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## How I Should Like to Preach.

It is not the exclamatory expression of a longing, *How I should like to preach!* It is, *How* (the manner in which) I should like to preach. But just as in poetry (so literary critics say) the manner cannot be divorced from the matter, so it is in preaching. My theme embraces both the what and the how.

### *I should wish—*

*To preach Christ* as the only Saviour of men and his atoning death as the sole ground of human hope. Christianity centres in Christ, and in his cross alone we glory.

*To be a preacher, not a disputant*; a proclaimer, not a debater. Christ sent me to preach rather than to argue. He knew that his message would fit the needs of men, that there is a self-evidencing quality about divine truth. I should therefore like to try the power of persuasive yet confident proclamation. Many a preacher—and I may say *peccavi*—runs the risk of arousing antagonism by his own belligerent attitude. We may speak as if we expected people to disbelieve our message. Too much argumentation in religious discourse defeats its own purpose. It arouses a critical spirit of opposition which hinders the entrance of the truth.

*To be constructive and not merely destructive.* There are times when the citadels of error must be stormed, but I should wish most of my strength to be given to the building of the walls of Zion. It is better to preach truth than to denounce error. It is safer for most preachers to deliver a positive Scriptural message than to expose the evils of false science or philosophy, the errors of heresy or of scepticism. Safer—partly because the average Gospel preacher may be presumed to know the message of the Book more perfectly than the cults he derides or condemns; partly because with a good motive he is in danger of instilling doubt into Christian minds, of suggesting heresy to those who would never seek it, and by raising questions which are not

finally and satisfactorily settled of injuring the child-like faith of some earnest disciple. It is better to be positive than to indulge in negations. "Let us do this" has a greater attraction for people than "You must not do that." The best way to get error out is to put truth in; so I would be positive and constructive.

*To preach in a spirit of love.* And I ought to be able to do it, if I really believe that love is the greatest thing in the world, that God is love, that the Gospel centres in the love which prompted the "supreme sacrifice." A harsh tone or angry manner, a scornful or sarcastic method of dealing with the sinful and the erring, is an inappropriate and ineffectual way of commending the message of love. "I preached on hell to-night." "Did you do it tenderly?" Do you feel any incongruity in the statement and answer. If so, why?

*To be winsome and gracious in manner,* so that men would know that while I denounced the sin I loved the sinner. To be attractive, so that children might be led to trust me and heed my word.

*To be strong and manly.* Christianity is a call to the heroic. An effeminate preacher ought to be regarded as an anomaly. I should not like to be namby pamby, to tell silly anecdotes, mushy and improbable, or make an appeal to ultra-sentimentalism. If I would be winsome as Christ I should wish also to imitate him in his strength.

### *I should like—*

*To preach a full Gospel.* I do not mean merely not to leave out confession or baptism from a "Gospel address," but to deliver the full round of instruction which the inspired preachers of apostolic days gave to men.

*To make prominent the vital doctrines of the Word,* and particularly to see that the Gospel facts, commands and promises receive due emphasis. Like other people, I may privately indulge in religious hobbies. But I must not have pet truths which I continually obtrude. I may find pleasure in believing that as a Britisher I am of the so-called lost ten tribes, or that I have a new, personal and therefore perfectly reliable interpretation of some of the most mysterious chapters of the Book of Revelation, but I should like to retain sufficient judgment, modesty and good sense to be able to refrain from substituting any or all of these for the Gospel of Christ. When sinners are dying without a Saviour, it seems tragic and wasteful to spend much time in the discussion of comparatively unimportant themes. We poke fun at the medieval Schoolmen, for their discussions on angels—how many of them could stand on the point of a needle? etc.—let us not preach twentieth century trivialities.

*To be clear in my statement,* so that the wayfarer, though unlearned, would not err. To be so definite that every man who came to listen would know the terms on which God has promised the salvation of the sinner. To be so simple that the most illiterate man, and the youngest of inquiring children, might understand the way of life.

*To be manifestly and exclusively Christian in my attitude,* and so Scriptural in my statement that people would not wish to speak of me in other terms than that of a Christian preacher, to fasten on to me any denominational label; to refer to me as either a "liberal" or a "conservative," or even to ask whether I am a "Fundamentalist" or a "Modernist." I should certainly

### The Helper.

And if in thy life on earth,  
In the chamber, or by the hearth,  
'Mid the crowded city's tide,  
Or high on the lone hillside  
Thou canst cause a thought of peace,  
Or an aching thought to cease,  
Or a gleam of hope to burst  
On a soul in sadness nursed,  
Spare not thy hand, my child!  
Though the gladdened should never know  
The wellspring amid the wild,  
Whence the waters of blessings flow.  
—G. MacDonald.



# On the Mount with Christ.

H. G. Payne.

wish to preach the fundamentals of the Gospel, and yet be modern enough to give the present-day application of the principles of Christ.

*To be quick to appreciate the virtues of others.* To be able to recognise good in my opponents. To speak so that people will know that I am on the side of goodness wherever it appears and against sin wherever found.

*To rebuke sin without respect of persons,* not currying the favor of the rich and powerful, nor yet excusing the favorite sins of the great masses of humanity. I would not worry if interested people raised the cry that "the preacher should not deal with politics" when I sought to show the bearing of the Sermon on the Mount on sweating, unclean profits, scamped work or dishonest practices of any kind. I should like, too, to be able to rebuke sin without being afraid lest the audience would wonder at my daring inconsistency, contrast my practice with my preaching, and be led to exhort "Physician, heal thyself!"

*To be serious.* It is a shame to deal lightly with spiritual themes, to be flippant when ostensibly seeking to impress men with the need of a Saviour. A sense of humor is an excellent qualification of a preacher, but "to everything there is a season." "Tis pitiful to court a grin when you should woo a soul." Above all, I would beware of jesting about the Bible. There are men seared for life because some foolish preachers parodied hymns and Bible texts, or manufactured third-rate jokes in association with Bible themes.

*To speak with power.* We have all listened to eloquent addresses which were ineffective. There seemed to be a beating of the air. Every preacher has had the humiliating experience at times of feeling that his carefully prepared speech got nowhere, did nothing, was so far as effect was concerned as sounding brass or clanging cymbal. Conviction, earnestness, character are of course essential to power. A polished speaker lacking these will on every occasion be out-preached by the comparatively uncultured preacher who possesses them. But the chief source of power remains to-day where it was in the beginning. If we remember that it is God who gives the increase, we shall not magnify human abilities. "Not by might, nor by power, but by my Spirit, saith the Lord"—this text should ever be before the preacher. The apostles were told to tarry till they received power. They filled the tarrying time with prayer. Then the Spirit came and with him the promised power. The Spirit-filled preacher has power which others lack. There is no short-cut. "Our sufficiency is of God." His resources must be drawn upon by us.

*To hide myself behind the Cross.* To sink self and exalt Christ. To refrain from the obtrusion of my personal experiences or accomplishments. To so uplift our Lord that as did the disciples of old so men to-day might see "Jesus only."

*To preach like Jesus.*

Mountain heights associated with the crises of Christ's life are Mt. Quarantania frowning over the Dead Sea; the Mt. of Beatitudes smiling on the blue waters of the Sea of Galilee; Mt. Hermon rearing its snowy head to the clouds as if to call down Moses and Elias to the transfiguration tryst with their great anti-type; Mt. Calvary, shrinking beside the stern walls of Jerusalem (if we may accept the license granted to the poet; and with him apply the terms "hill" or "mount" to that which the Scriptures call a "place"); the Mt. of Ascension—verdant Olives—re-echoing with the angelic promise of the return of a glorified Redeemer.

## Temptation.

His baptism was followed by the 40 days in the wilderness, and these by the temptation. Coming at the opening of his public life, following his first public act, deep significance marks the triune temptation. From it to us comes courage born of the knowledge that our Captain has been called to combat, and has won his spurs in actual conflict.

These temptations were cleverly designed to arouse desires and suggest attractive but improper means of gratifying them.

The "bread" temptation was a test of faith; that of the "pinnacle" tried to turn faith into presumption; that of the "kingdoms of the world" was a bribe.

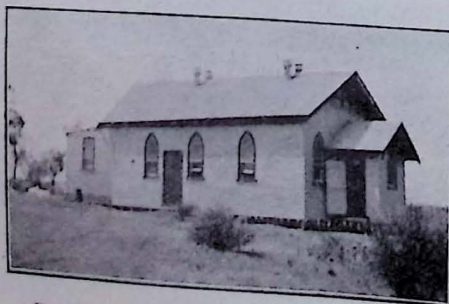
All were effectually countered with "the sword of the Spirit, which is the Word of God."

How deficient are we in faith when some task demands patience and persistence! How we presume when imposing on his love and mercy; when breaking the restrictions of conscience and disregarding the warnings of experience! How often we are bought with a bribe!

The evil one would have us believe that we have sinned beyond recovery, but Christ was tempted in all points like as we are, and while he was without sin he never has been without that sympathy which can pity and forgive.

## Transfiguration.

The subject of discussion with the supernatural visitors was the approaching



Recently-erected Chapel at Redcliffs, Vic.

decease of Jesus. That his resurrection had a place in his mind is undoubted for he enjoined silence upon the three witnesses until after his resurrection.

The appearance of Moses and Elias, the effulgence of glory, the vocal witness of the Father—all were tributes to his might and right. Through the three disciple-witnesses comes the testimony which supplies an invaluable commentary on the good confession witnessed by Peter a short time previously.

To us occur outstanding experiences of spiritual communion with revelation of the glory, love and power of the Father. We reach the acme of happiness as we hear his voice. To live on the mountain top permanently is not possible, that is one side of service and experience, but the plain has claims on us.

Jesus descending finds critical scribes questioning a band of crestfallen disciples; there are a distracted father, a distressed son, ineffective, minus-faith disciples.

Yes! the plain with its troubles and labors is ever at the foot of the mount, but the hill experience makes possible the doing of the duties of the plain.

## Triumph.

The triumphant departure was the culmination of his life, death, and resurrection and the inspiring forecast of the future exaltation of his disciples. This glorious vision never left their memories nor failed to stimulate. Slow progress over obstacles of doubt and persecution might be made by the kingdom of God, but they had the earnest of its triumph in the Bethany scene.

So in confidence they faced the gigantic task of preaching the gospel to every creature, thus they advanced when in his time they were "endued with power from on high."

He would come again! How and for what purpose? These are unfolded in their writings. That he would come in person was never questioned by them. Simply and literally this truth was received. The last words of the last revelation to the last apostle are "Surely I come quickly," which evoked the fervent response, "Even so, come, Lord Jesus."

His wonderful departure was a climactic triumph, and is essential to our final victory. There awaits for us the ascension in glory either from the opened grave or the activities of life at his coming.

We seek mountain heights for physical health. Fresh, clear, invigorating air; broad sweep of majestic heights; deep blue of great valleys; timbered peaks and fern-dressed gullies; billowy mists and sparkling waterfalls; every incentive to health-giving exertion, with the peace and power of God's Nature over all—these things are a parable.



