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## The Kindness and Severity of God.

THE Apostle Paul bids us consider two neglected elements in God's character. "Behold then," he writes, "the kindness and severity of God." It behoves us to give heed to the exhortation.

The chief point in the Apostle's argument is that God's *kindness* or *goodness* (the Greek word is translated in these two ways in our version, though in Gal. 5: 22 it is rendered "kindness" in distinction from the "goodness" which follows) has been displayed to the Gentiles, and, as long as they continue in the faith, it will be theirs. His severity has been manifested in his dealings with the Jews who had rejected him; if the Gentile fell into the same unbelief, the same severity and judgment will fall upon them. God manifests himself, then, to men in a double way—his kindness ever flows towards the people who will do his will; his severity is shown to the disbelieving and impenitent.

It will be well to consider the qualities in the order Paul mentions them. Sometimes one of the two has been forgotten; sometimes one has been so magnified as if it alone were enough. In each case God is misrepresented.

### The kindness.

The dreadful result of isolating one of the elements of the divine character is seen in the distorted view of God held by some people. There have been parents who gave their children the idea that God was a kind of magnified policeman, ever on the watch for offenders, ready to pounce on the delinquent, certain to know the least sin and equally certain and ready—even eager—to punish the sinner. There are men now walking this earth whose spiritual life has been marred, whose enjoyment of God is still interfered with, though they have long given up the belief that God is of that character. Many a man who has outgrown Calvinism is still suffering from some of

the defects of the system in which he was nurtured.

Thank God, to-day we chiefly emphasise the thought of God's love and kindness. Many a Christian, painfully conscious of the woes of the world, bewildered as he faces the problems of man's sin and eternal destiny, has been content to stay his soul on the truth expressed by the greatest of our philosophical poets—

"God! Thou art Love! I build my faith on that!"

Love, we have been cheered to think, is not a mere attribute of God—it is of his essence. The greatest text in the Bible is "God is love." The heart of the gospel is found in John 3: 16, which tells us that God's love to the world prompted the sending of his Son as Saviour.

God is love, and he loves to have his children happy and joyful. He made a beautiful world for their habitation. He is sorry when men do wrong. The Apostle says that his kindness, or goodness, leads men to repentance. He loves the sinner even while he condemns the sin, and even when we were sinners commended his love

by the death of his Son. A sense of the constraining love of God would illumine and sweeten all our lives,

"For the love of God is broader  
Than the measures of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.

"If our love were but more simple,  
We should take him at his word,  
And our lives would be all sunshine  
In the sweetness of our Lord."

### The severity.

Our forefathers insisted, much more than we do, on the justice and majesty of God, his anger at sin, and his judgment upon the impenitent sinner. At times the love of God was pushed into the background. But let us not forget that Christ used words of terrible severity in the condemnation of sin and language of fearful import concerning the destiny of the wicked. Paul terrified Felix as he spoke of righteousness, self-control and judgment to come. One reason why it may be so difficult to-day to get folk to cry "What must I do to be saved?" may be that they have not been taught to think there is anything very dreadful to be saved from.

It is sad that the Divine Fatherhood was ever ignored. It is also sad to think that the very love and tenderness of God have been misrepresented, that the mercy and kindness of God have, as it were, been traded upon, as if he must perforce pass sin by, unvisiting it with punishment.

Calvary itself has two sides. Once men seemed to forget that it was the supreme exhibition of the Father's love to mankind. To-day the danger is lest we ignore the fact that divine justice had to be satisfied.

The Fatherhood of God is frequently misunderstood. To-day the fact that in one sense God is the Father of all men whom he has created is emphasised. So far good; but the fact that men have to be twice born to enter the kingdom and that the believers in Christ receive the adoption of sons is very frequently ignored.

### "I in Them."

As the trees are swayed by the passing breeze,  
Or bend 'neath the wind's great power,  
As the earth sucks in the dews of heaven,  
Or drinks the refreshing shower,  
As the flowers absorb the light of heaven  
And reflect the colors there,  
So may thy Spirit in me work,  
And I his nature share.

As the river rushes to the sea,  
And the tides the moon obey,  
As the planets move around the sun,  
And the earth revolves each day,  
As the whole creation never strays  
From the laws which thou hast made,  
So may my spirit turn to thee,  
And by thy will be swayed.

