

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVII., No. 27.

THURSDAY JULY 3, 1924.

Subscription, 9/- per annum; posted, 10/6.

The Cost of Being in the Church.

B. W. Huntsman.

"Husbands, love your wives, even as Christ also loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—Ephes. 5: 25-27.

THIS passage forms a part of the usual marriage service. Marriage involves mutual obligations. Where right relationships exist, it increases happiness and usefulness. But like everything else of value it costs something. The church is said to be the bride of Christ. That spiritual union has cost him a great deal, and it also costs much from those who are in the church. In our consideration of this theme we wish to let the text teach us.

I. To be in the church costs our affections.

"Christ loved the church," and we are to love it. The church is worth being loved. Those who love it most find the greatest joy and satisfaction in its service. They will give it a large place in all their thoughts and feelings. They will always prove to be the most useful in its work, for the reason that they are the most devoted to its welfare. True love for the church will solve all difficulties, it is the grace that will cover a multitude of failures, it is the sure way of perpetual peace and goodwill, it is the fire that will keep the glow of warmth and homelikeness, it is the flower that will make a garden of beauty and kill the weeds of discontent. The greater our love, the greater will be our interest in the well-being of the church.

II. It costs what we are able to give.

"Christ gave himself up for the church." He could not give more than that. He gave everything he possessed. We are also to give ourselves. First, by giving some part of our time for the church. The work and

worship of the house of God demands some share of our daily life. We should take time for the welfare of the church. Other things must not crowd out the hours we should give to Christ's work, and we will find that the moments spent in that way will bring the largest returns. We are also to give our talents for the prosperity of the church. Why should the world always have the best? The world may throw out the inducement of greater popularity and praise. But the church has a claim on the accomplishments of its members, and it should receive freely and gladly the very best we can bring to its service. It further costs our gifts of money. Human conditions are such that even the church cannot be carried on without money. In the New Testament this form of giving is put on the highest plane; a spiritual act of worship, forming with prayer and praise what we owe to God. We are apt to be deceived about the extent of our giving to the church. We vastly exaggerate the amount of money we give away, because we do not direct our giving. There is no fear of anyone being im providently liberal in the Lord's work.

We need more conscience and method in this matter, and learn to give our money in most joyous and bountiful beneficence.

But sometimes this giving to the church cannot be expressed in talents or money; it involves sacrificial giving, the giving of one's very life and comfort as a test of our loyalty to the church. I have recently met a young woman who has been compelled to leave her home on account of the opposition she encountered because she declined to give up her allegiance to a church of which she had become a member. Not alone in heathen lands does this sometimes happen. What heroic giving can be found in foreign fields. Father Damien sailed out of the harbor of Honolulu in company with fifty banished lepers, to spend the rest of his days on the leper island. As he scrambled on shore and saw the other lepers awaiting him, "half clothed, ragged and dirty, many of them with faces stained and scarred," he said to himself, "Now Joseph, my boy, this is your life work." He so identified himself with his companions, that in his letters his usual address was "We lepers." He frequently carried the dead in his own arms to their graves. After ten years he saw in himself the signs of leprosy. But still with good cheer he kept on in his work, and then came these noble words, "I would not be cured if the price of my cure was that I must leave the island and give up my work." What magnificent courage. How few could rise to this sacrificial giving. Take another example. If you visited Canton you would find a home and school for the blind. There are two hundred blind boys and girls. Many of the girls rescued from a slavery into which they had been sold by their parents. One sentence in the report says, "None of these girls came from homes." In that school a noble woman has been working in this Christian ministry for thirty-four years. Can you imagine all that that means? What

The Streets of Nazareth.

When I am tempted to repine
That such a lowly lot is mine,
There comes to me a voice which saith,
"Mine were the streets of Nazareth."

So mean, so common and confined,
And he the Monarch of mankind!
Yet patiently he travelleth
The narrow ways of Nazareth.

It may be I shall never rise
To place of fame beneath the skies—
But walk in straitened ways till death,
Narrow as streets of Nazareth.

But if through Honor's arch I tread
And there forget to bend my head,
Ah! let me hear the voice which saith,
"Mine were the streets of Nazareth."

—Selected.

perseverance and courage. No publicity, no lanner, no band, simply years and years of self-denying service. It puts to shame the profitless and selfish lives of many church members who frit away time and opportunity in unending pleasure.

III. Being in the church costs our personal sanctification.

"That he might sanctify it, having cleansed it by the washing of water with the word." Sanctification may mean the personal holiness of the person sanctified, or it may mean being set apart for a holy purpose. The church is a sacred institution. It is required of those who are in the church that they live a consecrated life. This is one of the imperative costs of being in the church. Of all gifts which a believer can give, this is the most important. We are all conscious of the harm wrought by the wicked lives of professed members of the church. It is brought into disrepute, its influence is weakened, its message is rejected, and it is largely shorn of its power. On the other hand, what a magnificent influence for good is exerted by the consistent living of Christians. They make the church a blessing and a power. They commend it to the world. Others are encouraged to enter the Christian life. They win the approval of God, for he can only honor a church that is worth being honored.

IV. It costs unflinching effort to make the church perfect.

Nothing less than perfection is the glorious aim of Christ. "That he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing." This exalted ideal lifts the church above all other organisations. Nothing can approach it, all others look dwarfs beside it. In some quarters the church has fallen upon evil days. Many men find fault with it, they criticise its leaders, they condemn its members, they speak ill of the church. What is wrong? In some instances the church has lowered its ideals, reduced its standards, let down the aims Christ has for his church. We must get back to Christ's magnificent ideal. To bring about that result he worked and is still working. The time of presenting the church to God has not come; but he is working that at last he may present it finished, complete in every way. Just as a faithful workman presents a finished piece of work, whether it be a machine, a house or a chair, he has put his best effort into it, he has tried to make it as perfect as possible. So Christ is a worker, his work is a building, a temple if you choose; the company of his believers, "holy and without blemish" is his aim. Are we helping or hindering our Master? Are we delaying or hastening the completion of his task? If we are in the church the same effort is required of us. We are to work to make a completed church. We may be a drone in the hive; we may be simply an ornament, filling a place but not of much service; we may be a shirker in the army; or we may be a hard and faithful toiler, who

will win the approval of the Master Workman.

Are we prepared to meet the cost? Are we ready to take the hazard? Are we willing to make the venture? In the fifteenth chapter of Acts there is this glowing testimony respecting two apostolic heroes, "Our beloved Paul and Barnabas, men who have hazarded their lives for the name of our Lord Jesus Christ." Concerning this challenging example Dr. Jowett has this to say, "A religion without hazard is a religion which makes no discoveries. Nothing ventured nothing won. That is the teaching of the world on other roads of experience. It is also the teaching of the Word of God. No stakes, no winnings. Splendid gambling, splendid gains. What sort of gains? Read what Jesus Christ says about them. What sort of gains? Read what the apostle

Paul says about them. You may possibly remain as poor as a struggling village carpenter, but you will assuredly share the riches of the Son of God. Aye, but there is something even better than that. In the common sort of gambling no one grows richer except the winner. But where a man, or woman hazards their life on the Christ everybody shares their gains. All men are better when any man sides with God. He sweetens the world for everybody else. How much shall we put into our religion? What shall we hazard? How much money shall we put into it? How much faculty shall we put into it? How much glory and strength? Shall we tussle with it, or shall we gamble our life in the business? What shall we put into it?

'Love so amazing, so divine,
Demands my life, my soul, my all.'

The Christ Who Continues.

There is something which catches at the heart in that familiar phrase of the Epistle to the Hebrews, *This Man . . . continueth ever*. The sense of tears in mortal things is never so close to us as when we are compelled to confront the lack of continuity in human institutions and associations. This changefulness is the chief enemy of our friendly and beneficent societies; old subscribers die; new friends are hard to get; some trusted official or loved leader dies and it seems as if his death were a breach left open in the wall, for death comes again and again. Every Christian minister faces this when he looks from his pulpit upon his congregation; he is preaching to a running stream; in the country, people are moving to the town; in the town they are moving to the suburbs and the country. When he goes back after the lapse of years to visit his former flock, he realises that humanity is indeed on pilgrimage; the young whom he knew are grown up, the old are under the sod. In every community the same thing is plain; the set of faces is always changing; new names become prominent in affairs with the passing of the generations, old names fade and are forgotten unless the churchyard sculptor has given them a chill immortality. Through the whole human society there is a tide that sets towards eternity and oblivion.

I.

That is what the writer of Hebrews had been feeling about the old dispensation and its leaders. *They truly were many priests, because they were not suffered to continue by reason of death*. One of the defects of that dispensation was that it was worked by mortal men. In the arrangements of bygone tabernacle and temple, death went to the reckoning; the souls that had found congenial leaders and guides might any day have to listen to new voices, and resign themselves to less sympathetic hearts and hands. So there was something about the

whole scheme which was unstable; it testified to its own impermanence; it was ready to vanish away.

II.

The point is that there was something about Christianity which felt very different. It had come with Christ and specially with his resurrection and ascension—the transference of priesthood and ministry from the temporal to the eternal plane. It is conceivable that Jesus Christ might have grown old like other men. Some means might have been found of quelling hostility or of avoiding the Cross. Twelve legions of angels might have kept the wrath of the world at bay till it had time to cool. We can picture him living on, quietly teaching and working, reaching at last a gracious old age with silver hair and troops of friends. We can imagine him laid to rest in some honored tomb beneath the Syrian stars. Yet if it had been so, Christianity would have been buried with him. It would, in spite of all its ethical worth, have had no world-conquering force. It would not have had its glorious and thrilling difference from the faiths that went before it. It would have failed of its deepest satisfactions for hungry souls. That transference from the temporal to the eternal level put things on a different plane from the many priests, the changing institutions of a former day. There was continuity of the Person—Jesus Christ the same yesterday and to-day and forever. There was continuity of the apostolic missions they could look back on the gospels as the story of all that Jesus merely began to do and to teach. *This Man . . . continueth ever*—his throne unshaken by the earthquakes of the world and his glory unchanged by its changes.

III.

There are two great results in the experience of the ages. The first is that he

keeps pace with Time. He is never antiquated. He is never distant. He and his own have discovered a new dimension along the line of which they may do traffic and commerce with one another. He has passed all limitations of date and place; to borrow a fine phrase from Dr. Moffatt, "His Holy Land is in the human spirit." Men such as the author of Hebrews were able to find him, even when Jerusalem was going down in flames and the things that could be shaken were removed. *This Man . . . continueth ever.* His life runs alongside the ages—young when the world is old.

IV.

Because of this, he also keeps pace with human need. That is a great part of the meaning of the New Testament emphasis upon the continuance of Christ. *This Man, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* There are helpers of limited liability, who go half way. There are helpers of false renown, who cannot help at all, but Christ is always ready and always mighty. In the whole literature of spiritual destitution there is no more pathetic story than that of Heine's last glimpse of the Venus of Milo. It was the last time he was able to venture out. for eight long years thereafter he was bound to his "mattress-grave." Paris that day was full of revolutionary excitement. The streets were crowded and noisy. He escaped with difficulty to the Louvre. "I was nearly exhausted when I entered the lofty hall, where the blessed Goddess of Beauty, our dear Lady of Milo, stands on her pedestal. At her feet I lay a long time, and I wept so passionately that a stone must have had compassion upon me. Therefore the Goddess looked down compassionately, yet at the same time inconsolably, as though she would say, 'See you not that I have no arms, and that therefore I can give you no help?'" The saints have never felt like this about their Lord. John Bunyan tells how once, when he was "quite worn out with fear," these words did sound suddenly within his heart, *He is able.* "Methought, this word *able* was spoke loud unto me; it showed a great word, it seemed to be writ in great letters, and gave such a jostle to my fear and doubt as I never had from that time, all my life, either before or after." Here surely has been a large part of the wonder of our Easter songs and thoughts: *this Man continueth and he is able* represent truths which once more have jostled our fear and doubt and supplied us with a gospel adequate to the demands of life and death. It is very wonderful. He died 1900 years ago. In the long ages that lie between, full of ideals, endeavors, sacrifices, there have been many wise and good and helpful. But there has been no substitute for him: there is no successor to him. The others pass: he continues. The others die: he died once, but he lives for ever. Those who abide in him are not Time's fools; they have

learned how to overcome chance and change. They have a portion beyond the reach of moth and rust. They have a house not made with hands, eternal in the heavens.

"All else be new then, Lord, as thou hast said:
Since it is thou, we dare not be afraid.
Our King of old, and still our Selfsame King."
—The "British Weekly."

Baptism for the Dead.

S. H. Mudge.

To bring salvation to the world was Christ's work; to appropriate it is man's work. Those whose consciences have been awakened have made their destiny sure, but often friends who have gone before have died without hope and without God. Such a condition has been a source of the deepest concern and sorrow to the remaining loved ones; hence the question arises with them, What can we do for our departed? The Roman Catholic church has its answer in the sacraments; some sections of the Anglican church, with others, in prayers for the dead; and the Mormons baptise for the dead.

In spite of the above, the Bible knows of a hope only for those who "give diligence to make their calling and election sure." Nevertheless, there will still be some who will want to know the meaning of 1 Cor. 15: 29, "Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?"

Let us notice

What the passage does not say.

