cornelius received a gift of stainless cutlery, and a very handsome cruet from the Phi Beta Pi club. Little Dorothy was delighted with a knife, fork and spoon from the Bible school. On May 25 a large number of visitors and members came to say goodbye to the departing brother and sister. June 1 Bro. Gray, from Melbourne, delivered a helpful message on the Christian's privileges. At night a good number came to hear the message.

On May 25 Fitzroy had good meetings. Bro. Smith taking all the services, and giving farewell messages after three months with the church. On May 29, at a combined social, a presentation was made to Bro. and Sister Smith. Bren Andrews and Burns spoke words of appreciation, and Bro. Smith suitably responded. A welcome was extended to Bro. and Sister H. A. Saunders. Bro. Saunders has agreed to take up the work for 12 months. Bren. H. Swain (Thornbury), G. Andrews (Collingwood), and Watts gave welcome addresses, and a good programme was rendered. On June 1 Bro. Saunders spoke morning and evening to good audiences. The choir under Bro. Andrews sang nicely. Every department is doing well.

During the past month the work at Bendigo has gone along nicely. Meetings continue to improve, especially the gospel meetings. Bro. Mortimer's addresses have been of a high spiritual quality and much appreciated. Bible school anniversary was held on May 18. The Conference President, Bro. A. E. Illingworth, conducted the three services. The attendances were very good. The scholars listened with keen interest as Bro. Illingworth spoke in the afternoon on "Wise Choices," and in the evening on "The Vision Splendid." The singing of the scholars, led by a good orchestra, was very fine. The anniversary Fellowship with Bro. F. Collins, one of the deacons who for several weeks had been absent on account of having to undergo an operation, was enjoyed.

### New South Wales.

Mosman reports good meetings during the last month. On 25th one young lad confessed Christ. All branches of the work in excellent condition.

Sydney Chinese church had good meetings during past month. On May 25 Bro. E. Linn exhorted, and at night Bro. Quan Mane gave a fine address. Two young men accepted Christ.

On June 1, Bro. J. Whelan addressed Chatswood church in the morning on "Consistency." Bro. George Mitchell, of Victoria, was present. Bro. Whelan's theme at the gospel service was "Opportunity Lost or Grasped?" Fine attendance.

Rockdale church received a very helpful address from Bro. Clydesdale on morning of June 1. The Bible school held its annual business meeting, followed by a tea, and round-table conference; officers for the next twelve months were duly elected. Bro. Clydesdale delivered an instructive gospel address.

Canley Vale had good meetings on June 1. On the first Sunday in the month the girls and boys clubs attend the meeting for worship. The two scholars who last week made the good confession were baptised and received into the fellowship. At the conclusion of the gospel address, three more Bible school scholars made the good confession. Bro. A. E. J. Anderson spoke at both meetings. A working bee is to be held to make improvements to the chapel and grounds.

Since the arrival of Bro. Campbell, meetings at Wagga have been on the upgrade. Each Sunday the numbers have been increasing. On May 25, Bro. Campbell gave a fine exhortation from John 3: 16. At the gospel service a telling message was delivered to a crowded house. A young people's C.E. Society has been formed, which promises to be a great success. Prayer meetings are conducted before the gospel service, and also a short song service, which is helping to improve the singing.

Sydney City Temple enjoyed the first visit of Bro. T. E. Rofe in his presidential capacity on 1st inst., and were uplifted by his optimistic message. An excellent attendance was also at the gospel meeting which was again preceded by a baptismal service. Bro. Southgate delivered an appreciated address on "Is Church Membership Essential?" Four adults made the good confession. Thursday night was the occasion of an enjoyable return social to the men of the Bible class by the sisters; about 50 were present.

Elder F. R. Furlonger was in charge at Lismore on Lord's day morning, May 25. At night Bro. P. J. Pond preached on "Lessons from Empire Unity." Bro. and Sister Fox, of Sydney City Temple, were present at the women's missionary meeting on Wednesday afternoon, when Sister Fox gave an appreciated address. Other visitors during the week were Sister Mrs. Bullivant, Enmore; and Dr. E. Bardsley, the latter passing through on Monday. Sister Mrs. McGuiness, Miss McGuiness, and Bro. V. McGuiness have removed from Lismore to Sydney.