Bunyan worked the heights into his allegory. He has the Hill Difficulty with two ways at its foot, to the right Danger, to the left Difficulty, one each of which is chosen by Formality and Hypocrisy while Christian climbs the hill.

Then the Delectable Mountains, where, soon after their escape from Doubting Castle, Christian and Hopeful were the guests of the shepherds, Knowledge, Experience, Watchful and Sincere. Last we come to Mount Zion. Christian and Hopeful crossing the river were met by two shining ones who assisted them up Mount

Zion to the heavenly Jerusalem. A company of the heavenly host came to meet them. Celestial trumpeters added their welcome. Thus they came to the gate and by command of the King were admitted, singing; "Blessing, honor, glory and power be to him that sitteth upon the throne, and to the Lamb forever."

Temptation! Transfiguration! Triumph! So be it, Lord, we would walk in thy steps, resisting temptation by thy aid, transfigured by thy Holy Spirit, that we may share in thy triumph.

## The Value of Being in the Church.

B. W. Huntsman.

"Might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephes. 3: 10-11).

A great passage of Scripture like this one shows that the church must be very valuable in the estimation of God. Being held in such esteem and because of its glorious mission in the world, it should be very precious to every believer in Christ.

### I.

The value of being in the church is seen in the fact that we are in line with the plan of Christ and of God. Consider that plan: Jesus founded the church upon himself. He is the chief corner-stone. He sent out his disciples to establish the church. He gave them the promise of his perpetual presence and endowed the church with the rich graces of his Spirit. He foretold a glorious future for the church; it was to be the means of proclaiming the gospel throughout the world. It would ultimately triumph over all its enemies, and he would return to receive the church as the bridegroom comes for the bride.

As a follower of Christ, a Christian is to work in harmony with this plan. He can best serve his Lord by doing this. Many plans have been devised for the salvation of men. All sorts of societies have been formed for that purpose. All kinds of philosophies have been advanced, and many social schemes have been tried. But the plan of Christ alone has stood the test of experience. Behind it is a record of many centuries of wonderful achievement, proving it to be the best, and the most productive of good. We will admit that the church at times has made mistakes, departing from the truth and adopting wrong methods, because it is composed of human beings liable to err. But our aim is to get back to the pure and undefiled church, as conceived in the heart and mind of Christ, and to work in harmony with the plan he designed at the beginning.

### II.

The value of being in the church is further seen in the spiritual benefits we receive.

One of its objects is the development of the Christian life of the believer. Its first members "continued steadfastly in the apostles' teaching, fellowship, breaking of bread and prayers." We are exhorted not to neglect our assembling together for these things, and much of the New Testament was written to teach us how to act in the church of God.

If we appeal to our personal experience we know that we have received many spiritual benefits in the church. We have found many of our difficulties solved in the sanctuary, we have been made stronger for temptation, we have been cheered in times of sorrow, and there has come a gradual likeness to Jesus Christ which could be found nowhere else. Experience has also shown that those who drift from the church weaken in their faith and lose the glow of spiritual life.

### III.

Being in the church we have also the value of Christian friendship and mutual help. We cannot live happily without friends. They form a large part of our lives. They help us and we have the opportunity of helping them. The kind of friendship we make is supremely important, and there is no finer institution on earth where the best friendships can be formed than the church. Because of this spirit of Christian friendship, the church affords a splendid opportunity for mutual help. All need help of some kind, and we are not to live simply for ourselves, but to help each other. The first Christian church set a fine example in this way. In a time of great need they had a community of interests, and shared their possessions with each other. "Do good unto all men, especially to those of the household of faith," is the New Testament teaching. Without being sectarian we should consider the welfare of others, and try to help our fellow-members of the church.

### IV.

Being in the church we are helping in the best way to extend the influence of the Gospel. The church is God's human agency for preaching the whole Gospel to the whole world. Not to angels but to men has

been committed this task. Without the church the gospel would not be proclaimed. Go back to Paul's words for the truth of this, "Might be made known through the church the manifold wisdom of God." This is her grand opportunity, her imperial task, to proclaim a great Saviour for great sinners. The church trains and sends out preachers and teachers of the Gospel. The church provides the means for their work to be pushed forward. Being in the church we have a part in the grandest enterprise that has ever been given to men. In the Book of Revelation, the seer beheld an angel having the everlasting Gospel to proclaim to all nations. That is the glorious privilege of the church of God.

Dr. W. L. Watkinson in a sermon on "Our Highest Ministry" expresses these forceful words, "Men believe in what they give for, they believe in what they work for, they believe in what they suffer for, they believe in what they die for; and the spectacle of the Christian church giving, working, suffering, and dying for the salvation of the world is the most convincing of all arguments for its doctrine, and the most effectual demonstration of that love of Christ which it exists to proclaim. Nothing to-day in this land, or in the land of the heathen, convinces the people of the divine origin and nature of the Christian religion like the fact of its sacrifices on their behalf. Here is the prevailing logic, eloquence and influence. What shall we say, then, of the professed Christian who never exerts himself to bring his fellows to the knowledge of God, and of his great salvation? What a vast graveyard of talents is the Christian church! The purest joy we can know is to bring home to men the knowledge of the love of God in the sacrifice of the Cross; the saddest of sights is that of the slothful servant who neglects to tell the joyful news."

Do we take seriously our membership in the church, and do we value it as we should? Let us place a higher value upon the church which Jesus loved and for which he gave his life, and let us show our esteem by greater devotion to the body of Christ through which is "made known the manifold wisdom of God."

### Look Up.

When death is coming near,  
When thy heart shrinks in fear  
And thy limbs fail,  
Then raise thy hands and pray  
To him who smooths thy way  
Through the dark vale.

Seest thou the eastern dawn,  
Hear'st thou in the red morn  
The angel's song?  
Oh, lift thy drooping head,  
Thou who in gloom and dread  
Hast lain so long.

Death comes to set thee free;  
Oh, meet him cheerily,  
As thy true friend,  
And all thy fear shall cease,  
And in eternal peace  
Thy penance end.

—De la Motte Fouque.



## Religious Notes and News.

### The Passing of a Hymn Writer.

One of the most lovely hymns for children is that commencing—"Jesus, the children are calling." It will be a matter of regret to many thousands that the authoress, Miss Ammie Matheson, has recently died. A writer in the "British Weekly" tells the story of how the hymn came to be written, as narrated by Miss Matheson. "She was a pupil in a School of Art, when one day, sitting at her easel, the lines of the hymn came shaping themselves in her mind. 'My memory caught them and learned them,' she said. Dr. George MacDonald, then at the zenith of his fame as novelist, preacher and lecturer, came to visit Miss Matheson's father. 'His visits were always enchanted days.' He carried away the hymn to the late Mr. Alexander Strahan, founder of 'Good Words,' and Dr. George MacDonald brought 'Two golden sovereigns and two silver shillings' to the young authoress. Miss Matheson wrote much afterwards, but her hymn stands after these many years as the composition of hers which has reached the widest audience. . . . 'I would sooner have written that hymn that I would be famous to-day as the inventor of a military machine.'—A. C. World."

### H. G. Harward honored.

1921 and 1922 were fruitful years in the history of the church at Johnston St., Fitzroy, Vic.—"The Fitzroy Tabernacle." During that period Bro. Harward labored with the church. He left his influence on the men and women who were then privileged to sit at his feet. Twelve of the members of the church at Ivanhoe were formerly at Fitzroy, and at their invitation between 70 and 80 of those at the "Tab." during Bro. Harward's ministry gathered at Ivanhoe chapel on Monday evening, May 26, to meet Mr. and Mrs. Harward, who were in Melbourne on holiday. Had time permitted and the addresses been available more members could have been notified. An exceptionally interesting social evening was spent together. Tribute was paid to the work done by Bro. James McGregor, who was present and added to the evening's reminiscences. Bren. T. J. Cook, W. D. Lang, J. W. Lang, W. Wenk, H. Swain, W. McArthur, G. W. Mitchell, J. T. Hamilton, J. McG. Abercrombie and others told briefly of incidents of the past, and acknowledged the hand of helpfulness. Some expressed the wish that all those who were associated with the work at Fitzroy should have a re-union. Mention was frequently made of the number of preachers who had gone out from Fitzroy, and of the fact that in every Australian State, in New Zealand, in America, in England, there were those who first learned the gospel of Christ from those who unselfishly labored at Fitzroy. Bro. Harward fittingly replied. Fitzroy could claim to be the mother church of our tent mission work, for he while her preacher conducted the first tent mission organised by our brethren in Australia. The social "cup of coffee" and many a happy tete-a-tete brought a unique evening to a close.—J. McG. Abercrombie.

### A Simpler Confession.

That many of the religious leaders are coming to the New Testament position is evident from the recent suggestion from the Episcopal church. Bishop Vincent of Ohio suggests that instead of asking candidates for baptism this question, "Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?" they be asked, "Dost thou believe in Jesus Christ, the Son of God and the Saviour of men?" Just how long it will take to bring the Episcopal and other creed-bound churches to this position we do not know; but it is a hopeful sign when a bishop dares to suggest it.

### Scripture in Schools.

The Victorian Scripture Instruction Campaign Council has authorised the following appeal for action to secure Scripture readings in State schools. The appeal is signed by representatives of the Protestant churches:—"For many years our churches have found common cause in the effort to secure the inclusion of selected Scripture readings within the State school curriculum. So far the success we hoped and prayed and toiled for has not been gained. A few years ago a commission appointed by the Government prepared a set of lessons approved by all Protestant churches, but the necessary legislation for their use did not follow. Later a referendum was taken on the subject, but the questions were presented in such a way that they inevitably led to confusion. Facilities for voluntary religious instruction have been provided by departmental regulation. While we appreciate these, and the good results which have followed, the startling fact remains that year by year 100,000 or more children receive no such instruction, and pass out to meet the grave responsibilities of citizenship lacking the equipment which can come only through knowledge of the Word of God. Thoughtful men are alarmed at the widespread indifference towards religion, the lack of moral restraint, the appalling increase of crime among the young, the all-absorbing pursuit of the material as though it were the supreme good, and the prevalent neglect of the Bible which characterise modern life. These facts challenge the courage of Christ's church, and call for immediate action. Believing that the need is great, the call urgent, and the time opportune, we rejoice in the determination of the Scripture Campaign Council to renew and continue its efforts until victory is achieved, and

affectionately urge all our ministers and people to consider this important question, and to use their utmost endeavor to secure this long-delayed reform at the earliest possible moment."

### Serious Situation in Salonika.

The Melbourne Executive of the Save the Children Fund and Armenian Relief Fund has received information from London by cable that a serious situation has developed in Greece among the Armenian refugees. The cable says:—"The position in no sense of the word is improving. The present influx of refugees necessarily increases the difficulties. The kitchen managers are besieged by refugees asking for food and help. Superhuman patience is required to deal with the situation, especially as many of the relief staff are suffering themselves from malaria. Malaria is decimating the refugees. A shortage of water and overcrowded hospitals render the position in Salonika serious."

In a letter received by the Save the Children Fund, London, the refugees say, "We feel it our duty to express our gratitude and the utmost thanks of the refugees, for feeding. With hands uplifted we pray to God to lead your noble nation to prosperity and preserve the health of the refugee workers."