—Fairlie Thornton,  
Author of "Love Divine," etc.



God is always love, but his character must not be supposed to have in it nothing but gentleness and tenderness. He is just also. He is not loving at one time, and just at another; he is always loving and ever just. He loves good and therefore hates evil. There is a necessary reaction of the holiness and justice of God against sin.

Some statements from two of the leading theologians of the day—one perhaps the first of Anglican thinkers, the other one of the chief representatives of the Free Churches—are worthy of more than a passing notice. They indicate a growing recognition of the need to retain the Scriptural view of the severity as well as the kindness of God.

In his latest book, "The Holy Spirit and the Church," Bishop Gore refers to the revolt from the doctrine of hell as once preached. "The imagination of men from very early days," he writes, "occupied itself in drawing gruesome pictures of hell, which revolt us and make us laugh; and doctrines which condemned men to hell—unbaptised infants, or all the non-Christian world, or all the non-elect, or all who, however sincerely, had reached heretical conclusions—in such indiscriminate fashion as to be wholly contrary to justice, have discredited the teaching about hell, so that the popular Christianity of to-day appears almost to have 'left it out.'" How true this is every careful reader of or listener to sermons knows. How rarely the doom of the wicked and impenitent is dealt with to-day! In a reaction from a horrible extreme we have gone much too far in the opposite direction. Our failure to warn the sinner of impending judgment increases his danger and adds to our guilt. Bishop Gore is right when he adds that the doctrine of retribution and hell "is there in the authentic teaching of Christ and in the innermost testimony of the enlightened conscience." He points out that our Lord sometimes appealed to fear: "Fear him, who after he has killed hath power to cast into hell; yea, I say unto you, Fear him." "The repudiation of this sort of fear," continued the Bishop, "seems to me to be one of the silliest features in modern religion."

We were greatly interested to note that Dr. James Moffatt, the editor of "The Expositor," after referring approvingly to the words quoted above, added the following: "There is perhaps one even more silly feature, the sentimental tendency to regard God as a magnified parent, as if that embraced all the facts and factors in the moral situation of sin and guilt before the Divine Love." Moffatt would not be so foolish as to belittle the truth of the Fatherhood of God. He knows how that once was ignored. He has no desire to seek a return to the old style sermon with an almost exclusive appeal to fear. No preacher to-day would preach of "Sinners in the Hands of an Angry God," as preachers of a century or two ago could do. But it is illegitimate and unscriptural to dwell so exclusively upon the tender elements in the

thought of Fatherhood as to nullify all that God himself has revealed as to the heinousness of sin and the fate of the impenitent sinner. We wonder if there is not a worse thing than that of which Moffatt speaks. What of the increasing number of sermons on "The Motherhood of God?" No doubt some of these in addition to the attraction of a new title—even if it be not very Scriptural—have as the motive the wish to emphasise the Scriptural thought that God's love more than equals the best of human love, that even if a mother forgets her child, God will never forget. For ourselves, we have never seen the necessity of supplementing the Scriptural statement of the Fatherhood of God

by a human dogma regarding the Motherhood, any more than we would see any gain in opposing the idea of motherhood to that of fatherhood. It is probable that Moffatt had the weaknesses of different types of modern addresses in mind when he used his strong words about the silliness of the present-day "sentimental tendency to regard God as a magnified parent," as if that could suffice as a revelation of his character, and an explanation of his dealings with men. Christ did come to show us the "Father"—it is his greatest word—but we want the full teaching of our Lord. Men to-day as of old need to be exhorted to "behold the kindness and severity of God."

## The Legion of Honor.

Scripture, John 12: 20-36.

Text, John 12: 26.

### OUTLINE STUDY IN A GREAT THEME.

A. W. Connor.

"If any man serve me let him follow me; and where I am there shall also my servant be."

"If any man serve me him will my Father honor."

(1) The text is a ringing challenge from one who is the leader of the greatest cause. It is a word imperial, imperative, and inspiring.

(2) The setting of the text gives added meaning to the words. Christ's revelation that he is more than a teacher. He is to be a Saviour who will win by sacrificial service. Note the words, "Glorified, wheat, die, lose, keep, safe."

(3) The words a challenge—the way of the servant must be as the way of the Master. "If any man serve me, let him follow me."

Here are suggested,

#### I. The Call Imperial, "Follow me."

(1) Christ's first and last word "follow me." First of course to personal acceptance.