At Petersham the special services to mark the 8th anniversary of Bro. Arnott's ministry were a success. On Tuesday, May 13, about 350 people were present. Short greetings were given by Mr. A. Anderson, B.A., of Canley Vale, and Mr. T. E. Colebrook. The messages were very helpful and appreciated. It was a very enthusiastic gathering and several good items were rendered by the Bible school scholars and others. The item "Pinkie in Fairy Dell," was good. A new notice-board for the purpose of advertising the weekly theme, and erected by the family of the late Bro. A. O. Roe, was unveiled on Sunday afternoon, May 18, before a large number. The school is growing.

### South Australia.

On May 1 Mothers' Day services were held at Naracoorte. Bro. Randall's evening subject was "Memories of Mother." Good attendance, and special singing. Bro. and Sister Beard, from St. Morris, were received into membership. Successful cottage prayer meetings are being held. On May 13 an enjoyable Endeavor social was held. The young folk have formed a tennis club, and are preparing a court on a piece of ground kindly given by Sister A. Chaplin.

At Tumby Bay on May 14 three ladies followed their Lord in baptism. There were good meetings on Sunday. At night two young men made the good confession, after an address by Bro. Hammond.

Bro. Wm. Jackson spoke at North Adelaide on the morning of May 25, the first time since removing from the neighborhood over 15 years ago. Several members have lately lost dear ones—Mrs. Reedman her husband, Miss Darkins her brother, and Mrs. Parry her mother. The church extends deepest sympathy to the bereaved ones.

Moonta Bible school staff rejoice that another girl confessed her faith in Jesus at the school meeting on June 1. The mother reported as following her little girl was baptised at night. Good meetings. Bro. Oram paid a visit to the Methodist Junior C.E., on Sunday morning as president of the district C.E. Union. The Union is holding its convention on June 14.

May 31 saw the close of Bro. Mason's first year of service in Milang-Strathalbyn-Pt. Sturt circuit. At Milang on May 27 five were immersed. A feature of Milang meetings is the singing of the choir under the leadership of Sister Mrs. H. Goldsworthy. At Strathalbyn on June 1, 64 broke bread—a record for some time. During the 12 months 22 have been added by faith and baptism. The church enjoyed fellowship at Strathalbyn with Sister West, of Merbein, and Bro. Howard, of Prospect, on June 1.

Meetings at Kadina are keeping up well. At worship meeting on May 25 Bro. and Sister Clark, from Berri, and Sister E. Rodda, from Cowandilla, were among the visitors. At the gospel service there was a splendid attendance. On June 1 the Bible school had new scholars and largest attendance for many weeks. In the evening Bro. Filmer was greeted with a splendid gathering and good attention. An anthem by the choir and a solo by Bro. Bartle, with splendid congregational singing and a good sermon, made a good impression.

On May 23 a party of 25 from Semaphore attended the Hilton tent mission. On May 25 Bro. Fox was received by letter from Grote St., and the hand of fellowship was extended to Miss Snell, baptised by Bro. Rootes some weeks ago. Sister Miss Mavis Joy is out of hospital and rapidly gaining strength after her operation. Bro. Samuels has returned from hospital greatly benefited. He has been appointed superintendent of the Bible school, and has entered heartily into the work. The monthly meeting for mothers was held on May 29, when there were 45 mothers present. Prayer meetings prior to gospel services are well attended and helpful.

Since last report Milang church has had several visitors helping with the services—Mr. Gray, from the S.A. Alliance, also Bro. New, from Mile End, whose addresses were very much enjoyed. The Endeavor meeting taken by the Strathalbyn Endeavorers was splendid, and enjoyed by all. Sunday, May 25, was observed as decision day. Bro. Stoner gave a splendid address to the scholars in the afternoon on "Decision," after which four young girls made the good confession. In the evening, after Bro. Mason's address, a young man and his sister came out on the Lord's side. On June 1 Bro. Stoner addressed the church in the morning and Bro. J. Pearce in the evening.

Thirty ladies of Croydon church recently attended a meeting convened by Mrs. Forbes and formed a ladies' auxiliary. The auxiliary consists of three branches, viz., musical, social, visiting. Mrs. Forbes was appointed president, Mrs. G. Williams secretary, and Miss Brown treasurer. By an unanimous vote, Bro. A. E. Forbes, who has worked faithfully for six months, has been invited to remain for an indefinite period at an increased salary. Members of the choir, officers of the church, and Sunday school teachers, paid a surprise visit on May 24 to the home of Bro. A. E. Forbes. The building committee report that plans are out for additional accommodation for the church, and work will be commenced at an early date. On Sunday evening extra seats had to be provided to accommodate the large congregation. The brief song service which precedes the meetings is appreciated. There were 209 scholars present at the Sunday School.

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