1. It does not say that Paul believed in or practised baptism for the dead.

2. It does not say that the Corinthian church believed in or practised baptism for the dead. Those two facts cannot be too strongly emphasised. When Paul is speaking of something in which he believes he is not so indefinite as to use the pronoun "they." He is too vigorous to write the 14th verse thus: And if Christ be not risen then is their preaching vain, and their faith is also vain. No! it is "our" preaching, your faith. And if Paul believed there was any efficacy in baptism for the dead, and was an advocate of it, he would not hesitate to include himself among such.

Paul's use of the passage.

The apostle is removing doubts concerning the resurrection on the part of the Corinthians. "How say some among you that there is no resurrection of the dead?" After giving at least six things that would happen if Christ had not risen, he gives his bold affirmation that Christ is risen. Now he changes his style of argument, and from a preacher known to his hearers, and possibly even believed by some, he urges the foolishness of baptising for the dead if the dead rise not. One of two things is true: Either a custom with such a purpose is foolish, or the resurrection is true.

It is never intended as an expression of opinion regarding the custom, but as a means of refutation to disbelief in the resurrection. It is the argument *ad hominem*. It will be interesting to remember that just a little later a sect appears who practised baptism for the dead, and according to some writers, occasioned the apostle John considerable anxiety by subverting people from the faith. I refer to Cerinthus, who lived and taught, it is generally believed, during the later part of John's life. Bartlet in his "Apostolic Age" attributes much of the argument in John's epistles to the refutation of heretical teaching by Cerinthus. This is interesting when we remember the errors of Cerinthus, and the line of argument given by John. Cerinthus did not believe in the virgin birth, but instead believed Christ had entered into a certain Jew named Jesus by descending upon him in the form of a dove at his baptism. Before Jesus died at the Cross Christ left him and flew back to heaven, so that only the man Jesus died. This helps us to understand John's antagonism, and such passages as affirm the virgin birth and incarnation. Mosheim confirms the above view, and Farrar in his "Early Days of Christianity," summarising the teaching of Irenaeus adds that he (Cerinthus) taught baptism for the dead and rejected the epistles of Paul.

That such a sect was in existence so near the time of Paul's writing helps us to understand who he was referring to. It is highly probable that harbingers of Cerinthus were making themselves busy in Paul's own time—indeed, upon this 1 Cor. 15: 29 leaves no doubt.

Some further facts.

We will now notice some further facts about this subject:

1. Christ nowhere teaches baptism for the dead.

2. There is no record of an apostle or disciple teaching it.

3. There is no instance of its administration.

4. We have no inquirer seeking it.

5. The Scriptures say there is but one baptism of which we have numerous examples in the New Testament.

6. If it is as important as its advocates would have us believe, it is more than strange that it has been left so obscure. The silence is significant.

Religious Notes and News.

Stipend—4/2 per annum.

Dr. C. W. Gordon, who has achieved fame as "Ralph Connor," finds so much of his time taken up with outside engagements that he has agreed (says "The Christian Century") to serve his Presbyterian church in Winnipeg for a salary of one dollar a year. An associate pastor will carry on the pastoral duties during the frequent periods when Dr. Gordon is away from home.

More Frequent Communion.

The following item of correspondence appearing in "The Record" of the Home and Foreign Mission work of the United Free Church of Scotland, is of general interest. The plea for more frequent attendance at the Lord's table thus made by a Presbyterian may help folk of other communions:—

"J.G.G.'s" ideas of what communion stands for are surely not what the standards of our church teach communion to be. "J.G.G." asks if it is not a mistake to speak of the Lord's Supper as food for the soul. If he will look at the 96th answer in our Shorter Catechism as to what is the Lord's Supper, he will see it described as "a sacrament wherein the worthy receivers are, not after a corporal or carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace." Spiritual nourishment is surely food for the soul. If not, what is it?

The letter goes on: "We do not need the communion to bring us into that close and constant relationship with him through which our Christian life on earth is to be lived." Surely even earthly friends gain real communion with one another only in quiet times when they are together, spirit near to spirit. These times of communion are the very life of their soul's friendship. Christ knew this better than we, and made provision for it in his Supper.

I am surprised at the writer thinking that more frequent communion would mean most to quiet, retired lives. Surely, if it is food for the soul, it is the busy city man, and the tired mother, whom it would most help, giving renewed vitality to soul and body. I much like what is said to each communicant in the Church of England: "The body and blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." It seems to feed the whole man. If one looks upon it simply as a renewed pledge, an acknowledgment of all we owe to Christ, then it might well mean a certain effort on our part, a renewing of our gratitude, which, if we were very tired, might be a strain on thought and feeling; but if it is, as I believe, above all else a nourishment given, a receiving more of himself, then the more busy the life, the more strength it would gain by frequent communion.

One thing more—as to repetitions being apt to lessen the force of the thing repeated; if it is more of Christ's own life we receive at his table, the force cannot be lessened except by lack of receptive faith on our part. May it not be we make too much of heart-searching and of being prepared? Is not the best preparation a forgetting of self, a humble, open heart which he can fill with himself?

Many of our members long for communion once at least each month, and feel it would greatly help their souls. Why should the church withhold it from those who desire it? Must we wait till all see alike in this matter?

A Missionary Criticises the Critics.

Charles Ernest Scott, D.D., eminent Presbyterian missionary, Princeton lecturer and author, speaking before Moody Bible Institute students, where he was a guest, en route to San Francisco to embark for China via S.S. "President Cleveland," said he was returning to his work in that country because of its "worthwhileness." He has

had seventeen years there, and has recently been under specialists' care in Philadelphia because of having contracted some virulent intestinal bacilli in his famine relief work the last two years, when eating Chinese food on trips to the interior.

Summarising China's needs, Dr. Scott says that stable Christian character will make these people idealists and patriots. He is personally acquainted with the eminent Christian military leader, General Feng, and was present on the sensational occasion of the gracious rainfall which saved the Honan province from continued famine in answer to public prayers of the General and his Christian army. Dr. Scott discussed two magazine articles of a popular kind which suggest the effrontery of the missionary enterprise—"the foisting of another religion upon a people satisfied with their own." He said: "As Andrew Carnegie puts it in his biography, so interesting otherwise, but pitiful in its religious aspect: 'Brahmanism has been ordained for the Hindu, Confucianism for the Chinese, etc. Why disturb them? Such a sentiment abroad in our land,' continued Dr. Scott, 'makes one burn with indignation at the outrage upon the deity and power of the Lord Jesus Christ.'"

"If heathenism were less appalling," he further said, or if some of its aspects were less terrible, "I would speak about the elaborate and interesting social conditions of the Chinese. Does it not engage one's interest to recall that China was a contemporary with Egypt, Assyria, and Chaldea? She saw Babylon rise. As a pageant she saw the glory that was Greece, and the grandeur that was Rome. We who believe in God, all-loving and all-wise, must believe that the Almighty has some great purpose in sparing these people when other nations have gone into oblivion."

Free Men, If—.

N. G. Noble.

Jesus is the master man, and the Master of men. He is indeed "the divine man, the type and model of all men." The apostle John said that "He (Jesus) knew all men, and needed not that any should testify of man, for he knew what was in man." Jesus is a man's best friend, teacher, example, and only Saviour. He would forgive a man when a man would not forgive himself. He is more disposed to forgive a man than men are to forgive each other. He yearns to reclaim what men would disclaim. His demands on men imply great human capacity. He challengingly said, "If any man will do his will, he shall know of the doctrine, whether it be of God." The will is as instinctive as hunger, thirst, or the faculty of speech. Jesus did not destroy, but rather preserved the powerful will of Paul; on each side of his conversion, for Paul "had a zeal of God, but not according to knowledge." We almost agree with Disraeli in "Endymion" when he claims that everything in the world depends upon will. That God-given power exerts dominion over the forests, delves into the earth, soars into the air, and forces curiosity into every nook and cranny of creation. "If a man will," he would discover something. Holland in "Plain Talk" truly says: "There is nothing more precious to a man than his will, and there is nothing he relinquishes with so much reluctance." Quite right; but Christ changes the avenue of its operation.

Has the average man accepted the challenge of Jesus? Does one give the universal Christ a truly particular, or personal application? Have you honestly focussed the full strength of your mind and will upon his offer? If so, for how long, in comparison with your attention to other things? If sects perplex you, have you willed to discover the causes of a divided Christendom? Have you

Looking to the Creed that Needs no Revision.

A memorial to the General Conference, recently passed by the Methodist Ministers' Association of Cincinnati, bears striking witness to the gradual approach of the sectarian bodies to the New Testament basis of Christian unity. When the exponents of a great religious system unite to pronounce its "articles of religion" "ancient in origin, archaic in form and inadequate in content," and unite in calling for a substitute in "such simple forms as are suggested by the gospel records themselves," it is time for those who are growing weary of the restoration to sit up and take notice. It marks the tendency of the religious parties the world over, not only to throw off party shackles, but to return to the simple and perfect basis of church membership afforded by the Scriptures, and by the Scriptures alone. They are on their way to discover that in Christ they have a creed that needs no revision.

Following is the memorial:—

Whereas, the articles of religion of our church are ancient in origin, archaic in form and inadequate in content; and

Whereas, our pledge for membership requires a commitment to said articles of religion; and

Whereas, there is on this account a measure of dissatisfaction among our people that seems certain to grow in volume and acuteness until desirable modifications are made,

Therefore be it resolved, that the Methodist Ministers' Association of Cincinnati and vicinity respectfully petitions the General Conference to recast the pledge for membership in our church into such simple forms as are suggested by the gospel records themselves, and that the pledge be made to include the social teachings of Jesus as they apply to the total life of men and nations.

We shall watch with extreme solicitude for the reception to be accorded this memorial by the General Conference. Heaven guide them to the full light of the rule: "Where the Scriptures speak we speak; where the Scriptures are silent, we are silent."—"Christian Standard."

sought to distinguish between the hypocrite and the man of undesigned failures? Can you have as good or a better world by wrenching every vestige of Jesus from human history? If not, then what are you doing towards your deductions? You must will to discover where and what is "his doctrine," and test by experience "whether it be of God." The will is natural, but it must be instinctively guided, as Crabbe in "The Birth of Flattery" says, "Be there a will, and wisdom finds a way." Let us accept the challenge of Jesus, and "play up, play up, and play the game." Be aware of either "will worship" or will weakness, as the warningly given by Augustine: "When it (the will) would, it cannot; because when it might, it would not."

The knowledge of Jesus.

The New Testament says Jesus "knew all men." He also invites all men to know him. Jesus' next phase of challenge is based upon man's natural desire for knowledge. Addison claims that "knowledge is indeed that which, next to virtue, raises one man above another." Sources of general knowledge are manifold, but Dr. Johnson divides thus: "Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it." The Bible is the book of Jesus. He is the truth personified. He is the way to God, the truth about God, and the life from God. Jesus said, "Search the Scriptures." Paul enjoins us to "Study . . . to rightly divide the word of truth." The book claims that the entrance of God's word giveth life. Jesus is too directly simple to be misunderstood. The issues are too profoundly vital to be confused. Nothing is so clear in the New Testament as how

The Changeless Christ.

A. W. Connor.

(Continued.)

to be saved, how to worship, to organise and name the church; and to live amongst and serve your fellows and your God! Jesus is too deep for men—only in the degrees of his teaching—purity, love, and patience. In these he is beyond analysis, but not beyond apprehension. Sometimes no knowledge is the truest knowing; as Emerson, in "Representative Men," says: "Knowledge is knowledge that we cannot know." Or, as Milton would exclaim: "The wisest of them all confessed to know this only, that he nothing knew." Paul advised some folk in his day, when approaching the learning of his will, to "become fools that ye may be wise." It is sufficient for all practical purposes that we are easily able to comprehend Jesus in those points of contact mutual to his atonement, and our need; and all other things "shall be added unto you." The honest and intelligent endeavor of the will "to know him and the power of his resurrection, and the fellowship of his sufferings" must proceed patiently, yet persistently. Macaulay's words that "knowledge advances by steps, and not leaps" are the echo, in principle, of Paul's injunction to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." No man can guess knowledge. We must even prove all hypothesis. There must be a source, a plan, and a purpose. Knowledge of him will especially meet the demands of the old Welsh triad that "The three great ends of knowledge are duty, utility, and decorum."

True freedom.

Jesus, the master teacher, also knew how sensitive is human nature to bondage. His present offer is both increased and concluded by a reference to freedom. "Then said Jesus to those Jews, that believed on him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Jesus well knew man's love of freedom. He helped to create that desire. Dryden truly says in "Palamon and Arcite," that "the love of liberty with life is given; and life itself the inferior gift of heaven." Coleridge would also teach by asking: "What is freedom but the unfettered use of all the powers which God for use had given?" Jesus challenges the use of freedom's instinct. His method of emancipating from the bondage of human ignorance and sin is somewhat unusual. Sufficient knowledge must precede conviction, but he places great emphasis on the incontrovertible evidence of subsequent Christian experience. To those that "believed" he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Jesus put the same method in other words, "If ye know my words, happy are ye if ye do them." Truth being ever consistent, then Jesus' claim meets Cowper's general statement that "he is a freeman whom the truth makes free." A man may be legally free, yet morally bound. Men may be legally bound yet spiritually free. Martyrs were sealed in the catacombs, yet wrote epitaphs of triumph. Paul and Silas sang and prayed within stocks of an inner prison. The Saviour is able to prove through the fact of human realisation the successful challenge or offer of his words, "If the Son hath made you free, then are ye free indeed." Addison re-echoes the thought in his exclamatory lines, "A day, an hour, of virtuous liberty is worth a whole eternity in bondage." God made man good and masterful. Man's original nature was well disposed. This is proved by the fact that man is most truthfully happy when earnestly thinking of, or doing good. Sin has no permanent joy, but rather "what a tangled web we weave when first we practise to deceive." Sin is a foreigner, an interloper, and a usurper to man's original disposition. The New Testament gives the most reasonable explanation and creates the best perspective, when Paul says, "By one man's disobedience sin entered into the world. . . . So by the obedience of One shall many be made righteous." Good old Thomas à Kempis spoke well in the words, "If the truth shall have made thee free, then thou shalt not care for the vain words of men." For "of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."

