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Must We Retrench?

THAT his disciples carry the gospel into all places of the earth was the insistent command of the risen Christ. No other command is so explicitly declared to be given by the paramount authority of the Son of God. It may be our pleasure, it is our privilege, and it most incontestably is our solemn duty to take the gospel to the heathen, and tell those who live in ignorance and sin of the love of God and his provision for men's salvation through the death of our Lord.

In the light of the foregoing sentences—which set forth in baldest fashion the truth accepted by us all—let us each one consider the question of our heading. *Must we retrench?*—we have not raised the issue. It was put before us over and over again in the special Foreign Missionary Number published last week. Our Federal Foreign Missionary Committee has a debit of over £3,000. The calls of the work are increasing. New opportunities are presenting themselves. New workers offer for the field. Yet the question we are being asked is not, To what extent can we advance? but *Must we retrench?* The words sting us, they give us a feeling of shame, they rouse our indignation. We declare it over and over that the Great Commission contains *our* marching orders; we readily adopt the motto, "Woe is unto me if I preach not the gospel"; we speak of the certainty of victory when we ally ourselves with the conquering Lord; we exult in the knowledge that "faith is the victory"; we sing or recite the battle-hymn with its declaration "He has sounded forth the trumpet that shall never sound retreat." We do all this, and then at a season which should mean joyous assurance, radiant energy, hilarious giving, thanks for the triumphs both of the past and of the assured future, we are forced to consider the possibility of retrenchment.

Read the words we reprint in bold type in the centre of this page. Unless £10,000 be given this year, the work will be hindered. The greater part of this sum should

be given on July 6. If we are all faithful, the money can easily be raised. Withdraw a single worker, and we are disgraced. Retrenchment is unthinkable; and entrenchment merely would be calamitous and unwise. "Consolidation" and "advancement" are the things which alone can satisfy.

Have we reached our limit?

An empty treasury and a bank overdraft of £3,000 will inevitably suggest the in-

To maintain our present staff of missionaries without increasing the number we will need **£10,000** for the coming year. If this is not attained the work will have to be curtailed.

—O. V. Mann, Treasurer Federal F.M. Com.

The words of the Treasurer as given above must be accepted literally. I have gone carefully through the needs of the fields for the coming year, based on the present expenditure, and if we do not receive **£10,000** then retrenchment must be made.

—Geo. T. Walden, Federal F.M. Sec.

quiry whether our Foreign Missionary work is assuming a magnitude disproportionate to the resources of the workers in the home land. There are those who remind us that we must maintain a proper balance in our work, and who truly say that the home base must be strengthened if we are to hope for advance abroad. Let the interested reader, however, ask on which side the present deficiency is found, and he will see that we have not yet begun to give proportionate care or support to the work abroad. We do not spend one-tenth of our monetary gifts in the regions beyond. We have not a tenth of our preachers in foreign fields. The argument from lop-sidedness is all in favor of extension abroad.

There are some excellent brethren who fear that, with the numerous calls, we have almost, if not quite, reached the limit of our giving. Even if this were so, it would not be right to suggest that retrenchment should begin with our foreign missionary enterprise. Limiting our present survey to our gifts for evangelism in foreign lands, it cannot be seriously maintained that we have either reached our limit or have done anything that would let us complacently be content to remain at our present standard. The Committee to whom we have entrusted the work asks this year for £10,000. The amount to some of us seems great; an unexpected legacy of that value might so affect our weak hearts that we should give up the ghost ere entering into its enjoyment. But no one person is asked to give a great proportion of the £10,000. *Our Committee is asking a little under an average of twopence per week per member for Foreign Missions.* Shall we insult our Lord, or stultify our own intelligence, by suggesting that our giving capacity for world evangelism is twopence per week per member? It is impossible. When we consider the standard of living in Australia, the comfort with which we are surrounded, the amount which we all spend in luxuries—concerts, clothes, chocolates—we dare not profess inability to give more liberally to the Lord's work. The real problem which faces the churches is to get an equitable distribution of the liability, to arouse each member to a sense of responsibility. The question which faces us for July 6 is, How much can we give? Let us not count up the average gift required and complacently put in a few shillings. Let us put that if more be beyond our power. But let us see that whether the gift be large or small, it be one which is compatible with a real belief in the stewardship of money. The work at home will not suffer if the Committee gets half as much again as it asks. The treasurer of our W.A. Committee stated in our last issue that an increase of

nearly three hundred per cent. had taken place in the Foreign Mission offering of his State during the past ten years, though the membership had advanced by only 500. Has the home work in Western Australia, South Australia, Victoria or any other State suffered at all by an increased missionary zeal? To ask the question is to answer it.

In the "World Call" a recent appeal was headed "How big is your heart"? Three

hearts were drawn, a small one with "Self" written upon it, a larger one bearing the motto of "Friends," and a third, by far the largest, with the map of the world within it, to illustrate the heart of the Master, big enough to take in the whole world. He died *for the world*. He has said, "Go ye into *all the world*." Truly, "we who follow the Christ can measure the size of our own hearts by our ability to love and serve all races and peoples."

Restoring New Testament Christianity

Ethelbert Davis.

Christianity is spiritual and therefore unchanging, though its history is the history of its accommodation or adaptation, not to the spirits of the age, but to the needs of every age, and every people. What it was in the first century, it was in the sixteenth century, is now, and shall be in all succeeding centuries. It has not been, neither indeed can it be, modified. It is not possible for "the genuine essence of truth" to change, neither is it possible for the "genuine essence" of Christianity to change. But, as truth is oftentimes obscured by an accumulation of error, so Christianity is often hidden beneath a mass of tradition, of argumentative theology, of idolatry, and human forms that are totally foreign to the spirit of Christianity. There are many things taught and practised to-day as being part of the Christian system, which were unknown to its Founder and his inspired apostles.

The work of restoration implies a purpose to tear off all these accretions, these external growths, which encumber Christianity, and dog its progress, and leave it free to operate as it did in the early days, when it was animated by the life and spirit of the Christ, and was victorious.

What restoration does not mean.

Because the plea for the restoration of the Christianity of the New Testament days is often misrepresented by some of its advocates, and misunderstood by many who hear the plea, it will be well to state first, what restoration does not mean.

Not Apostolic Conditions.

It does not mean a return to New Testament conditions. That man is not alone in his ignorance who said, that to get back to Apostolic Christianity it would be necessary to give up our tramways and railroads, and motorcars, and walk everywhere, or else ride on donkeys, or cross the ocean in galleys, as Paul did in his day; and pull down our church buildings, and meet in upper rooms, or in the fields, or in caves, or wherever it is possible. But why restore these things? They have no relation to the Christian system: they are the products of Christian civilisation. It cannot mean an attempt to create in any country the physical conditions in which Christianity was

cradled, in Palestine, 1900 years ago. Christianity has nothing to do with national boundaries, or physical conditions.

Not Apostolic Customs.

It does not mean restoring New Testament customs.

It was the custom of some of the apostles to go up to Jerusalem for the passover. It was the custom for Jewish Christians to observe the rite of circumcision. It was customary for women to have their heads covered, and it was considered a disgrace for any woman to be seen uncovered, but that can have no application to those who live in countries where women do not cover their faces. Apostolic customs have no vital connection with Christianity, and were no part of it in primitive days.

Not Apostolic Methods.

It does not imply a necessary adoption of the apostolic methods of work. If it meant that, no missionary would go to the heathen until, like Peter, he had seen a sheet let down from heaven, or like Paul, saw a man, and heard him say, "Come over into Macedonia and help us." There is ample evidence that the apostles themselves followed well-defined principles, but adopted methods in consonance with local conditions. In Philippi Paul went to the riverside where Jewish women gathered in a prayer meeting, and preached Jesus to them. At Athens he preached on Mar's Hill, and his sermon was altogether different from the sermon he preached at Antioch in Pisidia.

Apostolic methods differed according to whether they were in Jewish communities or Gentile countries. Paul said that to the Jews, he was a Jew, to them that were under the law, as under the law, to them that were without law, as without law—all things to all men, that he might by all means save some.

Not Enjoined as Part of Christianity.

It cannot mean restoring that which was not a part of Christianity. There were those things done in apostolic days which could have a local application only, and were not enjoined as part of the religion of Jesus Christ.

It is still urged by some that feet washing is an ordinance of the church. Jesus washed the disciples' feet, after the last supper, but the whole setting of the incident shows that Jesus as Master was giving a lesson on humility, and not on feet washing. While Jesus washed the feet of his disciples, it is nowhere enjoined as part of the religion of Christ, though the principle of humility is.

Many of the early disciples practised communism. They sold their houses and lands, and gave the money to the apostles to distribute to every one as the need arose. But that is nowhere commanded as one of the conditions to prevail among Christians, or as one of the principles of Christianity. All these things were incident to, and fall outside the main design of Christianity.

What it does mean.

What the restoration of New Testament Christianity does mean is, a return to those things that are fundamental, and without which it has lost its heart and life, and cannot be true to the original standard.

Its Essential Doctrines.

While it may be true that Christianity is a life to be lived, that life is shaped by belief in tremendous facts. Carlyle reminds us that, "The thoughts men had were the parents of the things they did." A man may be moral without Christianity, but to be a Christian he accepts the essential facts of Christ, and its concomitant facts.

At the back of religion stands God, placed there by God himself, as the central fact of the Christian system, stands Christ. Take him out of it, and its head, its heart, its very life is gone. What the sun is to the solar system; what the mainspring is to the timepiece; what the heart is to the human body, that, Christ is to Christianity. He is its centre; he is its mainspring; he is its living core. Restoring New Testament Christianity is putting Christ back in his place at the centre of the system of which he is the head, and the life, and which bears his name; and involves the unqualified acceptance of the essential doctrines of his deity and Saviourhood. It is the denial of the facts of Christ's incarnation, and of atonement, and mediatorship, and headship in the church, on the one hand, and the invalidating of them, on the other hand, by human theories and unauthorised additions, that has devitalised Christianity in so many instances, and is now hindering its advance. To return to New Testament Christianity will mean to return to the New Testament birth of Christ, and believe in the miraculous death of Christ, believe in the sacrificial resurrection of Christ, believe in the literal resurrection of Christ, believe that Christ is now the one mediator between God and man, and believe that as the Living God, Christ is head of the church. He must not only be the central figure in the history of the church, but the recognised head of the church, that headship implies. As head of the church, Christ has, personally, or through the Holy Spirit, made known all the necessary doctrines.

and all the constitutional, legislative, and administrative requirements of the church, and the principles that are to control the lives of all Christians.

Expression in Life.

The great central facts of Christianity made an impression upon the hearts of men and women in apostolic days, and that impression found expression in Christlike life and consecrated service.

Restoring New Testament Christianity

means bringing to bear upon the life of the individual, upon the life of the church, and upon the life of the world, the spiritual power of the person of Christ; the pressure of the fundamental facts concerning Christ; and the compelling influence of the authority of Christ, that the impact of these may result in a revival of the Spirit-filled life of the early disciples, a return of the consecrated service of the early church, and of the evangelistic zeal that was so characteristic of the primitive Christians.

Fathers and Sons.

A lot of talk about mother-influence over boys is a lazy shirking of responsibility.

It sounds harsh to speak so, for, of course, the real truth about a mother's influence over her son is something that deserves to be told in the most enthusiastic language that anybody can command. But enthusiastic language about the marvellous things that a mother can do with a boy is mere humbug when used by a father for a blind behind which he dodges responsibility.