In view of the state of affairs disclosed, the Melbourne Committee is stressing its appeal to the philanthropic people of the State. The Greek Government has sought heroically to cope with the situation, but the refugees number more than one-fifth of the population, and the task of their relief challenges the whole world. The Lord Mayor of Melbourne is the Hon. Treasurer of the Committee, and will be glad to receive contributions addressed to the Town Hall, Melbourne. Donations of clothing will be welcomed, and if addressed to the Save the Children Fund and Armenian Relief Fund will be carried free on the Victorian Railways. Friends sending parcels are asked to advise the office of the Fund, 178 Collins St., when so doing.

## "Not by Might."

Ira A. Paternoster.

Recently I received from a friend in America a calendar for 1924. Each month has a selection of quotations—thoughts for the month. I was turning it over recently looking for the date of the first Sunday in July—Foreign Mission day. To those who have not looked it up let me add (in parentheses) it is the 6th.

There are several quotations for that month and they are particularly bearing on the above date. Not that the calendar is a missionary one, prepared in the interests of Foreign Missions, but in the interests of "World Peace."

One is a quotation from James Russell Lowell:

"Our country hath a gospel of her own  
To preach and practise before all the world—  
The freedom and divinity of man,  
The glorious claims of universal brotherhood,  
And the soul's fealty to none but God."

Another quotation is from Paul Richard and is as follows: "The day is coming when every man will learn to treat as his own country all the countries of the earth, to recognise in any country he goes to, one of the sacred homes of the human family."

Here is yet another. It will readily be recognised, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

James Russell Lowell may sing his song and we agree with it in part or the whole; Paul Richard may add his prophecy and we pay little heed; but when "the mouth of the Lord hath spoken it," we know it to be final.

Underlying all our work, whether it be Foreign Missions, Home Missions, social reform, domestic or international, we shall fail unless we remem-

ber that it is "not by might nor by power" that we win. The planning we do and all our scheming is of little avail if the Lord be not in it with us. These are days when we need to be reminded of this. They are the days of great events. Man is supreme! He makes and unmakes empires. His inventions startle the world. He has risen superior to the Word of God and considers himself at liberty to "correct" all the "mistakes" of Bible writers. His audacity is unlimited and in his arrogant pride he believes himself a light to shine upon the Sun of Righteousness. But the voice of the Lord hath spoken! It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The psalmist tells us the Lord of Hosts is the King of Glory. We expect to see the King some day. What a joy it will be to meet him having learned to do his will in all things.

How easy to forget! Little things come between us and all the good God has done. The disciples saw the miracle of the feeding of the five thousand and five minutes or so later were afraid of the storm! Yet God is as near upon the ocean even though the storm does rage, as when we slumber peacefully upon our bed. How foolish we are to assume that noise and storm make for power. God's way is "not by might nor by power." It is the "still small voice" which has penetrated the dark recesses of conscience when the thundering, blundering voice of "self" has never been heeded.

"God moves in a mysterious way  
His wonders to perform;  
He plants his footstep on the waves  
And rides upon the storm."



But God moves in an even more mysterious way, his wonders to perform. He allows a man to go to prison that there he may write a "Pillar of Progress." He allows another though bereft of sight, speech and hearing, to say, "Ah! the greatest day in life for any one is when he wakes to a full consciousness of the inner life. The outer life touches me only here and there. I try to understand it through my visions of the spiritual world. My greatest longing is not for the pleasures that the material world can give, but for the development and manifestation of the

glorious inner life in the lives of all men and women." The outer life of might and power versus the inner life of holiness and sanctification without which no man shall see the Lord. The beauty of it is there is no limit to the Spirit's power, "for he giveth not the Spirit by measure." So again we return to the thought underlying all our work, whether it be Foreign Missions, Home Missions, social reform, domestic or international, we shall fail unless we remember that it is "not by might nor by power, but by my Spirit, saith the Lord of Hosts."

## "The Lamb Slain from the Foundation of the World."

We are all familiar with the place of the Lamb in the Apocalypse. Vision after vision came to John and the Lamb is central in them all. When the book was seen with the seven seals, there was none fit to open it and read it, none save the Lamb. The elders fell down before him and united in this confession: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, tongue, people and nation." Then the angels sing, the thousands and thousands, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." Then the multitude of the redeemed join in, the multitude which no can number, and this is their song: "Salvation to our God which sitteth upon the throne, and unto the Lamb." These are all clothed in white robes, and when enquiry is made as to how it is that they are thus garbed, this is the explanation: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." We read of the wondrous ministry of the Lamb. The redeemed neither hunger nor thirst. "The Lamb shall feed them and lead them unto living fountains of water." Satan and his host are overcome "by the blood of the Lamb." We see the Lamb on Mount Zion. The thousands are there with the Father's name written on their foreheads. "These are they which follow the Lamb whithersoever he goeth," we read. And these sing "The Song of Moses and the Lamb." We read of the "marriage of the Lamb." There is no temple there, "For the Lord God Almighty and the Lamb are the temple of it." There is no need of either the sun or the moon, because "The Lamb is the light thereof." We read also about "The Lamb's Book of Life," and of "The Throne of God and the Lamb." All these are wondrous ascriptions and descriptions of the Lamb, but surely the profoundest, the most momentous and the most glorious is this: He is the "Lamb slain from the foundation of the world." What can this mean? Has he been the Saviour from all eternity?

In the popular thought of the churches and of Christian people the Being of Jesus is divided into three parts. First, we speak of His pre-existence, the life he had with God and the Holy Spirit before he was revealed in time and under human conditions. Jesus often spoke of the glory he had with the Father before he appeared on earth. "Before Abraham was I am!" was the astounding affirmation he made.

Then we speak of his earthly appearance and ministry. He came to reveal the Father, to speak the word of Eternal Life, to die and suffer and to rise again and ascend to his Father. The Cross was set up in time. For three brief years Jesus was here. No wonder men cling to the Gospels and their beautiful records. There we feel that indeed he is Immanuel—God with us. Then we think of his heavenly exaltation and priesthood and kingship. It is finely hinted at in the hymn of Christian greeting we sing:—

We'll talk of all he did and said,  
And suffered for us here below;  
The path he marked for us to tread,  
And what He's doing for us now.

We believe, we know, that he is doing something for us now, as our High Priest and Redeemer. Certainly we see the Cross and we are not likely to forget Calvary, but St. John saw that he was the Lamb slain from the foundation of the world. The Cross was the revelation in time of the eternal thought of the Father.

### *The increasing vision of Israel.*

We can see how the Vision of the Lamb became increasingly luminous in the religion of Israel. From the beginning in Judaism the lamb was the sacrifice. At the Passover the lamb was the centre of the offering. In Isaiah's vision of the suffering servant we are told that "He was led as a lamb to the slaughter." That prophecy was never fulfilled until Jesus came. After the baptism of Jesus, when the Baptist had heard the attesting voice and seen the supernatural signs, to his disciples he exclaimed: "Behold! the Lamb of God!"

We rejoice in the historicity of Jesus, but his history is not confined to three short human years. The Cross was seen from the beginning. He was the Lamb slain from the foundation of the world. This is the greatest truth in human knowledge.

"The redemption of the world was the Father's design from the beginning." Creation and redemption were born in his heart at the same time. When God gave human beings breath and life he conceived of himself as surrounded by happy, obedient and loving children. He made them in his image. That involved freedom. His was to be a moral world and volition was needful to the human personality. The gift of freedom involved the possibility of sin. The liberty to choose the good involved liberty to prefer the evil. God never meant to coerce. There is no virtue in compulsory obedience. If we may reverently say, God took the risk. But he knew that it was worth while. For the moral education of the race it was needful to give men freedom. The love of God was such that it anticipated and provided for every contingency. He would give his children the knowledge of his law. In the conscience and in his word that would be revealed. If that failed, it is not to be supposed that God was defeated. Certainly, his love was grieved but his design was not at an end. He had other and more wonderful resources. There was such grace in his heart that a Saviour would be found. Men fell. Sin entered the world. In due time the Saviour appeared among men, and what the law could not do was achieved in Christ. The Redeemer was there from the beginning. This is the central truth of our faith. Ours is a religion of grace. From the beginning our God has been a redeeming God.

### *Redemption was only possible by the Vicarious Suffering of Jesus.*

There was no other good enough  
To pay the price of sin.

The guilt of sin could only be removed by a Sinless Saviour. The power of sin could only be broken by the Sacrifice of the Son of God.

Dora Greenwell had a wonderful insight into the meaning of the Cross. Sir William Robertson Nicoll confessed that he learnt more about the

Atonement from her poems than in any other way. She had been to Sinai, then to Mount Tabor, finally she reaches the cross.

At length another place  
I reach'd at noon; the trodden ground was bare,  
Of a great multitude I saw the trace,  
But all was silent now; no marvel there  
My eye beheld, no law  
I heard, no vision saw,  
Save Jesus only, him the crucified,  
I saw my Lord that looked on me and died.

Here will I see the day  
Pass by, the shadows creep  
Around me; here I pray,  
And here I sing and weep;  
Here only will I sleep  
And wake again; I keep  
My watch beneath this tree  
My Lord hath show'd to me.

Dr. George Matheson knew the preciousness of this truth. After he had been at Innellan for some years he found himself in atheism. He lost faith in God and in immortality. He sent his resignation to the Presbytery. The letter came to Dr. Cameron, of Dunoon. As a matter of fact the letter was never shown to the Presbytery. Dr. Cameron, in his greatheartedness saw Dr. Matheson. He counselled him to patience and prayer. The poet-preacher gave himself to another quest of the truth, and the truth that saved him, as he confesses, was just this: the Lamb slain from the foundation of the world. It led him into the light from which in all the after years he saw all the problems of human experience. He discovered the Love that would never let him go, the Light that followed him all the way, the Joy that was ever seeking him through pain, and the cross that was ever lifting up his head. This is how he expressed the truth. "Calvary is older than Eden, and the plan of redemption precedes the fact of creation. Christ's death is not an accident, but part of a system. The system is one of love. Divine like human fatherhood provides for the contingency of its children. All things shine by passing into the life of others."

### *Grace from everlasting.*

The grace of God is from everlasting. Dora Greenwell sings of "Everlasting Love," and John Masfield tells the story of "Everlasting Mercy." F. W. Faber exults in this:

There is plentiful redemption  
In the blood that has been shed:  
There is joy for all the members  
In the sorrows of the Head.

There is grace enough for thousands,  
Of new worlds as great as this:  
There is room for fresh creations  
In that upper home of bliss.

"Every human soul must be informed of this fact. They have the right to know. If we know we are bound to tell them. Everything is explicable in the light of this truth. Dr. Clow, in his fine book, "The Cross in Christian Experience," shows that all the sealed books—the sealed book of Scripture, of Nature, of History, and of our own lives—have all been opened by Christ. Our God is the redeeming God. We have read of an African woman who heard of the love of God in Christ for the first time. "There!" she said, "I always told you that there ought to be a God like that!" There is!

Who is a pardoning God like thee?  
Or who has grace so rich and free?

Christina Rossetti lived in the bliss of this divine truth.

