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## Ex-Miner and Lord High Commissioner.

FEW things in recent days have gripped the imagination of the British people more than the appointment by His Majesty the King of Mr. James Brown, M.P., as Lord High Commissioner of the Church of Scotland. The English papers—especially the religious ones—which have come to hand give full reports of the General Assembly of the Church of Scotland held in May, at which Mr. Brown was present as King's Representative.

For the first time in the history of the office has "a man of the people" thus acted. "Never before throughout the centuries has one of lower rank than that of Privy Councillor held this august position; and, for more than two hundred years, no one of lower standing than a Peer." On this solitary occasion an ex-miner, from a humble peasant home, has been honored, and has in acceptable manner fulfilled the duties of his high office.

Dr. Archibald Fleming, writing in the "British Weekly," thus refers to the Commissioner: "Born, bred and living still in a miner's two-roomed cottage, James Brown has spent nearly half of his three-score years working at the 'face' in the pits. There, with his wife, true helpmate, he has met life's joys and sorrows as the people do; there his children were born; there he sent his boy to fight in the war—the boy who never returned. All the time he was buying books, studying life and literature, winning everywhere affection and respect. From first to last he has been a Scottish churchman. He attended the Sunday school of his parish church; he became a teacher in it; then its superintendent. And he is its superintendent still. Week-end after week-end he journeys north from London to fulfil his sacred task. In due time he was made an elder. He became the representative of his Kirk Session in the Presbytery, and then of the Presbytery in the General Assembly. Which of us who heard him will forget how, in last General Assembly, he rose in his place and, with passionate elo-

quence, proclaimed that they were wrong who thought that the Labor Party were other than warm friends of religion and the church?"

The illustrated papers have given us pictures of the humble home. From two-roomed house to Holyrood Palace—for long the residence of the Scottish Kings until the time of the Union—that is a wondrous advance.

We may reflect that great numbers of the biggest and best of men come from humble homes. Not many may rise "from log cabin to White House," from miner's cottage to Palace, but peasant homes give

that we should deem it natural for respected God-fearing people to be in high places, and rather surprised to find them in cottages? Of old it was true that not many mighty or noble were called, and it remains true that it is "the common people" who hear our Lord most gladly.

It was the worth of the man in the peasant home which made the call to the palace possible. The people chose the elder and teacher and superintendent as their parliamentary representative. Then came to be fulfilled the promise to the man diligent in his business that "he shall stand before kings." It is not always that we have such a signal realisation of "the Psalmist's vision of a time when the simple and the poor should be lifted up and set with the princes of the people."

The democratic appeal of the incident is great. How it welds the people together to see one from the ranks honored by King and church! The King's own carriages were sent for the use of Mr. Brown. The Duke of Athol was commanded by His Majesty to see that Holyrood Palace was decorated for the ten day's residence of the High Commissioner. Dukes and duchesses, earls and ladies, for the time waited on him who in honor came next to the King himself. The miner elder had precedence over all the wealthy and noble, all the ecclesiastical dignitaries as well as the secular lords. Such an uplifting of the lowly, such a leveling of rank, reminds us of the manner in which Christianity transcends all class distinctions. The rich and the poor meet together, recognising that the Lord is the maker of them all. In the early church master and bondservant met around the table as sinners who had been saved by grace. The slave might be an elder in the church of which his master was a member without office.

It has been gratifying to note the general approval of the manner in which Mr. and Mrs. Brown have fulfilled their arduous and unwonted tasks. We do not refer to

### Your Gospel.

*We each write a gospel,  
A chapter each day,  
By deeds, looks, and letters—  
The things that we say.  
Our actions betray us;  
Words faithless or true.  
Say: What is The Gospel  
According To You?*

us leaders in every generation. In a cobbler's cottage our modern missionary enthusiasm was generated. From a German miner's home came the monk who shook the world. Hundreds of cases may be thought of. And after them we think of the carpenter's home at Nazareth.

One of Melbourne's daily papers, in its account of the High Commissioner's office and duties, tried to appreciate the work of Mr. and Mrs. Brown, and printed the following egregious sentence: "Though living in humble circumstances, they are most highly respected as level-headed, God-fearing people," and "were much perturbed over the honor that was to be paid them." What height of snobbery is this! "Though!"—since when has such change been wrought



the details which writers in secular press have loved to chronicle—how Mrs. Brown could give "a graceful bow which would have done credit to a drawingroom at St. James' Palace," or how the High Commissioner wore the proper uniform with style and gave the required salute with decorum. We mean the bigger things. In humility and with dignity the work was done. Some of the papers note that, while ex-Prime Ministers have recently been charged with glaring indiscretions of speech, neither Mr. nor Mrs. Brown have, to their numerous interviewers, said anything out of place. For what is probably the first time in his-

tory, it is said, Holyrood has been "dry." Mr. Brown is an active temperance worker, and has in his high offices acted according to his principles. In his address to the General Assembly, the King's Representative acquitted himself well, it being reported that "there was certainly more matter in the High Commissioner's speech than we usually have."

With pleasure we note the published verdict that "no act of His Majesty's glorious reign has endeared him to the masses more evidently than the choice of a working man to represent him in such a position."

## Death of Marion Lawrance.

### Passing of a Sunday School Genius.

The American papers to hand contain notices of the death of Marion Lawrance. The "Christian Standard" of May 24 contained the following notice:—The great heart of the organised Sunday school work of America has ceased to beat. Marion Lawrance is dead. Probably no one man on this, or any other, continent was more generally loved. His influence was like the influence of his Master—it was personal; it was clean; it was tender; it was strong; it was right. In every group his was the striking figure, not so much because he was physically commanding as because there emanated from him that subtle something that we call personality. He possessed it in abundance. Literally millions of people will remember the winsome kindliness of his ringing voice and the compelling sincerity of his simple eloquence. Even after the many years of abundant service had begun to dim his eye and make his step less elastic, there was that in his presence which caused the public to lift its hat.

Mr. Lawrance was a man with a multitude of friends. He had friends among the dignitaries of the earth, and friends among the lowly. Governors, senators and presidents honored him, and toilers warmly welcomed the shake of his brotherly hand. Men of every station believed in him, and because they believed in him they took pleasure in helping him to advance the work that was his very life.

Hugh S. Magill, Mr. Lawrance's successor, pays him worthy tribute when he says: "The world's greatest Sunday school leader has gone on before to the great convention. His life was a blessing and a benediction to the millions who came under his influence. He was not rich in worldly goods, but wealthy in friendships and the treasures of heaven. Those who loved him are lonely, but, inspired by his life and example, we must be true to the great cause he loved, depending for strength and guidance on the source of his power, our Lord and Master."

Marion Lawrance died in Portland, Ore., on May 1. As was his wish, he died "in the

harness." In his young manhood, he was a travelling salesman and was superintendent of the Washington Congregational Church Sunday school, in Toledo, for thirty-one years. In 1889 he was made general secretary of the Ohio Sunday School Association, and in 1899 was elected general secretary of the International Sunday School Association. In 1920 he was elected consulting general secretary for life.

Born in Ohio, he was brought back to Ohio for burial, and whatever the monument that may be erected to his memory, his greatest monument will be the record of the warming brotherliness that he infused into the Sunday schools of American Protestantism. He leaves many successors who are not lacking in brains, but with the passing of Mr. Lawrance we witness the shifting of emphasis from Christian love to religious intellectualism.

He left the following characteristic message to be passed on after he himself should cease to give it utterance:

"I wish to express my love for my associates and friends, and pray for them all God's richest blessing. We shall meet again.

"He that liveth and believeth in me shall never die." Jesus said it; I believe it!"

In an appreciative article in the "Australian Christian World," Mr. Sidney Herbert Cox pays a beautiful tribute to the character and work of Marion Lawrance. Mr. Cox's fine article closed with the following words: "What Australians owe to Marion Lawrance can only be realised as we trace back our present methods of Sunday school administration and teaching and discover what a large proportion of these are due to the American phases of the movement, so many of which were born in the heart of this man who had a genius for children, and, like nearly all such men, acquired that sainthood dedicated by him who said, 'Except ye become like little children . . . and also, 'Suffer the children to come unto me, and hinder them not.'"

## To Isolated Members.

In the "Christian Evangelist" (Western Australia), Mr. A. Lucraft has a brief article entitled "To the Isolated." The following extract is of general application, and worthy of the attention of isolated brethren in all the States:—

We want you to regard yourselves as pioneers, not only in reclaiming virgin soil and carrying the business of the State into the interior of our great State, but pioneers also of the Restoration movement; voicing the plea for unity in Christ, and proclaiming the Apostolic gospel in the Apostolic way. Remember your confession of faith and baptism into Christ. Having had your eyes opened to the evils of division, do not perpetuate it by becoming identified and merged into a denomination, but be ever true to your convictions and be known as members of the Church of Christ. It is not urged that you should refrain from attendance, or from taking any part in the services of denominational churches in your neighborhood, but that while attending, you should never lose your church identity.

In bringing these preliminary remarks to a close, let us exhort you to:

1. Think and talk of the church with your family. Never forget the hallowed associations of the past.
2. Pray for the Lord's work; for the field in your vicinity.
3. Have the Lord's table in your own home. Many of the large churches in Australia and America are due to pious families and the church in the home.
4. Send down requests for preaching brethren to visit and hold a service to wake up yourselves, and wake us all up.

### The Greatness of Believing.

What a fine message this little poem conveys! Believing is one of the most wonderful exercises of the soul. It is a kind of insight that brings certainty. No wonder belief fertilises the soul and causes it to grow.

"I believe in belief," is a good creed.

I BELIEVE.

I believe.  
That is to say,  
The lenses of my soul sweep heaven away.  
I believe.  
By this I mean,  
My mind is open to the things unseen.

I believe.  
I firmly hold  
To untimed Truth, that never has been told.

I believe.  
What has been told  
By men of worth, whom years do not make old.

I believe.  
Judea's Son,  
Whose work continues, as it had begun.

I believe.  
To-morrow's Light  
Is always burning, 'round the rim of night  
—J. B. Lawrance



# Why I Belong to the Church of Christ.

Miss Marion S. Watson.

I became a member of the church of Christ four and a half years ago. Previous to that I was a Presbyterian, having professed my faith in Christ at a mission held by Messrs. Chapman and Alexander in Glasgow. I knew very little about the church of Christ when I first attended the mission which was being held in Oakleigh by Messrs. Chandler and Clay, and the talks given by Mr. Chandler caused me to give very serious consideration as to whether the church I was a member of was giving a correct interpretation of the teachings of the Bible. After much thought I came to the conclusion that the church of Christ followed more fully the teachings of the Bible than any other church, and upon coming to that decision, I made the confession of faith, was baptised and received into the church. I had a great deal to learn about the church of Christ after I joined, but during the past four years in which I have been connected with church work, the increased knowledge I have received has only served to strengthen my decision.

I believe the name we give to the church and its members is the finest we could have, and is the right name according to the Scriptures. In Paul's letter to the Romans (16: 16) he says, "The churches of Christ salute you." In Acts we find that the disciples were first called Christians in Antioch, and later Agrippa said to Paul, "Almost thou persuadest me to be a Christian." Names of human authority tend to divide, but the name of Christ unites. Thus the adoption of this name has to commend it its Scriptural character, its universal spirit, and its value as an aid to Christian union.

I believe that the manner of becoming a member of the church of Christ is right according to the teachings of the Scriptures—that those seeking fellowship should publicly make the confession of faith in Jesus as the Son of God, as is borne out in the testimony of church history. "Thou art the Christ, the Son of the living God." What person who believes in the divinity of Jesus could not subscribe to this truth, or would not be glad to publicly endorse it? Also that repentance must take place in the lives of all turning to Christ, and that those who accept him must turn from the past and resolve in doctrine and life to follow him. The next step is baptism. Faith, repentance, and baptism are all linked together. In the days of the apostles we read that those who heard the gospel and believed in Christ repented of their sins, and were baptised, and added to the church the same day or the same hour. Baptism is linked very closely with faith and repentance; e.g., "He that believeth and is baptised shall be saved" (Mark 16:16); again, "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the

remission of your sins" (Acts 2: 38). Only penitent confessing believers were baptised in the apostolic days, and only those are baptised by churches of Christ. It is also the teaching of the churches of Christ that immersion is required to meet the conditions of New Testament baptism. This is seen by such expressions as "much water," "going down into the water," "coming up out of the water," "buried with Christ in baptism." "We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father; so we also might walk in newness of life." Immersion only fulfils these requirements, and nearly all religious people admit this to be Christian baptism. The next step is being received into the church. Faith, repentance, confession and baptism are for the remission of sins, and those who comply with these conditions are forgiven and become members

of the church of God. "Then they that gladly received Peter's word were baptised; and the same day were added unto the church" (Acts 2: 41).