The truth is that, however much a good mother is able to do for a son, there are some vital things owing to a youth in preparation for manhood which only his father can furnish, and any father is an inexcusable traitor who will not give himself directly and personally to meeting such needs in his boy's life.

The father's example.

What are some of the debts a father owes to his son—which the best mother on earth cannot pay? Primarily, a father owes his son an example of the kind of life that the son ought to aspire to.

It is a never-ending astonishment to see how complacently a multitude of fathers assume that their sons will, of course, be something different in morals and behavior from what they themselves are.

A father in mean and tricky trade expects to see his son choose some honorable line of livelihood. The drinking father is anxious that his son shall be sober. And strangest of all, the father who has spurned religion all his life would like to see his son go to church. And they are all relying on the mothers to keep their own sons from imitating them.

The only fathers who have a just right to expect sons who will wear their names with credit in the coming generation are fathers who in their own generation keep their names from stain.

A boy who cannot look to his father with safe pride for an index to the kind of character worth while in the world has been cheated of a better heritage than the world's most fabulous fortune.

The father's help.

A father owes his son a really sympathetic helpfulness.

What a wise father will make a boy understand is that the good behavior required

of him and all the good principles taught him are for the sake of furnishing him with a manhood that will stand the test when he has to play his own part in the world.

Even when exacting the most rigid obedience, the father is never a master set above the boy to bend him to his pleasure, but always the companion who has been over the road before, who therefore on this new trip is in honor bound not to let his younger comrade step into any of the pitfalls he saw in the earlier journey.

"A younger comrade"—that is the core of the right relation. The thirty or forty years between the father and son do not make them different orders of beings. The only difference is that the father knows the road better and so is appointed to guide. And the God who appointed him is going to hold him to harsh account if he does not get the son through safely.—J.H., in "The N.Z. Churchman."

Go home content, the evening falls,
Day's tired sinews are unbent;
No more the thrush or linnet calls,
The twilight fades, go home content.
"Father, the field is but half-turned,
And yet the spring is well-nigh spent."
"My son, the hour of rest is earned,
The day's work done, go home content."

His Hands.

The Hands that made the Seven Stars,
That bound Orion in his bands,
That pent the ocean in with bars—
My name is graven on those Hands.

Darkness and light and life and death—
All things are under his command:
He gives, or takes, each mortal's breath,
He holds me up with his right Hand.

His Hands were pierced with nails for me,
How could my heart such love withstand?
His Hands were stretched upon the tree—
Now, none can pluck me from his Hand.

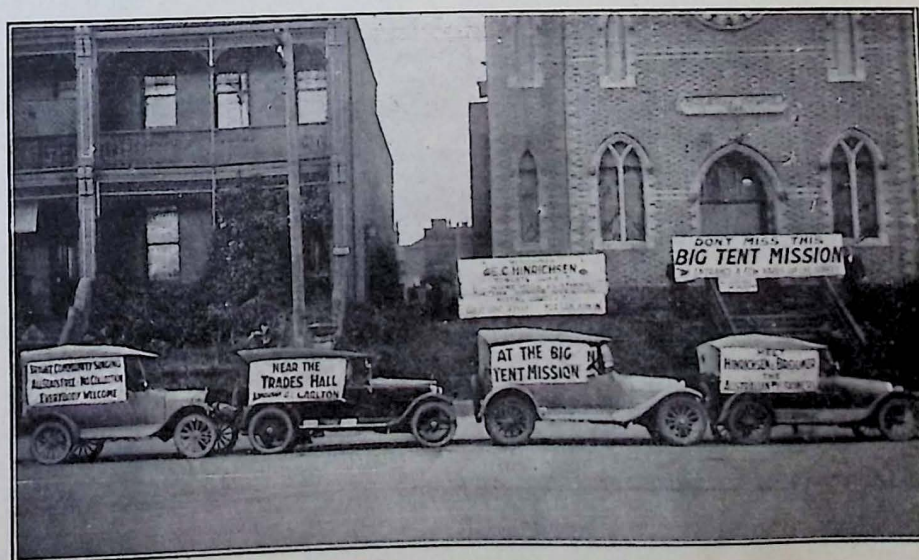
His sceptred Hand to rule is strong;
By him the hosts of heaven are led;
Glory and might to him belong—
His Hand is underneath my head.

—C. J. R.

A Satisfying Religion.

There is a religion which is satisfying. I will call your attention to four features of it: First, a sense of the conscious favor of God. You feel that God loves you, that he holds you in his arms. Second, the consciousness that he has made you good. If the world poured into your lap all its wealth and honors, you would be a miserable creature unless you knew that you were good and honest and true and pure. Third, the consciousness that you are doing your duty to the Lord and to those about you. Fourth, the assurance that all is going to be well. There may be difficulties in the way now, but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction. And this satisfying religion you can have without money and without price, on the simple condition that you go right down and submit yourself to Christ, believe in him and trust in him.—General Booth.

As through language the soul speaks to the ear of man, so by action the soul addresses itself to the eye of man. Action is a more perfect unveiling of the soul than language, for it implies more deliberation.—H. P. Liddon.



Advertising the Mission. Cars in front of Lygon St. Chapel. A Tour of the District was made with them.

Religious Notes and News.

Oh, for a Deaconess.

Mr. D. A. Cameron has entitled deaconesses, "Comforters of the People" (says "The Presbyterian Messenger"). We all acknowledge the compliment of the title and no one will dispute its fitness. It was this view of their office that was held by a lady who had taken up temporary residence in Pentridge. She was troubled in mind and was anxious to see a deaconess. When asked why she wanted one she explained that before she came in she had invested £1 in Tattersalls, and was eager to know the result.

A Successful Work.

George P. Taubman of Long Beach is doing a most unprecedented work in that city by the sounding sea. The following statement of "Facts" we clip from the "Self Starter":

"A large number of our men attended the ninth anniversary reception given our teacher last week. Some items were printed in the church bulletin of last Sunday which will be very interesting to all who know George (Brother Taubman). A total of 789 persons made profession of faith or united with the First Christian Church by letter or statement from April to April, the ninth year of our teacher's ministry. In the nine years a total of 3,472 have either made profession of faith in the Christ or have united with the First Christian Church by letter or by statement. The church membership now is something better than 2,500. Of course, if all of these continued to live in Long Beach the membership of the church would make it now perhaps the largest Protestant church in America."

But perhaps the most striking feature of Brother Taubman's work is that large Bible class of from 1,500 to 2,500 men which he holds from week to week and from year to year in the municipal auditorium down by the seashore. A man who can do that has a message worth listening to and believes it so heartily and tells it so earnestly as to attract and hold the attention of men. Success to Bro. Taubman!—"Christian Evangelist."

Toward Sodom.

Professor M. G. Kyle, of Xenia Theological Seminary, St. Louis, U.S.A., accompanied by a number of scholars and specialists, recently undertook a journey of observation to the Cities of the Plain, having for their object archaeological investigations calculated to throw light upon the Biblical allusions to Sodom and Gomorrah. In the "Sunday School Times" of Philadelphia, Dr. Kyle describes the early stages of the journey, from Jerusalem to Kerak of Moab, and he records observations of profound interest. Reaching the beautiful upland plains of Ammon, he says: "As I looked far over the well-cultivated fields, I understood why Reuben, Gad, and Manasseh wished to remain on this side of Jordan rather than pass over to the stony hills of the Promised Land." Having regard to the fear in which the populations have lived during long centuries, the members of the expedition were hardly surprised to note the absence of people in large stretches of country; the natives hide themselves in some deep wady, and yet appear with remarkable suddenness, as it were to rise out of the ground, when some stranger makes his appearance! As for ancient Kir, not far distant from the modern settlement, it revealed a secret passage-way, through the mountain instead of along the outside of it, so that, when an enemy might creep close, the people "could get water without forsaking cover." This was the ancient manner; and a similar anxiety regarding water-supply was shown by Hezekiah of Judah. On the approach of Sennacherib, he said: "Why should the kings of Assyria come and find much water?" Hence he "stopped the upper spring of the waters of Gihon, and brought them straight down on the west

side of the city of David" (2 Chron. 32: 4, 30). Both in Israel and the land of Moab the engineer did his part to help the people to resist sieges set up by hostile neighbors.

"Our Creed and Covenant."

(As repeated in unison each Sunday morning by the Congregation of the First Baptist church, Connellsville, Pa., U.S.A.)

I believe in a New World wherein Christ shall be made triumphant; and in the bringing of his principles to men, that his example and teachings shall prevail among the people of earth.

I believe that he alone can save this world from the evils that beset it, and that the tenets of his righteousness must be incorporated in the lives of all mankind, if Justice and Right are to be made secure.

I believe that I have a personal, daily duty in building a New World.

I believe that I, as a Christian, must do my utmost, here in my own community, to propagate these principles, if my life is to be made rich and full, and if other lives are to attain that measure of Christian knowledge and achievement which is their due and need.

I pledge to God and myself the ordering of my hands, my brain and my heart to his purposes in my circle of living, that the Church of Christ may move on to the certain fulfilment of her glorious destiny.

Our Work in New Zealand.

At the fourth annual Dominion Conference of the Associated Churches of Christ in New Zealand held in the South Dunedin chapel, Bro. John Inglis Wright was in the president's chair. There was a splendid gathering of brethren, delegates being present from all over New Zealand. Bro. Wright's presidential address was greatly enjoyed.

The Home Mission report showed that some £2,300 had been spent among assisted churches. A new building had been erected at St. Albans and a mission held there. During the year 159 had obeyed the Lord in the ordinance of baptism, 33 had been received from outside congregations previously immersed, and 15 had been restored into fellowship.

The very fine work of Bro. H. P. Leng, the hon. secretary of the executive, was warmly commented upon; the Conference expressing its pleasure in a vote of thanks and appreciation, also extending him a grant of £25.

The financial aspect showed receipts for the year £2,812/16/10, and expenditure £2,803/9/7. Owing to commencing the year with a debit balance, the financial statement shows the deficit at the end of the financial year £274/3/1. A strong plea was urged for brethren and churches to forward amounts for Home Mission to the treasurer earlier in the year.

It was decided to hold the next Conference at Christchurch and the location of executive to be at Wellington.

The following were elected on the executive:—President, Bro. E. Vickery; chairman of committee, Bro. G. Day; secretary, Bro. H. P. Leng; treasurer, Bro. J. B. Gauntlett; Bren. Cairns, Williams, Eaton, M. Vickery, and Mason.

The Auckland Advisory Board was elected as follows: Bren. G. Moyle, A. A. Creamer, F. Evans, R. J. Dick, J. Bell, V. Ross, C. Collier, R. Gebbie, and J. J. Franklyn.

The Southern Advisory Board were re-elected, namely, Bren. W. Grantham, W. D. More, G. P. Purnell, M. Doreen, A. H. Reid, Gill, Neilson, Crewe, and Mitchell.

The district representatives to have a seat on

Bible and Bunyan.

A notable anniversary, the 125th, was celebrated by the Religious Tract Society recently, at the Queen's Hall, London. Mr. H. R. Brabrook (hon. secretary and general manager) showed how all kinds of good literature, from "Young's Analytical Concordance" to the nursery classics of Miss Amy Le Fèvre, were steadily spreading through the world with the imprint of the R.T.S. Six new languages were added to the list last year, bringing the total up to 282. In Spain, still the hardest of fields for Protestant literature, the Madrid agency had circulated 161,643 copies of publications, and there were interesting reports from Hungary, Portugal, Czechoslovakia, Greece, Italy, France, Poland, and Austria. The missionary societies had been helped by grants of books, and the circulation of tracts in practically every field—India, China, Tibet, Africa, Japan.