(1) *The Deity of Christ: the basic truth.*—Beyond all questions as to what Christ did and taught is that of who he was. "Who do you say that I am?" is the question put as fundamental by Christ himself. The New Testament answer is unequivocal. The doctrine of the true Deity of Christ is not dependent on any isolated texts, but is woven into the warp and woof of its witness. The writers—monotheists every one—present him as truly divine. They each and all reflect the common conviction that he perfectly manifested the reality of God. They accord him, not the reverence and admiration due to a great prophet, but the worship which may be given to God alone. They speak of him in terms consecrated in their literature to Jehovah. They accord to him the divine prerogatives, such as the power to forgive sin. They pray to him as the dispenser of spiritual gifts, and appeal to him as the judge of human conduct. Direct affirmations might be dismissed as "unhistorical accretions borrowed from the theology of a later age," but these claims are implicit, undesigned and inextricably woven into the narrative. All the gospels—not only John's—do this. For instance, it is Matthew who records Christ's matchless promise, "Come unto me and I will give you rest," etc. (Matt. 11: 27). But how few notice that all value in these words depends upon the truth of the claim which precedes, "All things have been delivered me of my Father, and no one knoweth the Son save the Father, and no one knoweth the Father save the Son, and he to whomsoever the Son will reveal him." Promise and claim are inseparable. The claims here made were too strange and daring to be an invention. "I and the Father are one." "Before Abraham was I am." "Believe in God, believe also in me." "He that hath seen me hath seen the Father." Such claims demand a recognition of his Deity, and explain how to New Testament writers he is "The image of the invisible God," "The effulgence of God's glory," how he is "The Alpha and Omega," and he "in whom dwelleth all the fulness of the Godhead bodily." Thus the Christ of that "yesterday" was the divine Son of God whose birth was an advent, and whose life was a manifestation of God. But must we slough off all this and preach a "modified Christ," in obedience to the behest of a modernism that proclaims itself the hope of religion? To preach a message with no divine Saviour is to sacrifice the only real gospel. Such a message is, in the language of a broken woman who listened to an apostle of a "modified Christ," "A rope that is nae lang enouch for me." Some years ago in Melbourne the chief Unitarian minister held forth his advanced views, and soundly cudgelled the evangelicals, declaring that if they would only free themselves from the dead dogmas of the past they would find a responsive world crowding the church's ministries. With a touch of genuine humor, not without gentle sarcasm, the reporter added that this able cultured modernist had less than two score, choir included, in his congregation. Nay! Better accept the advice of Ghandi, who, when asked by a missionary how to make his message fit Indian thought, replied, "Preach your religion without diluting it, and never tone it down." Good advice to-day. "It is the end of all controversy, the death of all doubt and fear, when he is recognised as the incarnation of the eternal God, the manifestation of the unseen Father." Preach him, not definitions about him, but him, as he was from manger, cradle to celestial home. Preach him, and men will stand ready to confess with Thomas, "My Lord and my God."

(2) *The Moral Primacy of Christ: the perpetual miracle.*—The New Testament not only presents a Christ who had a deeper knowledge of God and God's will than any other, yea, a perfect knowledge, but he was conscious of an unbroken

fellowship with God, and of giving perfect expression to that will. Hence his teaching and example are the standing proof of his claims. He claimed sinlessness. He dared to say, "I do always those things that please God." To his critics then and now he issued his challenge, "Which of you convinceth me of sin?" Jesus lives in the faith of his church as the sinless one. His recorders held as a basic belief that all had sinned, yet of him they declare that "he was holy, harmless, undefiled and separate from sinners." They claim for him a share in all human experiences, but they expressly exempt him from the universal moral failure. "He was tempted in all points like we are, yet without sin." As Prof. David Smith says: "He often felt the pang of hunger, but never the sting of remorse; he was often weary, but never burdened with guilt; he abounded in prayers, but in his prayers there was no contrition, no confession, no cry for pardon. Not only before the world but before God he maintained his rectitude unfalteringly to the last. With the shadow of death closing over him, he could lift up his eyes to heaven and say, 'I have glorified thee on earth: I have finished the work thou gavest me to do, and now I come to thee.' Here is the eternal miracle. The best of all ages have been free to confess—

"And they who fain would serve thee best,
Are conscious most of sin within."

Who then is this who confesses to no need of renewal, but proclaims himself the sufficient for the needs of others? It is this perfect example behind the words of Jesus that has given them their amazing vitality and their regenerative power in human life. Those words after the lapse of centuries still have vitalising power, and fit the deepest needs of men. "The words that I have spoken to you they are spirit, and are life." These words of his are still the only life-line thrown out to men in the sea of sin and sorrow. Let us hold them fast, and in supreme confidence say with Peter, "Lord, to whom shall we go? thou hast the words of eternal life, and we know and art sure that thou art the holy one of God."

(3) *The Cross of Christ: the heart of the gospel.*—The gospel of that yesterday which we are interrogating was not merely the doctrine of the Person of Christ, but Christ doing something for man. And that something central and supreme is this, "Christ died for our sins." That is the gospel. Christ crucified is the heart of Christianity. Not the story of a human martyrdom, but the proclamation of a divine redemption. There is perhaps no doctrine, the statement and explanation of which has been more subject to change; but in spite of that Christ remains he "in whom we have redemption through his blood." The doctrine may be "too vast for our intellectual comprehension," but as a great writer has said, "Were it not so it would be too narrow for our spiritual needs." Sinful men and women need not a "Christ ideal," but a Saviour. The deepest word in the gospel is that which declares that God "hath made him to be sin for us, who knew no sin." Christ crucified is still to many as in Paul's day "foolishness," but now, as then, he is "The power of God unto salvation." As Sir W. Robertson Nicoll says, "The Cross of Christ never can grow old. Time has no power over it. It speaks to the heart of man age after age, with the old tenderness and power, with the message of the majesty, the love, and the sorrow of Christ's passion and death." The testimony of our hymns rings true, as they tell in words simple enough for a little child how,

"There is a green hill far away,

Without a city wall,

Where the dear Lord was crucified,

Who died to save us all."

Or when the church peals forth her faith,

(Continued on page 431.)

The Home Circle.

Conducted by J. C. F. PITTMAN

The Friend we Never See.

Around the corner I have a friend, in the great city that has no end,
Yet days go by and weeks rush on, and before I know it a year is gone;
And I never see my old friend's face, for life is a swift and terrible race.
He knows I like him just as well as in the days when I rang his bell
And he rang mine. We were younger then, and now we are busy, tired men—
Tired with playing a foolish game, tired with trying to make a name.
"To-morrow," I say, "I will call on Jim, just to show that I'm thinking of him."
But to-morrow comes and to-morrow goes, and the distance between us grows and grows.
Around the corner—yet miles away. "Here's a telegram, sir." "John died to-day!"
And that's what we get and deserve in the end—around the corner a vanished friend.

The Bluebird's Wings.

Rainy day Sat'day!" sighed Bobby Nash, as he looked sadly out of the window of the nursery.
Nannie, his little sister, added her wail to his.
"You and Bob can have lots of fun up here," mother put in cheerfully. "You can cut out paper animals and fix up a farmyard with them."

An hour passed, and Nannie, girl-like, was more interested in Bob's animals than she was in her paper ladies. She wanted some animals too.

"Cut me out a birdie, Bobbie—just one little bird out of this blue paper." Bob was building a block fort by this time, and he didn't want to stop a minute. He cut out a rough oblong, with some resemblance to a bird's head and tail—but no suggestion of wings.

Nannie took it, looked dejectedly from the blunt bit of paper to the occasional flashing shadow darting past the window in the rain, and laid the "bluebird" sadly down.

Bobbie heard the doorbell and dashed out. "Come up, if it's Jack Miller with the butter!" he shouted, "I want to show you my fort, Jack."

Jack handed Mrs. Nash the butter his mother made every week, and ran up to the nursery. While he was admiring Bob's fort, he saw the forlorn little sister gazing helplessly at her bird.

Jack caught up scissors and paper, and in a minute he had cut out a pair of little wings, and with a stray pin he had bent and pinned on the wings so that they stood out from the awkward body—and lo! that bluebird was ready to fly! Delighted, Nannie tossed it in the air, watching it flutter down, and, hearing her merry laugh, Mrs. Nash followed the sound to the nursery, Jack's bucket in her hand.

"What's made you all so jolly, chicks?" she asked, and then, as three voices gave her three different answers, she caught the truth.

"It's Jack's kindness to a lonely little girl, then, that gave the bluebird wings," she smiled: "kindness is like that—it lifts you out of any kind of a dark day."—Sunshine.

The New Circle.

Grandmother and Rena were sitting side by side in the porch-room, and they had a new story-book. Rena thought that was the nicest place in the world for a bright summer morning.

"Now, we're ready," said Rena, nestling closer, and grandmother began reading the story of a poor little girl who was trying to earn a new dress by picking berries.

"Why, there she is now!" said Rena, softly, and it surely did look as if the little child in the book might have stepped out on to the lawn, for there, half hidden behind a great rosebush, stood a little girl. She held a small tin pail that might have been used to pick berries in, and her dress

was so old and faded that it looked as if she needed to earn a new one.

"Did you come out of the book?" asked Rena, wonderingly.

The stranger shook her head, and grandmother laughed and answered:

"No, indeed! That little girl is safe between the covers yet; this one must have come in at the gate. Don't you want to come and sit with us dear?"

It was such a kind voice that asked, such a sweet face that looked at her, and the porch-room was so pleasant and cool, that it was no wonder the little girl shyly took a seat beside Rena. After a minute she grew brave enough to explain: "I heard you read, and I wanted to hear more, so I just slipped in behind the roses to listen. I thought it wouldn't hurt any."

"Course it didn't," answered Rena. "Won't you begin over again, grandmother, so that she can hear it all?"

So the story was read to two little girls instead of one, and when it was done the stranger drew a long breath.

"Oh, but that was nice!" she said. "I just love to hear stories, but we hardly ever have any at our house."

"And we read here 'most every morning," said Rena. "Grandmother, she could come, too, couldn't she?"

"Could I? Could I?" the little girl asked. "If I could only bring Teddy and Jimmy, my little twin brothers. They love stories as much as I do."

Grandmother laughed her merry laugh again. "Bring the little brothers every day that you can," she said. "We like to share our good things. We'll call this the Porch Reading Circle."—Kate W. Hamilton.

The Queer Little House.

There's a queer little house,

And it stands in the sun,
And when the good mother calls,
The children all run.

While under her roof
They are cosy and warm,
Though the cold wind may whistle
And bluster and storm.

In the daytime this queer
Little house moves away,
And the children run after it,
Happy and gay;

But it comes back at night,
And the children are fed,
And tucked up to sleep
In a soft feather bed.

This queer little house
Has no windows or doors—
The roof has no shingles,
The rooms have no floors—

No fireplaces, chimneys,
No stoves can you see,
Yet the children are cosy
And warm as can be.

The story of this
Funny house is all true;
I have seen it myself,
And I think you have too.

You can see it to-day,
If you watch the old hen,
When her downy wings cover
Her chickens again.

A psychiatric board was testing the mentality of a negro soldier.

"Do you ever hear voices without being able to tell who is speaking or where the sound comes from?"

"Yes, suh," answered the negro.

"And when does this occur?"

"When I is talkin' over the telephone."

The Family Altar.

SUNDAY.

The path of the righteous is as the dawning light, that shineth more and more unto the perfect day.—Proverbs 4: 18.

J. Knox Little wrote: "Life's journey, to the Christian, is not a journey without its toils and sorrows, its ups and downs, its beliefs and believings; but none the less, to the honest and true heart, it is a journey which is not by any means, for the mind that opens to truth, for the heart that opens to eternal beauty, for the will that rests upon unfailing strength, for the will by real joy: for 'the path of the righteous is as a shining light, that shineth more and more unto the perfect day.'"

Reading—Proverbs 4: 13-27.

MONDAY.

Beloved, think it not strange concerning the fiery trial among you.—1 Peter 4: 12.

"Were plants ne'er tossed by stormy wind
Their fragrant spices who could find?"

Reading—1 Peter 4: 12-19.

TUESDAY.

He that hath pity on the poor, happy is he.—Proverbs 14: 21.

"Happiness is a perfume you cannot pour on others without getting a few drops yourself."

Reading—Proverbs 14: 17-22.

WEDNESDAY.

At evening time it shall be light.—Zech. 14: 7.

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."

Reading—Zechariah 14: 6-8.

THURSDAY.