I believe that the weekly observance of the Lord's Supper is right according to Scriptural teaching, for we read, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20: 7). Jesus said, "Do this in remembrance of me" (Luke 22: 19). If love prompts the worship, we cannot remember our Lord too often. The example of the weekly observance is just as clear in the New Testament as is the command to keep the feast at all.

I am also a member of the churches of Christ because of their belief in Christian unity. In every way possible we aim to increase the sentiment for Christian union. We are always glad to co-operate in all movements having for their object the development of the Christian life, and the bringing together into closer fellowship all followers of the Lord. We believe most sincerely in the Saviour's prayer for the unity of his followers, and long for it that the world may believe in the Son of God.

## "And that was being a Christian."

The "Outlook" publishes a letter from a woman, who fifty years ago was "a little girl on a farm in Northern Illinois." This anonymous writer gives a short biography of her spiritual history—how she became confused, how "the church had failed to help" her and how a revelation came to her and brought a vital faith.

There is a missing link in her story, though she is evidently quite unconscious of it. Perhaps she would see how her wilderness wanderings were her own fault, if she would or could sincerely find this missing link. But let that go. Her story is exceedingly interesting anyhow, and contains a very valuable suggestion. Here is a part of the letter:

I was happy there (at church). I loved Sunday because it was "different." The dinner was extra good and father was with us all day. Father and mother talked over the sermon, and their comments often stuck in my memory.

When about ten, I was taken to revival meetings, where with the rest I felt the excitement of it all. I remember my fear of losing my soul and how I tried desperately to "experience religion."

I could feel no weight of sin, and that worried me. I was told to believe in Jesus and I should be saved. I said, "I do believe, but I feel just the same."

I was very miserable.

Growing older, and knowing how hard I had tried to become a Christian, I felt confused and disappointed that I had failed, and I blamed the church.

Years after, married, and with young children, I felt I must get my life upon a religious foundation. The church had failed to help me, and now myself alone must find the way.

My husband was of Quaker stock and Unitarian in belief, but not a church member.

An inspiration to study the gospels, trying to forget everything I had been taught from them, came to me.

Great was the revelation.

Here I had Jesus' word for it that I might begin at once doing the smallest thing in his spirit and for his sake, and that was being a Christian.

I felt resentful that what was so simple had been made mysterious and difficult for me when I was young.

This will all seem very familiar to the disciples—especially to the older ministers and church leaders. The happy inspiration, to this unknown writer, to forget all she had been taught and study the gospels for their own message was exactly what the Campbells and their associates tried to do a century ago. It was what they meant by the cry "Back to Christ." They appealed from traditional theology to the New Testament and from feeling to faith. The result was good. It helped and is helping to clear up the atmosphere, and thousands of people have found light and satisfaction in the position taken.

This position is still the best one. We must perpetually go back to Christ and his words. Every reading of the New Testament should be a new and fresh reading. In this way only is true faith possible. Like this woman also, if we so approach the New Testament and the questions of personal faith and life, we shall find food, satisfaction and rest to our souls. We, too, shall put our lives upon a religious foundation.—"Christian Evangelist."

"Self is earthly—faith alone  
Makes an unseen world our own;  
Faith relinquished, how we roam,  
Feel our way, and leave our home!  
Spurious gems our hopes entice,  
While we scorn the pearl of price;  
And, preferring servants' pay,  
Cast the children's bread away."



## Religious Notes and News.

### "Price One Egg."

A significant hint of the uncertain value of Hungarian currency is furnished by the report for 1923 of the Baptist Union of that country. On the title page is printed "Price: 1 egg; in America 5 cents."

### Dr. Fosdick's Profession of Faith.

Dr. Fosdick has recently received some severe criticism (some of it, no doubt, deserved). Many readers who have been greatly helped by Fosdick's devotional books will be interested in his profession of faith which he recently gave before the Presbytery of New York: "I believe in the personal God revealed in Christ, in his omnipresent activity and endless resources to achieve his purposes for us and all men; I believe in Christ, his deity, his sacrificial Saviourhood, his resurrection and triumphant life, his rightful Lordship, and the indispensableness of his message to mankind. In the in-dwelling spirit I believe, and the forgiveness of sins, the redeemed and victorious life, the triumph of righteousness on earth, and the life everlasting. This faith I find in the Scriptures, and the objective of my ministry is to lead men to the Scriptures as the standard and norm of religious experience—the progressive self-revelation of God in the history of a unique people, culminating in Christ."

### Gypsy Pat Smith Campaign.

Under the auspices and direction of the Council of Churches in Victoria, Captain Gypsy Pat Smith will conduct an evangelistic campaign throughout the Commonwealth from July 26 to November 10.

Mr. W. Gordon Sprigg, Hon. Campaign Director, asks preachers and office-bearers to organise weekly prayer services. He writes:—"As an evangelist Gypsy Pat has enjoyed phenomenal blessing. Within the last 18 months closing the year 1923, he addressed something like 1,400,000 people, and as far as human calculation can go, 14,000 people professed conversion. Men's meetings have been a special feature of the Smith campaigns, and hundreds of thousands of men have been reached by the message through the evangelist. Gypsy Pat Smith comes to Australia recommended by one of the strongest councils of reference which could be formed in Great Britain. On the council are men of prominence from all the evangelical denominations of the land, with Dr. F. B. Meyer as chairman. Gypsy Pat is accompanied on the campaign by Mrs. Gypsy Pat Smith and Miss Chudley (pianist and secretary)."

### Personal Details Concerning the Missioner.

Gypsy Pat Smith states:—

"I am oft-times asked if I am any relation to Gypsy Rodney Smith. God had used him very mightily in many parts of the world. He has had a name, a sacred name, for many days. For years he has been known as Gypsy Smith. In a sense, he was not the original Gypsy Smith. There were his father and uncles. His father was Cornelius, and Gypsy Ezekiel and Bartholomew Smith were his uncles. General William Booth took him up and started him in the Christian mission, and in the Salvation Army as a preacher. They called him Gypsy Smith. I suppose before his father and uncles there were Gypsy Smiths."

"My name is Pat Smith. When a Romany leaves his people, you can tell to what family he belongs. A certain countess in London is a beautiful gypsy woman. All the world speaks of her as Lady Muriel; the gipsy people call her Gipsy Myriel. Our own people call me Gipsy Pat. I started as a gipsy lad and started as a gipsy preacher. The elder man is Gipsy Rodney Smith. So we are entirely separate. I remember preach-

ing once in Edinburgh about eight or ten years ago, when a man came up to me at the end of the service and said, 'Are you any relation to the elder Gipsy Smith?' 'No.' 'Why do they call you Smith?' 'Because my father's name was Smith.' 'You are no relation of the older man, but why do they call you Smith?' 'Because my father was called Smith.' So that is how we were called Smith: because I was called after an uncle who went to Africa, America, or Australia, or some place; he was supposed to make a fortune; and I was supposed to inherit it if he died. But whether he died, or never made the fortune, I don't know; but I have never heard about him since. I did not care for Patrick, and we are called Pat for short. Why am I called Captain? I don't know myself. It is, I suppose, the only thing I ever earned, but when we were out in France we did one or two little odd jobs; and they would not let us remain as a Tommy. So we were made a sergeant, and then a second-lieutenant, and then a lieutenant, and finally a captain. And one day we became a major, second in command of our battalion. The war was finished, and I had to revert to the rank of captain, and I am now captain in the finest regiment—the Northumberland Fusiliers."

### Australian Nurses' Christian Movement.

The seventh annual conference of the Nurses' Christian movement was held in Melbourne on Saturday, June 21. The State Committee for the ensuing year was elected, and the provisional

constitution and future development of the movement were discussed. Mrs. J. W. Baker and Mr. Alex. Wilson were amongst those elected as members of committee.

The finances showed a satisfactory increase, but the expenditure was greater, owing to the expenses connected with the Nurses' rest room. For Clyde House. In 1923 a room was secured and furnished in York House, Little Collins St., which combines an office and rest room, and it is meeting a long felt need. It was formally opened this year, and dedicated to the work of the Nurses' Christian movement. Dr. A. S. Anderson, chairman of the movement, presided at the conference. Dr. Vernon Davies, from Vila, New Helvetia, and Mr. J. C. Jamieson, assistant director of Welfare of Youth in the Presbyterian church, delivered addresses. The latter spoke on Bible study, and suggested three things: 1st, that the Bible should be read with imagination, as vivid an imagination as we bring to the reading of history, when we make the men and women of the past live once more; 2nd, we should ponder its meaning; and 3rd, turn it into prayer.

The evening session was held in the Collins St. Baptist church, the Anglican Archbishop of Melbourne, and Dr. C. E. Weeks, of Trinity Grammar school, Sydney, being the speakers.

It is not easy to estimate the helpfulness of such a conference, held chiefly for those who are spending their lives in the care of the sick and injured in our large cities. Much of their time is necessarily given to material things, and the relieving of pain or mental suffering; and the conference with its atmosphere of prayer and sympathy, and uplifting addresses, serves to remind those who are ministering to the sufferings of others that their work is recognised and appreciated.

## What did he Leave?

The other day when a well-known man died, the question was asked: "What did he leave?" In the minds of practically all to whom the question occurred, there was just one thought: money. What did he leave in gold and silver? What did he leave in lands and cattle? What did he leave in material wealth?

It is strange that in considering this question and its answer, we do not rather think of those possessions which are eternal rather than temporal; but we think so much in terms of money that we forget sometimes that a man can leave anything else but perishable property.

Yet, after all, this is what we do leave, nothing else. We can not take with us a cent of money or a square foot of land. We may carry with us into the better world other resources, but we must leave the pelf of the world behind us. Jesus told us about the rich farmer who made that fatal mistake. He centred his life, his plans, ambitions, all on his lands, his barns, his money, his crops. Then when he died, God called him a fool, and he left everything behind. He must stand before God's judgment bar a pauper. Yes, he left it all, and so shall we if we make earthly gains the centre of our life's plans and programmes. The things that are worth while, that are eternal, we take with us. We leave those things, and those things only, which are temporal, perishable, material.

We may leave behind us a good name, and a good name is to be chosen rather than riches. We had better leave a good name, without a dollar, than to leave a fortune, tarnished by evil. A good name, a noble character, is the greatest inheritance which a father can leave to his children. Dr. Fairbairn once asked, "What shall a parent give to his son? The father says, 'A fortune. I will found a family, make an estate, leave an inheritance to the boy such as his father never knew.' 'Pray, what was the father's inheritance?' 'My father left me nothing.' 'Nothing! Did he leave you character?' Many a son has been

ruined because his father left him a fortune. Who shall count the number of sons saved because the father left a character?"

One may leave a life of service. A well-known financier of New York, who died a year or two ago, said: "We have a new aristocracy; an aristocracy not of wealth, but of service. The big question that will be asked hereafter, when a man dies, will not be, 'How much money did he leave?' but, 'What did he do with it while he was living, and how well did he serve humanity?' What man with his millions has served the world as much as the men who have incarnated in their lives the Spirit of him who came not to be ministered unto, but to minister unto others? The men about us who have built our hospitals, schools, and orphanages will leave far more behind them, and carry more with them, than men who pile up their fortunes of gold and silver, and live for themselves rather than for others. Happy is the man whom God has blessed with money and has used that money as a good steward of Jesus Christ in ministering unto others and glorifying God. Jesus said, 'Lay up for yourselves treasures in heaven where neither moth nor rust doth consume and where thieves do not break through and steal.'"