Mr. Justice Bailhache, who presided, spoke in warmest terms about the world-wide influence of the sort of literature produced by the society. He plainly indicated his own tastes in the matter. "I am sure," said the Judge, "that the native of South Africa or of the Congo, or wherever he may be, if he knows his Bible and Bunyan's 'Pilgrim's Progress,' is a better educated man than the man in this country who knows only the name of the Derby winner or the latest case in the divorce courts." That, of course, is the great argument of R.T.S. It recognises that the power of reading may be a curse as well as a blessing, and it has worked for a century and a quarter to give men a better "profit on 't'" than Caliban had from his education.—"Christian World."

the executive were approved as follows:—Auckland, Bro. Geo. Moyle; Manawatu, Bro. H. Grinstead; Christchurch and Westland, Bro. W. D. More; Nelson, Bro. F. V. Knapp; Otago and Southland, Bro. G. T. Fitzgerald.

The Foreign Mission report stated that the income for general work during the year was £69, exclusive of the subsidy from the Elborn Trust. The total expenditure was £1,140. The secretary, Bro. J. I. Wright, in his address said that in personal property values the assets in South Africa exceeded £2,000. There were two widows (and the orphans) whose husbands had died in harness in mission work. There were 12 mission stations and 615 native Christians. Another man was wanted, which would make 14 missionaries. Bro. Wright had been 200 baptisms last year. Bro. Wright's address reached a glorious climax by the presentation to the meeting of Bro. W. Coulter, of Kibiri, who had offered to go to South Africa at his own expense and work there at a mere nominal wage in erecting homes for Bro. and Sister Claassen and for the native students; £500 was wanted to pay for this extra work. An earnest appeal resulted in over £300 in cash and promises, this to be in excess of ordinary Foreign Mission offerings.

The Foreign Mission committees were heartily thanked for their labours during the year.

Bro. John Inglis Wright was re-elected general secretary, and the special thanks of the Conference were extended to him.

The Southern Foreign Mission Committee was elected as follows:—Brethren J. Inglis Wright (chairman), J. M. Routledge, B. G. Corlett, Dunlop (treasurer), Sister Mary S. B. Wright (secretary) and one other.

The Middle District Committee:—Brethren P. Boddington (chairman), J. Wall, F. V. Knapp, G. Carpenter, Sister O. Cooksey (treasurer), P. Boulton (secretary).

Auckland District Committee:—Bren. W. Taylor (chairman), A. Edwards (secretary), T. H. Bull (treasurer), Wm. Jones, Sister Mrs. W. Donald, Bro. Colin Downey, Bro. Raper.

Votes of thanks and appreciation were passed to all missionaries and workers on the field.

The Bible Schools' Executive will be located again in Auckland. Bro. E. A. Perkins was elected president; Bro. J. J. Franklin, vice-president; Bro. W. Knapp, secretary; Bro. C. Smith, treasurer; and there is a committee of nine residing in the Auckland district. Advisory boards in Wellington and Invercargill were also appointed. The following resolution was carried: "Realising that the Bible school has become the most fruitful modern source of conversions, and that it furnishes the largest gospel congregation each Lord's day in almost every church and home and foreign field, and naturally depending upon it to produce the majority of our most efficient workers for the future, we, therefore, urge our churches more liberally to support this work."

The work of Bro. G. P. Cuttriss, as organiser, Bro. Ralph Gebbie, B.A., and E. Vickery as editor and business manager respectively of "The New Zealand Christian," was deeply appreciated.

The committee in charge of free literature distribution was thanked and the following were re-elected: Bro. Cuttriss, Sundstrum, Corlett, Routledge, J. I. Wright and W. Wright.

Church Extension and Property Trust Board reported a credit balance for 1923 of £257/3/11, which with the income brought the total to £396/8/5. Loans to churches for 1923 amounted to £425. Expenditure brought the amount to £353/7/7, leaving a credit balance of £43/0/10. The assets amounted to £795/12/4, and the liabilities to £86/15/5.

Bro. Cuttriss delivered the Conference sermon. His effort was highly appreciated, the subject being, "The Divine Specific."

After Harvest.

Mrs. Allan Magarey.

Cool, grey mornings, when the sun makes a very leisurely appearance, as unwillingly, it would seem, as a sleepy child; noondays, with all the world revelling in the genial warmth, and evenings, early drawing in, with more than a hint of frost, and the ever welcome prospect of the fireside.

The orchard has much the appearance of a deserted schoolroom these days, very hushed and quiet it lies, after all the busy sounds of harvest—the rattle of buckets, the tramp of horses, and the merry chaff of the gleaners. But now it is all over, with no sounds but the call of birds and the whisper of falling leaves as the wind stirs in the trees and vines.

Nature's dress has changed too, since those busy days. Then it was a rich deep emerald, now a riot of every shade of yellow, red and brown. Each evening the branches stand out more nakedly against the delicate tints of sunset and every day the crackling gold heap beneath the trees grows thicker.

Little racing clouds fleck the blue of the sky to-day, and "last night the moon had a golden ring," while very busily those wonderful little creatures of industry, the bees and the ants, are making the most of these last fine days.

The thoughts of harvest bring vividly to mind the sweet old story of the gleaner, Ruth, and her faithfulness.

She and Naomi were poor and friendless, so poor, indeed, that Ruth was obliged to follow the reapers for their daily food. And God dealt with them in a very wonderful way, for was not Ruth the ancestress of Christ himself?

And just as tenderly he deals with us, his children, to-day. But we, foolish hearts, are not satisfied with the simple joys he sends. Like Israel we scorn the manna that is waiting for us every morning.

Christ taught us to pray for our "daily bread," but as one shrewd old Christian said he mentioned nothing about rich cake.

God knows just what is good for his children, and has given an abundant measure "pressed down and running over."

Every morning his bounties are renewed—the sweet bracing air, the beauty of flowers, birds

and landscape, the love of little children, the devotion of animals, the satisfaction in work well done, and the joys of the fireside.

Most of all, we have the treasure trove in his Book and the sweet promises contained therein of life to come.

The Changeless Christ.

A. W. Connor.

"Jesus Christ is the same yesterday, to-day, yea, and forever." Hebrews 13: 8.

The quality of changelessness, so impressively here affirmed of Christ, is one that appeals powerfully to the human heart. It is in such striking contrast to everything around us, where "Change and decay in all around we see," and where the epitome of human history is, "The fashion of this world passeth away." The stories of Empires, the march of civilisation, and the progress of science all afford innumerable illustrations of the common law that "Man never continueth in one stay." The text is not only an impressive affirmation, but a ringing challenge, and striking prophecy. The attribute here predicated of Christ does not belong to mere manhood, it demands a recognition of his essential divinity. In his opening chapter the writer had applied the majestic words of Psalm 102, to the Son through whom God had spoken in these latter days (Heb. 1: 10-12).

"Thou art the same and thy years shall not fail." That Son changeless and unfailing he later identifies with Jesus the incarnate redeemer. The words proclaim the timeless Christ, sufficient for that long ago, and for all time. They bring us to-day face to face with life's supreme fact, and with the question of all questions that has continued to ring down the corridors of the centuries: "What think ye of Christ?" One of the wonderful characteristics of the person of Christ is that he belongs to all times and all races. What he is on the gospel page, so is he on the page of history, and in the living experience of man. As we face him, and his words, the local and temporary pass and we face the Christ who is universal and eternal. "He spans all the centuries. His words are not only significant because of their originality, but also because of their correspondence with what must be true everywhere, and at all times. That is the outstanding feature of the words of Jesus, and his sayings are in fact as alive as ever they were. They are the living contemporaries of every age and as such can never pass away."

Before I ask you to contemplate the changeless Christ, whose words can never pass away, look at

The changing world.

The mutability of everything human is the commonplace of all literature. Hebrew thought was saturated in it. Psalm 90, the funeral hymn of the world, is an example. Man is like the grass that grows up but to wilt and wither, like the flowers that blossom but to die. As is man so are all his words and works. Jehovah alone is from "Everlasting to everlasting," and the Word of the Lord alone endureth for ever.

All history is but an illustration of this. To-day as the tomb of the ancient King of Egypt is opened after 3,000 years, and as we look upon the memorials of a glory long since past, we realise anew how nigh unto dust is human grandeur. On history's page we see the meteoric rise of a Napoleon, and watch him striding like a Colossus across Europe to world dominion. To-day the world reverberates to the tread of his conquering legions, to-morrow we see only a prisoner in his lonely island home. Thus ever passes the glory of the mightiest of earth. So in the world of poetry. In his "Ode to the Ocean," Byron contrasts the "Changeless sea"—the work of God—with the ceaseless change in the Empires of man,

"I thank thee Lord, that thou hast kept
The best in store,
We have enough yet not too much
To long for more—
A yearning for a deeper peace
Not known before."

that upon its shores have risen to glory and passed away:—

"Not so thou
Unchangeable save to thy wild waves play,
Time writes no wrinkles on thine azure brow,
Such as creation's dawn beheld thou rollest
now."

The years through which we have passed have been pre-eminently years of change. Catastrophic changes have followed each other in bewildering succession. Crowns and thrones have perished. Kingdoms have been born, or passed away. The upheavals in national and political life have been more than matched in the social and industrial world. In the realm of philosophy and science the same thing has been more strikingly seen. The thought of yesterday has no authoritative place in the thought of to-day. Here it is seen that,

"Our little systems have their day,
They have their day and cease to be."

It was inevitable that the same spirit should be reflected in the moral and religious realm, and especially in men's attitude to the Bible, to Christianity, and to Christ himself. It has been averred that Christianity has no unchangeable essence or static form, and that Christ himself is not static nor unchangeable, and that he is many things to many minds. What really abides?

Our writer would have us believe that amid the things that can be shaken, there is a kingdom which we are urged to receive, that cannot be moved, because based on the fact that Christ and his truth remain untouched by the blight of decay. He, too, stood at a point when the element of change was particularly pressing, and the ancient religion of Judaism was nigh unto vanishing. But it is a far cry from A.D. 68 to A.D. 1924. What have the years to say to his bold assertion? Time is the great tester of all high claims. The centuries are a crucible in which the gold of truth is separated from the dross of falsehood or exaggerated rhetoric. Has time falsified or made ridiculous the claims made for Christ? Have the years put a fool's cap on the head of his reporters? The issue is serious. Does Christ himself abide the great indispensable to the human soul, its liberty, its purity, and its salvation? Is Jesus Christ in the realm of religion the final and absolute? The conviction which I hold and seek to strengthen in you is that he is the final one, and we look for no other. Our faith in him will never be outgrown, nor will he ever cease in all things to have the pre-eminence. "It is only in Jesus that history finds its interpretation, and civilisation its enduring inspiration. In him, too, literature has found its loftiest ideal, philosophy its highest personality, criticism its supreme problem, theology its fundamental basis and religion its cardinal necessity." I propose to interrogate the New Testament—the gospels as the reliable record, and the epistles as the interpretation of that life—as to the claim made for Jesus in that far-off yesterday. May I say that criticism has made more clear that the Book came out the first century. My hope is that what we shall there see will renew our faith in the absolutism of Jesus, and the finality of the Christian faith; and that we shall turn to a needy distracted world, where everything is subject to flux and change, to proclaim anew the old message of "Jesus Christ, the same yesterday, to-day and forever," as the indispensable and sufficient Saviour for men.