None other Lamb, none other Name,  
None other hope in heaven or earth or sea,  
None other hiding-place from guilt and shame,  
None beside thee!

—J. G. Bowran, in "Christian World Pulpit."

Christianity does not destroy what is natural, but ennobles it. To turn water into wine, and what is common into what is holy, is indeed the glory of Christianity.—F. W. Robertson.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Can You?

Can you stand the gaff of the strain, young man?

Are you made of the proper stuff  
To take the knocks with the boost, young man,  
And fight when the going's rough?

Can you find the courage and will, young man,  
When you come to a rocky road,  
To grit your teeth and to get beneath  
And cling to your heavv load?

Can you keep your nerve in a pinch, old top?  
Can you carry a cheerful smile,  
To keep on plugging against all odds  
And feel that it's worth the while?

Can you take the count and come back, old boy?

Can you fight till the fight is done?  
Can you play the game on the square and feel  
That success has been fairly won?

If you can, then the world is yours, my friend,  
With its glory and wealth and fame;  
There is victory ahead for the lad who has  
The courage to play the game.

If not, then you'll never succeed, my friend,  
For the road to success is rough;  
And the fellow who gets to the top, my friend,  
Must be made of the proper stuff.

—W. M. Simmons.

### How Jack-o'-Lantern Frightened Away Indians.

In a little log cabin, in a clearing, lived a family in which there were two little girls, Prudence and Endurance. The Indians had often visited at their home, and the children's father and mother had always treated them kindly. But the Indians were treacherous sometimes, and could not always be trusted.

"Children," said the father one day, "your mother and I wish very much to go to the village on business. You are young but do you not think you can keep house alone until we come back? We will try to come back before night; but if we can not, do you think you are brave enough little girls to take care of yourselves here alone?"

"O yes! yes!" cried the children; "we shall be very busy all day bringing in the pumpkins from the field. Then at night we will bar the doors and sleep fast until morning."

The father and mother rode away, and the two sisters, feeling very proud because the house was in their care, set about their work. Toward night, while Prudence was busy piling the pumpkins into great rich, golden pyramids, she saw two Indians close at hand. Quickly she hid behind the pumpkins. They did not see her; but went on talking together, pointing towards the house and making very suspicious signs.

"Oh Endurance! Endurance!" cried Prudence, running to the house when the Indians had gone away. "The Indians? The Indians! They've found out father and mother are gone away, an' they're comin' here to steal, an' p'r'aps kill us."

The frightened girls knew not what to do. "Prudence," said Endurance, after a long pause; "I have it. We'll light the Jack-o'-Lanterns that were made from the pumpkins. We'll scare the Indians away. They will think they are spirits."

"O Endurance!" was all the frightened child could say.

Quickly they decided what to do. Near the back door was a pit, dug for storing potatoes and now covered with boards and brush. Taking their Jack-o'-Lanterns, they scrambled into the pit and concealed the entrance cleverly with the boards and brush.

After what seemed hours of waiting and listening the girls heard stealthy steps about the house. They watched. The Indians were creeping towards the cabin. A few steps and they would pass the pit.

"Now," whispered Endurance and instantly the Jack-o'-Lanterns were lighted and their horrible grinning faces thrust up through the brush.

The Indians saw them. For a second they stood dumb with fear. Then with a whoop and a cry, they turned and fled.

All night long the little girls lay hidden in the pit, but no Indians returned. When morning came, the children crept out. There lay the tomahawks that the Indians in their terror had dropped, and three eagle feathers such as Indians wear in their hair.

And never after could an Indian be coaxed to come even near the cabin.

"Fire-spirits! Fire-spirits!" they would say. "Indian 'fraid. Ugh! ugh! Fire-spirits."—From "Stories of Colonial Children."

### "Thank you."

Everybody likes little Carl Rosenbloom; he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words; but it sounds so funny to hear him say "Thank you!" to whatever is said to him, that no one can help smiling. And I think this is the reason that he gets cookies and slices of gingerbread at every house where he is sent on an errand.

One day Carl was trudging along with a basket of clothes which his mother had washed and which he had to deliver to a near-by neighbor. He was a droll little figure with his chubby legs and round, fat arms.

Some boys playing marbles on the pavement were quite amused at this comical sight; and they began to laugh and shout, "Sausage-bags!"

Now, Carl did not understand a word; but he saw they were speaking to him, so he turned his little face to them with the sweetest of smiles, and said, "Thank you!"

You should have seen how ashamed they were. One of them smiled and spoke to Carl, another gave him an apple, while another took his big basket and carried it for him. So the good little fellow trotted off, thinking how nice they were, and what a fine country it is to live in.—Selected.

### Fair-play is a Jewel.

A sailor from a man-of-war was standing one day in Pembroke Dockyard, watching two men dragging a cross-cut saw through a large oak log. The saw was rather blunt, the wood was tough, and there they sat opposite each other, pushing and pulling away. Jack looked on, thinking over the matter a while. At length he came to the conclusion that they were pulling to see who would get the saw. As the one man was very little, and the other a big, strong fellow, Jack decided to see fair-play. He then gave the big one a box on the ear, pulled the saw out of the log, and gave it to the little one, saying: "Now, run, my boy, for fear the big fellow may run after you and take it from you."

### Umbrellas.

Few people realise, when they use an umbrella, that they are appropriating the privileges of royalty. Our useful rainy-day protection originated in the East, where it was used by the rulers as protection against the sun. Its use gradually travelled westward, and finally some one decided that, if the umbrella was useful as a protection from the sun, it might also protect from rain. The king of Siam yet claims authority over the minor chiefs of the land by the title, "Lord of the Umbrellas."—"The Way."

"I wonder if my little boy knows how many seconds there are in a minute?"

"Do you mean a real minute, mother, or one of those great big wait-a-minutes?"

## The Family Altar.

### SUNDAY.

Love is the fulfilment of the law.—Romans 13: 10.

"Life is too short for ought but high endeavor,  
Too short for hate, but long enough for love."  
—E. W. Wilcox.

Reading—Romans 13: 8-14.

### MONDAY.

Love doth not behave itself unseemly.—1 Cor.inthians 13: 5.

"Love cannot behave itself unseemly. You can put the most untutored person into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it."  
—H. Drummond.

Reading—1 Corinthians 13: 1-5.

### TUESDAY.

Love never faileth.—1 Corinthians 13: 8

"Love much. There is no waste in freely giving. He who loves much alone finds life worth living;

Love on, through darkness; and believe  
There is no thing which love may not achieve."  
—E. W. Wilcox.

Reading—1 Corinthians 13: 6-13.

### WEDNESDAY.

We love, because he first loved us.—1 John 4: 19.

"In the history of an American revival we read of a little maiden who besought everybody she met to love Jesus. When people told her she was crazy, she simply, yet beautifully replied, 'But if I am crazy that is no reason why you should not love Jesus.'"

Reading—1 John 4: 15-21.

### THURSDAY.

The love of Christ constraineth us.—2 Corinthians 5: 14.

"No cord or cable can draw so forcibly, or bind so fast, as love can do with only a single thread."

Reading—2 Corinthians 5: 14-21.

### FRIDAY.

Blessed is he that considereth the poor.—Psalm 41: 1.

It is not written, 'Blessed is he that feedeth the poor,' but he 'that considereth the poor.' A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

Reading—Psalm 41: 1-3.

### SATURDAY.

Who shall separate us from the love of Christ?—Romans 8: 35.

One day Mark Guy Pearce "overheard one of his children say to another, 'You must be good or father won't love you.' He called the boy to him, and said, 'Do you know what you are saying, my boy? That is not true; it is not a bit true. The boy was astonished, and asked, 'But you won't love us if we are not good, will you?' And the minister replied, 'Yes, I will love you when you are not good. I love you when you are good with a love that makes me glad, and I love you when you are not good with a love that hurts me; but I cannot help loving you, because I am your father, you know.'"

Reading—Romans 8: 35-39.

"My soul! rest happy in thy low estate,  
Nor hope, nor wish, to be esteem'd or great.  
To take the impression of a will divine.  
Be that thy glory, and those riches thine.  
Confess him righteous in his just decrees.  
Love what he loves, and let his pleasure please;  
Die daily; from the touch of sin recede;  
Then thou hast crown'd him, and he reigns indeed."



## Prayer Meeting Topic

June 25.

### Elijah's Prayer for Death. (1 Kings 19: 1-21.)

Horace Kingsbury.

In order to a proper understanding of Elijah's Prayer for Death, the setting must be kept clearly in mind.

The dramatic victory on Carmel, when "the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench," after all the efforts of the priests of Baal had proven utterly futile, made a tremendous impression on the multitude. "And when all the people saw it, they fell on their faces; and the people said, The Lord, he is the God; the Lord, he is the God." This was followed by the slaughter of the priests, the breaking up of the long drought, and the hasty departure of Ahab and Elijah for Jezreel.

When Ahab told Jezebel of the happenings of that terrible day, she set herself to bring about the death of Elijah, and that speedily. "And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life: for I am not better than my fathers."

"The reaction had come, and Elijah must have been physically exhausted. He had endured a great strain on Carmel; he had run before Ahab's chariot eighteen miles from Carmel to Jezreel; he had had a journey of ninety-five miles in his flight to Beersheba; and he had had a day's journey into the wilderness. Elijah was depressed in spirit over Jezebel's threat: he was alone, and had nothing to do. Moreover, it seemed to him that he had failed in his attempt to save the nation."

He would prefer to die right then and right there, under the juniper tree, by some kind providence, than to be set upon by an emissary of the wicked Jezebel and be cruelly done to death. Alas, this is the hero of Carmel! God, however, had not forsaken him, but was tenderly caring for his overwrought prophet.

"And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Perhaps there was a gentle rebuke in the question, "What doest thou here, Elijah?" but it gave the distracted prophet opportunity to relieve his pent-up feelings and share his troubles with the One who really cares.

There were upheavals in Nature that day that inspired awe, but there was also a still small voice that inspired confidence. "When the great contests had failed of result, gentle and long continued means would prevail." "Not by might, nor by power, but by my spirit, saith the Lord."

Elijah discovered that God was with him still, that he was not so lonely as he imagined, that his ministry was not accomplished, that he must return to the scene of conflict and toil on till his work was done.

"Since I must fight if I would reign,  
Increase my courage, Lord!  
I'll bear the toil, endure the pain,  
Supported by thy Word."

Suggested Hymns—Sankey's Collection.  
682—Faith is the Victory!  
647—Resting in the Everlasting Arms!  
519—Hiding in Thee.  
672—A Soldier of the Cross.

## Our Young People.

Conducted by W. CALE

### Essendon K.S.P.

On this page appears the picture of the Kappa Sigma Pi Club of the Essendon Church of Christ, of which Mr. F. J. Sivyver, B.A., is the chaplain. This chapter, started by Bro. W. A. Kemp, celebrates its tenth anniversary this year. It is one of our most virile Victorian clubs.

### Aeroplane Rally Notes.

Merbein reports keen interest in the rally. Contest is following the route of Wing Commander Goble's flight.

Castlemaine's results commenced with the first Sunday of the rally. So far the reds have gained one, and the blues nine.