(2) Such acceptance implies: Faith in Christ; love for Christ; obedience to Christ.

(3) The call obeyed—means salvation received but also the saved life consecrated to him. There is no salvation in selfishness.

#### II. The Cause Imperial, "Serve me."

(1) Christ stands for a cause. That cause is the reason for the church's existence. You cannot be loyal to the Christ and recreant to his cause. Baptism is not only "into Christ," but into "one body."

(2) The world witness of the gospel is the greatest cause in the world. Missions are the supreme item in our leader's will, "Go preach." "As the Father hath sent me, so send I you." "The uttermost parts of the earth."

(3) Obedience here is the supreme test and expression of our loyalty to Christ. "Not disobedient to the vision." Let us be true members of the real K.S.P., companions of Chalmers, Damien, Shelton, etc. Invest life for Christ. Invest time, money, etc., for his cause. What magnificent returns will accrue. We are to represent the King: "Where I am there shall also my servant be." Christ is in the world battling against sin. He is in the world's harvest field. Let us, too, be "soldiers of Christ," "harvesters for God." "Lo, I am with you always."

#### III. The Crown Imperial, "Him will my Father honor."

(1) Here is the God-given D.S.O. and V.C. It involves the highest reward. "The recompense of reward." "The Son of Man shall sit on the throne of his glory." Like the leader we may see "the joy set before us."

(2) The plaudit "well done," will then be heard. But now we must hear "Be thou faithful," "Carry on till I come." There's big work to do.

(3) Keep faith with Christ. Be loyal to the cause of Christ. "Unto you it is given . . . to suffer for his sake." Link up with the call, "Come, follow me." Dare to lose life for his sake and you will find it. Keep faith with Christ: Christ will keep faith with you. "If any man serve me, him will my Father honor."

Sympathy says: "Put yourself in his place." Helpfulness says: "Give him a lift." Religion says: "Tell him of the great Helper."



# The Eunuch: A Glorifier of God.

G. J. Andrews.

## I.

What strange behaviour towards her God is recorded of Michal, the daughter of King Saul and wife of David!

The ability and popularity of David had roused the jealousy of Saul to such fury that he sought to put his son-in-law to death. When soldiers arrived at David's home to make the arrest, Michal worked a clever ruse. Having already assisted her husband in his escape, she took her god, placed it in the bed and covered it so that it would appear as though David was in bed. Then, pleading her husband's illness, Michal sent the soldiers back to her father. But Saul was not to be pacified; he directed his men to carry out his orders. The second visit to the home of David revealed the hoax which had enabled the young man to gain considerable time on those who sought him. To be charitable, we must suppose that Michal treated her god as a doll or a dummy because she had been induced by David to serve the true and living God; her idol was no longer glorified as God, because the Lord was her God.

When we consider matters, however, we realise that folk often treat the true and living God with as little respect as Michal treated the teraphim when she used it as a dummy in the bed. As Paul viewed the degeneracy of the Roman Empire in his day, he pointed out the cause of the moral and spiritual decay when he said, "Because that, when they knew God, they glorified him not as God, neither were thankful." Such calamitous carelessness is a feature of our time as it was of Paul's.

## II.

In the Book of Acts there is a character who impresses us by the way in which he was "a glorifier of God." As we read in the eighth chapter of Acts, the eunuch of Ethiopia was a capable man of affairs in the royal household of Queen Candace, and to this man, God meant everything. The eunuch realised that *God should be honored* for his might and goodness, and that honor should be expressed as definitely, as beautifully, as possible. To use an old word regarding the matter, God should be "worshipped;" and since the Jews with their centre at Jerusalem were to this African eunuch, the noblest worshippers he knew, the temple at Jerusalem was where he paid his deep, full-hearted respects to the Almighty.

Furthermore, the eunuch felt it his privilege and duty to "*hearken unto God*." If God be God, surely through his handiwork, through our fellow men, our friends, or a little child, it is likely we shall hear the Great Voice. It was doubtless out of such an expectation that the eunuch had come to hear God speaking most clearly through the words and writings of the Hebrew prophets.