(To be Continued.)

The Home Circle.

Conducted by J. C. F. PITTMAN

I Can, and I Will.

I can, and I will—
Though the road be uphill,
And I may have to pause
On my way up the hill.
Yet if others have made it
I can, and I will.

I can, and I will—
Though at first the long hill
Seems to grow, as I go,
With each step up the hill.
Still, if others have made it,
I can, and I will.

I can, and I will—
Blaze my way up the hill,
What though thorn-brush and brier
Block my way up the hill.
What others have done, sir,
I can, and I will.

I can, and I will—
See the lights on the hill.
There are beautiful sunsets,
Where clouds meet the hill.
If others have seen them,
I can, and I will.

I can, and I will—
Give a lift up the hill
To the chap who seems skidding
Right back down the hill,
And together we'll make it—
We can, and we will.

—Idella Campbell Betts.

Room in the Nest.

Once every week Rob and Janie go down with mamma and nurse to the Orphan's Home, and bring back a little boy and girl to spend the day with them.

Rob and Janie think it is great fun to have these new playmates, and you may be sure the little strangers enjoy it, especially the trip in the motor-car, and the ice cream and cake for lunch.

But one day Rob got in a bad humor with his visitors, and mamma heard sounds of fussing in the nursery. So she went in and sat down on the floor right in the midst of the children, and told them this true story:

"When I was a little girl," said mamma, "there was a bird house in our maple tree, where two bluebirds kept house every summer.

"They generally had four bird babies in the nest, but one summer they had only two. I don't know why that was—they never told me.

"One day I found two little baby sparrows whose mother had been eaten by a horrid cat; so I put them in a bag, tied the bag around my neck, and climbed up to the bluebirds' nest.

"The mother bird was away from home and her little birdies squalled at me as if they thought I was a murderer. 'Stop your fuss, you little goosies,' I said, 'I wouldn't hurt you for twenty pounds; I've just brought you two little visitors,' and I poked the little sparrows into their nest.

"A week later I climbed up and looked into the bird house; they squalled at me again, and now there were four of them to squall, for I am proud to tell you the little bluebirds had made room in their nest for the two little brown birds.

"How do I know? Because the two brownies were just as fat as the others!" — Elizabeth Preston Allen.

Come Out (Especially on July 6).

"There is a gentleman," said the Indian preacher, "who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at a missionary meeting. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid he sleeps much of the time

when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-day, or are you sleeping in your iron chests? Come out, Mr. Gold, come out, and help us to do this great work. Come out and help us preach the Gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about doing all that he can to help us. Come out, Mr. Gold, come out of your iron chest!"

"That's Molly's Work."

"That's Molly all over again! She's always thinking of some pretty thing like that to brighten things up."

This time it was simply to bring in a bush broken from a low-growing tree she had passed on her way home. The leaves were yellow and red with the touch of autumn. Not a bit of life was left in the branch—some would have thought it was only a stick. But in Molly's eyes it was beautiful, so she brought it home and hung it up above the frame which contained the pictures of father and mother as they looked when they were married.

"Come on, mother, and see it. Isn't it pretty?"

Mother's answer was a kiss on the cheek of her dear one that sent Molly away singing and dancing with joy.

And around that home you would have found many another piece of Molly's work—little things here and there that did not take a great deal of time, but filled with happiness for those who lived with and loved her.

And some homes need just such a helper as Molly. Things about the house are always in order, and show the sure signs of culture and taste, and yet they need brightening up. None but a girl's hand would be apt to do these things, for only the mind of a young person would think of them. And yet they change the thought of everybody in the house. It may be only a bit of a bouquet gathered by the way, or, if it be spring, a sprig broken from a bush on which the first catkins are beginning to show. But how these little things turn the thoughts of all away to pleasanter things than the humdrum life of the every day!

"That's Molly's work." Would not it be fine if some such work were yours?—E. L. V.

What is Your Income?

A poor widow was remarkable for her liberality but there came to her an unexpected legacy which made her rich. She soon underwent such a change that whereas she used to volunteer to give now she had to be importuned, and then gave only the smallest amounts. Her pastor spoke of the matter to her. "Ah!" she said, "when day by day I looked to God for my bread I had enough to spare, now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."—A. J. Gordon.

In an Adelaide preachers' meeting, one of our evangelists told of a parson who was worried about his shabby clothing; he confided with one of the men of the church, and called his attention to his very shabby coat, which was green, especially between the shoulders. "Not only that," said the preacher, "but it is too short." "It will be long enough," replied the man, "before you get another."

The Family Altar.

SUNDAY.

There go the ships.—Psalm 104: 26.
Ships that pass in the night, and speak each other in passing,
Only a signal shown and a distant voice in the darkness;
So on the ocean of life we pass and speak one another—
Only a look and a voice, then darkness again and a silence."

—Longfellow's Poem "Elizabeth"

Reading—Psalm 104: 24-31.

MONDAY.

Love never faileth.—1 Corinthians 13: 4.
"Love is not only sailing on summer seas, but a life and death battle with the waves and the whirlwind; as the ship leaves the blue water, breaking it into white foam, so love stirs the lake of fire into beauty."—Eliz. Gibson.

Reading—1 Corinthians 13: 1-7.

TUESDAY.

But now abideth faith, hope, love, these three; and the greatest of these is love.—1 Corinthians 13: 13.

"They serve thee best who love thee most,
They love thee best who serve the host
Of weak and erring ones and lost
For so thou lovest me."

Reading—1 Corinthians 13: 8-13.

WEDNESDAY.

"Enoch walked with God; and he was not; for God took him."—Genesis 5: 24.

Eight hints for Rule of Life—

"Live in the sight of God. Abraham walked before him; Enoch walked with God.

Do nothing you would not like God to see.
Say nothing you would not like God to hear.
Sing nothing that would not be melodious in God's ear.

Write nothing you would not like God to read.
Read no book of which you would not like God to say, 'Show it to me.'

Go to no place where you would not like God find you.

Never spend your time in such a way that you would not like God to ask, 'What are you doing?'

Reading—Psalm 1.

THURSDAY.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.—Galatians 2: 20.

"All religion is in the change from he to thou. It is mere abstraction so long as it is he. Only with the thou do we know God."—Erskine.

Reading—Galatians 2: 19-21.

FRIDAY.

Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.—James 4: 8.

"Whatsoe'er I be or do
Let me honest be and true;
Never wear a false pretense,
Never speak with double sense,
Claim a grace I have not got,
Or look the thing that I am not."

Reading—James 4: 1-10.

SATURDAY.

Who (Publius) received us, and entertained us three days courteously.—Acts 28: 7.

"Life is not too short but that there is always time for courtesy."—Emerson.

Reading—1 Peter 3: 8-12.

Prayer Meeting Topic

July 9.

Barnabas the Great-hearted.

(Acts 11: 19-26.)

Horace Kingsbury.

The New Testament introduction to Barnabas is in Acts 4: 36, 37, where he is singled out among the magnanimous possessors of lands who sacrificed them for the common good: "And sacrificed them for the common good: 'And Barnabas, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.'"

A pen-sketch of this great-hearted man is found in Acts 11: 24—just a few bold strokes, and lo, one of the most lovable characters of the New Testament! "For he was a good man, and full of the Holy Ghost and of faith." And because he was just that, he exhorted the early converts in Antioch, "that with purpose of heart they would cleave unto the Lord." Following out that programme would make more great-hearted men, spiritual and faith-full.

A GOOD MAN.

"Good in the sense of kind, benevolent, generous." His devotion to Jesus was personal and "purse-and-all." As Amos R. Wells says: "He was a purse Christian as well as a brain Christian." "A man right on the question of his stewardship to God, with his material possessions, is likely to be right on every question that comes up in his religious life." Barnabas was exceedingly unselfish. He "possessed his possessions"; his possessions didn't possess him; and he esteemed others more highly than himself. He had caught the spirit of his compassionate Lord. If following Jesus meant selling all that he had and giving to the poor, he would sell and give and follow, and for him there would be treasure in heaven.

FULL OF THE HOLY SPIRIT

He had emptied his heart of every uncongenial guest, and opened his heart to the Heavenly Guest. He was a vessel meet for the Master's use. He was living in the love of God, conforming his life to the will of God, and keeping in constant communication with the throne of God. His Master had said, and Barnabas believed him, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" He was careful neither to grieve nor to quench the Spirit, and was ever ready to follow the Spirit's leadings. It was the Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them"; and it was the Holy Ghost who sent them forth.

AND OF FAITH.

He knew in whom he had believed. He may have had a thousand varying opinions, but he had arrived at one fixed conclusion, Jesus is the Christ, the Son of God, the Saviour of the world. To make Christ widely known was the burning passion of his life. It is interesting to note that his faith reached manward as well as Godward. He believed in his fellow men. He could see the grace of God manifested in the conversion of Grecians. He could see God's man in Saul of Tarsus, and could extend to him a welcome, and a welcoming hand in the presence of suspicious brethren. He could stand by John Mark when he was in disfavor, and help him make good in the ministry.

There is encouragement in the story of Barnabas for the "untalented" man. He was not a genius, but he was "a good man, and full of the Holy Ghost and of faith." What better epitaph could any man have than that? And who of us may not have it, who will willingly consecrate himself this day unto the Lord?

Suggested Hymns—Sankey's Collection.

682—Faith is the Victory!

369—Whiter than Snow.

101—Our Blest Redeemer.

617—Christian, Walk Carefully!

Our Young People.

Conducted by W. CALE

Fairfield Hospital.

The Junior Christian Endeavor Society of the Fairfield church, Vic., intimates that it will be pleased to forward flowers and a message of cheer to any members and relatives who may be inmates of the Fairfield Hospital. Information re such cases should be forwarded to Miss E. Rasmussen, Station St., Fairfield. Church secretaries should take note of this address. A splendid idea for societies close to the great hospitals and homes.

A Fleet of Three Vessels

Has been chartered to carry the North American delegation to the Ninth World's Sunday School Convention at Glasgow, Scotland. Several of our Australian brethren will be there: Bro. W. A. Kemp, and Bro. and Sister A. H. Webber, of Sydney. This great convention is in session now, from June 18-26. It is said that there are over 300,000 Sunday schools, and more than 30,000,000 scholars, teachers and officials in the world.

A Correction.

Mr. B. J. Kemp is the chaplain of the Essendon K.S.P., and not Mr. Sivyver as stated on June 12. Mr. Sivyver holds that office in the Junior Chapter.

The Boy who Forgets.

I love him—the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delighted at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that that laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossipy things that "they say."

He forgets to look sulky and cross
When things are not going his way;
Forgets some one's gain is his loss;
Forgets in his worktime his play.
This is why I must take his part,
Why I say he is one of my pets;
I repeat it with all of my heart;
I love him for what he forgets.

—St. Nicholas.

Went Without his Lunch for Missions.

"One day, many years ago, a boy in a little New England village dropped several pennies into a missionary contribution box, though the act meant that he went without his lunch that day. His mother had given him the pennies as he left home in the morning and had suggested that he place one or two in the contribution box. As he drew near the box he decided on two pennies for missions. But, two pennies for mission and five for himself? That would not do, he thought. The problem of honorable division was a serious one, surely. It proved too difficult for the boy and, in the end, the box received all seven pennies."