He may leave behind him a blessed ministry of soul-winning. We may not know the name of the humble men who led to Christ our great workers, but in the Judgment Day they will receive the prophet's reward. One kind word spoken may be worth more to the world in winning souls than a bank full of money. They that turn many to righteousness shall shine as the stars forever and ever.

What did he leave? He may have left much, as the world measures life; but he may have left the gentle ministry, the kind word, the faithful life, the song of courage and hope, the example of one who walked in the footsteps of Jesus.—Selected.



# The Challenge of the Changeless Christ.

A. W. Connor.

(Concluded.)

I have not left an application of my words entirely to the end, but in concluding I would emphasise some of the issues to which our faith should lead.

(1) *As to our Gospel: Christ the burden of our message.*—Social, theological and ecclesiastical changes are in progress. Much that has been reckoned part of the faith is passing. Concerning many such things we can say, let them go. They were part of a creedal system built up by man, and the passing of these things that can be shaken leaves more solid the things that cannot be moved. But there is a spirit of religious Bolshevism which is quite a fad in some circles. This would destroy that which it cannot replace, and tear down what it cannot rebuild. The Christ I have sought to present is replaced by a "Christ-ideal" which claims all homage. But the world needs more than a "Christ-ideal," however exalted. It needs a Saviour, and the Divine Christ alone can meet its needs. "Christ crucified" may be to-day to the world of culture what it was to the Greeks of Paul's day. But that which is "foolishness" to these is in every age "the power of God unto salvation to those who believe."

Dr. Alexander Maclaren has said well:—"There is nothing in the world's history to compare with the phenomenon which is presented by the unworn freshness of Jesus Christ after all these centuries. All other men, however burning and shining lights, flash for a season and die down into extinction. But this Jesus dominates the ages, and is as fresh to-day, in spite of all men say, as he was eighteen hundred years ago. They tell us that he is losing his power; they tell us that the mists of oblivion are wrapping him round, as he moves slowly to the doom which besets him in common with all the great names of the world. Do not believe it. The wish is father to the thought. Christ is not done with the world, nor has the world done with him, nor is he less available for the necessities of this generation with its perplexities and difficulties than he was in the past. His sameness is consistent with an infinite unfolding of new preciousness, and with new powers, as new generations with new questions arise and the world seeks for new guidance. Every generation will find new impulse, new teaching, new shaping energies, social, individual, theological, intellectual, in the old Christ who was crucified for our offences and raised for our justification."

Believing this, let us beware lest we lose the power of our message by whittling it away or seeking to make it easier to be believed. Let us in face of flippant unbelief proclaim the Lordship of Christ, and his atoning sacrifice for sin. Let us dare to proclaim the supremacy of his law for society and the individual, for that law alone is potent to stem the dark tide of lawless immorality which threatens to engulf us. The gospel is no narrative, worn threadbare by repetition. Believe it; preach it; live it; for there is nothing that can save the world save the power of Christ uplifted for man's redemption. Let Christ be the burden of our message. He is final but inexhaustible, and to preach Christ Jesus is to have an unending theme.

(2) *As to Christian Unity: Christ the bond of our unity.*—That there are factors in Christianity which are variable is recognised by all. Unity does not involve uniformity. Fixity of form and sameness in definition may be as undesirable as it is impossible. What belongs to the realm of faith, and what to the realm of opinion, may not always be easy of settlement by a people who have freed themselves from the authority of an inflexible creed. My theme stresses the supreme importance of the authority of Jesus Christ. He is the "Head of the Church," and by virtue of his

"all authority" its only law giver. Where he has spoken authoritatively we must be content to be bound. Where he has left us free, there we may speak and claim liberty. We must have loyalty in the former and freedom with due regard to the rights of others in the latter. Christ is not only the burden of our message but the bond of our unity. Christ is the healer of schism. The plea for the unity of the church of God by a return to Jesus Christ and the New Testament is one that makes a mighty appeal to many minds. The measure of our success will be in proportion as we make Christ central and supreme. Not always have we been true to our own message. The lack of proportion and a falsity in emphasis has sometimes marred our work, while not seldom has the lack of Christian love made it of non-effect.

Any doctrine of development which neutralises fundamental New Testament teaching or practices must be rejected. When, for instance, we are told that "Episcopacy" must be recognised in any united church, we ask why? The only satisfactory answer to us must be that it is broad-based on the will of Christ revealed in the New Testament. But can this be shown? Rather does the idea run counter to New Testament teaching as to bishops, and belongs to a time when a conception of the "ministry and sacraments" prevailed which was a distinct departure from apostolic practice. Paul's great message on the unity of the Spirit touches only the vital things, the things that centre in Christ. "There is one body; and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all who is over all, and through all, and in all."

Not the least of the duties before us, individually, is to keep, foster and exhibit the temper of unity among ourselves. We are also required to manifest the spirit of unity, as well as to present the theory thereof. Varying a phrase famous in religious controversy, "Our olive branch must not be shot out of a catapult." A deeper, truer, more passionate love for Christ is demanded of each of us. As he becomes supreme in heart and mind, then shall we be one in him, and his words be fulfilled: "I in them, and thou in me, that they may be perfected in one, that the world may know that thou didst send me." Christ must be the bond of our unity.

(3) *As to our Personal Duty: Christ the inspiration of our service.*—My message is practical and personal. Christ is the burden of the church's message. Christ is the bond of the church's unity. But he is also to be the inspiration of the Christian's service. The absolute character of our faith demands more than admiration or re-affirmation. It involves more than intellectual assent. We must act upon our faith. Intellectual assent to creedal statement or Scriptural formula may exist apart from deep committal to his service. "We must submit our lives to the test of his principles, and the control of his Spirit. We engage to refer everything to his authority, to catch our inspiration from his motives, to be interested in his interests, and to set before us at every turn his standards. We bind ourselves in practice, as well as in theory, to acknowledge the sanctions of God's revelation in Christ as the last word upon life. . . . To put our faith into an argument, or to enshrine it in an article of faith or in an anthem is not enough. It is one thing to pay it formal deference; it is quite another thing to realise its consequences, and live up to it." Christianity must not be simply the *rudder* flag under which we sail. We must not only hold that directs the course. We must not only hold fast, but proclaim the supremacy of Christ, and our service for the world must find its inspiration in him. That world waits for the ministry

of the saved. Poor distraught world knowing not its own deepest need!

"The world sits at the feet of Christ,  
Unknowing, blind, and unconsoling.  
It yet shall touch his garment's fold,  
And feel the heavenly alchemist  
Transform its very dust to gold."

It waits his transforming touch. A writer tells of a visitor at a Christian orphanage. She was touching in love the heads of the children who crowded around. One on the edge, about to be missed, pushed into the centre and hungrily said, "Touch my head." The scene is a parable. The world—the broken, the bruised, the tired, the sinful—waits the healing touch of Christ. It is ours to help the world to such faith in him that will lead to that healing touch. The world waits and is unhealed. What hinders achievement? It waits for us to more fully realise that we are the world's servants "for Jesus' sake." Adapting some words of F. S. Herne, one of our British preachers, in an address on "The Necessity for Christ":—"It waits for man. It waits for the church to escape from the letter which killeth, to the spirit which giveth life. It waits for the cessation of the discussion of doctrines that confuse the intellect, darken counsel, and destroy the message of the living word. It waits for the evangel of peace and goodwill. It waits for the vision of the Cross. It waits for the example of Christ in the lives of those who profess his name. It waits for the preachers of the truth to be a real spiritual dynamic. It waits for the unveiling of the face of the loving Jesus—a face far too long hidden by the clouds of mystic devotion, the trappings of ecclesiastical mummery and stereotyped formula." Let it not wait in vain. May these conference meetings be the place of new vision. A vision of Christ, of opportunity, of need. And the crowning service of fellowship, may it become to each one of us an hour of personal consecration to our God-given task. Because it has been not only an hour of rich human fellowship, but of fellowship with our divine living Lord, where we have heard his imperial voice. We shall go out to a year of loyalty and devotion to his great cause. Let us go in supreme confidence that "Christ is all and in all," and that, as we labor and live for our Master, we are helping on the glorious consummation when "the kingdom of this world shall become the kingdom of our God and his Christ, and he shall reign for ever and ever." Amen.

## The Gospel of To-day.

What if some robustious Christians are always thundering out from their conscience censorious remarks about other people; what if other men are narrow and sharp and stringent in their faith; what if other men are oppressive and rigorous; what if other men are lean and gaunt like an empty sack; what if other men are like a plump barrel too much filled; what if they are all manners of characters that lack the Christian graces, does anybody, seeing their good works, want to glorify the Father which is in heaven? Do you suppose that when I see a frozen man I am warmed to glorify God? When I see men who profess to be religious, but whose life is devoid of the spirit of true religion, do not I say, with all my heart, "Deliver me from religion, if that is religion?" But if I see a man who knows how to do good, if I see a man who, doing good, does it from the love of doing it, if I see a man who, when reviled, reviles not again, if I see a man of gentleness, and sweetness, and hope, and faith, and who, when other men are alarmed, still goes about good, sweet, true, pure, loving, gentle, faithful to the end, I bow down at his feet and say: "Where got you that spirit? Your God shall be my God." The gospel that we want to-day is the gospel of sweet manhood. We want a truly transparent gospel. We want a gospel that is translated. We want the gospel in its living forms.—Henry Ward Beecher.

"If there be a weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer thee."



# The Home Circle.

Conducted by J. C. F. PITTMAN

## How to Help.

"When I am grown a man,  
I'll help my dearest mother  
The very best I can.  
I'll wait upon her kindly;  
She'll lean upon my arm;  
I'll lead her very gently,  
And keep her safe from harm,"  
Said Peter Paul Augustus.

"But when I come to think of it,  
The time will be so long,"  
Said Peter Paul Augustus,  
"Before I'm tall and strong.  
I think it would be wiser  
To be her pride and joy  
By helping her my very best  
While I'm a little boy."

## Mother Centipede Goes to the Shoe Store.

"Where are you going, Mother Centipede?"  
asked the twelve Centipede children.  
"I am going to the shoe store," their mother  
replied.

When she came to the shoe store, she said:  
"What shall I do, Mr. Storekeeper? I have twelve  
little darlings, and each little darling has a hundred  
legs. How can I buy shoes and stockings for  
all of them when I have only a dollar?"

"Well, you might buy enough for just one  
child, Mrs. Centipede," answered the storekeeper.  
"What! and hurt the feelings of all my other  
darlings?" exclaimed Mother Centipede. "No,  
indeed, that would never do!"

"Well, then, you might buy each child two  
shoes and two stockings, Mrs. Centipede," re-  
plied the storekeeper, smiling affably.

"What! and have my little darlings limping  
along with shoes and stockings on only two feet?  
No, indeed, Mr. Storekeeper, that would never  
do!"

"Well, then, you might buy all of them stock-  
ings for all of their feet and let them do without  
shoes, Mrs. Centipede," said the storekeeper.

"What! and have a whole basket of stockings  
to darn the very first day?" cried Mother Centi-  
pede. "Stockings without shoes would soon be  
all holes. No, indeed, Mr. Storekeeper, that would  
never do! But thank you. I see I shall have to  
go home and put on my thinking cap."

On her way home she met Dr. Owl. "Please  
give me your kind advice, Dr. Owl!" said Mother  
Centipede. "I have twelve little darlings, and  
each little darling has a hundred legs. How can  
I buy shoes and stockings for all of them for a  
dollar? If I buy just enough for one little dar-  
ling, that will hurt the feelings of all my other  
little darlings; and if I buy each one shoes and  
stockings for two feet, that will make my darlings  
limp; and if I buy them all stockings for all their  
feet and let them do without shoes, the stockings  
will soon be nothing but holes, and I shall do no-  
thing but darn stockings for my little darlings."

"Do your children go to Sunday school, Mrs.  
Centipede?" asked Dr. Owl.

"No, Dr. Owl," Mother Centipede replied. "It's  
summer time; there is no school now."