### Queensland Christian Workers' Class.

The above class is now under the supervision of Conference, a "Christian Workers' Committee" being constituted at last Conference. The main function of this Committee is to organise a class for the training of young people desirous of fitting themselves for work in the Bible school, Young People's Society, or the church. With this end in view, and under the new arrangement, the class was to commence operations on June 10, and will continue until Dec. 16. The subjects to be dealt with are "Bible History," "Bible School and Young People's Work," "Christian Doctrine," and "Preparing and Delivering Sermons." The teachers are Bren. Larsen, Young, Fisher and Alcorn. Three classes of 35 minutes will be held each evening and 15 minutes will be given to practical work. It is hoped that as an outcome of this class many of our young people will be equipped for efficient and consecrated service for God in this great needy State.—F. E. Alcorn, sec. of Committee.

### Kappas, Attention!

A Message from the National Chaplain for Australia—Mr. A. E. Illingworth.

"Our Apostle Paul and great Hero said to the brethren at Philippi (3: 14, Moffat's translation), 'I press on to the goal for the prize of God's high call in Christ Jesus.' Such a motto is in harmony with the great winter pastime, football. It is a fitting opportunity to call the attention of all our members to the other side of our movement, viz., our spiritual ideals. We want to develop Christian

athletics. Boys and girls who will press on with zeal and enthusiasm in the moral, intellectual and religious attainments which are open to all. Our Grand Chancellor, Bro. Homer Rodeheaver, told us some great things recently about the aims and objects of our order. He showed us we had a long way to go yet ere we reached the summit of the hill in our K.S.P. and P.B.P. activities and achievements. He gave us a fine survey of the principles which should actuate the members of our order. The chief of these are the spiritual duties of love for the Word of God, devotion to the Son of God, loyalty to the church of God, and service for the kingdom of God. The meetings of the Victorian State Conference of the Churches of Christ furnished additional emphasis to this side of our work. We are a great big brotherhood of young people interested in lifting one another, especially boys and girls, up to the highest plane of usefulness and happiness in the way of truth and holiness. Young men on the threshold of life should read Henry Ford's book "My Life and Work." Such maxims as this one serve to stimulate us—"Life, as I see it, is not a location, but a journey. Even the man who feels himself settled is not settled . . . he is probably sagging back. Everything is in flux and was meant to be . . . life flows." Though this is another figure, the idea is the same. We must ever be moving onward to greater accomplishments."—("Australian Pi Bulletin.")

Oft, as he jogs along the winding-way,  
Occasion comes for every man to say,—  
"This road?—or that?" and as he chooses then,  
So shall his journey end in night or day.  
—John Oxenham.

Do not be discouraged because you are not able to use your tongue fluently. Many of our most influential figures of history have been the silent men and women—those who radiated without talking.

Why is a girl not a noun?  
Because a lass (alas!) is always an interjection.  
Where do you always find the cart before the horse?  
In the Dictionary.  
What two letters in the alphabet have eyes?  
A and B. (A B see D.)



Essendon, Vic., Church of Christ, K.S.P.



## Foreign Missions.

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

### A MONTH of SELF-DENIAL

During the month of June our members in Australia are asked to deny themselves that they may be able to give an increased offering to Foreign Missions on July 6. We make this appeal with greater confidence, because we know how much esteem and affection and admiration there is for our beloved missionaries, and we are sure that there is almost a universal desire on the part of our Australian brotherhood to support our missionaries in their work.

#### Reasons for Self-denial.

There are many appeals received by the Federal Committee for needs on the foreign fields, to which with great reluctance and sadness we have to turn a deaf ear; but if we can have a large offering this year, we may be able to finish Bro. Escott's bungalow. We could build some co-workers' quarters at Diksal. We could build co-workers' rooms at Baramati—they are very greatly needed. We could start the erection of a doctor's bungalow at Dhond, that it may be ready when the hospital is completed and Dr. Oldfield is ready to go forward. We could build a small hospital in Hueilichow, for the better carrying on of the work there. It would impress the people of Hueilichow more than almost anything else we could do, to see erected in their midst a hospital, in which the people might receive the treatment that Dr. Killmer and Miss Masters can give them. We could establish teachers in more villages at our Australian station in India.

#### Let us Examine Ourselves: So Let us Give.

We know there is a great desire among our members to give towards preaching the gospel in foreign lands, but the difficulty oftentimes is finding the money. Most of us are so poor that it seems to take all that we have to live, and it is only as we deny ourselves, and on the part of many people it is only when something is given up, that they are able to give towards the Lord's work, and to some it may be a real difficulty to know of what they can deny themselves that will mean money for the Lord's work.

#### Willingness to Deny Ourselves Brings Knowledge of What to Deny Ourselves.

The question of "self-denial" is one that has to be answered by the individual who practises it. No one can satisfactorily say what another should sacrifice to give to the Lord's work. It might be easy for me to say what another should give up, and it may be easy for the other to say what I should give up; but if we are willing to deny ourselves I am sure the Lord will make the pathway clear in which way we are to walk. Some people find self-denial to be in giving up something that is not an absolute necessity, yet is a pleasure in their lives, and they forego the pleasure to help the missionary work. Sometimes people make things. One man has made a great many toys in his spare time and sold them. Some sisters have bought material and made aprons and various articles and sold them, and by this extra labor on their part have been enabled to increase their F.M. offerings. The only thing we can say to each other is what Mary said to the servants of Cana of Galilee, "Whatever he saith to you, do it." But don't let us be busy trying to suggest what others can do in self-denial, and forget to deny ourselves.

#### Chinese Missionary Enthusiasm.

One of our Chinese brethren, P. T. Geen, has returned from China. He was formerly with the Western Australian brethren, but is now in Sydney. He had the joy in his last visit to China of baptising his wife and three children. He says the first time he returned home he preached to them Jesus and tried to live the Christian life before them, but they were not baptised; but on the last visit he said the seed had grown and they were ready for baptism. These Chinese brethren who go to their own country do not forget Jesus, who means so much to them. There are some brethren now in Canton who are looking for a piece of land in the city upon which they can erect a church and college building. They want to gather the young Chinese together and educate them as missionaries. Towards this work they have £800. They want £1,700 more, as they feel they must have £2,500 before they start.

On Monday, June 2, the Sydney Chinese church officers invited the N.S.W. President, Bro. T. E. Roie, and the Federal F.M. Secretary to have tea together and to talk over the work among the Chinese in Australia. It was a magnificent meeting. To listen to these Chinese Christians is one of the most thrilling experiences one can have. The Chinese church in Sydney numbers 53 on the roll. Many of these are away, but their membership is not more than 30. This church has made a proposition to the Federal F.M. Committee that they will engage an evangelist from China at their own expense, pay his travelling expenses and salary, pay the running expenses of the church and mission, take up an offering for Foreign Missions in July, and observe Children's Day in November, and all they ask the Federal Committee is that their rent, £65 a year, shall be paid by the Federal Committee, and at the same time they are contributing to the fund to start a mission in Canton.

On Wednesday night, three Chinese were to be baptised who recently made the confession. One made an address at the meeting on June 2. He thrilled all as he told of his joy in finding Christ and his determination to live true to him.

#### Concerning the Offering.

We have very encouraging news of the self-denial efforts on the part of members of our churches. One good sister wrote that she had a box in her room in which she was putting all the money she was able to save from self-denial, and that she had asked her father, who had planned to give her a present, to put the money in her self-denial box. If this spirit is general, and I feel sure it will be, we shall have a great offering on July 6, and there will be a great increase to individual happiness as we feel we are having fellowship with those missionaries who have given their lives to the cause for which we are denying ourselves during the month of June.

This is a facsimile  
of the  
Self-Denial Envelope  
which will be  
used on  
JULY 6.

Letters from our missionaries tell of their interest in the forthcoming offering. Miss Blake in her last letter says, "Best wishes for a very large offering for July." Bro. Coventry: "The Baramati Christians are saving up for July offering."

Our China missionaries are offering special prayers in regard to the offering of July 6, and doted that they hope we will walk with them along this path? They have given up so much, that they hope we in the homeland will give up something to have fellowship with them.

One of the best July offering days to me was when ministering to a little church which raised its contribution from £5 to over £20. There was great joy in that church on that day. There were 18 golden sovereigns in the offering plate and one half-sovereign. The average was over 10/- per member. No one had to go without a meal, or come in worn-out clothing, but some denied themselves of much that they might give a good sum. It there are any who have not tried this path to happiness, try it this month, and as we try let us think of him who, "for the joy that was set before him, endured the cross and despised the shame."

Our F.M. treasurer in N.S.W. has sent a letter to all the officers throughout N.S.W., asking for their co-operation in the July offering. The treasurer is an officer himself of the Enmore church, and he speaks to these brethren as a brother officer.

Will the secretaries of our churches throughout Australia kindly see that announcements are made at each service on the Lord's day and weekly prayer meeting of the self-denial effort? I was pleased to receive a letter from one of our sisters, a young member of the church, saying she was surprised that no announcement was made on the subject at the church where she attends of the self-denial month. We are sure if the leaders of our churches will keep this matter of self-denial before the membership our offering on July 6 will be a record one.

#### The F.M. Number.

This will be published next week. It will be profusely illustrated, and will contain missionary messages and appeals for sacrificial giving. Extra copies will be sent to Australian agents; it is hoped that these will be wisely used, so that the utmost good may result.

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.

The Federal Foreign Missionary Committee,  
F.M. DAY - JULY 6, 1924

**MY SELF-DENIAL OFFERING**  
TO FOREIGN MISSIONS

This year we must have a record offering. Our Treasury is empty. Several young people graduate this year from the Bible College, and have offered to go to any field we care to send them. Dr. Oldfield will be ready to go to India early in 1925. Will you show by your offering whether you want them to be sent?

GEO. T. WALDEN, Fed. F.M. Sec., 74 Edmund Av., Unley, S.A.



## Here and There.

The holiday on Monday no doubt interfered with interstate mails. All the news to hand by Wednesday morning has been inserted.

Bren. G. T. Walden, M.A., our Federal F.M. Secretary, and Hon. Wm. Morrow, of S.A., have been spending a few days in Melbourne.

Bro. H. Hargreaves will conclude at the end of June three happy and successful years with the church at Boort, Vic. He will commence work with the church at Colac on July 6.

Our next issue will be the annual Foreign Mission Number. It will be larger than usual, filled with interesting missionary matter and well illustrated. Every family should have a copy.

The monthly meeting of the Victorian Christian Endeavor Council will be held at Lygon St. chapel on Tuesday, 17th inst., at 8 p.m. The Executive Committee are asked to meet at 7.30.

The sisters of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, June 18, from 10.30 a.m. till 4 p.m., in the Swanston St. Lecture Hall. All sisters welcome.

The great mission under Bren. Hinrichsen and Brooker at Shepparton, and the one just commenced at Lygon St., are part of a programme of special efforts arranged by the Home Missionary Committee. Missions will follow at Richmond and Ormond, and later in country districts.