We were not surprised to find that Cyrus Hamlin, for he was the New England lad, later gave his life to missions and became the founder of Robert College in Turkey. He had learned the lesson which we all must master, that what we call our own we really hold in trust.

The urgent need is to widen that spirit of stewardship.

Why he Lost his Friends.

"He was always jealous of those who were more prosperous than himself.

He never thought it worth while to spend time in keeping up his friendships.

He did not know the value of thoughtfulness in little things.

He never learned that implicit, generous trust is the very foundation-stone of friendship.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He did not realise that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He was not willing to spend himself for his friends, and then wondered why they did not remain friendly.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their hour of need."—Dr. Orison Swett Marden.

The Golden Rule.

"As ye would that men should do to you do ye also to them" (Lk. 6: 31).

The far-flung meanings of the Golden Rule are evident when a man puts himself in the place of young men and women who have gone to the ends of the earth for Christian service.

If he were one of them, above all else, he would desire that Christian people at home would support his work with means to make it effective. He offers the most precious thing he has; his life. He passionately craves that the investment shall be effective.

To do lamely, what could be done well with decent instruments—that is desolating. To stand in a great city where sick and dying gather as about Jesus in Capernaum; to have for investment the best medical education that modern science can bestow; and yet to have no adequate hospital, few nurses, no associates; to be compelled to do feebly what could be done magnificently—that is crushing. When a man sees missions not in abstract terms but interpreted in concrete personalities, and imagines himself to be one of them, he realises how searching are the requirements of justice in demanding his support. —Harry L. Davie.

To be either indolent or wicked, to waste your own blessings or advantages, or to add to the wrong or sorrow of others, is not being true to your best self. It is like giving the lie to your own nature and your God.



Phi Beta Pi Club, Colac, Vic.

Foreign Missions.

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

Self-Denial Offering JULY 6

Bro. S. J. Southgate, who is having great success at the City Temple, Sydney, for some weeks past, in addition to special addresses on Foreign Missions, has a two-minute missionary message given either by himself or the speaker before the ordinary subject.

Reports from the different States indicate great preparation for the July offering. Tasmania makes a special appeal, and has as its motto "£200 for the July offering." This is nearly 100 per cent. increase on last year, and I think Tasmania will do it. Victoria is making great efforts to reach £2,000 mark, and will do it under her talented leaders. Mr. Len Gole's weekly letters to the preachers are Foreign Missionary classics. Mr. Len Fisher, the nephew of the sainted and beloved T. B. Fisher, our first Federal Secretary, is pushing things in South Australia; and the "Golden West" is making its great appeal for £1,000. New South Wales is being well organised, and on the last Sunday a telegram from the missionaries on the field is being sent out. Queensland is likely to add one or two living link churches to the list, as a result of its efforts, and hundreds of young people, and older ones, too, are denying themselves this month, that they may have fellowship with our beloved missionaries. The little church at Baramati is collecting, laying aside as God has prospered, for the July offering.

Glorious News from Shanghai, China.

On Good Friday morning seventeen were immersed; twelve men and five women, one an old lady of 77 years of age. A little fuller notice of this will appear. This is another cause for gratitude to be expressed in our self-denial offering on July 6. Within twelve months we have had the joy of baptising 46 in Shanghai.

ON JULY 6

HAVE A SHARE
IN THE GREAT
HARVEST
BY
CONTRIBUTING
TOWARDS

Foreign Missions

Because of Unbelief.

"And we see that they were not able to enter in because of unbelief."—Heb. 3: 19.

"And he performed but few mighty deeds there because of their want of faith."—Matt. 13: 58.

Each passage tells its own sad story. Israel gloriously delivered from a galling bondage by the strong hand of God, and guarded, guided, and kept on their journey, are on the very threshold of a great opportunity to glorify God; but failed, and failed miserably, because of unbelief. Before us lies the great unconquered territory of heathendom. Are we ready to give God a chance by trusting him and go in and possess the land?

Our second passage reminds us that while God is able and willing to do many mighty works, such depends upon our co-operation. Are we ready to join hands with God and make possible a great offering for F.M. conquest? Are we prepared to let God work in us, and then through us, to the end that all may heed the message of life?—C. Young.

Words for To-day.

"Ask of me, and I shall give thee the heathen for an inheritance." Surely these words are for us to-day in respect of Foreign Missionary enterprise. Here is a challenge and a promise. "There lie they in darkness," saith the Lord, "they are thine inheritance." To you, to us, dwellers in the glorious light of the gospel, is given the heathen for an heritage. It is a challenge to go out in the name of the Lord, and win them for Christ and the gospel. It is a promise. "I will give thee the heathen for an inheritance." What a trophy to gather for the Lord.—H. C. Spratt.

Growing Interest.

Sisters of Tasmania! Your growing interest in missions as manifest in a development of the grace of giving is a source of great joy to me. As you have helped so nobly in the home land, we confidently expect that you will assist to the fullest extent the work in the regions beyond. The need is greater than ever. Young men and women are waiting to go with the message of salvation. Shall we give more, pray more, lift more, and love more that these messengers of the Cross may go forth to meet the ever-increasing need.—A. B. Nightingale, Pres., Women's State Conference.

Things to be Considered.

"For God so loved the world that he gave his only begotten Son." As we rejoice in all that God's greatest gift has meant to us, let us remember that although nigh 2,000 years have passed since he came to redeem us, to-day two-thirds of the people of the world which God so loved have never had an opportunity to hear his gospel. In the midst of our gratitude, let us remember also our responsibility. "This is the only generation we can reach." There are souls in China, India and the Islands who need Jesus Christ just as much as you do, brother mine, and they can never be happy here or hereafter without him. What can you do to help them to know your Christ? The brotherhood of Australia asks every member to give on the first Lord's day in July as the Lord has prospered him. We ought not to give less than a tenth of our income. Never before have so many opportunities presented themselves. Never before were there so many men and women prepared to give up home and country and friends for Christ's sake to meet the emergencies in China and India. Are you willing to make a sacrifice and send them?

"Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray send forth laborers into his harvest."—W. J. Crossman.

The Great Work.

Oh, for a thousand tongues to tell of the great work that is being done in our foreign fields; and oh, for thousands of men and women in our home land who will open their hearts, and give cheerfully of their substance that God has given them, and make it possible for this great work to advance still further. There are fields that are yet untouched by our great and glorious plan. When the Master walked this earth, he was moved with compassion. He saw how it was with the people. He saw the struggle, the burden, and the pain of it all, and there was a great sobbing sorrow in his heart for the children of men. Oh, that our hearts could be touched like the Master's, when we think of the souls that are dying in China, India, Japan, and the many other foreign fields, without the knowledge of Christ. God looks to you, my brother, my sister, to help spread the gospel. Jesus said to his disciples, "Go rather to the lost sheep of the house of Israel." Surely these poor heathen are amongst the lost sheep. Let us help them by making up the required amount for this year.—A. L. Wendorf, President Qld. Women's Conf.

Shall we Fail Jesus?

The greatest business in life is to make Jesus known. That is the plan for the Christian church—to push forward more vigorously than ever for bringing the heathen back to God. The heathen world is knocking at the door of the Christian church; they are asking for that which the Master has told us to give them. Shall we fail Jesus? He is counting on our help. Shall we enter the open doors and give them the message that they need? Men and women have gone forth and more are ready to go, to tell the old story which has brought so much brightness and happiness into our lives. Let us each become the shareholders in the greatest and best business of life, the King's business, and so make possible of bigger things being accomplished for him, who has done so much for us. If we fail —
—A. E. Heard

F.M. Annual Offering, JULY 6.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le Sands.

S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., Subiaco.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

"A HELPING HAND."

The Story of the Criminal Tribes Settlement at Baramati,

By H. R. Coventry.

Will you help the Bhamptas to put rain-proof roofs on their grass huts?

All the profits from the sale of this booklet will be used for that purpose.

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Here and There.

We are glad to learn that Bro. A. T. Eaton, who has been in hospital for a few weeks and has undergone an operation, is progressing favorably.

Bro. J. E. Allan says that the first contribution towards the Victorian F.M. £2,000 appeal has been received from the F.M. students of the College of the Bible.

Bro. and Sister N. Halleday were given a warm welcome by the Collie church, W.A., on Wednesday, June 11. They have now settled down to their big western job.

For the past three months help has been rendered in the Victorian Home Mission office by Bro. Enniss. In his absence from the State, Bro. Kingsbury will assist with this work. Hope and prayer continue that Bro. Bagley will be able again to be the moving force in Victorian Home Mission work.

A. Lucraft opened a discussion at the men's quarterly, W.A., on Monday, June 16, on the question, "How Best to Help Our Isolated." The great open spaces of W.A. make the isolated problem a very real difficulty in the Western work. This year the W.A. brotherhood is applying itself diligently to the task.

The Victorian F.M. Committee have pleasure in announcing that Sister Miss M. Bache, a graduate of the College of the Bible and candidate for F.M. service, has been successful in her final nursing examinations, thus qualifying for the R.V.T.N.A. Miss Bache is the first College graduate to secure this certificate.

Bro. Reg. Enniss leaves this week for a sea trip, rendered necessary by the sickness of his wife. All letters concerning College and other matters should be posted to his usual address, and will there receive prompt attention. Bro. Enniss expects to return in time to prepare for taking the College annual offering in October.

With regret we report that Bro. A. J. Wedd, M.A., formerly preacher of the church at Box Hill, Vic., who at the beginning of the year accepted an important teaching appointment in Adelaide, has been compelled through ill-health to relinquish his work. A prolonged rest having been ordered, our brother has gone to Western Australia. His address is "Moorabbin," Puntty Crescent, Maylands, W.A. His many friends are requested to pray for his speedy and complete recovery to health.

Several brethren of Harvey, W.A., who believe in pushing the business of Home Missions, put in a special crop of potatoes with the idea of augmenting H.M. funds by the result of the sales. The brethren in the wheat-belt area, hearing of the scheme, have bought the whole of the crop. The plan has revealed a happy piece of co-operative work amongst brethren living miles apart. The Harvey brethren are now ready to repeat the venture on a larger scale, giving land, seed, time and industry, if some good brethren will supply the amount of the fertiliser costing £10. Those desiring to help are asked to forward donations to W. R. Hibbert, Churches of Christ Central Office, 140 Barrack St., Perth.

"The Swan Hill Guardian" of June 12 devoted a column and a half to a report of the half-yearly meeting of the churches at Swan Hill. Ultima, and Woorinen, held in the public hall at Ultima, Vic., on June 9 under the presidency of Mr. A. J. Wilson. Detailed reports of addresses by Messrs. Geo. Thomas, of Woorinen, J. E. Searle and H. M. Clipstone are given. The first named spoke on "The Signs of the Times" at the morning session. In the afternoon I. F. Searle spoke on "The Challenge of the Abiding," and H. M. Clipstone gave a Foreign Missionary address. In the evening the same two brethren spoke on "Essentials to Christian Progress" and "Has the Church lost its Power?" Meals were provided by the kindness of the sisters. The gatherings were a great success.

W. Thomson was given an enthusiastic farewell by the Cottesloe church, W.A., on June 16, on the occasion of his departure to take up work at Chelsea, Victoria.