"Well then, Mrs. Centipede," said Dr. Owl,  
"just let your children do without shoes and stock-  
ings. They do not need them in the warm  
weather, and it is much more sensible to spend the  
dollar on a picnic for the little darlings."

"Why, Dr. Owl!" cried Mother Centipede.  
"That is a fine plan. You are very wise. They  
do not need shoes and stockings, and I shall  
spend the dollar on a picnic for my little darlings.  
Thank you, wise Dr. Owl." And she went home.

The very next day Mother Centipede took all  
of her little darlings on a picnic, and every little  
darling liked it much better than it would have  
liked shoes and stockings.—"Youth's Companion."

## Back Door Recommendations.

"Which boy will you have?" asked Mr. Ames.  
He was going away for a week, and he wanted  
to invite one of the neighbor boys to stay with  
Mrs. Ames, and be ready to run errands. Of  
course, he meant to pay well the boy who was  
selected.

"I think I'll have Jimmie White," said Mrs.  
Ames.

Mr. Ames looked surprised. Jimmie was the  
poorest boy in the neighborhood. There were  
others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll  
tell you. When Jimmie goes out in the back  
yard to cut wood for his mother, the cat comes  
and rubs against his legs, the dog jumps all over  
him, the little neighbor girl comes to the fence  
to show her dolly, and Jimmie's own small bro-  
ther comes running to help. Those are his recom-  
mendations. I know he has a kind heart, and I  
like that better than almost anything else. There  
was another boy I thought of, but I saw him kick  
his dog yesterday, and he torments the younger  
children on the way to school. He slaps his little  
sister, and whines when his mother asks him to  
do an errand. He takes off his hat and speaks  
to me very politely when I am calling on his  
mother, and, if he tried, he could be a splendid  
boy. But I've been looking up back-door recom-  
mendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls  
could only know that some one is often taking  
their measure when they are off guard!" he said.  
Then he went over to ask Jimmie's mother if  
she could spare him for a week.

"Eight shillings, mother, for just helping after  
school!" cried Jimmie. "I'd have thought it was  
pay enough to stay over there, and take care of  
the pony, and get a chance to look at the books  
and pictures in the evening. I wonder how they  
came to choose me!"

## Not Napping.

Mrs. Brown—"I felt downright ashamed of you,  
John, to see you dust the chair you sat on at  
Mrs. Henshaw's. I saw her little boy watching  
you."

John—"I saw him too. I'm too old a fish to  
be caught on a bent pin."—Exchange.

Elizabeth came to school one day in a state  
of suppressed excitement. Going straight to the  
teacher's desk, she exclaimed exultantly, "I've  
got a new little sister!" "How very nice," re-  
plied the teacher. "Yes," said Elizabeth, "but  
this is only a half-sister." "Why, that doesn't  
make any difference does it?" "No, but I never  
can understand where the other half is."—"Har-  
per's Magazine."

## The Way of a Boy.

"Bobby is attending to his pianoforte lessons  
very faithfully of late," said the youth's uncle.  
"Yes," replied his mother. "I don't have any  
trouble with him about that now."

"How did you manage it?"  
"Some of the neighbors complained of the noise  
his exercise made, and I told him about it. Now  
he thinks it's fun to practise."

A sceptic, who was badgering a simple-minded  
old man about a miracle, and Balaam's ass, finally  
asked, "How is it possible for an ass to talk like  
a man?" "Well," replied the honest old believer  
with meaning emphasis, "I don't see why it ain't  
as easy for an ass to talk like a man, as it is  
for a man to talk like an ass."

# The Family Altar.

## SUNDAY.

Ye that fear Jehovah, praise him.—Psalm 22:  
23.

Mattie D. Babcock suggests that "instead of  
having one day set apart for thanksgiving (which  
is the custom of our American brethren), it  
would be better to set apart one day for com-  
plaining, and cram into it all our worries, leav-  
ing the rest of the year clear for gratitude."

Reading—Psalm 22: 22-31.

## MONDAY.

O Jehovah, in the morning shalt thou hear my  
voice; in the morning will I order my prayer unto  
thee, and will keep watch.—Psalm 5: 3.

The camel kneels at break of day

To have his guide replace his load,  
Then rises up anew to take  
The desert road.

So should'st thou kneel at morning's dawn,  
That God may give thee daily care,  
Assured that he no load too great  
Will make thee bear."

Reading—Psalm 5: 1-8.

## TUESDAY.

Seek ye first his kingdom, and his righteous-  
ness.—Matthew 6: 33.

"Anything which makes religion the second  
object, makes religion no object. God will put up  
with a great many things in the human heart, but  
there is one thing he will not put up with. He  
who offers God a second place, offers him no  
place—he who makes religion his first object,  
makes it his whole object; he has no other work  
in the world than God's work."—John Ruskin.

Reading—Matthew 6: 24-34.

## WEDNESDAY.

The harvest indeed is plenteous, but the laborers  
are few.—Matthew 9: 37.

"The Lord wants reapers. Oh, mount up,  
Before night comes, and says—'Too late;'  
Stay not for taking scrip or cup;  
The Master hungers while you wait;  
'Tis from these heights alone your eye  
The advancing spears of day can see  
That o'er the Eastern hill-top rise  
To break your long captivity."

—J. R. Lowell.

Reading—Matthew 6: 35-37.

## THURSDAY.

The love of Christ constraineth us.—2 Corin-  
thians 5: 14.

"Love sent me forth, to love I go again,  
For love is all, and over all, Amen."  
—E. W. Wilcox.

Reading—2 Corinthians 5: 11-21.

## FRIDAY.

We must work the works of him that sent me,  
while it is day; the night cometh, when no man  
can work.—John 9: 4.

J. W. Chapman used to say, "A poet in our  
country has said that when a man is born, his  
work is born with him, and that is true. If you  
do not do your work, some one else will have to  
double up, and do twice his own work, or else  
the work will have to remain undone."

Reading—Philippians 2: 12-18.

## SATURDAY.

Whatsoever thy hand findeth to do, do it with  
thy might.—Ecclesiastes 9: 10.

"God chooses his own leaders in the world,  
And from the rest he asks but willing hands,  
As mighty mountains into place are hurled,  
While patient tides may only shape the  
sands."  
—E. W. Wilcox.

Reading—Philippians 4: 1-9.



# Prayer Meeting Topic

July 23.

## Elisha's Prayer for his Servant.

(2 Kings 6: 8-23.)

Elisha's prayer for his servant is very brief—just a sentence. He prayed, and said, "Jehovah, I pray thee, open his eyes, that he may see." The setting of the prayer will help to an appreciation of its meaning. The king of Syria, precipitating his military moves against the king of Israel repeatedly checkmated, suspected the presence of a traitor in his camp; and, being sore troubled over it, invited his servants to point him out. And one of his servants said, "Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." Accepting the statement at its face value, and hearing that Elisha was in Dothan, Ben-hadad sent thither horses, and chariots, and a great host, thinking to capture him. Coming under cover of night, they compassed the city about. The servant of the man of God was astir early, and, being greatly perturbed, he came to Elisha and said, "Alas, my master! how shall we do?" And Elisha answered, "Fear not; for they that are with us are more than they that are with them." This was hard to believe, and harder to realise, but when Elisha prayed, and Jehovah opened the young man's eyes, behold, the mountain was full of horses and chariots of fire round about Elisha. "A splendid array such as swept Elijah to heaven (2 Kings 2: 11), only greatly multiplied." "If there are hosts of foes of God, there is a God of hosts above them." "Moses defying the might of Egypt; Gideon with his little regiment charging the vast army of the Midianites; Elijah in lonely grandeur challenging the furious rabble of Baal's prophets; Daniel setting at naught the king's princes, nobles, and hungry lions of Babylon; Peter and John scornfully resisting the brow-beating magistrates; Stephen and Paul facing with majestic serenity the mobs that stoned them; and, above all, the great Cross-bearer, treading his wine-press alone and claiming the world as his own though it was all against him—magnificent figures were all these; yet it was simply their belief in the unseen forces which made them what they were. They saw the fiery chariots and the armies of heaven."—J. G. Greenhough.

"The true and only conqueror of reasonable fear is still more reasonable trust."—Alexander MacLaren. "The true unveiling of the human eye, the true sight that gives courage to a human heart, is the sight of the Divine Father standing above all our struggling life, looking down into it with love, with pity, and ready to strike down our enemies the moment they grow too strong for us."—Phillips Brooks. "Would you be troubled, look within; would you be distracted, look around; would you be restless, look above."

The rest of the story is full of interest. Elisha prayed again, and this time asked that the invaders might be smitten with blindness. Once more God heard and answered, and he smote them with blindness according to the word of Elisha. What a sorry sight they made as they stumbled on toward Samaria, and what a sorry sight they found themselves in on arrival! God is not always on the side of the nation with the biggest guns, and no people that fights against him can ultimately win.

Here was the opportunity for the extermination of a troublesome, hostile army, and the king of Israel would seize it, but Elisha said, No, and by kindly counsel prevailed. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The vanquished were smitten with kindness instead of with swords, and that day enemies were turned into friends.

Suggested Hymns—Sankey's Collection.  
680—Stand up for Jesus!  
302—Sun of my Soul.  
678—Yield not to Temptation.  
792—Who is on the Lord's Side?

## Our Young People.

Conducted by W. CALE

### Not Alone.

I cannot do it alone,  
The waves run fast and high,  
And the fogs close chill around,  
And the light goes out in the sky;  
But I know that we two  
Shall win in the end—  
Jesus and I.

I cannot row it myself,  
My boat on the raging sea;  
But beside me sits another  
Who pulls or sits with me,  
And I know that we two  
Shall come safe into port—  
His child and he.

Coward and wayward and weak,  
I change with the changing sky;  
To-day so eager and brave,  
To-morrow not caring to try;  
But he never gives in  
So we two shall win—  
Jesus and I.

Strong and tender and true,  
Crucified once for me.  
He will not change, I know,  
Whatever I may be.  
But all he says I must do,  
Ever from sin to keep free.  
We shall finish our course  
And reach home at last—  
His child and he.

### Mildura Kindergarten.

A fine work is being done at Mildura, right up on the Murray, in Victoria. A picture appears on this page of the staff and scholars of the kindergarten department of the Bible school there. The superintendent, Miss H. Davies, has a staff of five helpers. The number of scholars on the roll is seventy, with an average attendance of forty-five. They are much handicapped in not having a kindergarten hall, but this is their immediate objective.

### East Kew Aeroplane Campaign.

Mr. F. H. Elliott, the secretary, tells of an interesting feature of the rally at East Kew, Vic. Each afternoon one of the reds or the blues gives a short talk to the school on an aeroplane and its flight, with special reference to the local rally. These talks are looked forward to with interest by teachers and scholars. Thirty new scholars have been gained in one month, with the blues in the lead.

### Qld. Bible School and Y.P. Union.

On June 17, F. E. Alcorn, the president, held a reception in the Ann St. chapel. It was a happy function, made most profitable by the number of short addresses dealing with the plans of the Union for the ensuing year.

In welcoming the teachers, the president drew attention to the "Big Four" aim of the Union for 1924-5—seeking for New Schools, New Scholars, New Societies and New Souls.

Mr. C. Young pointed out the great lack of schools in the suburbs, and remarked that we have no properly-equipped Bible school in the whole of greater Brisbane.

Mr. E. Adermann said there needs to be a revival of interest on the part of the church, and an awakening of zeal on the part of the teachers, who must be thoroughly prepared, punctual, and regular in attendance. If plans are made to include all ages in the scope of the schools, we shall attract scholars, hold them, and grow in numbers.

A. J. Fisher urged every school to see that some provision is made to have contact with the young people in their pleasures during the week, so that they will be kept from the harmful environment which is so often associated with pleasure, and may also learn that they can dedicate the whole activity of youth to the service of Christ.

Mr. H. H. Ball pleaded for the prayers of the teachers in his missions, so that not one scholar old enough would be outside of Christ when any mission closed.

Selections from Mr. Wm. Rothery's address will appear on this page next week.