I will hope continually.—Psalm 71: 14.
In the "Life of G. F. Watts," we are informed that "his picture entitled 'Hope' brought help to one out of many humble students of art. A stranger wrote to tell him in the simplest language that in a dark hour of life in a grimy northern town a photograph of 'Hope' had arrested attention at a moment of extreme crisis. The photograph had been bought with a few remaining shillings, and the message pondered, and so for one life the whole course of events had been changed. The letter concluded with these words: 'I do not know you, nor have I ever seen the face of him who gave me hope, but I thank God for the chance of that day when it came to me in my sore need.'"

Reading—Psalm 71: 14-18.

FRIDAY.

Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—1 Corinthians 15: 58.

"There's never a rose in all the world,
But makes some green spray sweeter,
There's never a wind in all the sky
But makes some bird wing fleetier;
There's never a star that brings to heaven
Some silver radiance tender:
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawnless gladness voicing,
God gives us all some small sweet way
To set the world rejoicing.
Hope leads the child to plant the flower,
The man to sow the seed;
Nor leaves fulfilment to her hour,
But prompts again to deed."—S. F. Adams.

SATURDAY.

Who (Paul) speaking to them (the Athenians) urged them to continue in the grace of God.—Acts 14: 43.

"By thine own soul's law learn to live,
And if men scorn thee, take no care,
And if men hate thee, take no heed,
But sing thy song and do thy deed,
And hope thy hope, and pray thy prayer."

Reading—2 Corinthians 13: 1-8.

Prayer Meeting Topic

July 16.

The Programme of a Progressive Life.
(Philippians 3: 12-16.)

Horace Kingsbury.

"The apostle depicts himself as a racer straining every nerve to reach the goal, and wasting not an instant looking backward." Paul is fond of athletic figures. He reached the mark toward which he pressed, and received the coveted prize. His life programme is worthy of study and worthy of emulation by all who would run successfully the race of life.

1. *Discovery of Life's Purpose.* "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He was following the pattern of his Saviour who said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). And he wanted to be able to say, at the end of life's day, what his Master said when his life was drawing to a close, "I glorified thee on the earth, having accomplished the work which thou hast given me to do" (John 17: 4). It is interesting to note that he was able to say, "I have finished my course" (2 Timothy 4: 7).

2. *Concentration for its Accomplishment.* "This one thing I do." "Blessed are they that keep Jehovah's testimonies, that seek him with the whole heart." "The day of the jack-of-all-trades has passed, and the day of the specialist has come." We must be good, and we must be good for something. We must do one thing, and we must do it well.

3. *Forgetfulness of the Past.* "Forgetting those things which are behind." George W. Truett says, "Some of the things we ought every one to forget are our blunders, our losses, life's injuries, our successes, our sorrows, our sins." "Where sin abounded, grace did much more abound."

4. *Capitalisation of the Present.* "I press toward the mark." The whole passage suggests a life of Christian endeavor. There is much of the "now-and-now" in it, as well as something of the "by-and-by." For Paul to live was Christ. Zeal for the Lord's work was eating him up.

"Time was, is past;
Thou canst not it recall.

Time is, thou hast;
Improve thy portion small."

5. *Anticipation of the Future.* "Reaching forth unto those things which are before." "No one of us has any right to make to-day's encampment the place of his permanent habitation; no one of us has won any victory with which he has the right to be for a moment content." Present life will be better if lived in the consciousness of eternity, and with the hope of heaven. Abraham, the tent-dweller, looked for the city with foundations, whose builder and maker is God; Moses chose to share ill-treatment with the people of God, looking unto the recompense of reward; and Jesus endured the cross for the joy that was set before him.

What better words could be cited here than Paul's own words, written when the race was run, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." Paul's was more than a progressive life—it was a successful life. It brings to mind a motto in a little graveyard in Switzerland over the tomb of one who was buried there—"He Died Climbing." His was an upward calling; even the goal was progress.

It is not without significance that Paul says to him only, but unto all them also that love the Lord's appearing. If we copy him as he copied and eternal.

Suggested Hymns—Sankey's Collection.

823—We're Marching to Zion.

325—Memento of Prayer.

299—O Bles'd Life!

96—Sweet By-and-By.

Our Young People.

Conducted by W. CALE

"Little Drift"—A Story.

In England there recently passed away Dr. MacGowan, the famous missionary to China. One of his favorite stories of his work was a certain day when he was travelling down a river towards Amoy. In the brilliant sunshine he suddenly saw on the water a large Chinese jar such as housewives use for cooking. It was weighted with stones, and was floating upright.

When the men brought it on board they found to their amazement that it held a little Chinese baby girl! Those were the days when the Chinese considered girl babies as extremely undesirable; the child doubtless had been put into the jug to die. Dr. MacGowan speedily wrapped the mite in one of his flannel shirts and brought it safe to Amoy. There he ordered a Chinese boatman to carry the baby to the mission house, and he and Mrs. MacGowan adopted it for their own.

The news soon spread; the Chinese were amazed that the missionary should take a cast-off baby girl into his house and care for it as if it were one of his own daughters.

The child flourished, and in a short time Mrs. MacGowan dressed it in a beautiful white frock that she had made specially for it, and she and her husband took it to the church to be christened. The whole city was interested; hundreds of persons strove to view the service. The missionaries had given much thought to finding a suitable name for the little "piece of China," and at last they hit upon the right one. They called her Little Drift.

As a result of the missionary's kindness a wealthy Chinese gentleman organised a group of rich merchants and raised a sum of money for a foundling home. When it was built notices were posted all over the city inviting parents to send unwanted baby girls to the care of the home. Soon its inmates numbered two thousand!

But after a while parents began to value their baby girls and were loath to part with them. To-day the foundling home is no more, because it is not needed in that district. Thus did Little Drift start a great reform and reverse the great drift of an ancient and cruel custom.

We have in this land of China quite a number of our own missionaries: Mr. and Mrs. Waterman, Miss Masters, Dr. and Mrs. Killmier, represent us at Hueilichow, a city in the far west of China. Our young people must all have a part in helping these. Have a share in the Great Foreign Mission offering.

Cheltenham (Vic.) Bible School.

On this page appears a picture of a portion of the Bible school at Cheltenham. An Aeroplane

Increase Campaign was launched here on May 18, and is now in full swing. This picture will be of special interest to a wide circle of readers, as in the centre can be seen our worthy Bro. and Sister G. P. Pittman, who for so many years were esteemed missionaries of the British Churches of Christ in India. We wish the school success in its increase campaign, and join the host of friends in extending greetings to these returned missionaries, with the prayer that God will abundantly bless their labors.

Aeroplane Rally Report.

"The prospects are very good, and we all feel that our aim will be passed," is the report of the secretary of the Merbein (Vic.) Bible school. The rally has been going for three Sundays, one of which was wet, and so far fifteen new scholars have been gained—eight by the golds and seven by the blues. Merbein is confident that fifty will be added as a result of the campaign. Hurry up, blues; our eyes are on you.

Victorian Bible School Examination.

The examination to be held on July 7 promises well. Eleven hundred and sixty-seven entries have been received. Scholars should remember that in addition to the prizes offered by the state committee there is a Federal prize in most of the divisions.

"Others Have Done it."

Bro. Chas. C. S. Rush, B.A., was one of the best Bible school superintendents that we have seen. It was his practice to conduct on each afternoon a few moments' platform supplemental work, usually closing with the recital by the school of some attractive phrase, or some telling verse. He loved to tell of what P. H. Welshimer accomplished at Canton, Ohio. Here is a phrase that seemed to electrify his school as he called upon them to recite it, yea, shout it, together after a thrilling story of Welshimer's wonderful achievement in building up a school of thousands in ten years—

"Others have done,
We can do it—Sure!"

Another that was equally arresting was:

"I am only one, but I am one;
I cannot do everything, but I can do some-
thing;

And what I can do, I ought to do,
And what I ought to do,
By the grace of God, I will do."

—W. G.



Portion of Bible School, Cheltenham, Vic.

Foreign Missions.

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

A Personal Word.

When this paragraph is read, the offering for Foreign Missions in most churches will have been taken. Are you satisfied with the share that you have had in the offering? Then you are a very happy Christian. To be able to realise that our Lord is saying, "He has done what he could," or "She has done what she could," is to put one in at least the third heaven of rejoicing. If anything has come into the experience of anyone that would cause him to increase his offering, it is not too late to do so.

You have made your self-denial offering. In the names of the missionaries, and the Federal Committee, we tender to you our sincere thanks. It has been a time of great anxiety to the Federal Committee the last few months, and we hope that the offering will mean an end to our financial perplexity.

Especially for Treasurers.

Will the treasurers of the churches now kindly send the money at once to the State treasurers, whose names will be found on this page, and will the State treasurers please send the money each day as it is received to the Federal Secretary, Adelaide, whose address is also on this page? There is no inter-state exchange on cheques sent to the Federal Secretary, so that whatever amount is written on the cheque, that amount is credited to our fund. We are now paying the banks at least 7 per cent. overdraft charges, so that if we receive from the churches the first week £1,000, it means a saving to us of £1/7/- Send your money promptly, brethren. Some treasurers have been known to keep money for a month in their own banks, while the Federal treasurer has been paying 7 per cent. interest on money due at the bank. This is not good business and we want the Lord's business to be on the highest scale of efficiency. We can promise the churches that so soon as sufficient money is received by us we will at once remit it to our mission fields, who so much need it.

Now, let us all sing, "Praise God from Whom all Blessings Flow."

It is suggested that the secretaries of as many churches as possible inform their respective State F.M. secretaries on Monday, July 7, of the amount received on July 6, so that a lettergram may be sent to the "Christian" for July 10.

God is Leading.

God is leading us on. He is opening up the fields. He is thrusting out laborers. Modern conditions demand that all shall help to send. What will our share in this task be? Listen to the voice from above—his voice, "Go preach." Listen to the voice from within, "We love him who first loved us." Listen to the voice from without, "Come over and help us." Ignorant of their own needs, they do not make articulate their cry, but their very needs call loud for help. Ours to respond on July 6.—A. W. Connor.

Mr. Yin Kwei Liang, who lives near the church building at Shanghai, China, has allowed the mission to have his house for an additional preaching place, and Bro. Ning and some other members preach there every Sunday morning.

For the purpose of assisting in the management of the work at Shanghai, Bro. Cameron, our honorary superintendent, has formed a committee of westerners, to which Mr. Hu Sin Wu, the headmaster of the school, has been elected as the Chinese member.

The Road to Hueilichow.

Dr. Ray Killmier, in a recent letter, speaks of the road over which our missionaries have to travel from Yunnanfu (their nearest big city) to Hueilichow.

"One cannot realise that trip from Yunnanfu to Hueilichow unless he has travelled it. It is just a narrow rock mountain track all the way, except about one day's, which is on the plain. Even then this plain in Australia would be called hilly country. The gorges and mountains were magnificent. The nights we had to spend in dirty, smoky, smelly Chinese inns, and they are not a pleasant memory. We were kept safe from robbers, we are glad to say. Some people one day ahead of us had their goods stolen. We had a good guard of soldiers through most of the dangerous country—about 15-30 soldiers all the time. But after we crossed the Yang-tze River there was no real danger—and the escorts were a farce, although they were regularly supplied at each stage—mainly, I suppose, to collect a small fee. At one stage we started out in the morning with a father and two sons, the latter between eight and ten years of age. This trio was heavily armed with a sickle and two spears, one of which was shaped like an old-fashioned sword. The handle part was the weapon. The points at the handle-ends are metal and supposed to be sharp. They did not look as if they ever had much blood on them. About a mile or two out the father got a headache and could not go on. The sons then cried, because they would have to come back the next day by themselves, so they went back too, with dad.

"When we got to Hueilichow we got a magnificent welcome from our fellow-workers, and many Chinese came out many miles to meet us. We have been invited to many Chinese feasts since we arrived.

"A few days after we got here, we started our out-patients' medical work in one of the rooms of the house. We are terribly cramped for room, and will shift down into three rooms, which we are now fitting up into a waiting-room, a dispensary, and consulting room. The people simply crowd upon us to be healed. Scores more than we can possibly treat come to the house, and when we go out they come and ask us to cure them. We find we can deal with about 30 per day, besides those coming regularly for dressings, and the ones we have to go out to see.

"We are all living here in the one big house, it being found impossible to obtain another suitable one before we arrived. I am agreeably surprised to see the big audiences at all church meetings. The building has been packed to its utmost capacity on every occasion except one since we have come, and the Andersons say it has been so ever since they came too. So we will have to enlarge it somehow. Everyone is very friendly to us, and we hope we can make use of all the many opportunities that are presented for Christian work. The boys' and girls' schools are both opening well with plenty of scholars, and we trust that these schools will help us to make the foundations of the future secure.

"There is a beautiful piece of ground in the best situation in the city offered to us to buy for a hospital. When we build, at least one-half of it we know we can get. The owner of the other half at present does not seem anxious to sell, but we feel pretty sure with further negotiating we could get it."

The Day of the Offering, SUNDAY, 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.

IN MEMORIAM.

ARMSTRONG.—On June 28, 1922, suddenly, at his daughter's residence, Seville, Victoria, William Armstrong, aged 82.

When the spirit of my father fled,
What tears were o'er his memory shed!
Children and friends and neighbors wept;
Of such a Christian friend bereft,
Whose life did show his faith sincere,
Whose death did prove his God was near.