The May issue of "Joyful Tidings" (London) contained the following item of news:—The visitors at Twynholm during April have included Mrs. Campbell Edwards and her son (Victoria) and Mr. Arnold (South Australia). The church is always glad to warmly welcome to her fellowship members of other Churches of Christ meeting in this country or overseas.

Bro. W. J. Coulter, of Invercargill, N.Z., is a passenger on the "Suevic" for South Africa. Bro. Coulter is giving a year of his life at great sacrifice to his business interests and a sacrifice to his family and going to South Africa to superintend the erection of missionary buildings in the New Zealand brethren's South African district. Bro. Coulter is a builder in New Zealand, and is an enthusiastic worker in the cause of world-wide missions. The brethren in Sydney had the pleasure of meeting him on Lard's day, June 15, and he visited the Sydney preachers' meeting the following day, where he gave a very interesting talk on the work of our New Zealand brethren in South Africa, and its prospects. We commend our Bro. Coulter to any of the brethren whom he may meet in the different States.

Mile End church, S.A., has been experiencing a time of rich blessing. At the morning meeting on June 8, Bren. Wm. Mathews and E. Riches (elders) moved and seconded the following resolution which was carried unanimously by the church: "That we as a Church of Christ and as a part of the Great Family of God meeting at Mile End, S.A., desire to place on record:—1. Our gratitude to God our Father for blessings bestowed, unmerited and undeserved. 2. Our personal thanks to Jesus Christ our Saviour for the sense of his reality and presence. 3. Our appreciation of the guidance of the Holy Spirit, the Comforter, especially during 'Our Year of Sacrifice' now drawn to a close this eighth day of June, 1924. Praying that the continued love and mercy of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit will continue with us during 'Our Year of Service,' and remain with us until our Lord shall come."

The Chinese Mission associated with the Church of Christ in Perth celebrated its nineteenth anniversary in the Lake St. chapel, and welcomed the Chinese evangelist Au Kwong Hon. An audience of about 400, including a fair sprinkling of Chinese, listened with marked attention to the songs, recitations, and dialogues rendered by the children and adults attached to the mission. The secretary (Mr. Wesley Alexander) reported that the mission had sixteen Chinese members and five teachers. It was explained that these members held gospel services weekly for their compatriots, preaching and singing in Chinese. Although under the control of the Foreign Mission Committee of the Church of Christ, who appointed their superintendent, the mission was to a large extent self-contained. "Our new year opens bright with promise," said the secretary after recounting the activities of the past year. An address in Chinese was delivered by Au Kwong Hon, and at the close of the service a "birthday party" was held. Representatives of the Methodist Chinese Mission were present.

Following is a copy of a letter received by our Victorian Home Missionary Committee at its last meeting. Shepparton brethren are rejoicing in the success of the Hinrichsen-Brooker Mission, and through their secretary expressed their thanks to the Committee for its assistance. The letter will interest our readers just as it gratified the Committee:—"94 Nixon St., Shepparton, June 16, 1924. Dear Bro. Bagley, I fear your non-receipt of a letter stating our intention to be self-supporting is one of the 'errors of omission' which occur

when so much has to be done. We take on that task as from June 1 and will, therefore, not be expecting that seemingly perennial account which came so regularly towards the end of each month, and was paid so irregularly! We hope to pay off the account for mission expenses as soon as the amount is available. To make our own finances stable, we hope to instal duplex envelopes almost as soon as we can get them in hand, and when we come to consider the building fund, I believe that we will find it possible to have our whole £1,363/10/- taken up locally either free of interest or at rates lower than 'business' rates. One could not close such a letter as this without expressing that thanks which the officers and members of Shepparton church feel towards the Committee which hung on so firmly to the cause here through so many difficult years, and we feel that for old members annual Home Mission offerings will always savor of a thankoffering for help given in those years of difficulty, while for new members it will be a renewed thankoffering to bespeak their thanks to the Committee which enabled such a great victory to be won here for Jesus Christ, and the cause they will increasingly learn to love. I am, yours in service, (sgd.) Frank J. Funston (secretary). P.S.—There have been six confessions since the close of the mission, two on each of the Sundays, and two last Tuesday."

BIRTH.

TWIDDY.—On May 16, at Wilson St., Wedderburn, Vic., to Mr. and Mrs. R. W. Twiddy—a son (Kenneth Maurice).

DEATH.

COOK.—On June 20, 1924, at Fairfield, Hazel Margaret, dearly loved youngest daughter of the late John Edward and Wilhelmina May, of Blazey St., Richmond; loving sister of Doris, Herbert, Gladys, Eric, Lily, Edith and Leslie; aged 6 years 8 months. Father and daughter reunited. "Safe in the arms of Jesus."

IN MEMORIAM.

COOK.—In loving memory of my dearly loved husband, and our loving father, John Edward A., whom God called home June 16, 1922; also Hazel Margaret, youngest daughter of above, died June 20, 1924. Sadly missed.

Oh, for a touch of vanished hands!

Oh, for a sound of voices that are still!

—Inserted by his loving wife and children, Blazey St., Richmond, Vic.

LYALL.—In loving memory of our dear parents, Henry and Eleanor Lyall, who passed away at North Melbourne on May 2, 1920, and June 19, 1920, respectively. Also our dear brother Henry James, youngest son of above, who passed away at Royal Park, June 4, 1924.

"We shall reach the summer land

Some sweet day, by and by.

We shall press the golden strand

Some sweet day, by and by.

Oh! the loved ones watching there

By the Tree of Life so fair

Till we come their joy to share,

Some sweet day, by and by.

—Inserted by Isabel Rea Lyall, Mrs. F. G. Simpson, Mrs. E. R. Dunn, Mrs. W. B. Renton, Mrs. C. G. Lawson, Robert and Alex. R. Lyall.

STREADER.—In loving memory of Alfred John Streader, who was suddenly called to the higher life, at Bendigo, on June 21, 1912. "Loved ones are waiting, Looking this way."

—Inserted by his loved ones.

TURNER.—In loving memory of our dear mother who passed away on June 13, 1920. Ever remembered.

—Inserted by her loving children.

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South Australian Sisters' Auxiliary.

The S.A. sisters' auxiliary held its meeting on June 5. The devotional session was in the hands of Mrs. Ira Paternoster, who, after the usual exercises of prayer and praise, read the account of Christ feeding the 5,000, and read comments from an American writer on that miracle.

Mrs. Messent presided over the next session, which took the form of a Foreign Mission rally. Twenty-eight delegates responded to the roll-call. Minutes of previous meeting were confirmed. The treasurer's report was the only one submitted, and Mrs. Bond reported having received the following money during May:—For Home Missions, £2/8/1; in hand, £34/9/4½; Total, £36/17/5½. For Foreign Missions, £2/2/11; in hand, £19/2/11; Total, £21/5/10. General Fund, Collection, £1/5/4; in hand, 18/3; Total, £2/3/7.

Mrs. Messent made a few remarks urging the necessity of sending the gospel to heathen lands, and reminded her audience that this could not be done without money. A duet was rendered by Miss Messent and Mrs. Bennett, and a song by Miss Uncle. Miss R. L. Tonkin gave an interesting talk on "Whether Missions are Worth While," and from the thrilling stories she told of conversions that came directly under her notice while in China, where some of the most degraded were led into the glorious light of the gospel, fully convinced her audience.

Miss Norman was appointed to lead the next devotional session.—V. B. Thompson, 12 Kintore Rd., Mile End.

Victorian Women's Executive.

The usual monthly meeting was held on June 6. In the absence of Mrs. Gill through illness, Mrs. F. Lee presided. Mrs. Stephens conducted the devotional exercises. There was a large attendance. Several apologies for absence were received. Treasurer's statement showed cash in hand, £14/3/5. With regret the resignation of Mrs. S. Wilson, as superintendent of Home Missions, is accepted. Mrs. A. R. Main has been appointed to this important office, viz., superintendent of the Home Mission Committee.

We were pleased to welcome Mr. A. E. Illingworth, President of General Conference, who spoke on "The Joy of Christian Service."

A request for bed-socks was made on behalf of inmates of hospitals.

Additions from Bible schools—Malvern, 2; Nth. Melbourne, 2; Bambera Rd., 5; Footscray, 2; Boronia, 1.

The inmates of the benevolent home have been cheered by the visits of members from Middle Park and Prahran. A most bountiful supply of gifts was distributed amongst the old folk. Brighton church will visit this month.—E. Tuck, Supt.

Women's Mission Bands are keeping up in interest. A new band was opened at Balwyn on May 1. The syllabus for the year is now available.—F. Dines, Supt.

Members of Hospital Visitation Committee have paid 55 visits to the various institutions. Thanks for books, magazines, toys, 22 pots of jam, 6 pairs bed-socks from Glenferrie.—S. Meyer, Supt.

Isolated Sisters.—26 letters have been written, 3 replies received.—P. Ellis, Supt.

Next meeting of Executive, Friday, July 4. Mrs. R. Lyall leads devotions, and Mrs. Percy Pittman will give an address.—Miss Rometch, Secretary, 240 Graham St., Port Melbourne.

New South Wales Sisters' Auxiliary.

The monthly meeting of Executive was held at City Temple on June 6. The President, Mrs. Clydesdale, led the devotional; a very fair attendance of delegates present. Psalm 46 was read by President, and some beautiful thoughts expressed. Several sisters engaged in prayer. Mrs. Bull, Supt. of Foreign Missions, read Philipians 4: 6, 7, also two interesting letters from Sisters Mrs. Watson and Mrs. Escott, India. A missionary hymn and prayer closed the session.

The business meeting was presided over by the President. Minutes were confirmed. Roll-call

and apologies from Sisters Whelan, Farr, Hall, Potter, Gordon and Nichols. Correspondence included a letter from Bro. Fisher, Brisbane, asking for information re constitution of sisters' conference. Secretary would send on same.

Devotional leader for July, Mrs. Rush. A prayer meeting was arranged for Paddington church on June 19. Collection for hospital work, 11/6. Next meeting, July 4, when a large attendance of delegates will be welcomed. Visitor, Mrs. McNab, from Melbourne.—Mrs. E. Morris.

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OBITUARY.

HOAN.—A few weeks ago Sister Mrs. J. Hoan, wife of Bro. J. Hoan, received the invitation to "Come up higher." Our sister was baptised at Southport in January, 1923, and until a short time ago attended the church at Southport. She then, with her husband and family, removed to Wilmot at the other end of the island. She leaves behind her a husband and family to whom our heartfelt sympathy goes out. May our heavenly Father console them all.—D.P., Southport, Tas.

LYALL.—Henry James Lyall, of "Lindisfarne," Royal Park, Melbourne, quietly and peacefully fell asleep in Jesus on Wednesday morning, June 4. Bro. Lyall had been an earnest member of the church at Swanston St. for many years, and had always manifested a zeal in the work of God. He willingly and ably gave the best personal service he could in the sanctuary of the Lord. His abundant liberality was not confined to the needs of the church of which he was a member, but into the avenues of evangelisation at home and abroad his sympathies were expressed in a consecrated and beautiful manner. Like one of old it could be said of him, "He was a good man and full of the Holy Spirit and faith." For a month before the call came he had been confined to his room. The gracious ministry of tender hands and loving hearts was his at all times. With all the loved ones we sympathise. The services were conducted by the writer and Bro. Horace Kingsbury, who paid a high tribute to the character of this Christian man. The services at the church on the following Sunday were of an impressive nature, and at night the choir sung beautifully Tennyson's "Across the Bar," and "The Unclouded Day."—J. E. Shipway, Swanston St., Melbourne.