The benevolent section of Victorian Department of Social Service acknowledge receipt of parcels as follows:—Carnegie (2), Ballarat, Harcourt (2 bags apples), Gardiner (5), Box Hill, Glenferrie (2), Camberwell (2), Croydon, Brim (2), Mentone, Middle Brighton, Moonee Ponds (2), Swan Hill, Emerald, Kyneton, Moreland.

The Church Extension Committee of Victoria reminds membership of churches in Victoria of the appeal for loans to erect a building for the new congregation at Chelsea, and also to purchase land in the rising suburb of Ormond. These are great opportunities. Money will be received by C. Hardie, Henrietta St., Hawthorn, also Robert Lyall, 39 Leveson St., North Melbourne.

The brethren at Chelsea, Vic., have started to erect their building. Bro. C. Davey is in charge as builder. On Saturday, June 21, a working bee for carpenters is arranged, and all brethren who can assist are invited to help. The sisters will provide both dinner and tea. Any who can help are asked to let the secretary (Bro. A. Bickford, Bath St., Chelsea) know if they can be there for all day or half. They will be welcomed.

Bro. Henry J. Lyall, a faithful member of Swanston St. church, and for forty years a member of the firm of Lyall and Son, was called home on Wednesday of last week. The very large assembly of men at Melbourne General Cemetery, where his remains were laid to rest, bore eloquent testimony to the high esteem in which our brother was held. The sincere sympathy of many friends is tendered to those who are bereaved.

We learn that Bro. A. McKenzie Meldrum, who for some years was preacher of the church at Swanston St., Melbourne, is planning to visit Australia shortly. For a considerable number of years, Bro. Meldrum has been associated with Spokane University, U.S.A., as Chancellor and in other capacities. He says that he will be glad to be used by the brethren while he is in Australia. Many will accord him a hearty welcome.

The Hinrichsen-Brooker tent mission began with the Lygon St. church on Sunday. Bro. E. C. Hinrichsen spoke at the morning service, which was held in the chapel. Sister Cope and daughter, from Launceston, Tasmania, and Bro. and Sister Maclean, from Chatswood, N.S.W., were among the visitors. The evening service was held in the tent, pitched beside the building, and though continuous rain fell, a large audience gathered, and the Master's name was confessed at the first ap-

peal of the mission. Bro. William Morrow, M.L.C., of S.A., engaged in prayer. Monday evening saw another large audience present, with a good representation from the church at South Yarra. Bro. Brooker is leading the singing in a hearty manner, members of the church are pledged to support the effort, and great hopes are entertained for the success of the mission.

The mission reported from Ballarat, Vic., at York St., was continued by Bro. Connor for four more nights. All were very wet, yet good attendances were the rule. One more decided. At Dawson St., on the Wednesday night, five adults were baptised. 27 came down in a bus. Bro. Wilkie closed the mission on Sunday evening. At this service five more confessed Christ (making 15 decisions), one of whom was a young woman on a week-end visit from Melbourne, where she has attended Swanston St. The response to the effort has been very encouraging, and all hopes are entertained of another meeting in that part which

### The Alabaster Box.

The spikenard was not wasted;—  
All down the tale of years,  
The fragrance of that broken alabaster  
Still clings to Mary's memory,  
As clung its perfume sweet unto her Master.

Not less than Martha,  
Mary served her Lord.  
Although she but sat worshipping  
While Martha spread the board.

They also minister to Christ,  
And render noblest duty,  
Whose sweet hands touch life's common rounds  
To Fragrance and to Beauty.

—John Oxenham.

will carry on a good work for God. Bro. Feary at the baptismal service confessed his appreciation of the action of the Dawson St. church, and of Bro. Connor's services, as well as the help of all the others. The church expects to help the brethren there to carry on the good work in a more aggressive way.

W. C. McCallum, M.A., well known to many in Australia, is preacher of the First Christian Church of Alliance, Ohio, U.S.A. The "Christian Messenger," the little church weekly paper edited by Bro. McCallum, has an account of most successful dedicatory services in connection with the Bible school building and remodelled church auditorium. Morning, afternoon and night meetings were held on Lord's day, April 20, when Geo. L. Snively (advertised as "the greatest living dedicator of churches") was the speaker. Great congregations assembled. The "Messenger" reports a "wonderful victory," and says: "We needed \$68,000 (roughly £13,600) in subscriptions before we could dedicate. \$73,000 was subscribed. Our slogan for the Bible school was 'One Thousand by Easter.' Last Sunday there were 1,020 in the school. Seven were added to the church in the services. The spiritual atmosphere was wonderful. The fellowship was warm and cordial. The giving was impressive." Church and preacher are happy in the work.

Frank J. Funston writes: "Shepparton mission final week is difficult to describe, but a summary will be given. Wonderful interest maintained. On Tuesday evening 27 questions were submitted and answered. The numbers of confessions each evening from Monday to Friday were 5, 21, 3, 14, 19. Thursday's meeting—the last in the tent—was held under very bad weather conditions, and

it was almost decided to postpone thankoffering. This was not done, however, and over £180 was taken, including £53 cash. Friday's meeting in the chapel was perhaps the most wonderful of the series; building filled; a splendid gospel message, those who responded including a large proportion of young men and several folk who have done splendid service in other churches. These brought the total confessions for the mission to 132. No financial appeal was made, but a motion carried that the church be henceforth self-supporting. This makes a glorious close to Shepparton's history as a Home Mission church. During the week, about 50 were baptised. Friday evening, presentations were made to the brothers Hinrichsen, and to Bro. and Sister Brooker, the three missionaries making suitable reply. On Sunday, 8th, Bro. A. E. Illingworth was present and addressed all meetings. 130 broke bread in the morning, forty being received in. At Bible school a number of new scholars and members of adult Bible class were present, over 20 having been added during the last few weeks. In the evening, a big gathering listened to the Conference President's message, and two men came forward. The thankoffering has come to over £220. Discussion of mission matters is still active in the town, and on Sunday, 8th, the Anglican minister's subject was 'Christian Baptism.'

### The Power of Christ.

It has often been remarked that every insult, every symbol of shame heaped upon Jesus Christ at his crucifixion has been changed into a glory and is now cherished as expression of the most beautiful and sacred things in the world.

"As fire catches the lump of dirty coal or clot of filth that is flung into it, and converts it into a mass of light, so at this time there was that in Christ which transmuted the very insults hurled at him into honors and charged even the incidents of his crucifixion which were most trivial in themselves with unspeakable meaning."

The crown of thorns, the purple robe, the Ecce Homo of Pilate, the inscription on the cross, the cross itself, have all become beautiful under the touch of his soul while he was on the cross. But the most wonderful of all was that he changed the heart of a thief and made him fit for a place beside himself in Paradise. It was the spiritual miracle of overcoming evil in a black life by the power of his will and the magic of his word.

In this incident may be traced the whole process of redemption. It is the basis for a boundless optimism. Sin is not too hard for Jesus Christ; neither are our blemishes and faults, nor the slanders and abuses that may be heaped upon us, if we are in the right.

There is a law of compensation in God's economy and he can change our hearts into beauty. Jesus can still forgive sin—he does forgive it and changes sinners into saints.

That is the expression of the eternal atonement.—"Christian Evangelist."

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IN THE TENT

At Side of Lygon St. Church.



## College of the Bible.

Work for the second term at the College commenced on Tuesday, May 27. Two new students were enrolled—Miss Ruth Hay, of Nelson, N.Z., and Mr. R. Greenhalg, of Erskineville church, N.S.W. There are now 51 students—39 men and 12 women. Nineteen of the students (11 women and 8 men) are preparing with a view to service in foreign fields. Eight women are now in residence at the Hostel.

Satisfactory results were attained at the examinations for the first term, many students doing very good work. Following is a list of names of those who secured honors. It should be noted that for a pass in any subject a grade of 60 per cent. is necessary. For honors a grade of 80 per cent. is needed.

New Testament.—Miss R. Batch, 89; R. Hilford, 85; Miss M. Benjamin, 83; R. O. Sutton, 81; Miss V. Brooks and A. W. Garland (equal), 80. 19 others passed.

Old Testament.—Miss R. Batch, 83; Miss M. Benjamin, Miss V. Brooks and A. W. Garland (equal), 82; Miss E. W. Morris, 80. 21 others passed.

Christian Doctrine.—10 passed.

Church History.—J. K. Robinson, 82; A. Withers, 81. 8 others passed.

Comparative Religion.—H. D. Priestley, 91; J. K. Robinson, 90; Miss E. W. Morris and A. W. Garland (equal), 88; C. J. Williams, 85; H. G. Earle, 84; Miss R. Batch, 82; H. Cave, F. A. Daws, C. E. Hinrichsen, A. R. Sheehan and A. Withers (equal), 81. 14 others passed.

Homiletics I.—H. Cave, 91; R. O. Sutton, 87; V. R. Griffin, 86; A. W. Garland, 85; C. J. Williams, 84; H. G. Earle, 82; R. McPherson and A. R. Sheehan (equal), 80. 5 others passed.

Homiletics II.—J. K. Robinson, 86; A. B. Withers, 82. 4 others passed.

Homiletics III.—A. A. Hughes, 97; A. Brooke and J. R. Waterman (equal), 90. 4 others passed.

Homiletics (special class for women).—Miss R. Batch and Miss E. W. Morris (equal), 85; Miss M. Benjamin, 80. 5 others passed.

Ancient History.—A. W. Garland, 95; R. O. Sutton, 84; F. A. Daws and C. J. Williams (equal), 82; A. R. Sheehan, 80. 8 others passed.

Hermeneutics and Exegesis.—A. Brooke, 90; A. A. Hughes, 88; J. R. Waterman, 81; Miss R. Batch, 83; S. E. Riches, 81; C. A. Bowen, 80. 1 other passed.

Apologetics.—A. Brooke, 96; A. Baker, 92; A. A. Hughes and J. R. Waterman, 91. 3 others passed.

Psychology.—A. Brooke, 87; A. A. Hughes, 82; S. E. Riches, 81; J. R. Waterman, 80. 6 others passed.

Logic.—A. Baker, 89; A. Brooke, 85; A. A. Hughes, 83. 5 others passed.

New Testament Greek.—A. W. Garland, 95; W. J. R. Probert and R. O. Sutton (equal), 94; R. Hilford, 91; C. E. Hinrichsen and R. G. McPherson (equal), 90; A. R. Sheehan, 86; F. A. Daws and C. J. Williams (equal), 85; H. D. Priestley, 80. 5 others passed.

Elocution I.—F. A. Daws, R. G. McPherson, R. O. Sutton, A. R. Sheehan, W. A. Wigney and C. J. Williams (equal), 100; A. W. Garland, 95; H. Cave, 93; G. H. Earle, 80. 5 others passed.

Elocution II.—A. Withers, 95; J. Ward, 90; J. K. Robinson, 80. 3 others passed.

English (Intermediate).—R. C. Bolduan and O. G. Potter (equal), 80. 4 others passed.

English (Leaving).—9 passed.

History and Civics (Intermediate).—O. G. Potter, 87½; R. C. Bolduan, 85; C. G. King, 80; 8 others passed.

History (Leaving).—O. G. Potter, 82; R. C. Bolduan, 80. 2 others passed.