Also Martha, beloved wife of the above, died in Manchester, England, March 30, 1923, aged 62 years.

Dear Martha Jesus loved;
He blessed her with his care;
He washed her in his precious blood,
He made her clean and fair.
How much we felt our loss;
We wished her here to stay;
But Jesus took her spirit home
To realms of endless day.
Father, thy will be done,
We meekly bow to thee;
We leave our mother in thy hands
Till we thy glory see.

Also William, eldest son of the above, died at North Sydney, November 27, 1912, aged 49 years. Many years a resident of Auburn, N.S.W. "Ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Beloved parents and brother of Walter Armstrong, Paddington, Sydney.

BARTLETT.—In affectionate remembrance of dear Francis, who was "called home," July 3, 1923. "Thou knowest, Lord."
—Ever remembered by his loved one, Jessie.

GREENWOOD.—In loving memory of our dear son and brother, Gnr. William James, killed in action in France, July 6, 1918. Loved in life, honored in death; treasured in memory.
—Inserted by his loving parents, sister and brothers, North Melbourne.

MARTIN.—In loving memory of dear Len, who passed away July 6, 1924.

Just a memory, fond and true,
A loving thought to-day of you,
Those three words, "forget me not,"
They don't look much, but they mean a lot.
—Inserted by father, mother, sister and brothers, Ellison St., Ringwood.

SYMES.—In loving memory of my dear husband, and our dear father, who passed away June 28, 1922.

"When the weary ones we love
Enter in their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush! be every murmur dumb—
It is only till he come."

—Inserted by his loving wife, daughters Stella Laura (Mrs. Bell), son William, stepdaughter Mary Jane (Mrs. A. E. Gartside), Margaret (Mrs. H. Edwards), and stepson (Tom McAlpine).

FOR SALE.

Buy direct from the grower and cut your fresh bill in half. Choice Navel Oranges supplied at 10/- per case on rails Irymple. Cash with order. A. E. Cameron, Irymple.

Here and There.

Foreign Mission offering, July 6.

Most readers will not receive this issue of the "Christian" before the F.M. offering is taken. If any were unable to participate on July 6, they are reminded that the opportunity is still theirs.

Bro. P. R. Baker, who recently conducted a most successful mission at Chelsea, Victoria, is removing to South Australia. His address will be c/o 27 Rose St., Prospect, S.A.

Bro. W. B. Blakemore writes Bro. Gale from Pago Pago that he is enjoying the voyage; he appreciated the farewell message sent him from the young people and Bible schools of the land he was leaving.

Bro. H. J. Yelland, M.L.C., of Western Australia, passed through Melbourne on Tuesday and paid a pleasant call at the Austral office. Our brother has been visiting the Eastern States on business and is now on his homeward journey.

Amongst the most highly esteemed of our Melbourne disciples are Mr. and Mrs. F. A. Kemp, members of Swanston St. church. On Monday of this week they celebrated their golden wedding. In the afternoon and evening a procession of friends journeyed to their home, "Walmer," Claremont Ave., Malvern, to do them honor and convey good wishes. Mr. and Mrs. Kemp have eight children—all Christians—and a home circle unbroken by the hand of death. We join with many brethren in wishing for them yet many days of happy united life and service for the Master.

The Victorian Home Missionary Committee, having decided to conduct a tent mission in Ormond at an early date, would be glad to learn of members of our churches resident in the district. If preachers and secretaries will bear this in mind, and send any names and addresses without delay to Thos. Bagley, 14 Queen St., Melbourne, their action will be appreciated, and the mission will be helped. If any members of our churches who live in this district happen to read this paragraph, it is hoped that they will send their own names and addresses in to the Home Mission office.

Bro. H. G. Harward, state evangelist, is conducting a series of gospel services for Longueville church, N.S.W., which meets in Masonic Hall. An average of between 50 and 60 have attended during June. The church is indebted to the H.M. Committee for allowing Bro. Harward to continue during the month of July. Last Lord's day the young men's orchestra assisted in the song service. The number of young people in the church gives great hope for the future. Miss Blanch Hall, a soloist with sweet voice, has rendered service for the past month. Bro. Gordon Rush, son of C. C. S. Rush, was tendered a send-off social on the eve of his departure for Richmond River.

The Hinrichsen-Brooker mission at Lygon St. closed its third week on Friday last, with fifteen confessions to that date. The attendance has been good each evening. On Sunday morning there was a fine gathering of members, one of the largest for some time. Four received the right hand of fellowship at the close of a powerful address by Bro. Hinrichsen. At this meeting an invitation was given to accept Christ, and two stepped out. It was an inspiring meeting, there being some present who have not been attending for some time. At night there was another large meeting in the tent, when six made the good confession. On Monday night there was a good attendance, and two more confessed the Saviour, making 23 to date. Bro. Hinrichsen is very clear in his reply to the questions, which are placed in the box each night. Brethren from the surrounding churches are showing their interest in the mission, which is deeply appreciated.

Our Master loves the road on which there are no flags, no bunting, no decorations, no bands of music, those gray and familiar roads on which honest and loyal-hearted men and women travel every day.—J. H. Jowett.

At Carnegie, Vic., the newly-formed combined young people's society is making good progress and promises well. On Sunday, June 29, Bro. Saunders concluded his service with the church, giving very fine addresses at both services. At the morning meeting one married sister was received, following her obedience, and three commended by letter. Bro. P. A. Dickson will be taking up week-end service with the church, commencing on July 6 until further notice.

The church at Barmera, S.A., has been greatly encouraged by the recent mission conducted by Bro. Hunt, of Berri, assisted by the resident preacher. On June 22, the two young men who were baptised the previous Thursday night were received into the church. At the close of the gospel service three (two young men and a young woman) confessed Jesus. On Thursday, June 26, a gospel service was held, when another, the mother of the young woman previously mentioned, confessed Christ, and these two were baptised at the close of the service.

On Tuesday evening, 1st inst., members of the church at Swanston St., Melbourne, held a social gathering to honor Bro. and Sister F. A. Kemp. By a happy arrangement Dr. Fitchett, who had married them at North Melbourne on June 30, 1874, was able to attend the gathering. He congratulated Bro. and Sister Kemp, and wished them continued blessing of God. He presented them with a copy of one of his books. Many speeches were made assuring the couple of the love and esteem of all the members of the church, and appreciation of their long service in its interest. Except for a short interval in Western Australia in 1898, Bro. Kemp has been associated with the church at Swanston St. since its organisation on Oct. 22, 1865, and Sister Kemp for about 50 years. All were delighted at the happy evening of social fellowship together.

It is with pleasure that we report a remarkable revival at Croydon, S.A. Our reporter says that the results at the conclusion of the services are reminiscent of special missions. A feature is the number of fathers and mothers of families who have responded to Bro. A. E. Forbes' invitation to confess Christ. Following a number of confessions that had been made during the previous two or three Sundays, an impressive mid-week service was held on Wednesday, June 25, when 15 believers were baptised, viz., 5 married women, 6 male adults, 2 young men, and 2 boys. The chapel was filled. There was an inspiring sight on the following Sunday morning (June 29), when Bro. Forbes, who also conducted the Wednesday evening service, received into fellowship 24 persons, 22 of whom were adults. Among them were some who had been Christians but had not followed Christ all the way, some who had been regular attendants but had not linked up with the church, and others who for the first time had taken Christ into their lives. In addition there was one who had been transferred from the Queenstown church, and another who had for some time strayed from the paths of grace but had come back again with faith renewed. A neatly-bound copy of the New Testament was presented by the preacher to each of the newly-baptised members. 237 broke bread at that service. In the evening, when the congregation again taxed the seating accommodation, there were 12 confessions, and at the communion after the service, 2 more married women were received into fellowship. A prayer meeting, which precedes the evening service, is always well attended, and attendants appreciate the little song service in the chapel prior to the usual gospel meeting. Bro. Forbes' addresses are always convincing,

and his sincerity has been well rewarded. He is an indefatigable worker for the cause of Christ. Voluntary workers have made splendid progress in the work of building additional rooms to cope with the increasing demands of the Sunday school, which had a record attendance (228) of scholars on Sunday, beating the previous record by five.

Mr. Lionel Johnston, evangelist of the Church of Christ, Williamstown, Vic., took for his evening subject yesterday, "What the Church Means to a Community," and had for his text, "Ye are the salt of the earth" (Matt. 5: 13). Mr. Johnston said that he would use the term "church" in a very liberal sense, and would include any honest effort, in the name of Christ, to do "God's will on earth as it is done in heaven." It would be granted that the nearer a church came to doing that, the more effectively it would serve the community. The church stood for law and order in a community. If the church was removed, the person who regarded it as no concern of his would be the first to cry for its restoration. As a result of the spread of infidelity, churches were put down and God denied during the French Revolution. It was a reign of bloodshed, profanity, and immorality. The French church previously had been far from what it should have been; but Frenchmen were glad to have it back again after the horrid "nightmare." In 1815 the authorities in France resolved that the welfare of the nation depended on the re-establishment of the ancient French church. Russia had forgotten the lesson learned them, and, as the result of the outbreak of infidelity there, was passing through the horrifying experience of France. The Russian church of the days of the Czars was corrupt, but to be preferred infinitely to the present administration. The man who declared that he had no time for the church was nevertheless a deep debtor to it, and for its benefits was displaying heartless ingratitude. The church also agitated for the alteration of laws that were unjust, oppressive, and injurious. It fought for the abolition of slavery. Prison reform and control of child labor came as the result of Christian advocacy. The church stood behind the disarmament and prohibition movements. The church's work for the children, through the Sunday schools, was not rightly appreciated. It had been declared that practically all of the offenders who had been brought before children's courts in the State were non-attenders at church or Sunday school. The multiplying of churches and Sunday schools meant the protection of the community from crime. The church had given the community a Sunday rest. That was not realised by those who wished unrestricted sport on that day. If they lived in non-Christian countries, they would toil seven days a week without relaxation. The church meant much to those who regularly attended. To many it was a refuge from the storms of life. Burdens borne during the week rolled from off their shoulders. The person least entitled to criticise was he who stood aloof from the church and yet partook of the benefits its presence conferred upon him. The church's purification must come from inside, not from without.—Monday's "Argus."

MARRIAGE.

KEMP-RICKETTS (Golden Wedding).—On June 30, 1874, at North Melbourne, by W. H. Fitchett, D.D., LL.B., Francis Alfred, eldest son of the late Mr. and Mrs. F. Kemp, of Deeping, England, to Caroline Helen, eldest daughter of the late Mr. and Mrs. Thos. Ricketts, of Brighton. Present address, "Walmer," 52 Claremont Av., Malvern.

ADDRESSES.

F. E. Buckingham (preacher of North Perth church, W.A.).—151 Alma-rd., North Perth.
E. H. Eaton (secretary of Burnley church, Vic.).—229 Burnley-st., Burnley.
K. Geyer (secretary of Prahran church, Vic.).—23 Cunningham-st., South Yarra.
C. H. Johnson (secretary of Northcote church, Vic.).—Woolhouse-st., Croxton.
W. M. Cooper (secretary Hobart church, Tas.).—209 Campbell-st., Hobart.

Mission Study Conference, 1924.

Another Mission Study Conference has come and gone. From June 6-10 a group of about forty people gathered at Austinmer for fellowship and Bible and mission study.

The programme for each day was a full one; after morning prayers and breakfast the first hour was reserved for the "Quiet Hour," thus giving opportunity at the beginning of the day for quiet fellowship with the Lord. Then followed a period of Bible study when grouped together in small circles the members sought to get a clearer understanding of God's Word; the text-book "Life" was used as a basis for study and discussion. The next hour was devoted to a study of the problems of missionary work in the Pacific; Mr. Burton was the leader in this study, and much information and inspiration was gained in listening to one, who through many years had labored for the Lord in the Pacific. The afternoons as usual were given up to fellowship and recreation. Each evening we listened to accounts of the Lord's work in other lands; representatives from India, Palestine, Sudan, the Pacific, and China, told of the triumph of the gospel in these lands, and also the greatness of the work yet to be accomplished. Following the missionary addresses came a devotional address each evening by Mr. N. J. Cocks, who led us into a new conception of the word "Neighbor," of "God," of "Love."

To some, there came a new vision of the "true life" lived in the power of the Holy Spirit; a new understanding of "service." The brief conference was the Master's call to "come apart," and at its close his voice was heard sending us back to the daily routine of service, to work out in the life the lessons he had taught there.—E.E.S.

The Jew in the Modern World.

In the middle of the eighteenth century, according to Doctor Fishberg, there were less than 500,000 Jews in Europe. This was only about a century and a half ago; and they now number 10,000,000! If these figures are correct, the Jewish population of Europe has increased twenty times in less than two hundred years. "If the New York City's Jewish elements," says the "World's Work," "should grow at the same rate, by the year 2100 they will have swelled to 26,000,000, and on the same basis of computation the Jewish population of the United States will be something more than 60,000,000. Every third person will be a Jew."