SHEFFIELD.—The church at Erskineville, N.S.W., has sustained a great loss in the death of Sister Sheffield at the age of 59 years. Our sister united with the church at the commencement of the work 18 years ago, having been baptised when a girl in the old Elizabeth St. chapel. She has been a great sufferer with asthma for a number of years; and lately had a paralytic stroke from which she never rallied. She has always been a most active worker in the church, and never lost an opportunity of being present at church, school, and prayer meeting. We laid her tired body to rest in the Woronora cemetery alongside her late husband, who predeceased her some ten years ago, in the certain hope of a glorious resurrection. A large company of friends and relatives attended the service in the chapel, and also at the graveside. The writer officiated at both services. We held a memorial service in the chapel on June 8, a very large congregation being present. Bro. Carter's text was "She hath done what she could." We commend the bereaved to the Lord.—A. L. C.

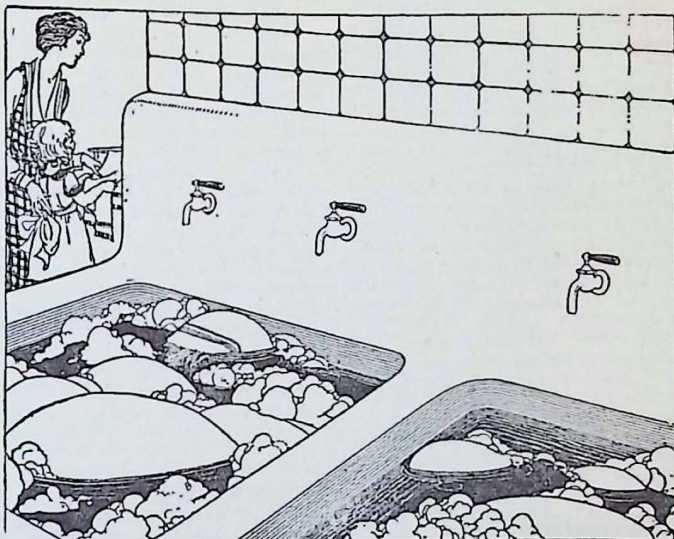
COOK.—The death, from blood poisoning supervening upon influenza, of Bro. William Cook occurred at Eastwood on Monday, June 9. Bro. Cook was formerly associated with the Erskineville church. He was one of the crew of H.M.A.S. Platypus, and was accorded a funeral with naval honors, the officiating chaplain being assisted by the writer. The interment took place at Rookwood on the 10th. A young wife and two little children are left, who, with his mother and a wide circle of relatives, have the assurance of his departure to be with the Lord, and have before them the hope of reunion.—H.G.P.

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Nor counts on favor, fame, or praise,
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The burden of the sea and land.

Who gives to whom hath naught been given,
His gift in need, though small indeed
As is the grass-blade's wind-blown seed,
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—Whittier.

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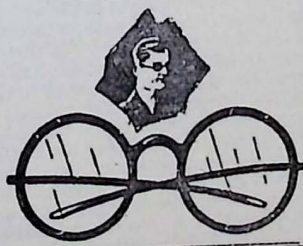
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News of the Churches.

Western Australia.

There were splendid attendances at Lake St., Perth, all day June 15. In the morning two were received into fellowship by faith and obedience. Bro. Hagger being at Bunbury, the morning speaker was Bro. A. Lucraft. In the evening Bro. W. R. Hibbert preached. A young man who had confessed Christ at Victoria Park was baptised.

New Zealand.

At Nelson on June 1, Bro. Carpenter preached on "The Divinity of Christ." On Tuesday, June 3, a united conference of the Churches of Christ in the province of Nelson was held at Spring Grove. An interesting lantern lecture was delivered in the Bible school on the following Friday evening by Mr. Hunter, of Richmond, who has travelled in Egypt and the Holy Land; the topic was, "Palestine Past and Present." An offering was taken up to defray expenses, and to aid Bible school funds. On June 8, Bro. Green, of Auckland, was present. Bro. Carpenter exhorted, and at night to a very large audience delivered a powerful message on "The Bible Disposed of; What Then?" Recent gospel meetings have attracted large congregations and caused much interest.

Queensland.

Amnerley reports everything working well in all departments of work. Two decisions for Christ on June 8. Very successful Bible school picnic, June 3; about 200 scholars, teachers, and parents present. Record Bible school on June 8. Gympie had good meetings on June 15. A Bible school scholar was baptised at night. Bible school is growing steadily. Rally is showing excellent results; four new scholars on 15th. Reds and Blues now have 21 each, an increase of seven in each division. Improvement class had record attendance on 14th.

Bro. Bassard, of Rosewood, visited Boonah church on June 15 in the interest of Foreign Missions. He gave a fine morning address to the church, and preached the gospel at night. Both meetings were good. In the afternoon Bro. Bassard conducted an in memoriam service at Silverdale to the late Bro. C. Lobegeiger. The building was crowded out, and the service was very impressive.

At Toowoomba on June 15, an acceptable exhortation was given by Bro. V. Adcock. The gospel service was conducted by Bro. H. C. Stitt, who preached his farewell address and delivered the message faithfully. On Tuesday evening 17th inst., the church met to bid farewell and to present gifts to Bro. and Sister Stitt, as a token of love and esteem. They are removing to N.S.W. All will greatly miss them.

Bro. Fisher, H.M. organiser, visited Ma Ma Creek district for a week-end recently. On Saturday, June 7, the officers met to discuss plans with him. Fine gathering on Sunday morning, 15th, and the exhortation was much enjoyed. Bro. Fisher was then driven to Flagstone, where a nice meeting was held. Returning to Ma Ma Creek, he conducted a gospel meeting at night. There was a large attendance, and all seemed interested.

Tasmania.

Hobart church received a splendid exhortation on Foreign Missions from Bro. W. Morrow, M.L.C., who, with Mrs. Morrow and Mrs. Blakeby, were welcome visitors on June 15. Mrs. Hohne, from Geeveston, received the band of welcome. The C.E. Society visited the infirmary on 14th inst. with good cheer.

Work at Invermay is proceeding satisfactorily. Lord's day morning attendances are good; fine meetings at the gospel addresses. Bro. Pratt has been laid aside during the last two weeks with a heavy cold and throat trouble, but he is on the

way to recovery. Last Lord's day Bro. Wm. Morrow, of S.A., preached on Sunday night. His presence was much appreciated. The various auxiliaries are doing well.

At Launceston a fine spirit is manifested in all departments. At the ladies' guild on June 16, Miss Foot, C.I.M. missionary, gave an interesting address. The Endeavorers held a successful social in the new hall, the preacher, Bro. Noble, being presented with a gift on the occasion of his birthday. Great interest is shown in the men's brotherhood class. Sister Chas. Nicholls and Lulu Nicholls have returned after a lengthy stay in Victoria. On June 22, Bro. W. Morrow, M.L.C., and Sister Mrs. Morrow, and Bro. and Sister Bowden, of S.A., were present. Bro. Morrow gave a splendid message relative to the F.M. offering. Bro. Noble's topic at the gospel meeting was, "The Prodigal Son's Father." This was splendidly delivered before a good congregation.

South Australia.

Bro. Mason paid a visit to Milang on Wednesday, 18th inst., to conduct a baptismal service of a young girl who had confessed Christ some weeks ago. At this service another young girl came forward and confessed Christ. Both were immersed straight away.

At Port Pirie attendances have been very satisfactory of late. Several visitors last Lord's day, including Bro. W. Wright, a late elder of the church. Good audience at the Bible school concert on the previous Tuesday evening; the debt on piano will be reduced by £9.

At North Adelaide last Sunday, Bro. Tease in the morning and Bro. Ludbrook at night delivered addresses on behalf of Foreign Missions. One of the oldest members of the church, Mrs. Anderson, has recently taken up her residence at a rest-home, Sunset Lodge, Mitcham, where she will be glad to see any visiting sisters.

Since last report from Cottonville two young women and a young man have confessed Christ and been immersed. At the recent half-yearly business meeting, reports were all of a very satisfactory nature. Forty-one additions by faith and obedience, of which number 21 confessed their Lord at Kellerns-Richards Mission. All meetings well attended.

Wallaroo had a good prayer meeting last Thursday night. On Sunday, Bro. Geo. Bennett presided over a splendid meeting. Bro. E. G. Warren exhorted on "Christ's Gethesmane and Ours." It is expected to get a record offering for Foreign Missions as a result of the little tins being in the homes of the members during the last three months. Bro. F. Collins, from Maylands, preached at night on behalf of the F.M. Committee. His message was appreciated.

The special mission at Barmera has just concluded. For two weeks Bro. Hunt, of Berri, faithfully preached the gospel. Two young men from the Bible school confessed Christ, and have been baptised. Great interest has been aroused, and a number are on the verge of decision. The interest was maintained throughout. Thanks are due to the Berri church for lending their preacher. All look forward to the special mission at Cobdogla, commencing July 6.

At Mile End last Sunday, two were received into fellowship, one by obedience, and one by letter from W.A. Big meeting at night. On Tuesday evening the hospital band began its "year of service" by a weekly visit to the Adelaide Hospital, instead of fortnightly as hitherto. Very encouraging attendance. K.S.P. held its inaugural meeting, and elected its officers. Wednesday evening, a baptism, and a missionary address by a returned missionary. On Sunday Bro. G. McKie spoke in the morning in the interests of Foreign Missions, and at night Bro. Manning made his gospel address bear on the same subject. At the close, two from the Bible school made the good confession.

There were five more confessions of faith—three adults and two boys—at Croydon on Sunday evening. Chairs had again to be placed down the aisles to accommodate attendants. Bro. A. E. Forbes conducted the service. 223 scholars, a record number, attended the Sunday school during the afternoon. The annual meeting of the Dorcas Society, presided over by Mrs. Henwood (president), was held on Wednesday, June 18. Miss E. Bartlett (secretary) reported good progress. Bro. A. E. Forbes gave an address. Musical and elocutionary items were given, and afternoon tea was provided.

Work at York is satisfactory and encouraging. Recently one was added through faith and baptism. Bro. Carmen has been called home. A memorial service was held on Sunday, June 15. A "Every member present" service was held on June 15. 95 members were present for the breaking of bread. The evening meeting was specially for men. Special singing was given in solos, quartettes and anthem. Three short addresses were given by the men on "The Church." The boys' club has been reorganised, and the Intermediate C.E. has recently been restarted. Both societies promise to be of much service.

The work at Maylands continues in good heart and Bro. Collins is doing splendid work. An offering of £5 was made to the Armenian Fund recently, and preparations are in hand for the F.M. offering. Bren. A. C. Rankine, E. J. Paterson, L. Vawser and Green have taken services during the absence of Bro. Collins on F.M. deputations work, and their messages have been very acceptable. The recently-formed K.S.P. is thriving. The chapel is full on Sunday mornings, and the large Bible school is making the need for new buildings imperative. Bro. L. Vawser, referred to above, is one of Maylands' own boys, who made a successful first appearance as a preacher, and his sister, Miss Edna Vawser, has offered for foreign service.