Geography (Intermediate).—L. R. Beaumont, 83½; O. G. Potter, 82; E. H. Gray, 80. 7 others passed.

French (Intermediate).—R. C. Bolduan, 93. 2 others passed.

Greek (Intermediate).—2 passed.

Algebra (Intermediate).—C. A. G. Payne and O. G. Potter (equal), 99; F. G. T. Turner, 96; R. C. Bolduan, 94; C. G. King, 93; L. R. H. Beaumont, 91. 5 others passed.

Geometry and Trigonometry (Intermediate).—F. G. T. Turner, 87; C. G. King, 85; C. J. Williams, 83. 4 others passed.

—A. R. Main.

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## Why I am not a Preacher.

Congressman William D. Upshaw.

[The following is an extract from a recent address delivered by Representative Upshaw of Georgia, before the House on "The Majesty of the Law and National Sobriety."]

I am not an ordained preacher; I am just a layman, "a sinner saved by grace." I hope, believing with all my heart that since religion is the greatest thing in the world, holding within its compass the supremest issues of time and eternity, it is the commanding duty as well as the joyous privilege of every Christian man and woman to be active in church work, "every day and Sunday, too." For, remember, we are living the only life we shall ever live "between the two peaks of God's eternity," and no journeyman of the ages has a right to "kill time," for "it is time that is killing him."

Very frankly, one reason I have never been ordained to preach, is that I have wanted to feel free as a layman to help lick the fellow who jumps on preachers; whenever I hear a blind, stingy parasite say that "a preacher always hears the call where the biggest salary is," I want to be free as a layman to lash him with my tongue or crack him with my crutch and remind him that he is one of the "nuts" that do not pay any of the salary. And when I hear another blind parasite say that "preachers' children are the worst children in the world," I love to be free as a layman to look him in the face and tell him "without mental reservation or purpose of evasion" that he is an unmitigated fool or an unforgotten liar—"either, all or both." If one child of a preacher goes wrong, you tell the world; but you hear nothing of the ninety and nine who live on in the modest beauty and the conquering glory of their God-fearing lives, going out from the sacred influences of family altars and sacrificial parental example, making a positive gulf stream of blessing through the social, spiritual, educational and political life of the nation, fructifying every shore that it touches. Verily the faithful preacher is the pack horse of the community life. He restrains the erring, marries the loving, comforts the sorrowing, buries the dead, and then usually sinks into his grave without money enough to purchase his own winding sheet, because, like his Master, he has loved humanity better than he has loved worldly preferment or the "yellow glare of gold." Thinking of how preachers, Bibles, churches and schools give fundamental value to our own homes, our property and everything that is worth while in our treasured civilisation, I love to be free as a layman to crown the underpaid preachers and teachers as the most unselfish men and women the world has ever seen.—"World Call."

## The Man of Upright Life.

The man of life upright,  
Whose guiltless heart is free  
From all dishonest deeds,  
Or thought of vanity.

The man whose silent days  
In harmless joys are spent,  
Whom hopes cannot delude,  
Nor sorrow discontent.

That man needs neither towers  
Nor armour for defence,  
Nor secret vaults to fly  
From thunder's violence.

He only can behold  
With unafrighted eyes  
The horrors of the deep  
And terrors of the skies.

Thus, scorning all the cares  
That fate or fortune brings,  
He makes the heaven his book,  
His wisdom heavenly things.

Good thoughts his only friends,  
His wealth a well-spent age,  
The earth his sober inn  
And quiet pilgrimage.

—Thomas Campion.

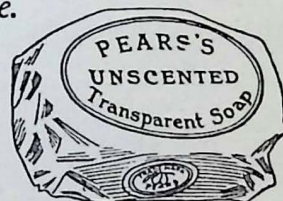
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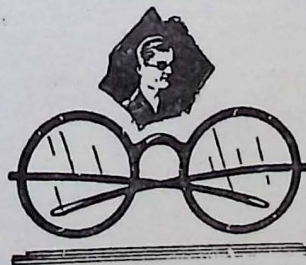
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## News of the Churches.

### Western Australia.

The speaker at the morning service at Lake St., Perth, on June 1, was Bro. Les. Gooden. Three were received into fellowship; one previously immersed, and two by faith and baptism. At the evening meeting Bro. Hagger was the preacher. A married woman and a lad from the school made the good confession.

### New Zealand.

Nelson reports that Bro. Carpenter has accepted a call to labor with the church at Vivian St., Wellington. A business meeting was held on May 16 to consider the question of securing a new evangelist. A fund was commenced to secure money to pay off the present church debt, and to pay the travelling expenses of the new preacher. £26/5/- was promised at the meeting, and a further sum has been promised, so that at a meeting on the following Monday night—the total promised was about £71. The amount required is about £80. At the gospel meeting on May 18, a special missionary service was conducted, when Bro. Bolton delivered the message. Bro. W. Coulter, who has volunteered for mission work in South Africa, took part in the service. Bro. Carpenter on May 25 delivered two fine addresses. It has been resolved to make an offer to Bro. Fitzgerald, of Invercargill, to labor with the Nelson church.

### Tasmania.

The Collinsvale Bible school held its first anniversary on Monday, June 2, with a tea and public meeting. The children took their parts nicely in singing and reciting. The senior scholars each received a copy of the Bible, and the juniors a New Testament. Bro. and Sister N. A. Cooper have done a splendid work with the children. The school enrolment is thirty. Bro. Cooper presided, and Bro. W. H. Nightingale delivered an address to children and parents.

Larneston had good meetings on June 8, despite inclement weather; 148 broke bread for the day. Bro. Les Mitchell, from Victoria, was present. Bro. Gillam, from Invermay, exhorted in the morning. Bro. and Sister Treweek and son are leaving for England this week. Advantage was taken of the holiday on June 2 by the men of the church, a good number putting in the whole of the day on the school hall. Some of the auxiliaries are already meeting in the hall, and it is hoped to have same completed shortly. Several members are sick. Bro. Noble's addresses are of a high order and attracting strangers. The Foreign Mission appeal is being given prominence prior to the annual offering.

### Queensland.

At Bundamba mid-week meeting on May 29, a sister came out for restoration and to consecrate her life afresh to the Master; Bro. Larsen, of Ipswich, preaching. She received a welcome to fellowship on Sunday morning, June 1.

At Ipswich the special meetings last month were bright and well attended. Bible school picnic was held on June 3. A number of scholars are preparing for the annual examination. Sister Myrtle Risson is now in hospital. June 1, good meetings. At night two from the Bible school confessed Jesus.

The Brisbane chapel was crowded on the night of May 28 for the Bible school anniversary celebrations and annual distribution of prizes. A fine concert programme was given by the students. The prizes were distributed by Bro. A. J. Fisher (Bible school organiser). A gold medal was given Jean Homes for 9 years' unbroken attendance. A presentation was also made to Bro. G. Cane, the superintendent. Splendid meetings on Sunday, June 1. Bro. Alcorn exhorted in the morning. The children again occupied the choir seats at the gospel service. At the close of Bro. Alcorn's

address, three more scholars made the good confession. Bro. Alcorn baptised six of the youths who confessed Christ the previous Lord's day.

### Victoria.

The church at Kyneton enjoys and appreciates the uplifting messages of Bro. Priestly. After an inspiring address on Sunday evening on "Faith," a young man confessed Christ.

At Echuca on June 1, Bro. Griffen preached to a large audience. One young man made the good confession, and was baptised the same night; also the young lady who confessed Christ one Sunday previous. A solo by Bro. Griffen was appreciated. Great interest is shown in the gospel meetings.

One confession at prayer meeting at Balwyn recently. Jas. E. Thomas has returned from a short holiday at Bordertown. He spoke morning and evening. There was a fine spirit manifest, and one young lady confessed Christ. Bro. Stanley Wilson, of Swanston St., has kindly consented to conduct the choir.

At Middle Park last Lord's day Bro. Stevens gave a very interesting address in the morning, and three baptised believers were received into fellowship. In the evening a young woman from the Bible class and the mother of a young woman in the Bible class made the good confession; Bro. Graham preaching.

South Richmond reports good progress. On June 1 Bro. Campbell Payne exhorted. Bro. Hattwell preached at night to a fine audience, when two were baptised and welcomed into the church. On June 8, fine audiences listened to Bro. Hattwell's addresses. At night a boy made the decision and another young man was baptised.

Nine grown folks were received on June 1 by letter at Gardiner. Meetings were good. An evening offering of £4/8/3 was made for benevolence. The Phi Beta's at an "open night" on the Tuesday previous raised £11/10/-, as the nucleus of a fund to build tennis courts on the property. Mrs. Reg Enniss is recovering after a severe illness.

Last Thursday at Cheltenham Mrs. C. F. McDonald gave a splendid account of her trip to America. On Sunday the meetings were good. In the morning Bro. Hinrichsen, of the College, spoke to the church. The school is doing well with the increase campaign and new library. The evening meeting was enjoyable. Good sermon, and good, hearty singing.

Brunswick held a successful evening to bid farewell to Mr. and Mrs. Halleday, and welcome Mr. W. J. Way, the new evangelist. Many presentations were made to Mr. and Mrs. Halleday. Mr. Way has made a good start in all departments. On June 8, the K.S.P. held a successful social in aid of gymnasium material fund. June 9, Mr. Way spoke at both services; fair attendances.

Hawthorn morning meeting was addressed by Bro. J. I. Mudford. In the afternoon, Mrs. Scambler gave an address to the Bible school on the needs of the children of India, when the school unanimously agreed to forego their annual tea-meeting, and send the money to the children of India. At the evening meeting Bro. Scambler spoke on "Pentecost," also conducting a happy song service.

Boronia had good meetings on May 25. One confession at night. Enjoyable meetings on June 1. The Bible school is enthusiastic over the aeroplane campaign. The K.S.P. held an open night on the life of Paul before his conversion. The women's mission band at its last meeting enjoyed a visit from Sister Mrs. Ludbrook. A tennis club has been formed, two courts being made available.

Bambra Rd. reports fine meetings. Lord's day, June 1, Bro. Shipway addressed the church. Bro.

Schwab preached to a splendid audience. Two confessions at close. June 8, Bro. G. P. Pittman gave a rallying talk on Foreign Missions. Bro. P. A. Dickson preached in the evening in the absence of Bro. Schwab on F.M. duty at Castlemaine. Work in all departments is going along nicely. Sister Mrs. Roberts is now out of hospital and progressing steadily.

Meetings at Stawell are well attended. Three confessions at the gospel service last Sunday night. Bro. Pratt preached a powerful address on "Almost, but not Quite." Sister Mrs. Pratt underwent a serious operation in Melbourne Hospital last week. Very satisfactory progress is reported. Bible school rally closed with 69 additions to school. There are now 45 in the kinders, and a total of 112 on the school roll. Mid-week prayer meeting is well attended, and a study is commencing on the "Wanderings in the Wilderness."