This man's life undoubtedly issues an appeal that we cease to leave God so much in life's lumber room; that we cease to treat him with as little regard as did Michal her god. By worshipping and hearkening we must glorify God as God. There is not an experience, a relationship, a thing in our life, but what the winning of its secret and glory depends upon the place of respect which we give it in our heart and mind. "The fear (or respect) of the Lord is the beginning of wisdom." "The secret of the Lord is with them that respect him."

## III.

One cannot help thinking how differently the eunuch's story would have been recorded had it been left to a writer who had not God in his thoughts. For instance, in explaining Philip's departure from Samaria, he would say that "some new purpose possessed the young evangelist;" or perhaps, "a nervous breakdown necessitated a holiday in the country." Then the strange meeting of a man with such perplexities as the eunuch and another with such a message as Philip's, would be regarded as "a truly remarkable coincidence, a thing of good chance." This serves to illustrate the tragedy of giving God no place.

The writer of Acts knew God in the affairs of life, and showed "the Hand" at work. God had a hand in Philip's departure from Samaria, and in his joining the chariot of the Ethiopian eunuch away in the country. God was in the eunuch's meeting with a man who was able to "preach unto him Jesus," just when he was needing to make life's great "find." Life becomes full of meaning, full of glory, crammed with eternal purpose, when we acknowledge God as God. Our experiences and relationships come as God-made contacts for giving or receiving. How great the tragedy of a life without God, wherein obligations and opportunities issue no gleams of eternity, but come as the happenings of chance.

## IV.

The historian records two incidents that reveal the eunuch's responsiveness, and also his joyous reward.

True to his Lord's commission, "Go ye therefore and teach all nations, baptising them into the name of the Father, and of the Son and of the Holy Spirit," Philip preached unto the eunuch "Jesus." The Ethiopian recognised that in Jesus was the consummation of the prophet's hopes; and that as God had spoken some things to him through the words of the prophets, he was now speaking greater things through the Christ.

It is significant that the matter of baptism, over which so many modern disciples quibble, is the very thing chosen by the historian to reveal the eunuch's eagerness to

obey the commands of him whom he glorifies. As the first opportunity presented itself, he was anxious to do the Lord's will.

Then we must not miss the great truth indicated by the record that the Spirit removed the preacher and the eunuch went on his way rejoicing. Too often we must suspect that the Christian life of some people depends too largely upon the conduct of other men and women, perhaps particularly upon some preacher or priest. The eunuch's experience reveals that a true convert is joined to the Lord. Such high fellowship is necessary if one is to resist the peril of offensive brethren and remain strong even when the Spirit is using the preacher for the salvation of other folk. The true glorifier of God gets beyond the medium to the Great Source.

"To God be the glory,  
Great things he hath done;  
So loved he the world that  
He gave us his Son,  
Who yielded his life  
An atonement for sin,  
And opened the life gate  
That all may go in."

## Look Up.

What a miserable looking grey sky! It is drizzling rain, and everything outside looks as if it will never be bright again. What disconsolate faces I see around me, as they look out upon the dismal scene; the weather is reflected on their countenances. "Look up," I cried, "you are all looking too low down; just lift up your eyes, and high up above the grey sky the sun was shining in a beautiful blue sky."

It was but a dream. But what an uplifting message it conveyed to my wearied soul. As long as we (in my dream) kept our gaze low down, we saw nothing but dullness; but as soon as we lifted up our eyes—what a change! The sun is always shining behind the darkest cloud if we could only see it. Just so—if we look up in faith we shall see the loving face of Jesus Christ looking down on us, protecting us through every trouble and times of darkness. If we have faith to behold him we shall see the "Sun of Righteousness" above and through every black cloud.

"The inner side of every cloud is bright and shining,

I therefore turn my clouds about;  
And always wear them inside out  
To show the lining."

—S. Herbert.

## Good Cheer.

The shortest day is past:  
The darkness cannot last—  
It fain would turn the day  
All, all, to night away!  
But God is Light. And light,  
Invincible in might,  
E'en just as heretofore,  
Shall conquer evermore—  
Renewing Nature's face,  
And pouring streams of grace  
On human mind and heart,  
The new birth to impart  
And keep the dark at bay,  
Till dawns the Eternal Day.—J. H.



# The Mind of Christ.

J. Saxby.

"But, if any man hath not the Spirit of Christ, he is none of his."—Rom. 8: 9.