On behalf of the Union, a presentation of a beautiful white zylonite jewel case was made to Miss R. Wendorf, the enthusiastic and consecrated secretary, who in a few well chosen words responded. During the evening several musical and elocutionary items were rendered, and at the close the teachers were entertained at supper provided by the Ann St. C.E. Soc.—A. J. Fisher.

An interesting note appears in the "Christian Advocate" wherein reference is made to our "Austral Graded Lessons." For years the General Sunday School Committee of our British churches has been requested to prepare a graded lesson course. This committee has recently sought a statement of our experience, and a sample of our lessons. Surely it is to the credit of our Australian brotherhood that we can place in the hands of our teachers a 74 page quarto quarterly, giving four graded lessons for each week at a cost of fifteen pence per copy. In this we even lead the Homeland brethren.



Mildura Kindergarten.

Teachers (left to right).—Misses M. Moebus, M. Queripel, H. Davies, D. Biesse, D. Knyvett.



## Foreign Missions.

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

### News of the Offering.

Cheering progress reports regarding the F.M. offering last Lord's day have come to hand.

Bro. G. T. Walden writes from Sydney: "We had rather a bad day yesterday in Sydney for the F.M. offering. It was bitterly cold with cold westerly wind blowing, and also showery. I received word that Enmore collected £122, City Temple £88, Rockdale £13/5/-, Moree District £55.

From South Australia, Western Australia, Queensland and Tasmania telegrams reached us, giving the following figures:—

South Australia.—Adelaide, £175; Unley, £127; Maylands, £87; Norwood, £60; Mile End, £60; Hindmarsh, £36; Blackwood, £24; Semaphore, £23; Croydon, £22; Cottonville, £20; Nailsworth, £18.—Fisher.

Western Australia.—Lake St., £65; Subiaco, £55; Maylands, £29; Claremont, £20; Chinese, £13; Bassendean, £12; Victoria Park, £12; Fremantle, £9; North Perth, £9; West Subiaco, £5; Palmyra School, £5; Isolated, £9. Total, £244.—Hagger.

Queensland.—Brisbane, £16; Albion, £32; Tannymorel, £25; Annerley, £20; Boonah, £17; Gympie, £10; Maryborough, £13; Sunnybank, £2/10/-.—Hermann.

Tasmania.—Launceston (Margaret St.), £29; Hobart (Collins St.), £20; Ulverstone, £8/11/-; Invermay (Launceston), £5/13/-. All increases over last year.—Foot.

Victorian offerings so far also promise well, churches in some cases having given two or three times more than ever before. Bro. Allan, F.M. Secretary, says that 45 churches report having given £1,235, while £27 is reported from isolated brethren. 29 churches show an increase of £300 over the amount given by them in 1923. Follow are some particulars: Swanston St., £256; Lygon St., £85; North Fitzroy, £72; Balwyn, £60; Ballarat, £54; Gardiner, £54; Horsham, £28; Lake Rowan, £21; Chinese Church, £45; Essendon, £40; Malvern-Caulfield, £40; Moreland, £40; Box Hill, £38; Brighton, £32; Hawthorn, £31; Berwick, £28; Ascot Vale, £26; Boronia, £26; Castlemaine, £26; South Yarra, £20; Hampton, £19; Northcote, £18; Bayswater, £17; Footscray, £17; Bamba Rd., £16; Prahran, £13; Montrose, £10; Collingwood, £9; Burnley, £8; Croydon, £8; Ringwood, £6; St. Kilda, £5; Williamstown, £5. The church at Box Hill (where Bro. J. E. Allan labors) has made the remarkable advance from £9 in 1923 to £38 in 1924.

Above figures have been officially supplied to us. Other reports may appear in our news columns. In many cases the amounts will be considerably increased when the final returns come in.

### The Chinese Evangelist.

Bro. Au Kwong Hon is now busy with the brethren in Western Australia, and finds that some Chinese say they are too busy to come to church, but he said, "God gave you six days to work, only Sunday is for God." I think Bro. Hon would find there are many people not Chinese who make the same excuse for not attending the services on the Lord's day.

The Chinese brethren in Western Australia are very anxious to open the mission in Hong Kong.

Bro. Hon's visit to Adelaide was very much appreciated. He reports they had two classes a week—Tuesday and Thursday—with about eight scholars. Each Sunday night they have twenty present. There were two baptisms. While in Adelaide, Bro. Hon visited the Adelaide prison and preached the gospel to the Chinese men there.

### News-Letter from Baramati.

The first quarter of the year has been a very full one at Baramati. In the orphanage we celebrated New Year's Day by having a concert for the boys, a distribution of lollies, and a bonfire and fireworks at night.

During the first week of the new year I had the privilege of conducting some of the services at Mukti Mission, Kedgaon, during the special week of prayer.

A few weeks after this, our annual Field Council meeting took place, when I was relieved of the treasurership in order that I may have more time for the orphanage work and language study. During the meeting one of our little visitors went down with measles. Shortly after an epidemic broke out among the boys; 26 boys contracted the sickness at one time, and our sick-room was taxed to the limit. Some of the boys were very sick indeed, and one little boy, Gunwant by name, got so bad that we had to send him to the hospital in Poona. We are thankful that he and all the other boys are now recovered. We are indebted to Miss Caldicott and our Indian doctor for their untiring ministrations to boys during the epidemic, in the thick of which our little son decided to arrive. He came very unexpectedly on February 25, at 3.30 a.m. He only weighed 3 lbs., and measured 15 inches, but he made quite a commotion nevertheless. We are thankful to our heavenly Father for sparing him to us.

Early in the year Junior and Senior Christian Endeavor Societies were formed. The boys attend the meetings, and enjoy taking part in them. A boy scout troop has been formed under the leadership of our Settlement Inspector. A number of our bigger boys have joined up, along with the Takaree boys. The game of volley ball has been introduced to the boys, and they enjoy it immensely.

Mrs. Killey has started a sewing-class for the boys, which meets three days a week. This will help them to keep their clothing and bedding in better repair.

At present there are 74 boys in the orphanage and 2 with Mr. Watson at Shrigonda.

Dasereth, one of our oldest Baramati boys, has been teaching school for Miss Redman in one of the nearby villages during the quarter. He teaches part time, and attends high school part time. He promises to develop into a useful worker.

We are sorry to say that Ramchundra, a boy who was brought to us recently, ran away during the measles epidemic. Whether he got scared of it or not, who knows? He evidently found life in the orphanage rather dull, so took a change. He may turn up after some time. We searched for him, but found him not. With this one exception, the behavior of the boys has been good, and the house master, Mr. Kashey, has been faithful in the discharge of his duties.

We thank God for his goodness to us during these past months, and we ask you to continue to remember us at the throne of grace, so that this important work shall continue, and many more young lives shall be saved to serve.—F. R. Killey.

We are all kept very busy, and have no time to get homesick, though we think always of the dear home folk. I have not had much time for study since being here, as I have to prepare for two meetings a week, and entertain all the ladies who come, but am now trying to settle down to some definite study. Since last writing Albert and I have taken a Chinese girl into our home, and you have a niece added to your list.—Eva. Anderson, Hueichow, China.

In response to Bro. Escott's appeal for money to build a house for the doctor at Diksal, a Melbourne sister has forwarded the £40 required.

### 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.

### DEATH.

BUDER.—On June 4, at Sister McKenzie's Hospital, Brighton, S.A., "Ella," the dearly loved wife of Charles Henry Buder, of Dunrobin Rd., Warradale, and third daughter of Mrs. and the late George Wilson Cosh, of Semaphore, and devoted mother of Keith, Dudley, Thora, Doreen, and Colin, aged 49 years. Loved by all who knew her.

### IN MEMORIAM.

BROUGH.—In fond and loving remembrance of our dear mother, called to higher service, July 11, 1923; also our dear father, May 15, 1920.

"And with the morn those angel faces smile  
Which I have loved long since, and lost  
awhile."

CRAWFORD.—In affectionate remembrance of our dearly loved sister and aunt, Alice Ruth Crawford, who was called home on July 17, 1923.

"Oh, for the touch of a vanished hand,  
And the sound of a voice that is still."

—A. and J. Warner, Essie, Wm. and Marge, York St., Beecroft.

EDWARDS.—In loving memory of my late husband, Pastor E. Edwards, of Church of Christ, Bordertown, S.A. (15 years' service), who passed away on July 4, 1920. "For ever with the Lord."

—Inserted by his loving wife and family.

RENTON.—In affectionate memory of my wife, Marion, who departed this life July 15, 1920.

Oh! call it not death—'tis a holy sleep,  
And the precious dust the Lord doth keep;  
She shall wake again—and how satisfied,  
With the likeness of him for her who died.

—Inserted by R.R., Maryborough.

### PROTESTANTISM AND ROMANISM

By T. H. Scambler, B.A.

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## Here and There.

For F.M. offerings see church news, and also the summaries in F.M. department.

Mr. and Mrs. J. T. Mahony, of Balwyn church, Vic., arrived at Fremantle by the R.M.S. "Maloja" on Tuesday, 8th inst. They expect to be home on July 14.

The sisters of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, July 16, from 10.30 a.m. till 4 p.m., in the Swanston St. lecture hall. All sisters welcome.

At Ararat, Vic., during the past week a short mission has been held for the deepening of spiritual life. Bro. Baker was the missionary, and each night saw larger meetings than the night before. Much regret was expressed that it had to close so soon.

The Benevolent Section of the Victorian Department of Social Service acknowledges receipt of parcels from Oakleigh, Ascot Vale, Ringwood (2), Carnegie, Box Hill (2), Moreland, St. Kilda (3), Nth. Williamstown, Essendon, Coburg, Gardiner, Cheltenham (2), Stn. Yarra (2), Glenferrie, Pimpino.

Bro. T. H. Scambler, B.A., commenced a series of addresses at Hawthorn, Vic., on Sunday last, the morning subject being "Joseph, the Pure in Heart," and the evening study, "Looking for a Star." There were large attendances, and the addresses were greatly appreciated. Two confessions have been received from the Bible school.

In a private letter from Charles H. Richards appears the following:—"I wonder if you have heard of our great meeting at Akron, Ohio. We were in that meeting with just one congregation and in their own church building for eight Sundays, and had 936 additions to the congregation. Their membership before we were there was over 2,200, so now it is over 3,000."

Castlemaine, Vic., had splendid meetings on Sunday. The offering for Foreign Missions amounted to £26 (incomplete). Sunday evening's service (special for men) was much enjoyed. Bro. Clipstone's subject was "What God Expects of Man." The men's choir, under the leadership of Mr. Watson, rendered several pieces; there were also several other musical items.

At Brisbane, Qld., Bro. F. E. Alcorn is doing good work. At the meeting for worship on June 29, three young people were received into fellowship. Bro. Alcorn delivered a splendid appeal on behalf of Foreign Missions. Brisbane is again aiming at becoming a "Living Link" church. Bro. Alcorn preached to a fair audience on "The Universal Gospel." 151 broke bread during the day.

July 6 was a day of rejoicing at Port Pirie, S.A. After a week of prayer and special addresses on Foreign Missions, one young woman and four young men surrendered their lives for service abroad. At the morning meeting there was a record attendance and offering, £23 being raised through the special envelope, and £10 through the duplex for the year. Excellent attendance at night. At the close of Bro. Bowes' address, a young man made the good confession and was baptised.

The Churches of Christ C.E. Union of South Australia held its annual social in the Hindmarsh church lecture hall, on June 30. Bro. C. Hogben, president, occupied the chair till 9 p.m., when Bro. B. W. Manning took his place, having been detained at another meeting. Between 200 and 250 Endeavorers gathered, and a most enjoyable evening was spent. Items were rendered by Cowandilla, York and Hindmarsh Y.P. Societies. An address by Bro. A. E. Forbes on "Get Together" was much appreciated. Games were enjoyed by onlookers and participants. A pleasing feature was a surprise gift to Miss G. Spurr (secretary of Union) of a birthday-cake from the three societies of Hindmarsh church. Mr. Tomlin made the presentation.