At Surrey Hills on Sunday evening, May 25, Bro. McCallum took the service in exchange with Bro. Clark. The church has recently been addressed by Bro. G. Murray, G. B. Mossey, and C. Lang. The ladies' guild held a successful social afternoon; a number of mothers of Sunday school scholars were present. The guild recently made a presentation to Sister Mrs. Lawson in appreciation of her faithful service as an officer of the guild for the last ten years. Sister Mrs. Wilson is benefiting greatly from a short rest. The tennis club has had a successful tournament. The J.C. Endeavor Society is also doing well. Arrangements are being considered for an addition to the Sunday school.

Swanston St. last Lord's day morning had a very beautiful service. Bro. H. Kingsbury presided, and made reference to the passing away on June 4 of Bro. Henry James Lyall, who had been connected with Church of Christ, Swanston St., since childhood, first as a member of the Sunday school, and later of the church, and was held in high esteem and affection. The congregation sang the hymn, "Asleep in Jesus." Bro. Shipway exhorted on the subject, "Casting all your Care upon Him," and also referred to the loss sustained by the church. The evening meeting was very enjoyable, and an excellent sermon was delivered by Bro. Shipway. Amongst visitors were Bro. and Sister Wm. Morrow, of Dulwich, S.A.

Last Lord's day gospel service at Oakleigh, being specially for men, was well attended. A large number of young men were present, two of whom decided for Christ. At a special meeting of members on Wednesday, a decision was made for utilising the church land; including future extension of the chapel in front; future erection of school hall at rear of chapel (which is expected to be found practicable when the winter sacrifice appeal is received in September), and the erection of a house for permanent preacher's home forthwith. This last is possible without drawing on church funds, by loan of three-fifths of the total value of house and land, the latter representing the remaining two-fifths of the security, the preacher's rent paying off both interest and principal. A new site for the tennis club courts is being secured on lease.

Moreland S.S. children's demonstration was held on June 5, in the new Masonic Temple. Over 50 kinders took part in an action song, "The Dream Man," to the delight of the large audience. Other action songs, recitations, etc., were well rendered. Bro. Gale was chairman. During the evening Bro. C. Banks presented to Bro. Sampson on behalf of the officers, staff and other, a silver rose bowl on his retiring after four years service as superintendent in addition to being church secretary. Bro. A. Withers introduced the new superintendent, Bro. A. Fisher. Bro. Gale thanked Miss M. Skinner and her staff among the kinders. One of the girl kinders presented a floral bouquet almost as large as herself. Every item on the programme well rendered. June 8, services continued. Bro. Gale spoke in the morning. In the afternoon Bro. H. G. Clark spoke to the children and parents. Bro. C. Banks presented to Bro. A. E. Barber a conductor's baton from the children and staff for conducting the singing of the children for three years. At night Bro. A. Withers



gave an address to parents and children; subject, "The Destiny of the Child."

Swan Hill enjoyed record attendances on June 8; 48 at morning service. Visitors included Bro. H. M. Clipstone, Castlemaine; Sister Clark, Footscray; Sister Dellar, Melbourne, and the aged Sister Brace, from Fish Point. Bro. A. J. Wilson presided, and voiced the church's thanks to the Foreign Mission Committee for arranging the visit of Bro. Clipstone, whose address to the church on our Foreign Mission enterprises was convincing and inspiring. In the afternoon Bro. Clipstone gave the Bible school the Foreign Mission vision, when the attendance was within one of the record. Bro. D. Warden motored Bro. Clipstone to Woorinen church for the evening service there. On King's Birthday the churches in the district held their half yearly reunion at Ultima, when a goodly company congregated and enjoyed a happy season of fellowship. Bro. Clipstone's presence and addresses at the reunion were helpful and encouraging. Bren. J. E. Searle, G. Thomas, G. A. Mott and A. J. Wilson also contributed talks to the assembly. Luncheon and tea were most sumptuously catered for by the sisters of the Ultima church. On Sunday morning Bro. Searle extended the right hand of fellowship to Sister Ted Prior, Sister Oily Prior and Sister D. Sutton, who had been baptised the previous Wednesday.

### South Australia.

Fine meetings were held at Tumby Bay on June 1. Good attendance at both services. Bro. Hammond exhorted in the afternoon, and Bro. W. A. Russell spoke at night.

At Port Pirie attendances are keeping up well. June 8, Bro. Roy Arnold exhorted, and his address was appreciated. A Sunday school concert held last Tuesday evening had to be postponed through failure of the electric lighting. Bro. Bowes' excellent gospel addresses are receiving good attention from increasing audiences. Bro. L. Golding, who met with a bicycle accident a short time ago, is almost well again.

St. Morris meetings are keeping up well, the speaking being done by local brethren, aided by visiting speakers. On May 18, at the close of Bro. D. Gooden's address, a young lady made the good confession. A special effort has been made to clear off the debt on the kindergarten room at the back of the church building. A special offering was taken up for this purpose last November, and since then the sisters, banded together as a ways and means committee, have worked magnificently, and the church is now, after six months' special effort, able to pay off the last £20 of the £110 owing on the room.

On May 18 good meetings were held at Hindmarsh. In the morning Bro. Paternoster spoke, and Bro. and Sister Onley were received by letter. In the evening Bro. W. Graham, of Victoria, gave the gospel address. A baptismal service was held at the close. On May 25 and June 1 Bro. Paternoster spoke at all services. Bro. Jeffries was received into fellowship on May 25. The annual meeting of the Dorcas Society was held on May 28. £28 has been spent during the year by the society, which has 50 members on the roll. On May 31 the kindergarten department held a nine-hour for the children, many parents and children being present. The C.F. Society is progressing, during the month new members have been added, and 359 magazines have been distributed. Amongst members laid aside are Miss May Yenckins and Miss Witney.

### New South Wales.

At Lismore, elder Thos. Houlden presided on June 1. Large attendance at Bible school, and 25 young people in the Bible class. At night Bro. P. J. Pond preached on "The Jewish Sabbath Abolished." A dozen promising young men are in the preachers' training classes. Preparations are being made for a "Home-coming" service in connection with the church's 40th anniversary next month. The date also coincides with the 1st anniversary of opening of new temple. Lismore's average Sunday school attendance during May showed an increase of sixty. The church gave special prominence to Mothers' day. The State Prohibition Council awarded the young

people under Bro. Wine two silver cups for displays in honor of mother and in advocacy of prohibition. The most pleasing feature of the work is the increasing attendance of strangers at the gospel services. To assist in this movement, Bro. Walden announced for his subject on June 1, "The Ten Commandments of a Footballer." A most suggestive address was given. Bro. Whately has given morning addresses on "Prayer," and on Empire Sunday preached from Amos on "The Strength of Empire."

Sunday school anniversary services were a big occasion at Inverell; large and enthusiastic meetings. Special addresses were given by the evangelist, Bro. Hutson. The picnic at the recreation grounds was a fine success. The entertainment and prize distribution were presided over by the superintendent, Bro. Hunter. Recently the scholars prepared an excellent programme for the United Band of Hope. Bro. Hutson visited Moree district last month. Meetings were held at Boomi. About 30 surrounded the Lord's table. The gospel was preached in the local Memorial Hall. At Spencer's Gully the local Band of Hope held its annual meeting and prize distribution; over 70 present. Refreshments were served at the close.

The social held in celebration of the anniversary of Bro. and Sister Chapple's coming to Paddington was one of the most enjoyable experienced. Various speakers paid tribute to their sterling character, and to the inestimable value of their work. The chairman, Bro. W. R. Avenell, presented Bro. Chapple with a suitable gift as an expression of the members' appreciation. Congratulatory letters were read from Bro. Thomas Bagley, and Bro. Stuart Stevens, at one time preachers at Paddington, now resident in Victoria. Visitors included Bro. Harold Perkins, of Auckland, N.Z.; Bro. Mitchell, from Malvern, Victoria. Bro. J. Whelan, of Chatswood, represented the Home Mission Committee. A varied musical and elocutionary programme was nicely rendered.

### The Gospel of a Noble Life.

We have all memorised that magnificent sentence with which Sir John Seeley, in "Ecco Homo," closes his classical chapter on "The Enthusiasm of Humanity":—

"The truth is," he says, "that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better, and has been felt at times like the presence of God himself. And if this be so, has Christ failed? or can Christianity die?"

That sentence deserves to be graven in letters of gold. It is the last word on the subject of life in relation to its authorities. For Christianity, as Proude has so finely said, "has abler advocates than its professed defenders in those quiet and humble men and women who, in the light of it and the strength of it, live holy, beautiful and self-denying lives. The God that answers by fire is the God whom mankind will acknowledge; and so long as the fruits of the Spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them in some form or other is the secret of truth." That, and that alone, is the divine note for which the world strains its ears.

You cannot argue against goodness. If an object is seen moving against the flow of the stream it needs accounting for. If a man is good, and his goodness dominates and controls us, he is moving against the stream. The main current does not run that way. There is evidently a power at work that does not lie upon the surface. There is life, life, life somewhere. Now we are getting near to the secret soul of things. Hungry hearts and restless minds will find no peace in authorities elected and enthroned. God does not speak in that way.

The dear Lord's best interpreters,  
Are humble human souls;  
The Gospel of a noble life  
Is more than books or scrolls.

From scheme and creed the light goes out,  
The saintly fact survives;  
The blessed Master none can doubt  
Revealed in holy lives.

—F. W. Boreham.

### DEATH.

LYALL.—On June 4, at "Lindisfarne," 206 Park Road Avenue, Royal Park, Melbourne, Victoria, Henry James Lyall, third son of late Henry and Eleanor Lyall, of North Melbourne, and dearly loved brother of Isabel Rea, Mrs. F. G. Simpson, Mrs. E. R. Dunn, Mrs. W. B. Renton, Mrs. C. G. Lawson, also Robert and Alexander R. Lyall. At rest.

"He giveth His beloved sleep."  
"He will rest in His love."

### IN MEMORIAM.

TURNER.—In loving memory of my dear friend, Elizabeth Turner, of Forest St., Bendigo, who passed from this life on June 13, 1920.  
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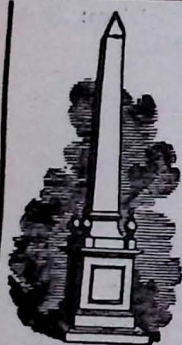
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## OBITUARY.

**TINKLER.**—Making the "great decision" early in the ministry of Bro. Surber at Lygon St., Bro. J. Tinkler, sen., maintained his faith for over 55 years till the call "Come up higher" came to him on Monday, May 26. Reaching the ripe age of 77 years, he passed quietly and peacefully away at his daughter's home, Red Hill. His wife predeceased him several years ago. Our late brother and his family have rendered invaluable services to the churches with which they have been associated. For over 40 years Bro. Tinkler and his good wife were associated with the church at North Fitzroy, where his musical ability was exercised as choir master. Twelve years ago he transferred to Hampton, and then on to Red Hill, where he took charge of the musical side of the services up to the day of his decease. He made the service of the church his first concern. Band of Hope, Bible school and choir work called from him his best. He expressed his faith in his Redeemer by ungrudging service, and even when the call came suddenly to him he was busy over the musical arrangements for the coming Sunday. He was laid away to rest in the Dromana Cemetery beside his wife, a large company of brethren and residents being present.—J. W. B., North Fitzroy, Vic.

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