Now, these are very remarkable figures, and what is their explanation? What is it which has given the Jew a power of endurance which the monstrous and cruel persecution of so many centuries could not overcome? Bunsen—the greatest scholar of his day—was asked by George III., "What was the greatest proof of the truth of the Bible?" and he replied, "The Jews, Your Majesty." The Jews were chosen by God to be the race through which the revelation of God should come to all the millions of the world, and of which Christ was to be born. The Old Testament was—and is—the Bible of the Jews, and it gave to the Jew that indestructible quality which distinguishes his race from every other people. The Egyptian, of whose pride the Pyramids are the monument, has gone; the clever Greek—the Greeks of the philosophers and the poets—have gone; the Romans, with their legions and their faculty for government, have gone; the Jew, without a city or a state, or a government, somehow survives.

His creed and his history have made him indestructible; his Bible is the secret of his endurance. A few Arab tribes on the shores of the Red Sea, in the sixth century, caught a fragment of the Jewish Bible—that which teaches the doctrine of one God—and it transfigured them, it civilised them, it fused them into a nation; it almost gave them the primacy of the world! And Mohammedanism is a bye-product of Judaism. Christianity itself—if we take only its secular forces—is the one hope of the world; and it is the Bible of the Jew made complete in, and by, the New Testament, which expresses the mark Christianity has made and is making on the human race. Tried by any test, in brief, the Bible is the

most wonderful Book in the world. It has reshaped secular history, and is still reshaping it. We have but to set it, and see it, in the perspective of secular history, to realise how overwhelming is the proof of its divinity. All the poetry and philosophy and science known to literature are to it what a pebble is to the Alps, what a village pond is to the ocean.—"Life."

He Knows.

As God doth kindly stay
His rough wind in the day
His east wind keenly blows;

So in the time of need,
When hearts are sore and bleed,
His dearest love he shows;

For all the storms he guides,
On all the winds he rides;
What we can bear he knows.

—Henry A. Lavelly.

'Phone: X6618.

**A. J. CURSON,
Architect.**

Registered as a Qualified Architect by the Architectural Registration Board of Victoria. Architect and designer of the following Church of Christ buildings:—Brighton, Hampton, Ivanhoe, and others.
Address—

Cr. BLUFF RD. & RED BLUFF ST.,
BLACK ROCK.

F. QUAIFE,

LICENSED ELECTRICAL CONTRACTOR.
CRAMER STREET, PRESTON.

FOR LADIES ONLY.

Knitting work of every description; costumes, guffers; underwear; children's garments, etc
Workmanship Unsurpassed.

Call or write describing requirements, giving measurements and color. Order will be sent promptly, and may be returned if not satisfactory.

CLARCO KNITTING EMPORIUM.

Knitting Specialists,
THE CRESCENT, ASCOT VALE
(opposite Station.)

Special discount to those mentioning this paper.

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

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

Small Ads. in "A.C."

(Coming Events, etc.)
should reach the office by Tuesday.
Terms: See Back Page.
To save Booking send stamps or postal note with order.

League of Rope Holders. Federal Evangelism.**WANTED 200 CHURCHES
2000 MEMBERS**

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

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

RUPTURE

If you are troubled with this distressing complaint, it will be to your interest if you will consult

**W. H. MARTIN,
TRUSS EXPERT,**

26 The Centrevue, Chapel St., Prahran.
Private Address—1 BOND ST., STH. YARRA.
'Phone: Win. 1454.

I have had 30 years' experience in this business—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started business at the above address. Ring or write Recommended by many medical men, and comfort is assured.

Circular on application. Communications answered promptly.

**The State Savings Bank of Victoria****CREDIT FONCIER LOANS.**

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 26½ years.

ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, on buildings to be erected, or erected within six months of application.

Repayable by instalments spread over 18 years. Interest, 6½ per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Instalments spread over 21½ years. Interest, 6½ per cent. per annum.

Application Forms at any State Savings Bank, or by writing to the General Manager, Head Office: 139-149 Elizabeth St., Melbourne. **GEO. E. EMERY.** General Manager.

July 3, 1924.

The Changeless Christ.*(Continued from page 425.)*

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

It was Matthew Arnold who, after hearing a sermon by Dr. John Watson on the Cross, and listening to the hymn, "When I Survey the Wondrous Cross," remarked in discussion—and it was one of the last words he spoke—"Yes, the Cross remains, and in the straits of the soul makes its ancient appeal." Men still need its message because the deepest thing in the human heart is its knowledge of sin. Let us dare to-day to uplift that Cross, remembering the words of Jesus, "I, if I be lifted up from the earth, will draw all men unto me." God forbid that we should glory save in the Cross of Christ.

(4) The Lordship of Christ: the final message.

—By the resurrection of Christ from the grave the seeming defeat of Calvary was transformed into a victory. It was that glorious event that gave efficacy and power to his greatest words: "I am the resurrection and the life." Life's oldest question, "If a man die, will he live again?" finds its answer in the same great fact. Christ's Lordship is based on his resurrection and ascension. It is as the Risen Lord that he claims "all power in heaven and on earth," and makes effective his wonderful promise, "Lo, I am with you always." Christ is not of the misty past, but of the living present. He is not simply a precious memory gradually fading, but a present help. "He is the same yesterday, to-day, and forever." Christ abides, Jesus is not merely a historic personage. He is the Living Lord, and able to succor the soul of man to-day. Through the gospels men still pass into fellowship with the Saviour therein presented. His words of comfort still fall as "strong and fragrant as when they fell from his lips into the troubled hearts of the eleven in the upper room." Prof. David Smith in his "Historic Jesus" says, "Jesus is more than a historic person who dwelt long ago in Palestine. He is the Living Lord, the eternal Saviour, who was manifested, according to the Scriptures, in the days of his flesh and still, according to his promise, visits the souls that put their trust in him, and makes his abode with them." Our gospel is—

"No fable old, nor mythic lore,
Nor dream of bards and seers;
No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender even yet,
A present help is he;
And faith has still its Olivet,
And love its Galilee."

Christ abides the same yesterday, to-day, and forever. This is our faith.

*(To be concluded.)***Churches of Christ Collegiate School for Girls.**

"Ellerslie," Magill Rd., Corryton, South Australia.

DAY AND BOARDING SCHOOL.

Principal, Robt. Harkness, B.A.

A Reduction of 20 per cent. has been made in Boarding Fees.

Full boarders under 12 . . . £17 12 0 per term.

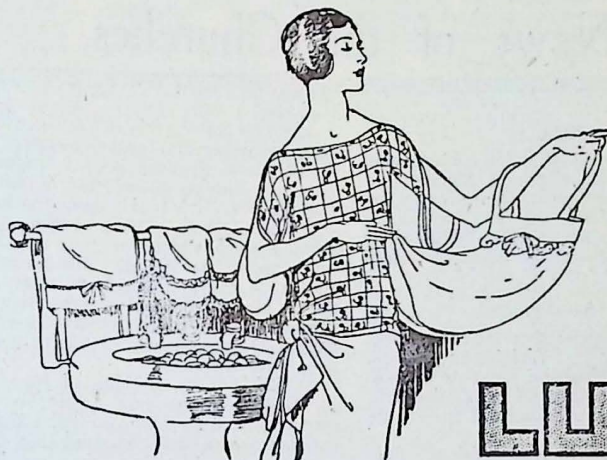
Full boarders over 12 . . . £19 4 0 " "

Weekly boarders under 12 . . £15 4 0 " "

Weekly boarders over 12 . . £16 16 0 " "

Scholars taken at any time and charged accordingly.

Prospectus on application to Principal.

**LUX**

WASH your silk underwear the gentle way that keeps it looking new. With LUX it is so easy to keep your most charming things perfect, your very frilliest apple-blossom chemise, your night-dresses of corn and lotus pink.

LUX

**WON'T
SHRINK
WOOLLENS**

LEVER BROTHERS LIMITED, Sydney and Melbourne

LUS9

"STORY OF THE BIBLE."

The Wonder Book of Faith for Girls and Boys. Invaluable for Sunday School teachers. Ideal for family worship.

Hurlbut's Story of the Bible. The Complete Bible Story, running from Genesis to Revelation. Told in simple language of to-day for Young and Old. Eight hundred pages, profusely illustrated; Maps and Index. In Art. Kraft Leather, 25/-, post free, cash with order. Order through the Austral Printing and Publishing Co., 530 Elizabeth-st., Melbourne, Victoria.

WHY I BELONG TO THE CHURCH OF CHRIST.

By A. R. Main, M.A.

A Neat Thirty-two Page Pamphlet.

Single Copy, 2d.; posted, 3d. 12 copies, 1/8; 50, 6/-; 100, 10/-.

AUSTRAL PUBLISHING CO.,

528, 530 Elizabeth Street, Melbourne, Victoria.

WE CAN TELL YOU.

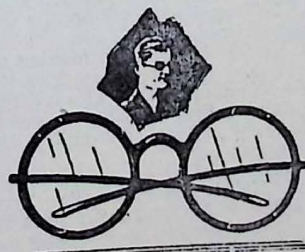
If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are . . .

Certified Ophthalmic Opticians

which is your guarantee of good work.



Phone 6778 for an Appointment.

E. WOOD PTY. LTD.

**95 ELIZABETH ST.,
MELBOURNE**

News of the Churches.

Tasmania.

The church in Hobart is planning and praying for the Foreign Mission offering. Senior C.E. Society celebrated its anniversary on Sunday and Tuesday nights. The increase and betterment campaign has been very successful. The building was nicely decorated with the campaign colors—blue and gold.

Western Australia.

The Lake St. choir tendered a welcome home social to Bro. and Sister Hy. Wright, on June 19. Bro. Hagger spoke morning and night to splendid attendances on June 22. Nearly 1,000 £1 shares in the hall scheme have been subscribed in a little over a month.

The work at North Perth is promising. Bro. F. E. Buckingham has entered upon his fourth year there as preacher. Bible school has an average attendance of 160 compared with 60 three years ago. The church becomes self-supporting from the first Sunday in July.

Bro. Au Kwong Hon commenced his work with the Chinese mission in Perth on June 8. The nineteenth anniversary was celebrated on June 17; it passed off very successfully. The programme of music and recitations excellently rendered by junior and adult scholars was enthusiastically received by the large audience which crowded the Lake St. chapel to the doors. Bro. T. Hagger, President of the Conference, was chairman, and he, with the other speakers, warmly welcomed Bro. Au Kwong Hon to his work in Western Australia.

New Zealand.

The first divisional conference of the associated churches of Christ was held in Palmerston North chapel recently. As a result it is hoped that a much more serious effort will be made to extend the cause in this division. The following were elected as an executive committee:—Chairman, Mr. H. Grinstead; secretary, Mr. G. B. Verco and Messrs. H. Allan, T. Cave, and Mr. C. Tagg who will be in charge of the arrangements for the next conference which is to be held in Wanganui in November. During the afternoon a meeting to set up a social problems committee was held, the following being elected: Messrs. H. Rodger (chairman) and H. Grinstead (secretary), Messdames Duxfield and Higgins and Messrs. Wright, Martin, Peters, Allan and Verco. Resolutions were carried protesting against the increase in the number of permits for racing and against corporate control of the liquor traffic being made a separate issue on the ballot paper. In the evening an evangelistic rally was held; Mr. Grinstead presided. Mr. A. E. Wright welcomed the delegates and friends present, Mr. Allen, of Wanganui, responding. Messrs. F. W. Greenwood (Hawera), Geo. Verco (Wanganui), and H. Rodger delivered addresses. The sisters were thanked for their kindness in providing refreshments during the day.

Queensland.

At Bundamba on June 19, Bro. H. H. Ball, who is about to conduct missions under the auspices of our Queensland Home Missionary Committee, preached to a good congregation on "I am the Way, the Truth, and the Life."

A farewell social was tendered to Bro. and Sister Bade and family in the chapel, Ma Ma Creek, on June 13. Bro. Turner, treasurer, was chairman, and made reference to the great loss the church was sustaining by the removal of a splendid family of workers, and wished them every success in their new home at Nambour. Bro. E. Cole, senr., and the secretary, Bro. J. Metcalf, also paid a tribute to Bro. Bade for the untiring way he had worked for the church, and on behalf of the members presented the family with a case of cutlery. Bro. Bade feelingly responded.

Meetings for worship at East Ipswich have been well attended, also gospel meetings on Sunday nights. Bro. S. Trudgian, of Brisbane, recently gave a good gospel address in the absence of Bro. Larsen. Bro. H. H. Ball, who has just come to Queensland to conduct missions, gave a very stirring gospel address on June 20. His talk was much appreciated by all. He has started a mission at Marburg, about 12 miles out of Ipswich. At the close of the mid-week meeting on June 25, presided over by Bro. Larsen, two (father and daughter) stepped out for Christ, and were baptised after the service.

At Brisbane on morning of June 15, Bro. H. H. Ball exhorted very acceptably. Four new members were received into fellowship. Two fine meetings were held on June 22; Bro. Young (Annerley) addressing the morning service. Sister Mrs. Steele was present after a prolonged illness. A baptismal service was held during the afternoon, when four new converts were baptised. A few members visited the home of Mrs. Colvin to break bread with the invalided sister. At night Bro. Alcorn preached on "The Conversion of the Ethiopian." Two new members were received in at the after meeting.