Geelong, Vic., reports good attendances on Sunday. In the morning Bro. Stevens made special reference to the life and Christian character of the late Sister Ball, who passed away on June 29. At night, two young ladies took their stand for Christ. Much interest is taken in the recently-formed C.E. Society. Over 30 members have been enrolled, and the meetings are proving very helpful.

Bambra Rd., Vic., reports two baptisms since last report. Meetings well attended. Visits from College of the Bible F.M. students, also members of the Chinese church, who came in F.M. interests, much enjoyed. Lord's day, July 6, Bro. Schwab preached morning and evening. One man confessed Christ. £16/10/- for F.M. to date. Young men's club has been reorganised, and is well attended.

In connection with the essay competition arranged by the Temperance Committee of our South Australian Sisters' Conference, the following results are announced:—Group I.—First prize, Kenneth McKenzie, Mile End; second prize, Alma Norman, Mile End. Group II.—First prize, Muriel Payne, Unley; second prize, Reta Walker, Gawler. Group III.—First prize, May Arthur, Mile End; second prize, Catherine Deane, Maylands. Group IV.—First prize, Mrs. Bowes, Norwood; second prize, Mr. Henderson, Nailsworth.

Saturday last marked another epoch in the history of the church at Mile End, S.A., the occasion being the making of the concrete foundations for a church home for the second branch at Brooklyn Park. Sister Mrs. Dodge has been called to part with her youngest child very suddenly. He was at the morning meeting, and in the kindergarten the previous Sunday, and on Sunday was laid to rest in the West Terrace Cemetery. Heartfelt sympathy is with the family in their loss. This sorrow was used as a dispensation to bring the father to decision for Christ, and at Sunday night's meeting he made the good confession. £67/10/- received for Foreign Missions.

Bro. P. J. Pond, of Lismore, N.S.W., recently received a complete surprise. On the night of July 3, he was in the midst of choir practice when a large number of officers and members of the church streamed into the building singing, "God bless you from the Heart we Sing." Elder F. K. Furlonger and others congratulated our brother on the attainment of his fiftieth birthday, and also congratulated him on having completed his thirtieth year as a preacher. He voiced the feeling of the church in hoping he would long continue to labor with the church at Lismore. A handsome pair of sleeve-links suitably inscribed was presented as a token of love and esteem.

On June 29 Bro. Benn held services at Bill's Gully and Kaniva, Vic., in memory of the late Sister Whisson. At the close of the service in the evening, a young married woman, a niece of the departed sister, made the good confession. Last Lord's day Bro. Ingham, of Horsham, gave a most forceful address in the morning in the interests of Foreign Missions. In the afternoon he spoke at South Lillimur, and preached at Kaniva in the evening. On Monday evening he gave an interesting lecture entitled, "With the Tibetans in Tent and Temple." On Sunday evening an offering was taken for Save the Children Fund. Mid-week meetings are much improved of late.

The church at Lygon St. has received a great uplift and blessing as a result of the Hinrichsen-Brooker mission. Much enthusiasm and interest are manifested by the members, and souls are being won for the Lord Jesus. There was an other large meeting on Sunday morning, when eleven were welcomed into the church. A copy of the New Testament was handed to each of the New Testament was handed to each of the new converts. At night the tent was crowded. Bro. Hinrichsen clearly and powerfully spoke upon "Christian Unity." Three responded to the invitation to accept Christ. There have been 38 confessions up to Monday night. The mission will be continued a week longer than previously arranged for. During the past week there has been a good audience each night. Bren. Hinrichsen and Brooker have been visiting the members and enquirers. At the meeting of the Junior Endeavorers on Sunday morning, there were 36 present. The aged Bro. Joseph Pittman has been laid aside through illness, but is gradually improving. All regret that the evangelist, Bro. A. T. Eaton, who left the private hospital, has had to return for further treatment.

In glorious sunshine and before a large gathering, including many preachers and others from the city, the foundation stone of the new home for the Church of Christ in Gawler, S.A., was laid by Mr. Wm. Burford on June 28. Mr. A. C. Rankine led in prayer. Mr. Raymond introduced Mr. Burford, who, in a beautiful address dealing with the necessity for such a building in Gawler, declared the stone "well and truly laid." The President of the Conference (Mr. E. J. Paternoster) brought the congratulations of Conference, and was supported in his remarks by the Vice-President, Brig. Gen. S. P. Weir, D.S.O. Mr. H. L. Willett Bevan, M.A., of the Congregational church, spoke on behalf of the local churches, several other ministers being present. Mr. H. J. Horsell, who was largely responsible for carrying forward the work here before a preacher was settled in the town, also spoke. In his opening remarks the chairman of the afternoon (Mr. Raymond) said that in the 4½ years of the church's history, 56 had been added by faith and obedience. Altogether 133 had received the hand of fellowship. The attendances had grown from less than a score to about 100. The S.S. had increased in numbers in like proportions. If this can be done in a hall, which at best is only a lodge-room, all agreed that greater things await when the building is entered for work. Mr. E. J. Killmier, on behalf of the church, thanked visitors and speakers. Miss E. Smelt, of Grote St., delighted with a sweet solo. At the close of the ceremony the ladies of the church served tea in the open.

### Two New Books.

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### COMING EVENTS.

JULY 20, 23, 27, 30.—Balwyn church and Sunday school second anniversary, July 20. Jas. E. Thomas, 11 and 7; Reg. P. Clark, 3 p.m.; special singing afternoon and evening. Wednesday, 23rd, 6 p.m., anniversary tea and welcome home to Mr. and Mrs. J. T. Mahony. 7.30, public meeting; splendid programme. July 27, Jas. E. Thomas, 11 and 7; 3 p.m., W. Gale. Special singing. Wednesday, 30th, Sunday school demonstration; all welcome.

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## White Unto Harvest.

### THE APPEAL OF A GREAT OPPORTUNITY.

Contrary to the common idea, the State of Queensland is one of the most promising States for the spread of the gospel, and for the winning of souls. We say this deliberately, after a careful survey of the conditions, and after personal contact with most of the churches in the State. The following facts speak eloquently of the power of the gospel, and of the opportunity existing at present in Queensland.

#### Encouraging facts.

1. Since the remarkable mission at Bundaberg, there have been 39 additional confessions, so that to-day the church membership totals 135.
2. At the Ann St. Bible school anniversary recently, there were 13 decisions in one day.
3. Ma Ma Creek, without a preacher, has had 11 decisions in recent weeks during the preaching of visiting brethren.
4. Due to the faithfulness of the brethren as a whole, the State Organiser has had more confessions and baptisms during his short time in this State than during any similar period in three other States.
5. Gympie, though without a preacher, opened a country Bible school in a scattered district, which resulted in 6 confessions, including a household conversion. When these were baptised there were three more confessions, since when there have been several more, so that to-day the Lord's table is set up each week in that new locality.
6. Centring upon Roma, the Western District is carrying on a great work between Chinchilla and Injune, in a wide area along 200 miles of railway. Monthly gospel services are held in several places where no other religious services have ever been held. Already several confessions have been made, and a fund is in hand for a four months' series of missions throughout that vast territory.
7. Sunnybank, a very scattered locality, with a membership of 19, has a Bible school of 52. It has recently started a gospel service, and on moonlight nights it is a common thing for 30 or 40 to be present.
8. Annerley, which has also grown since the mission, has a young people's band of prayer covenanters, the majority of whom are in their teens, and who fill the vestry every Sunday night, all joining in a circle of definite prayer for the winning of definite individuals.
9. Of other churches similar inspiring statements could be made, in addition to which is the splendid fact of the large number of young people who are attending the services in many localities.

The words of Jesus keep forcing themselves upon our attention as he says, "Lift up your eyes and look on the fields, for they are white already unto harvest."

#### A big work.

In view of the above, is it any wonder that the brethren of Queensland are getting the bigger and broader vision? Instead of considering the discouragements and difficulties of the past, they are anxious to press on to greater things in the Lord's service. The task, however, is a tremendous one, and unaided, the church in Queensland will not be able to take full advantage of the opportunities which exist to-day.

The territory is so vast. Queensland is eight times the size of Victoria, with only one third the population. It takes over a fortnight to reach some localities, and it is easier to go from Brisbane to Adelaide than it is to reach some of our Queensland brethren from Brisbane.

The financial response, so splendid in the past, has yet been a tremendous drain upon the resources of the brotherhood. Last year the churches in Queensland raised for all purposes the sum of £7,000. This was done at a time of severe drought, and many of the brethren are still in debt as a result of the drought. On ac-

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July 10, 1924.

count of the large gifts made last year for the special missions (totalling £1,000), in addition to one of the best Home Mission financial years, the present finance is extremely limited. Yet to-day the H.M. Committee is assisting in nine churches which carry on nineteen Bible schools, and conduct additional gospel services in other parts.

### The vision of service.

The Queensland churches have now received the vision of the evangelisation of the State. The coming of Bro. H. H. Ball is most opportune, and already he is definitely booked up till Christmas time, while sufficient applications have been made to keep him busy right up till Easter, 1925. But the task of financing the Home Mission work, responding to the many other localities appealing for subsidies, entering many districts which present unique opportunities, and meeting the expenses of a sustained series of missions is almost beyond the resources of the 2,000 brethren in this vast State. Only nine resident preachers are at present giving their whole time in service to the churches, and the splendid band of speaking brethren who are assisting them in the 31 churches of this State is very limited in number. Some churches are at present seeking preachers, others are planning their finances to enable them to do so, but these matters are an additional tax upon the finances of the brethren.

The H.M. Committee has before it several appeals for subsidies to be made to most promising fields. Other localities are open to us to enter with a mission in order to establish churches. But owing to the financial stringency, we must turn a deaf ear to these appeals, and must pass by the open doors which lead into new localities.

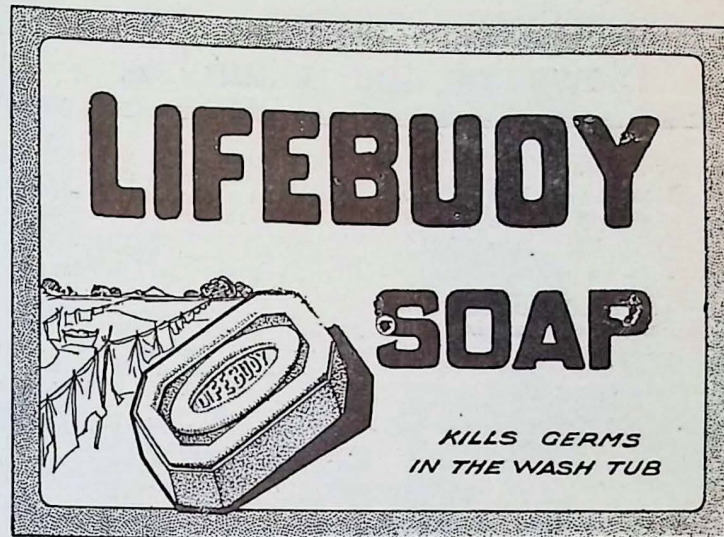
### How will you answer?

We, therefore, broadcast this appeal to the brethren throughout the Commonwealth! Who will invest some money in one of the most promising territories? Who will seek eternal dividends in the salvation of souls? Who will come to the aid of a weak State and help it to realise the great opportunity, to attain to the vision splendid? Brethren! never before have such splendid opportunities presented themselves in Queensland. Shall we let them pass from us? Shall we turn a deaf ear? The Home Mission fund needs assistance so that it can enter new fields. The Special Mission fund needs assistance to enable the missions to be conducted in the weaker churches, and so to strengthen them. We appeal to you now. Prayerfully consider this matter, sit down and write your message to Queensland, enclose your offering and send it right away. Thus you will be a partner with us in this great work, and to the blessing of giving will be added the joy of soul winning. Then, with the guidance and power of the Lord, we all shall be workers together with him, and we shall come rejoicing, bringing in the sheaves.