Since last report there has been one confession at Semaphore. On June 6, a K.S.P. class was formed, with 15 charter members. A successful Junior Endeavor concert, organised by the superintendent, Miss Bray, was held on June 10, when a goodly number of prizes were presented to juniors receiving the required number of marks for the year. Bro. A. E. Forbes gave a splendid address at the mid-week service on June 11, in the interest of Foreign Missions. A sisters' all-day sewing meeting was recently held, when over 150 garments for the Adelaide Benevolent Society were made or renovated. The men of the church had a working bee recently, when necessary repairs about the building and to the paths were attended to. June 22, good meetings morning and evening. Bro. Rootes' subject at the gospel service was "Just One Stray Sheep." A solo by Mrs. L. V. Matthews, A.L.C.M., was much enjoyed by a good congregation.

Victoria.

On June 22 Berwick had an excellent Foreign Mission address from Bro. Hilford. He also preached at night. On June 21, at the D.Y.B. meeting, Bro. H. Wanke, recently returned from America, gave a fine talk on Canada and his travels.

At Brunswick Mrs. Studd, of the "Heart of Africa Mission," gave a soul-stirring message at the morning service; over 100 present. Mr. Way spoke to a fair audience at night. The young men have decided to form a gymnasium class. The mid-week meeting is well attended. A keen interest is being taken in all departments.

Carnegie church had a fine address on Foreign Missions by Bro. J. E. Allan on Sunday morning last. A young lady was received by letter from the Belvedere Baptist church in Kent, England. At night a good congregation assembled, and a married woman made confession of faith. A few weeks ago she sent a request to Bro. Saunders to "baptise" her baby. Her decision on Sunday is the result. The young people of the church are forming a "Young People's Society" to supersede the clubs which catered only for one sex each. A splendid beginning has been made. The secretary of the society is W. Warner, Railway Pde. Murrumbidgee.

William Judd was the speaker on Sunday morning at Cheltenham. A fine gathering around the Lord's table. The school is going forward well with the increase campaign. In the evening Bro. A. L. Gibson gave a splendid address on the words, "He must reign." Mr. and Mrs. Pittman were at Ballarat on Foreign Mission work.

Boronia had good meetings on June 22. Splendid addresses by Bro. Waterman. Growing interest is shown by presence of strangers in the evening meetings. The sisters' auxiliary has completed its first year of very successful work, £137 being raised in the twelve months. The sisters hope very shortly to support their own worker on the foreign field.

At Moreland, on June 15, Bro. H. Kingsbury gave a fine exhortation in advocacy of the Foreign Mission funds. In the evening Bro. A. Withers spoke, and again on the 18th, at the week service meeting, gave an inspiring address on Paul's exhortation, "Stand fast in the faith." On June 22 Bro. Wm. Gale gave fine addresses morning and evening. All auxiliaries are going on well.

At Oakleigh interest in church activities generally is well maintained. Bro. King, of the College, gave an interesting and instructive evening on Foreign Mission work, with lantern slides and explanatory remarks, to an appreciative attendance on June 18. On morning of 22nd, four new members were received in, two by letter, and two young men who recently decided for Christ.

East Kew mid-week service is growing, and Sunday services are improving. Bro. A. Baker was the speaker on Sunday morning. Two were welcomed into the church. After the evening address by Bro. A. Baker, three young men and one woman made the good confession. The service in song rendered by Bro. Elliott was appreciated. Bible school had a record attendance.

Special Foreign Mission services were held at Geelong on Sunday, Bro. A. W. Connor, of Ballarat, being the visiting preacher. Meetings were well attended, and Bro. Connor's messages were full of help and inspiration. At the close of the gospel service two men made the good confession. Bro. Jenner, who met with an accident a few weeks ago, is improving. Sister Ball is still seriously ill.

Hawthorn morning meeting was addressed by Bro. J. A. Scarcebrook, Bro. Scambler presiding. Two members were received on faith and baptism. At the evening meeting, Bro. Scambler conducted a special missionary service, assisted by a party of foreign missionary students from the College of the Bible. Bro. Scambler delivered a powerful appeal for the extension of the kingdom of Christ throughout the world.

A fine social evening was held at Rochester last week, the purpose being to make Bro. Turnbull a presentation for his birthday, and to show the church's appreciation for his long service. Sister Turnbull was also presented with a pair of serviette rings. Items rendered by friends and games played made the evening most enjoyable. Church services are well attended. In the absence of a preacher, Bro. Turnbull has been doing the platform work very ably for some time.

The work at Middle Park is going on very favorably under the care of Bren. Will Graham and Keith Robinson. Good meetings last Lord's day. A young woman from the Bible class, baptised the Sunday previous, was received in at the morning service. During the week the aged Sister Mrs. Eacott passed into her rest, being nearly 90. All who knew her were inspired with the confidence which was hers in the Lord. The sympathy of the church is with the bereaved.

At Ascot Vale Bro. Mason, a great worker among the young people, and local agent for the "Christian," was married on June 21 to Sister Miss G. Miller. The chapel was nicely decorated by the Phi Beta Pi girls. Miss Miller is a prominent member and officer of that club. A kitchen tea was given on June 17, and about 80 enjoyed a very sociable evening. The K.S.P. presented Bro. Mason with a case of carvers. Bro. Patterson gave a wonderful address on Foreign Missions on Sunday morning.

Since last report from North Williamstown one lady made the good confession. Last Sunday Bro. Johnston spoke well at both services, his subject in the evening being "The Disposition to

Worship." Instead of holding the weekly prayer meetings at the chapel, they are being held in the homes of members, who issue cards of invitation to neighbors and friends. The experiment has more than justified itself, and people previously unreached are now gathered into these cottage meetings. Sister Vera Smith, who sat for examination conducted by the Victorian C.E. Union on C.E. Principles, obtained 96 marks, coming first in order of merit.

Very good meeting last Lord's day morning at Swanston St. Bro. Illingworth, Conference President, exchanged with Bro. Shipway and gave an excellent address. Bro. Shipway's sermon in the evening was well received by a good attendance, although the weather was very unpropitious. On the previous Lord's day evening Bro. Alan Morgan made the good confession, and was baptised on the following Monday evening. He is the son of Bro. Leslie W. Morgan, of London, who is visiting our Commonwealth.

Shepparton church held a social evening on June 18, when a big gathering of old and new members spent an enjoyable evening. On the 20th a gospel meeting was held, and a young man made the good confession. Good meetings all day on 22nd. Four were welcomed into the church at the morning meeting, and the Bible school and adult Bible class attendances were greater than the previous week's big numbers. A choir and clubs for the young men and young women are being organised, and the first meetings will be held this week.

A fine spirit prevailed at all meetings at Chelsea on Lord's day. Splendid meetings all day. In the evening three more adults, husband and wife, and the husband of a lady previously immersed, decided to unite with the church; all are baptised believers. This being Bro. Baker's last Sunday with the church, opportunity was taken to present Bro. and Sister Baker with a lovely travelling rug and a lady's handbag. Words of loving appreciation were spoken by the secretary on behalf of the church. Next Lord's day Bro. Thompson, of W.A., begins his ministry with the church. A fine, vigorous, healthy church awaits his coming.

South Yarra has had four additions since last report, two by letter, one baptised believer, and one by faith and obedience. Sister Miss Jessie Finnie was received by letter from the church at Coplaw St., Glasgow. Sister Miss Greenhill was appointed church organist. The meetings are keeping up fairly well. The mid-week services are well attended. Fine address from Bro. A. L. Gibson. Last Wednesday Bro. Probet, from the College, spoke. The women's guild held their half-yearly sale of work on 14th inst.; this was a success, £33/14/- being realised. Mrs. P. D. McCallum opened the sale. Last Lord's day Bro. D. Lewis exhorted, and Bro. Cameron preached at night.

Box Hill had good attendances at all services on 15th. A fine interest is being manifested in gospel service. Sister Nurse Atkinson, from Bendigo, now residing in the town, was a welcome visitor on the 15th. Much sympathy is expressed for Bro. Burchill, who has been laid aside with serious sickness for the past three weeks, and also for Bro. Cameron, sent., and Sister Mrs. Clissold, who are in indifferent health. The annual interclub social in connection with the K.S.P. was held on June 10, and proved very successful. A drawing-room meeting in connection with the local branch of the Women's Christian Temperance Union was recently held in the chapel, and was very enjoyable.

The Hinrichsen-Brooker tent mission at Lygon St. has continued with good attendance and growing interest. On Sunday morning four (three young men and a lad from the Bible school) were welcomed into the church. Bro. Hinrichsen gave a special address to the church upon "Worship." At night his subject was, "Which is the Right Church?" The evening being so boisterous the Church? The evening being so boisterous the service was held in the chapel, there being a large audience present. The tent has been further enlarged to make provision for the increasing attendance. Bro. C. Brown, a member of the Lygon St. church, has carried out the work of wiring and lighting the tent very effectively. Two more old members have been called home. Bro. Joseph Williams was baptised by the late Bro. G. L.

Surber in the Lygon St. chapel 57 years ago, and has been faithful in his attendance at the services of the church during that long period. Sister Lucy Martin, too has been a faithful follower of the Lord Jesus. Bro. Williams in his will made some time ago, left two cottages, the proceeds to be devoted to Home Mission work. He has also remembered the Lygon St. church, Bro. A. T. Eaton is improving after his operation, and hopes soon to be able to take up his work again.

At Ballarat East two married men and one married woman have made the good confession since last report. Meetings continue consistently good. There was a very fine meeting on 23rd, when Bro. and Sister G. P. Pittman spoke of mission work and their work in India in particular.

Brim had splendid meetings last Lord's day. Bro. Cornelius spoke on Foreign Missions. The young people's club is improving. Bro. White's many friends will be pleased to learn that he has returned home after his severe illness, and is doing as well as can be expected. On Lord's day, June 15, Warracknabeal had one of the largest meetings for breaking of bread since the meetings have been held in the Baptist church, Bro. Cornelius being the speaker. Some from long distances were there, also one member who has not been for two years.

New South Wales.

At Lismore City Temple on June 15, Bro. Allan Brown addressed the church in the morning, and Bro. P. J. Pond preached at night. The young men of the K.S.P. arranged a very successful concert last week. A piano has been secured for Bible school in place of one destroyed by fire nearly five years ago.

Splendid meetings were enjoyed at the Sydney City Temple on the 22nd inst. Bro. Morris ably exhorted in the morning. At night Bro. Southgate presented a very fine gospel address, after which three adults decided to follow Christ. Preparations are well in hand for a record Foreign Missionary offering on the 6th prox.

Bro. Whately has given interesting and helpful messages lately dealing on successive Sundays with the words of Christ regarding hell and heaven. Last Sunday Bro. G. T. Walden delivered his farewell sermon to the church prior to his return to Adelaide after nine months of most helpful labor. On June 18 a presentation was made to him from the church assembled at a social gathering to bid him Godspeed. The Enmore men's brotherhood was successfully launched recently, sixty men being present. Office-bearers are: President, Dr. E. H. Bardsley; Vice-Pres., Bro. W. Higgins; Secretary, Bro. J. Nangle. M.C., B.E.; Treasurer, Bro. H. Payne. The magnificent address by G. T. Walden at the first regular meeting was listened to by over forty men.

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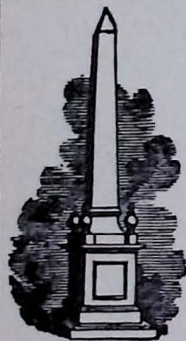
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'Fear no more the heat o' the sun,
Nor the stormy winter's rages;
Thou thy earthly course hast run,
Home hast gone, and ta'en thy wages.'

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