Gympie on Sunday, June 22, had good services. At night Bro. C. Trudgian spoke on "The First Gentile Convert." A number of Bible scholars were present. A short talk was given to the children prior to the gospel sermon, and the children sang a hymn. The gospel was also preached at Enterprise by Bro. E. Trudgian. There were ten adults present, and twenty children attended the Bible school. Mr. Geo. Brown, father of two of the scholars, has donated a piece of ground to the church for the purpose of erecting a building thereon. He has also promised to fence same. Another brother has promised to supply and erect the stumps; another has promised the hardwood (in log form). Three donations of £2/2/- each, and two of £1/1/- have been promised, and many have intimated that they will lend a hand when building operations commence. It is the intention (when there is sufficient cash to purchase material) to build this church in a day. The prayers of the brotherhood and financial assistance will be greatly appreciated.

Victoria.

At Parkdale since last report one has been received by letter, and on June 29, after a splendid sermon by Bro. A. Wilson, one made the good confession—a scholar from the Bible school.

At Moreland church Bro. J. M. Abercrombie spoke on Sunday morning. Afternoon, Bro. H. Pang addressed the Sunday school on China and its needs. Evening, Bro. A. Withers gave the address. Good audiences throughout the day.

On June 17 in Echuca chapel Sister Susan Alice Freeman, of Echuca, was united in marriage to Mr. Allen John Filer. Mr. J. Mortimer officiated. The chapel was very prettily decorated by numerous friends of the bride.

East Kew had a splendid meeting on morning of June 29. Bro. Northeast exhorted. Bible school had an attendance of over 100 scholars. In the evening Bro. A. Baker delivered a powerful address to a large gathering. Three young men were baptised.

Hampton meetings on Sunday were addressed by Bren. Tinkler and R. Pittman. Sympathy was expressed with Bro. and Sister Rose in the death of their baby daughter. A Sunday school choir has been started, and the K.S.P. is commencing in earnest this week.

Big meetings at Ararat on June 29. Bro. Baker, of Maryborough, had charge of all meetings, and delivered inspiring addresses. Bro. Baker is conducting a week's mission for the deepening of spiritual life. One baptism on June 22. The work is more encouraging than at any previous period.

Good meetings at Ballarat East on Sunday. After the evening service some excitement took place when the roof and ceiling of the vestry were found to be on fire. But little damage was done, the cause being the chip heater flue pipe collapsed and allowing sparks to escape. The heater has been used in preparing for a baptism. The heater had been used in preparing for a baptism.

Meetings at Malvern-Caulfield on Sunday very good. Bro. Illingworth spoke morning and evening. Three were received in the morning who had been immersed during the week. The evening meeting was a young ladies' mission service; the theme, "Mary Reed." The hymns, reading, and musical items were all allotted to members of the Phi Beta Pi Society.

South Richmond annual business meeting held on June 19. There was a good number present. All officers were re-elected, and some new ones added. There is a fine band of officers, and it is intended to push things. The church is in a sound position financially, and all are looking forward to the tent mission next month with confidence of success. Bro. Hattwell gave an address last Sunday night to a large and attentive audience.

Splendid messages have been delivered to St. Melbourne church in connection with the Foreign Mission offering. June 22, Bro. Graham, of Melbourne, Park, exhorted. Bro. McCallum speaking at night June 29. Bro. McCallum gave two fine messages. The K.S.P. were guests at a social given by the Phi Beta Pi club on Monday, June 27; an enjoyable evening was spent. School rally is going well. Bro. Sunderland is doing good work as superintendent.

Services at St. Arnaud are attracting increasing congregations. A married lady and a girl of sixteen made the good confession last Sunday, when Bro. G. Hughes delivered a powerful address on "Applied Christianity." A people's club has been formed, with Bro. Hurren as secretary. The half-year has been one of forward movement, and includes three conversions. It is intended to have a fortnight's mission in August.

On Sunday at Cheltenham the meetings were good. In the morning G. P. Pittman spoke enthusiastically on Foreign Missions, Bro. V. Barnett presided. The aeroplane campaign in the school is going well. Bro. Pittman's subject for the evening was "Nebuchadnezzar's Dream." Some visitors at all meetings. Mrs. F. Chipperfield laid aside with sickness. A kindly letter of greeting was received from Mrs. Thomason, who has removed to Frankston.

Meetings at North Richmond are keeping up to usual standard. Last Lord's day special meetings were held, the young men of the church taking full control of all meetings. Bro. Patterson, of Ascot Vale, addressed the church in the morning. Bro. Payne spoke in the evening, and was assisted by a male choir. Several of the young men took part in the service. Preparation is being made for a combined mission with St. Richmond and Burnley; this is expected to commence about July 13.

Boronia reports good meetings last Lord's day. Forceful address in the morning on Foreign Missions by Bro. Waterman. Bible school was closed with addition of ten new scholars. Saturday afternoon a working bee was held, and a good start was made on the garden round the building. Instead of the Bible class formerly on Sunday mornings, a class was begun on Sunday afternoon, under the leadership of Bro. Waterman, when there was a splendid inaugural meeting, twenty-two being present.

At the morning service at Brunswick Mr. McCue, of the Anti-Liquor League, gave a powerful address, after which he collected £7/1/- for the funds. Mrs. Adams lost her son (19 years) during the week. Sympathy is extended to Sister Mrs. and Miss Adams. Mrs. C. Holmes has taken charge of the young ladies' gymnasium. The sister Mrs. Nash is still very sick, and Mrs. Clark is still ill. The K.S.P. boys took charge of the mid-week meeting. The S.S. and kinders are doing well. Miss Dorothy Austin, one of the teachers, was successful in a recent A.L.C. examination. At the evening service Bro. W. preached.

July 3, 1924.

THE AUSTRALIAN CHRISTIAN.

433

At Swanston St. last Lord's day, there were good meetings. In the morning Sister Mrs. Wilson was baptised and received into fellowship. Bro. Shipway spoke on "Christ's Value of the Individual"—a very fine F.M. talk. Excellent sermon at evening service, and good attention.

At East Camberwell during June, Bro. Robbins gave a series of special evangelistic addresses which were much appreciated. The following are thanked for rendering appropriate solos: Cam Moysey, A. Bowen, and Sisters Winch (2), Hocking and Walker. The number of strangers attending the evening services is increasing, and the influence of the church is extending in the district. Morning meetings are keeping up well, and during the month have been favored with uplifting addresses from Bren. Illingsworth, Thomas, Pang and Wilson. The school is on the upgrade.

At Wedderburn splendid meetings are maintained. Three were baptised at close of gospel meeting on June 29, and one young man previously baptised came forward to link up with the church. Bible school commenced preparations for anniversary, to be held in conjunction with church diadem jubilee celebrations on Oct. 12 and 13. The church is unanimous in decision to build a parsonage. Free gifts toward building fund, amounting to £102, already promised. Bro. Bird, though suffering from serious catarrhal trouble of the throat, is faithfully preaching and ministering to the needs of the church.

At Northcote on June 18, the B.S. anniversary concert was held, when a splendid programme was rendered. During the evening the chairman, Bro. Jos. Collings, as superintendent, presented Bro. R. Pearl with a small token of esteem from friends and officers of the Bible school. At morning meeting on 22nd, Bro. P. Austin presided, and Bro. W. H. Hinrichsen spoke at both meetings. At prayer service on 25th, Bro. Searle, of Sth. Yarra, gave a message. On Saturday afternoon, 28th, Bro. Hinrichsen united Bro. Crawford and Sister Miss MacPherson in marriage. Splendid worship meeting on June 29. Bro. Hinrichsen spoke at both services.

At Dawson St., Ballarat, on Sunday, June 22, Bro. and Sister G. P. Pittman gave of their best to instruct and inspire the church for service and sacrifice in the foreign field. Mrs. Pittman addressed an attendance of 55 in the Bible class. A special Foreign Mission meeting was also held on the Monday, in the Peel St. chapel. On Sunday, June 29, Bro. Ramage gave an earnest word on the Lord's second coming, and Bro. A. W. Connor held the closest interest of a good meeting at night. His subject was "Christ's Legion of Honor." Two young men confessed Christ. The greatly-esteemed elder Bro. Charles Morris has been laid aside for the past few weeks, and much sympathy is felt for him in his illness.

Montrose church and friends, on June 7, gave a kitchen tea to Sister E. Langley and Bro. E. Hammond. A happy time was spent and a large collection of gifts presented to the young couple. The members presented Bro. Hammond with a clock, and Sister Langley with a fruit stand. They were married in the home of Bro. Langley on 14th ult.; Bro. Scambler officiating. Sister E. Langley has been a member at Montrose since joining the church nine years ago; she has been a teacher of the school and organist. Bro. Hammond has led the singing for two years, and has been an officer of the church for some time. Both have worked faithfully in all departments. Bro. R. O. Sutton spoke morning and evening on June 22. His messages were appreciated. Work in all departments is going smoothly.

New South Wales.

At Lidcombe on June 22 Bro. F. J. Jones, of Auburn, exhorted. In the evening Bro. McKenzie, from Burwood, delivered the gospel message interestingly. On 29th Bro. Cust, of Chatswood, delivered the morning address. Bro. E. Andrews conducted the gospel service, subject, "The Hidden Word." Sister Davidson rendered a solo, and community singing was enjoyed by all. On June 22, Bro. David Simpson began his ministry with Hurstville church. Good gathering at morning meeting, and splendid address on "Within

the Veil." The building was nearly full for evening meeting. Bro. Simpson spoke for nearly an hour on "Christ the Wonderful." Bible school was well attended. At the missionary prayer meeting Bro. Ernest Buckley gave an interesting account of his work among the aborigines, he having been with them for a year and nine months. The church is preparing for a good offering on July 6.

Bro. H. G. Harward presided on morning of 29th at the Sydney City Temple. Bro. Walden delivered a very fine Foreign Mission address. A men's service was held at night, preceded by a prayer meeting of the men of the church. The special male choir were heard to advantage under the leadership of Bro. T. Walker. A solo was rendered by Bro. Southgate. A full congregation with a very big sprinkling of men listened to a splendid address by Bro. Southgate on "Is Christianity a Failure?" Two made the good confession.

Wagga reports excellent meetings. On June 8 Bro. Campbell gave a fine gospel address. One young lad made the good confession. On June 15 Sisters Mrs. and Miss Tucker, from Ballarat, were present; they intend to reside at Wagga. At night the lad who had confessed was baptised. June 22, excellent services, morning and evening. Bro. Campbell extended the right hand of fellowship to the young brother, Sister Miss Laidlaw, from Inverell, was a visitor. The young people's Christian Endeavor is very much alive. They held an opening social on June 24, which was much enjoyed.

Elder F. R. Furlonger presided at Lismore City Temple on June 22. Amongst visitors were Sisters Mrs. Ashwood and Miss Ashwood, of Chatswood (Sydney). At night Bro. P. J. Pond gave an exposition of Rev. IV. A piano has been installed to replace one destroyed by fire nearly five years ago. Another was destroyed by flood three years ago. Arrangements are being made to convey aged or distant members by motor-car to the 40th anniversary of church at the end of July. Messages of greeting would be appreciated from all interested, to read to the church on that occasion.

On morning of June 22, Bro. L. Gilmour gave an encouraging address to Chatswood church on "Opportunity." The gospel service was excellent. Bro. Whelan giving a very powerful address on "Behold the Man." Two made the noble confession before a fine congregation. The K.S.P. took part in this service. On June 29 Bro. C. R. Hall gave a beautiful exhortation, which was very greatly appreciated. At gospel meetings splendid attendances continue. Bro. Hochley put on Christ in baptism. Bro. G. T. Walden read the lesson, and Bro. J. Whelan gave an inspiring address. Soloist, Sister W. Hall.

Meetings at Taree have been well attended. Thomas Davies addressed a very large gathering on Wednesday, 18th, in connection with the Protestant Federation. Services on June 22 were good. Bro. Crossman addressed the church, and in the evening Bro. Haddon, Bible school organizer preached, Bro. Crossman being at Wingham. Bro. Haddon addressed a series of meetings during the week, his messages being stirring and uplifting. The church is grateful to Bro. Haddon and the Bible school committee for the visit. Services on the 29th were good. Bro. Crossman gave the monthly young people's address at night. Some members are ill.

Rockdale church has received helpful exhortations from Bren. Saville, of Dumbleton, J. Clydesdale, and H. Larcombe. Bro. Clydesdale has faithfully proclaimed the gospel. A sunbeam choir consisting of about twenty Bible school scholars has been formed and will take part at the gospel service once a month. The Bible school is steadily progressing and reports a good enrolment for the forthcoming examination. On June 19 a very successful social was held to mark the opening of the school's new library. During the evening a combined presentation from the church and school was made to Sister Miss E. Gibbs, who has resigned from the position of organist. Bro. Golby also received presentations from the Bible school and ladies' sewing class for faithful services rendered.

Mosman reports good progress in every department. Good meetings all day on June 22; baptism at close, one young lad confessed Christ. The church is arranging for a forward move.

At Enmore last Sunday morning Bro. A. McKenzie Meldrum, from America, gave a most helpful address. A large crowd gathered in the basement on June 25 to bid farewell to Bro. G. T. Walden at the conclusion of a term of his nine months' ministry. The members expressed appreciation of his services and presented him with a cheque for £40. On Sunday evening Bro. R. K. Whately commenced a series of addresses dealing with the question, "Is a Return to New Testament Christianity Desirable?" At the men's brotherhood on Sunday afternoon about 50 listened most appreciatively to a lecture on "The Planetary System" delivered by James Nangle, O.B.E., F.R.A.S. The tennis club's annual meeting and social on Saturday evening was attended by 70 or 80 members and friends. Trophies for the recent singles championship were presented to Miss Dorothy Hughes and Mr. Val Trikojus.