L. Larsen, Conference President.  
A. J. Fisher, Mission Sec. and Treas.,  
Clara St., Annerley, Qld.

### OBITUARY.

BURT.—Samuel Burt, of Delungra, after a long and painful illness, fell asleep peacefully in Jesus on Sunday evening, June 15. Bro. Burt was 74 years of age, and came to the district from South Australia about 14 years ago. He was baptised into Christ about 54 years ago by Bro. Laurie, of Alma, S.A. He has ever remained a faithful brother. He served the church here for many years regularly in the capacity of elder, travelling 20 miles re- the last few years he has been laid aside, and has not been able to participate in the public worship. But his heart and interest were always with the people of God in fellowship assembled. He leaves a widow and large family of sons and daughters to mourn the loss of a good and godly father. We commend them all to the grace and comfort of the God of all comfort.—H. H., Inverell, N.S.W.



WHISSON.—The church at Kaniva, Vic., has suffered a loss in the passing away of our sister, Mrs. J. Whisson. Sister Whisson, who was the daughter of the late Mr. and Mrs. H. Thacker, was born at Milang, S.A., 65 years ago. After leaving Milang, she resided at Strathalbyn, where she was married to her late husband, Mr. J. Whisson, who deceased and left her widowed many years ago. It is about 40 years since Mrs. Whisson came with her husband and family to reside in the Kaniva district, where most of her life has been spent. Sister Whisson was baptised and joined the church about 30 years ago, and her quiet, consistent life since then to the day of her death has been a benediction to all who came within her influence. She attended the Lord's Supper and the gospel meeting on the day preceding her death, and seemed to be in her usual health. Engaged in her household work, the call came in a moment. When her daughter, hearing a fall, came into the kitchen, she found her mother breathing her last. Thus, with no word of farewell, Sister Whisson passed to be with Christ. Two sons and a daughter remain to mourn the loss of a faithful Christian mother whose memory will remain for good as long as life lasts. We laid the body to rest in the Kaniva cemetery to await the first resurrection.—A.R.B.

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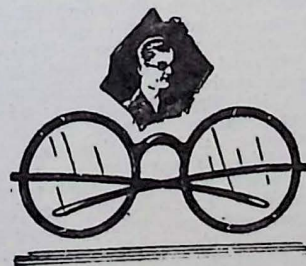
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## News of the Churches.

### New Zealand.

At Nelson gospel meeting on June 15, Bro. Carpenter spoke on "Grounds on which we Believe the Bible." At a further business meeting of the church to consider the engagement of Bro. Fitzgerald, it was resolved to take steps to get a preacher's residence erected. On June 22 Mr. J. Laird, Baptist church, exhorted. Visitors included Bro. Sharp, from Inangahua. In the evening Bro. Carpenter spoke to a large audience on "The Creed that Needs no Revision." A meeting of teachers and friends met after school to bid farewell to Bro. S. G. Lamb, who is leaving for Vivian St., Wellington. He has been engaged in Bible school teaching, in the choir, the tennis club, and also as church auditor. Congratulatory and appreciative speeches were made by Bren, Carpenter, Knapp and Bell, and a presentation made to Bro. Lamb. The meetings, especially in the evening, are proving of great interest.

### Western Australia.

Meetings at Fremantle are well attended, and four decisions have been made recently. Bible school anniversary proved a huge success. Phi Beta Pi and Spartan Clubs are in a healthy condition. Bro. Mudge is still arousing interest in the gospel meetings, many strangers being present.

At Maylands the mother of a young sister recently baptised also confessed her Redeemer. Meetings are steadily growing, thanks to the faithful service of Bro. and Sister Stirling. Recently the church held its annual business meeting, preceded by an enjoyable tea provided by the sisters' guild. Reports by the secretary, treasurer, evangelist, Bible school, C.E. and sisters' guild were cheering. Bren, Peacock, Bevis, Matthews, Rhodes, Gavey, Grist, and Wedd were elected as deacons. Now that the church is self-supporting, it is gaining more strength for wider activities in the Master's service.

Bassendean reporter had the misfortune to break his arm; this has prevented him writing for a time. The church is having good meetings. Bro. Cameron has been preaching fine sermons. There have been two baptismal services. At the annual business meeting, Bren, Smyth, Klem, Robinson, Lethbridge, Forsyth, Smith and Groom were elected deacons; Bro. E. Smith, Wilson St., Bassendean, secretary. The auxiliaries are doing good work, and holding the young people together. Bro. Cameron has completed two years' hard work in Bassendean, and whilst commencing a third year, owing to the continued illness of Sister Cameron he has handed in his resignation, which has been accepted by the church with regret. His engagement will terminate in September.

### Queensland.

During June Maryborough had good services and attendances. Local brethren have assisted well in exhorting morning meetings. Bro. Alan Price, B.A., had charge of the gospel meetings, giving fine addresses. His efforts are warmly appreciated.

Zillmere had a splendid meeting for worship on June 15. Bro. W. Suchting presided. Bro. J. Larsen addressed the church on 1 John 3: 1. On June 22 Bro. Adermann gave a powerful address in the morning in support of Foreign Missions. Special prayers were offered for Bro. Ball's missions.

At Boonah on June 22, Bro. W. Alcorn gave a fine address in the morning on "Builders." He and his sister wife have been living in isolation for some time. Recently the C.E. Society held an enjoyable social evening. On June 29, Bro. Fleming, of Ipswich, was with the church all day. Good meetings.

At Annerley on June 22, Bro. Alcorn exhorted, giving full information re Foreign Missions, and the sacrifices made by mission workers. Bro.

Young preached at the gospel service, and two adults made the good confession. Sunday, June 15, was another record for Bible school, 101 being present. The young people's society is active. Attendance at Lord's table is always good. On June 29 Bro. Suchting exhorted. He also preached at the gospel service to a full house. Four decisions were made during June.

Toowoomba church has experienced an exodus of members, whose work and fellowship are greatly missed. On June 29 the attendance at the Lord's table was the largest for a considerable time. Bro. C. Young, of Annerley, exhorted. At the gospel service Bro. Young preached to a large congregation. He also gave a short address to the Bible school scholars at Central and at Harlaxton. At mid-week prayer and Bible study, interest and attendance are increasing. Bro. A. Coleman, who has left to reside at Burleigh Heads, will be much missed.

Gympie on June 29 had an increased attendance. Bro. E. Trudgian gave a splendid address. A married man and his wife made the good confession. Bible school shows an increase of one. Rally stands now: Blues, 21; Reds, 22. The children, under Bro. Bottrell, are doing splendidly with anniversary preparations. Enterprise is an encouraging centre. The cash promises towards the proposed erection of a church in a day, now total £14/14-. Assistance from the brotherhood generally will be thankfully accepted. An organ is available, and substantial results are expected from opening a building there.

### Tasmania.

At Launceston meetings have all been excellently attended lately. On July 1 a great combined Foreign Mission rally was held, Invermay brethren attending in full force; about 200 assembled. Fine addresses were given by Miss Foot, C.I.M. missionary (on furlough), and Bren. C. H. Pratt and P. Duff. Bro. N. G. Noble was chairman, and several fine musical items were rendered from both churches. July 6, fine attendances all day, 167 broke bread. At the morning meeting Bro. Pratt gave a splendid message, Bro. Noble speaking at the Invermay church. A large number of strangers were at the gospel meeting, Bro. Noble delivering a splendid address on "Not Far from the Kingdom." Foreign Mission offering has reached over £28, with further amounts to come in.

### South Australia.

Since last report there have been well-attended helpful meetings at Cowandilla. Bro. Tease is doing a good work in the district. July 6, 77 broke bread. Two received into fellowship. Record number at school, 128. At the evening meeting the building was nearly full.

At Moonta the few members made a great response to the Foreign Mission appeal; over £20 so far. Junior Endeavorers gave 22/-. Bro. H. J. Horsell was with the church all day on July 6, and gave two helpful addresses. The junior choir sang a mission hymn. Sister Miss Pearce in her usual pleasing way rendered a solo. The fortieth anniversary of the Kermode St. (North Adelaide) Band of Hope was celebrated by a "basket social" on June 30. There was a crowded attendance; A. M. Ludbrook in the chair. Neil Edwards, the secretary, reported a satisfactory year's work. A good programme was presented. Messrs. B. W. Manning and McDonald gave addresses. Prizes were distributed by the president of the society, Mr. Dixon, after which supper was served.

Two Unley members were called to higher service during the past week—Sister Mrs. Brock, Jr., also Bro. Wm. Verco, an elder of the church, after several weeks' illness. Attendances at service have been maintained. Bro. Harkness spoke on Sunday morning, F.M. offering, £107/6/6. Bro. Huntsman, who is visiting Unley, preached to a good audience. Bro. Webb will resume his

ministry on the 13th. The church is grateful to the many brethren who have assisted during Bro. Webb's absence.

Semaphore sisters held a well-attended drawing-room gift afternoon on June 26. The proceeds, £32/6, were handed to the ladies' sewing guild. June 30, good services morning and evening. Mrs. Brunt was received into fellowship from Murray Bridge in the morning, and at night a girl from the Bible school was baptised. July 6, the F.M. offering amounted to £23/5/-, more to follow. At the gospel service there were 170 present. Two items by a male quartette from Unley were much appreciated.

On June 18 Hindmarsh church anniversary services were continued. A tea was followed by a public meeting. Anthems were rendered by a choir. Solos and recitations were also given, and a good address by Bro. G. Rootes. The report was read by the secretary to a good audience. On June 22 Bro. Paternoster spoke at all services. June 29, Bro. Horsell addressed the church. Bro. A. E. Forbes spoke to the young men's Bible class, and Bro. Paternoster spoke at night. On July 6, good addresses were delivered by Bro. Paternoster.

Recently Bro. Collins, of Maylands, gave a good address at Wallaroo. Bro. Frank Filmer also has helped with an earnest address. The J.C.E. is having good meetings. Mrs. G. Bennett is the president, and is doing a solid work. The sisters of the church have made twenty garments for a needy family. The evangelist's little tins have been out among the members for about three months on behalf of Foreign Missions. On Sunday £15/15/6 was received in the offering. Splendid meeting in the morning, and an address from Bro. E. G. Warren on "Christ's Conception of a Christian." At night he preached to a good congregation on "In the Service of the King."

Anniversary services were held at Williamstown on June 15. Bro. Raymond, of Gawler, spoke finely at all services. On Tuesday, June 17, the annual social was held. A splendid time was experienced. Bro. Talbot occupied the chair. He and Bro. A. and W. J. Bain were the speakers. The singing was of a high order. Miss Pappin is thanked for untiring efforts as organist and conductor. Reports of secretary and treasurer showed that the work is on the upgrade, and that finances are fairly good. On June 22 Bro. Talbot was present all day. At night a Bible class scholar made the confession.

At Grote St. on June 29, Bro. A. C. Rankine spoke in the morning on "The Value of Missions." The evening service was conducted by Bro. Rankine, and Pastor Mallis, from India, addressed a good audience. On recent occasions the mid-week service has been favored with addresses from Sister Tonkin on Foreign Missions, and from Bro. Jackson, an elder of the church. Both addresses were appreciated. Sunday, July 6, Bro. A. C. Rankine spoke morning and evening on "Prayer and Christian Work," and "Seeking the Old Paths." Special musical items were well rendered. Bro. O. Finlayson, who was recently appointed choir conductor, is also organist at the gospel services.

The sympathy of Berri church is extended to Bro. and Sister George Disher, in the loss of their son Richard, aged 13 years. The Disher family came to Berri some years ago from the Pt. McLeay mission station. A largely-attended funeral, following an impressive service in the chapel, indicated the esteem of the townspeople for the lad and his parents, both of whom, with his sister, are members of the church. During June, there were three additions to the church—a mother and son by faith and obedience, and Sister Lacey, immersed some years ago by Bro. Raymond. Bro. Hunt conducted a fortnight's mission at Barmera, and Bro. Mudford gave a very helpful message on one of the Sundays during the former's absence. Thanks are due to Bren, Macer, Chapman and Chapple for taking services enabling Bro. Hunt to be away. Bro. Hunt goes to Coghogla for a fortnight, commencing July 6. Miss Hilda Fiedler was united in marriage to Mr. Victor Possingham on June 16. Scholars are preparing for the S.S. Scripture examination under the coaching of the S.S. superintendent, Bro. Chapman. The aged Sister Niely continues to bear her long and weary illness with wonder-



The sisters' mission band have real patience. The pulpit and communion table with new curtains and cover, and a nice plush cushion for reading desk. Sister Dorothy Inglis was married on June 26 to Mr. Jarvis, at the Glenelg chapel by Bro. Taylor. Sister Ella Edwards was present on June 8, and wished bon voyage, as she left next day for America.

Naracoorte reports progress during past three weeks, attendance last Lord's day being a record. Great interest is maintained at all services. Bro. Randall's messages are greatly appreciated. Sister Rule brightens the meetings with messages in song. The Sunday school, which has been kept going by the faithful Bro. Hawkes, has made a forward movement with the beginning of the quarter, over thirty present. Endeavor Society continues to do good work and cottage prayer meetings are an uplift. Foreign Mission offering to date amounts to £87/9.

### Victoria.

The F.M. offering from Bayswater church, Bible school and C.E. is £17/1/6 to date. Good meetings on Sunday.

Ascot Vale church was exhorted by Bro. R. Payne on June 29. The church and auxiliaries are very healthy. Foreign Mission offering reached £26/10/-; more to come.

Fine meetings at Boronia last Lord's day. Splendid women's mission band meeting on 2nd inst., when Mrs. W. Dickens addressed the sisters. Record Foreign Mission offering, over £26.

Hampton had encouraging meetings on Sunday. F.M. offering (including J.C.E. and Bible school gifts) is £19/4/5 to date). After Bro. Finkler's address at night a lad from the Bible school made the confession.

Large gathering at East Kew on Sunday morning; Bro. Eaton exhorted. Bro. A. Baker welcomed three young men into the church. In the evening, Bro. A. Baker delivered a powerful address to a large audience.

Malvern-Caulfield had nice meetings on Sunday. Bro. Illingworth speaking at both services. One confession at the gospel meeting, making the fourth during last three weeks. Foreign Mission offering to date, £40.

At Windsor very helpful addresses are being given by Mr. Baird. An aeroplane campaign was launched a few Sundays ago, and a number of new scholars have been gained. It is hoped that at least 50 will be gained as a result of this campaign.

Work at Prahran moves forward steadily. Two received by letter from Western Australia, and two by letter from Bamba Rd. Improved attendance in church and Bible school. At evening service on July 6, two young men confessed Christ.

On Sunday Cheltenham had good meetings. In the morning G. P. Pittman gave a fine exhortation on the word "Love." The school is doing well with its advance campaign. In the evening, a splendid address by the preacher on "The Prodigal Son" was enjoyed. F.M. offering has almost reached £40. A number of visitors at all meetings.

Doncaster K.S.P. club gave an open night entertainment on June 24. A programme of selections by the orchestra, quartettes, conjuring, musical items, and a dialogue provided an interesting and instructive evening's entertainment. On Sunday evening, June 29, at the conclusion of Bro. Lang's address, two young women made the good confession.

Nice meetings at Swanston St. last Lord's day. Bro. E. Furnell, a grandson of Sister Mayleek, great-grandson of the late Bro. C. G. Lawson, made the good confession, and was baptised at the beginning of the morning service, and afterwards received into membership. Good address from Bro. Shipway at both services. Offering for Foreign Missions so far, £255.

Ballarat (Dawson St.) had good meetings on Sunday. Bro. Connor preached morning and evening. At the evening service Bro. J. Morrison rendered an effective solo, and two young men were baptised. The church is evidently going to reach its "best yet" for Foreign Missions, as £54 was received for the day. Bro. Wilkie preached at Mount Clear to a nice congregation. Church deeply concerned at the news of the illness of Bro. Roy Pittock in Melbourne.

At Footscray last Lord's day there were good attendances, and Bro. Hurren's addresses were enjoyed. Several have been added by faith and baptism. Two were received into fellowship last Sunday morning. The response to the F.M. appeal was good. The J.C.E. Society contributed £3/15/- to the fund. Work in the Bible school is progressing. Several new scholars were welcomed; the attendance was 210. The church has decided to purchase at a cost of £850 a new property close to the chapel as a preacher's residence. A call was made for a deposit of £250; this sum has been contributed to within a few pounds, either by gift or loan. The K.S.P. is growing in numbers. The Senior C.E. is holding good meetings.

North Melbourne reports continued interest at all meetings. On June 29 Bro. Andrews exhorted, and Bro. C. C. Dawson preached eloquently at night. Bro. Jas. McLroy, senr., is progressing very favorably. The choir has been re-formed under the direction of Bro. Jas. P. E. McCrackett. On July 6, Bro. R. McPherson very ably gave the message at the morning meeting, and Bro. Dawson preached with power in the evening. A junior society of C.E. has been formed, and the young ladies have commenced meetings under the P.B.P.

Shepparton meetings have gone on very well since last report. About twenty young men have linked up with the club formed for them, and the young women's club is considerably stronger than this from the point of view of numbers. On Sunday, 6th, several visitors were present with the church, including Bro. and Sister F. T. Saunders, from Carnegie. Bro. Saunders gave fine messages morning and evening, dealing with a Foreign Missionary topic in the morning. Well over £10 will go from Shepparton as the result of the day's offerings to Foreign Missions.

On June 29 Bro. Hargreaves preached farewell messages at Boort. The church and friends assembled on the 30th to show in a practical way their appreciation of his past services. The building was crowded. Presentations were made to Bro. Hargreaves, wife, and daughter. A long programme of items was enjoyed, concluding with supper. On Sunday last the meetings were up to the usual all day. Bro. T. Burt exhorted in the morning, and P. F. Stocks in the evening. Sister Mrs. G. Forster met with a painful accident whilst driving in to the farewell, but is fast recovering.

At Emerald on June 29, Bro. P. Aurisch gave a fine address on the F.M. offering. Splendid meetings last Lord's day. Foreign Mission collection, £31/6. At the close Bro. Aurisch and Colliss spoke on behalf of Emerald East and the town on the departure of Bro. W. Bolduan, and made him the recipient of a fine travelling rug; Bro. Bolduan suitably responded. Bro. and Sister Carter and their daughter, who are in membership at Emerald, have commenced gospel services and a Sunday school in their home at Selby. Bro. Aurisch and Colliss preaching. There is a fine interest.

July 6 was a glad day for the church at Gardiner. On the Wednesday previous, 80 people met in the prayer service to close the first year in the new building. It was a fine re-consecration service. On Sunday morning 148 partook of the Lord's Supper. Two were received by statement, and an offering of £54/14/- was made for Foreign Missions. The Bible school with five new scholars had its record attendance of 125, and at night the building was full. Bro. Main and Kingsbury gave inspiring addresses at these meetings. Two others were received by letter on June 29.

Box Hill had glorious meetings on July 6. Foreign Mission offering was a record, £38/5/6 for the day. Nearly £2 of amount already received was given as a self-denial offering from members of the Junior Endeavor Society. The gospel service was well attended, and a married woman made the good confession. Bro. Allan has kept Foreign Missionary interests well before the church during June, and his efforts were ably supplemented by a fine inspirational address on Foreign Missions by Bro. F. G. Saunders on June 22. Bro. Burchill was able to meet with the church again on July 6, after an absence of some weeks through sickness.

At North Fitzroy P. A. Dickson addressed the church on the morning of June 29, and was much appreciated. On July 6 Bro. Butler spoke in the morning. Finest attendance for some time. One young lady who has been attending the services, but made the decision at Lygon St. mission, was received into membership. At night Bro. Hartley Gray preached in the absence of Bro. J. W. Baker. His fine sermon made a deep impression. Foreign Mission offering reached the total of £72/10/- at the close of the day. Bro. Baker is ill and under the doctor's care, principally through the result of a recent accident. Prayers are asked for his recovery. A tender has been accepted for the erection of the new school building at a cost of just over £6,000.

Preston is having good meetings. Bro. Clay's exhortations are inspiring. Last Sunday morning Bro. W. Gale exhorted helpfully. Foreign Mission offering has greatly exceeded the aim. Evening services are well attended. On July 6 the special winter campaign was launched; attendance and interest very encouraging. It was a "white service," the platform being tastefully decorated in white. The subject was "The Pure in Heart," which received masterly handling by Bro. Clay. A splendid lecture by Bro. J. E. Thomas, "A Wanderer in Wonderland," was given on June 26. Bible school, K.S.P., and girls' club are keeping up nicely. The sympathy of the church goes out to Bro. Garth in the loss of his mother, and to Bren. J. D. and F. J. Lang, in the loss of their aged father.

A mother and daughter have recently been baptised at Balwyn. The meetings were good on June 29. T. H. Scambler, B.A., spoke in the morning, and was much appreciated. Mrs. C. T. Studd, of the Heart of Africa Mission, gave a fine address to a good audience in the afternoon. Jas. E. Thomas preached at night on "Man's Opinion and God's Will." Mr. Murchison, of Hobart, spoke on the Pocket Testament League to the young folks. Miss Minnie Leedham, of Grote St., Adelaide, gave a beautiful solo. Stanley Wilson has made a good start as choir-leader, and Frank Whittington, the former leader, is now the efficient secretary of the choir. Fine meetings on Sunday. Jas. E. Thomas spoke morning and evening. Foreign Mission offering £60/14/-, and more to come.

### New South Wales.

The work at Canley Vale keeps on the upgrade. On June 29, a special service was held, with a large congregation, and two Bible school scholars made the good confession. On July 6 the meetings were well attended. At the gospel service three lads of the school went forward. Bro. A. E. J. Anderson was the speaker on both occasions.

At Lismore City Temple on June 29, Bro. A. L. Haddon, young people's organiser, spoke with acceptance morning and night. During the afternoon he addressed the scholars. On Monday night he met the combined K.S.P. and Phi Beta Chapters. On Tuesday he addressed in turn the C.E. Society and the women's missionary circle. On Wednesday he attended the preachers' training classes, and addressed the young men.

Murwillumbah was visited by Bro. P. J. Pond, B.A., of Lismore, on June 29. The Baptists courteously placed their building at his disposal, and our brother preached on "The New Testament Church," Acts II., in the morning, and "Is Baptism for any but Believers?" at night. Twenty former Church of Christ members have been traced in and around Murwillumbah. Bro. C. J. Snow, formerly of Bangalow, has been appointed secretary *pro tem*. Another visit to Murwillumbah two weeks later is planned, when it is anticipated that the church will be organised, and officers appointed.

Inclement weather interfered with attendance at the Sydney City Temple on the morning of 6th. An excellent meeting was held at night, when S. J. Southgate gave out a splendid gospel address on "The Lepers of Sydney." Two young maids made the good confession. Two also obeyed their Lord in baptism, making twenty-eight since commencement of Bro. Southgate's ministry. Foreign Mission offering is expected to pass £100 mark. The sisters are still participating in the monthly visits with comforts to Newington Home, which work has now been carried on for years.



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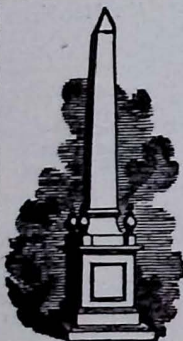
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Rudd, £2/10/-; A. J. Rowan, £2/10/-; Mrs. Mar-  
tin, £1.

Donation.—T. H. Spotswood, £10.  
Annual Offering.—Stirling East and Aldgate  
Valley (2nd amount), £1/10/-; Mallala, £2/14/9;  
Mr. Eden, senr., 7/6; H. H. Moyle, £2. (Total  
offering now amounts to £1,214/5/7. Record.)  
Duplex Envelopes.—Norwood, £2/4/1; Port  
Pirie, £2/9/2.

Self-Denial.—Stirling East, 2/3; Unley Inter-  
mediate C.E., 3/-.

Subsidies received from Assisted Churches.—  
Gawler, 13/10; Naracoorte, £6; Tumby Bay, £18;  
Moonta, £21/7/6; Murray Bridge, £7; Nailsworth,  
£6/15/-; Port Pirie, £34/10/-; Broken Hill,  
£6/17/6; Wallaroo, £8/15/-; Berri, £7/10/-; Bar-  
mera, £4/17/6.

Note.—The churches at Broken Hill (Wolfram  
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