South Australia.


Milang has had a visit from Bro. Wheaton and his wife, from Kaniva, Vic. Bro. Wheaton's addresses both morning and evening were very much enjoyed. Another S.S. scholar has confessed her faith in Christ and united with the church. Bro. Mason's address on morning of June 22 was especially to the young people who have recently joined the church, and was very helpful. In the evening his address was illustrated by a chart on the steps from "Sinner to Disciple."

Forestville church is maintaining meetings of high order. Splendid gospel addresses by Bro. Hollams are educating the congregation on the church's plea and the need of a full surrender. At Sunday night's meeting two young men made the confession at the close of a powerful address on "Why I Belong to the Church of Christ." Sister Morrison has suffered bereavement in the loss of her husband; the church's prayers ascend on her behalf. The Sunday school anniversary held recently was a great success, and all meetings were crowded.

The church at Moonta was pleased to give a welcome to Bro. Fred Collins, who visited the district in the interests of Foreign Missions. His message was inspiring. The singing by the junior choir and solo by Miss Pearce helped in the meeting. The meetings on June 29 were good. The juniors again sang, also Miss Pearce. The church is arranging for an anniversary for August 10, to be followed by a week's mission. The Bible school has donated £20 from its funds to the church, and the Dorcas class bought a nice carpet square for the platform.

Splendid meetings were held at Prospect on June 22. Bro. Beiler spoke morning and evening. Bro. and Sister Thomas were welcomed into fellowship from Glenelg. Good attendance at the Lord's table on June 29. In the evening Mr. R. W. Bowey delivered an appreciated address in the interests of prohibition. On June 17, Sister Mrs. Bert Josland passed away after much suffering. Her lovable disposition won for her a large circle of friends. Sympathy is extended to Sister Mrs. Cornwell and Bro. Bert Josland. Bro. Beiler made reference to the late sister on the morning of June 22. Bren. Folland and Tavender have also been called upon to part with loved ones.

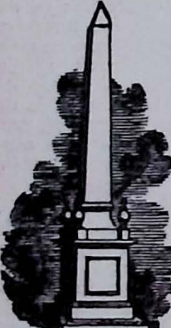
Splendid meetings at Kadina on June 22. In the morning Bro. Collins, of Maylands, gave a splendid address on "Christ in the Lives of Men." At the Bible school he spoke on "Fight the Good Fight." His messages were greatly appreciated. In the evening to a good gathering Bro. Filmer preached. Splendid items by the choir. Tuesday, June 24, the Y.P.S.C.E. visited the Wallaroo society. June 29, good meetings again. Among those present at breaking of bread were Sister Mrs. Jackson and Bro. Harold Raymond, of Adelaide. At the gospel meeting Bro. Warren, of Wallaroo, changed with Bro. Filmer. Bro. H. Raymond favored with a violin solo. An anthem, quartette and solo were rendered by the choir.

CONSULT  CONSULT

A. J. GREEN & CO.
F.S.O., D.O., M.V.I.O., I.O.O.Q.,
The Leading Eyesight Specialists,
OPTOMETRIST,
AND EYESIGHT SPECIALISTS.
Secure the Advice of a Specialist of 30 Years'
Experience and Expert in Refraction.
May be Consulted
49 SIMPSON ST. AUBURN, N.S.W.

Mrs. J. THOMPSON
(Late Lovel-st., Katoomba).
"Hurlston," Carysfort-st.,
Blackheath, N.S.W.
Trips arranged to all Sights and Caves.

G. COLLINGS
announces that he has opened a
Butcher's Shop,
Cor. Medway and Station-sts., Box Hill,
and solicits the favor of your patronage.
Prime Meat at Reasonable Rates.

 **JAMES DICK**
Monumental Mason,
3 Chavasse St.,
Middle Brighton, Vic.
Enquiries Invited.
Estimates Submitted
Free of Cost.
Work Done in All
Cemeteries.
Prompt Attention Given
to All Country Orders.

OBITUARY.

WILSON.—The church at Doncaster has lost one of its oldest members in Mrs. Edwin Wilson. Our late sister was a member of the church for about 55 years, having been baptised in 1869. She was a great favorite with all, and in the early days of the church one of its best workers. In those days, when the work was carried on chiefly by supplies from the city, one of the homes made notable for hospitality was that of Bro. and Sister Wilson. Sister Wilson was of a very sympathetic nature and very benevolent. She was one of the Sunday school pioneer teachers, and for more than 20 years took an active part in that work. She loved the young, and was surrounded by them. A very large gathering surounded her grave in the Boroondara Cemetery to show respect for our departed sister, and sympathy for Bro. E. Wilson. Bro. C. L. Lang conducted the service at the house and at the grave. On Sunday, at the morning service of the church, the presiding brother made reference to the passing away of our sister, eulogising her beautiful life of service to the church, and extending sympathy to the bereaved brother. May God's richest blessing be his.—Thos. Petty, Doncaster, Vic.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People
...

?

Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year
Through School Agent 1/- per year.

Write for Sample Copies.

WHEN PLANNING YOUR NEW HOME

— Consult —

JAS. W. NICHOLS

... BUILDER ...

RENOVATIONS ATTENDED TO. Ring U 6250.
"St. Leonards," 8 Edgar St., East Malvern.

Austin & Lanco Shoes

For Ladies and Gents.
PUMPS, WELTS, MACHINE SEWN.
Stocked by Leading Retailers Throughout the
Commonwealth.

MANUFACTURED BY
AUSTIN SHOES PTY. LTD.
310-322 JOHNSTON STREET,
ABBOTSFORD, VICTORIA

COMMERCIAL EDUCATION.

at the Melbourne Technical School,
Latrobe Street (opp. Public Library),
For the Training of Boys and Girls for Com-
mercial Pursuits.
ALL DAY CLASSES
in

Shorthand, Typewriting, Bookkeeping
etc.

The opportunities are excellent. The fees are small. No artificial light in the large and airy classrooms. No need for children to loiter about the street during the lunch hour.

Call or Write for Prospectus—Free.

This Department is under the direction of
JOHN S. MCINTOSH, F.C.T.S., F.C.I. (Hon.)
(Victorian Representative on Pitman's Teachers
Examination Board of Australasia).

EVENING CLASSES AS USUAL

Fees:—Typewriting, 30/-; Shorthand, 20/-; Bookkeeping, 25/-.

(Evening Fees:—Typewriting, 30/-; Shorthand, all grades—10/-.)

T. W. BURROWS

begs to notify the residents of Surrey Hills and surrounding districts that he has opened a up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address:
322 CANTERBURY ROAD, SURREY HILLS
between Suffolk and Essex Roads.

College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal - - - - - A. R. MAIN, M.A.

Training for Service at Home and Abroad.

This Institution Needs More Men and Money.

Send Donations to Reg. Enniss, Hilary Grove, East Malvern, Victoria.

July 3, 1924.

THE AUSTRALIAN CHRISTIAN.

435

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

REMOVAL NOTICE.

W. J. AIRD, F.V.O.A. Optician

has removed to more commodious premises in the
Equitable Building, 314 COLLINS ST.
(corner Elizabeth St.)

Satisfactory Service at Moderate Cost.
— Phone 6937 —

A REMARKABLE PREPARATION.



Wonderfully Effective
and
Immensely Popular.

(Obtainable All Confectioners.)

Miss M. E. Pittman, T.C. Mus. Aust. (Singing)

TERMS—APPLY:

"Brentwood," Hampton St.
Hampton.

or c/o Lygon St. Christian Chapel
(Also at Allan's)

HOMOEOPATHIC MEDICINES

The BEST and PUREST

obtainable from

EDWD G. OWEN

At his NEW PHARMACY,
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

Price 1/6, 2/6 and 4/6

prepared only by

EDWD G. OWEN, Chemist and
Druggist,

102 COLLINS ST., MELBOURNE

— PHONE 2087 —

VICTORIAN HOME MISSIONS.

Office—14 Queen St. (2nd Floor), Melbourne.
Phone, Central 5445. Thos. Bagley, Org. Sec.

The business of the Home Missionary Committee is to do what no individual church will or can do, and to do it by the aid and in the name of every church in the State.

Very many existing churches were founded and fostered for many years by the Home Missionary Committee. New churches can be started only by such co-operative work as the Home Missionary Committee undertakes. For this special work a splendid evangelistic team has been engaged for the year. Plans are in hand for opening up several new fields. At least £1,000 must be found for Tent Mission work this year. Let each have a share in the giving, and later in the rejoicing over wonderful gains for Christ and his church. Send gifts, small and large, to the Secretary, Home Mission Office, 14 Queen St., Melb.

CHURCHES OF CHRIST.

New South Wales.

Home Mission Office and Book Depot.

Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

Phone. City, 10,767. H. G. Harward, Secretary.

PREACHERS' PROVIDENT FUND.

(With which is incorporated the Aged and Infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: James Hunter (President), Dr. E. A. Bardsley, A. Morris, T. F. Rofe, L. Russell, Joseph Stimson, and W. H. Hall (Hon. Secretary and Treasurer).

Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in Western Australia: D. M. Wilson, 308 Bulwer-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to the Hon. Secretary and Treasurer, W. H. Hall, 107 Pitt-st., Sydney, N.S. Wales, making money orders and postal notes payable at the G.P.O., Sydney. Contributions may also be sent to A. R. Lyall and D. M. Wilson.

CHURCHES OF CHRIST SOCIAL SERVICE COMMITTEE.

BENEVOLENT SECTION.

No Needy Case Refused.

All parcels are carried free if addressed Churches of Christ Mission, Burnley Railway Station.

Send all donations to Bro. Bardwell, Treasurer, "Carola," Christmas-st., Northcote.

Correspondence to J. W. Nichols,

Superintendent and Secretary,

"St Leonards," 8 Edgar-st., East Malvern.

Credit for All

£5/9/6

To Order
Extra
Trousers
FREE



A FINE selection of fabrics include guaranteed All-wool English Tweeds, in shades of light and dark grey and medium-toned browns, and the Famous Fox's All-wool Indigo Cheviot Serge.
FAULTLESSLY Tailored to Order, with Extra Trousers Free, for £5/9/6, plus 1/ in the £ for terms. Send only 10/- Deposit, and pay balance 5/- weekly.

Patterns on Application.

Cox Bros.
BRUNSWICK-ST., FITZROY.

Interstate Orders for above goods carriage extra.

MR. T. G. STORER,
Herbal Practitioner,

Treats Successfully

NERVES, BLOOD AND SKIN
DISEASES, etc.

Write full particulars of your trouble to the Ivaline Institute, 321 King William-st., Adelaide, S.A., and a diagnosis of your case will be made, and necessary treatment sent to you, on receipt of 20/- as payment for treatment for one month.

Use a

"RAPID"
GAS BATH
HEATER

The "Rapid" Bath-Heater is Reduced in Price,
Sold on Easy Terms and within reach of all.

Reduced Price £6 Easy Terms 20/- Deposit, 20/- Monthly

The Metropolitan Gas Company, Melbourne

Mr. Clifford C. Sharp
L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO

**HARLEY BUILDINGS,
71 Collins Street, Melbourne**
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and
JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done
Orders by Post promptly and carefully attended to

JOHANNESBURG, SOUTH AFRICA.
Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SON,

Exporters of
**PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.**

Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS.**

THE AUSTRALIAN CHRISTIAN.

The Australian Christian
Published Weekly at
528-530 Elizabeth Street, Melbourne.

Editor: A. R. Main, M.A.

All communications should be sent to
above address.

All Cheques, Money Orders, etc., should be
made payable to D. E. PITTMAN.

SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.

CHANGE OF ADDRESS.—Kindly send both
old and new address a week previous to date of
desired change.

DISCONTINUANCE.—No Subscription is
dropped without definite request.

Births, Deaths, Marriages, and in Memoriam
Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for
every additional 12 words and under.

Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.

The Pauline Patterns

ARE WHAT I USE.
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795

References:
London Bank, Swanston St.
H. Louey Pang & Co. Pty. Ltd.
Fruit, Produce and Commission
Agents,

172-176 LIT. BOURKE-ST., MELBOURNE
Buying and Selling Produce and Fruit at this
locality is as busy in the mornings as the Western
Market. Fruiters all call here for supplies of
Bananas.

Also at Victoria Market.

T. A. COMER,

FURNITURE REMOVER.

City, Country, and Interstate Motor Service.
Loading Capacity, Two Van-loads.
All Work Guaranteed. Estimates submitted free.
42 Prospect Hill Road, Camberwell, Victoria.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared
to pay, and we will send a book on approval.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For ...
FIRST-CLASS

Tailoring

Go to ...

W. C.

Craigie & Co.

265 Little Collins, Street, East,

(4 Doors from
Swanston St.)

MELBOURNE

CHRISTIAN EVIDENCE

Are you acquainted with the evidences of Christianity? Can you intelligently converse
with the doubter, agnostic or sceptic? If you feel unable to do so, or cannot give a reason for
your belief, why not, if you cannot go to college, enrol for or obtain particulars of a

Correspondence Course

of lessons upon this question, by filling and posting the following.

Send particulars re }
Enrol me as a student for } "Christian Evidence" Course.

Name _____

Address _____

Address to: J. C. F. Pittman, "Clyde House," Clyde Street, St. Kilda, Vic.