This, one of the greatest and most searching truths of the New Testament, is, like the others, set in the simplest language. It needed no ponderous sentences to impress it, nor rounded periods to attract the ear. Like Paul's addresses, they were not with excellency of speech, nor words of man's wisdom. Soundness of doctrine, correctness in church organisation and practice, with very happy social relationships, are essential; but if not followed in the Spirit of Christ, lose their value. In putting stress upon teaching that the denominations have apparently overlooked, are we not apt to miss the equal importance of some points that they have emphasised?

By the Spirit of Christ we understand the mind of Christ, the heart of Christ, his very self. This, up to the measure of our capacity and experience surely supplanting, by use of the proper means, the natural man; until the faithful Christian can say confidently, with the beloved Paul, "I live, yet not I, but Christ liveth in me." It was Christ who, through Paul, looked out upon a fallen world, and saw its exceeding sinfulness and sore need of a Saviour. It was his voice speaking through Paul in his message from Miletus to the Ephesian church; and his hand that penned those wonderful epistles of teaching, warning and entreaty that have inspired the saints in the centuries since. Was not the Spirit of his Lord testifying with his spirit in that sentence of triumph, "I have fought the good fight: I have finished the course: I have kept the faith; henceforth there is laid up for me the crown of righteousness"? Was not the same voice heard in the prayer of the martyr Stephen, "Lord, lay not this sin to their charge"? Perhaps we shall be told that these are special cases, for Paul had been miraculously converted and guided, and Stephen had a vision of his Lord in the heavenlies. But the day of spiritual miracles did not end with the apostles. Does not biography testify and our own observation and experience witness to the transformation of some of the worst of our fellowmen into the likeness of Christ. One of the saintliest men I have ever known said to me, "When I think of what I was and what I now am, I realise that I am a miracle of grace."

Carnegie Simpson, in his work, "The Fact of Christ," speaks of four special graces as set forth in the life of our Lord—purity, humility, forgiveness, and love. In testing ourselves specially by these, we can assure ourselves where we stand, for having these, it will be impossible for us to fail in others.

By purity we mean not simply freedom from moral taint, but freedom from all known sin—holiness according to our stage in Christian life and experience. Although tempted in all points as we are, no shadow of moral evil, of envy, resentment or impatience, ever fell upon his life. His absorbing love of goodness made evil abhorrent to him. He has enthroned purity with these words, "Blessed are the pure in heart, for they shall see God." Conscious that we are not perfect in this grace, it will be well for us each to put this searching question to our hearts, Am I making purity, and holiness, the central aim of my life; having the higher hope, am I purifying myself even as Christ was pure? If we can give but an uncertain answer to this question, may we not fear lest we lose altogether that which we think we have.

Humility—this is the antipodes of one of the world's chiefest virtues, self-assertion. Stand up for your rights, and push your way, or you will be thrown aside or trodden down. Public position and places in society are very often reached by persons who have asserted themselves for more than they are worth. In the church it ought not to be so, for the Great Teacher has said, "Whosoever would become great among

you shall be your servant; and whosoever would be first among you, shall be your bondservant; even as the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." Humility does not mean self-humiliation, such as was common in the middle ages, and is looked upon by some even now as of some merit; but the spirit our Lord showed when he conveyed himself away so that the multitude should not make him king; when he sat at meat with publicans and sinners; sat on the well talking to the Samaritan woman; and at the Last Supper, washed his disciples' feet. He says to each one of us, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Having this spirit would put an end to all rivalry in the church; all desire for position except for the sake of service, and all resentment at being set aside when other, and probably better, men have been allotted places in the church we wished to fill. Nothing tests us more severely than this, and nothing has been a more fruitful source of trouble in the church than the lack of this spirit.

Forgiveness.—Jesus said, "If ye forgive not, neither will ye be forgiven." "Shall I forgive my brother seven times if he repents?" said Peter. "Not seven times but seventy times seven," replied Jesus. What a contrast to the Roman hero's epitaph, "No friend ever did me so much good or enemy so much harm, but that I paid him with interest." On the plea of getting justice the world to-day generally pays back injuries, sometimes even supposed ones, with compound interest; but Christians are enjoined to bear injuries and injustices; not to resent, but to forgive. Do we not hear the voice of our Great Exemplar from the Cross, "Father, forgive them;" and of his faithful martyr Stephen, "Lord, lay not this sin to their charge." "But," says one,

"Jesus was the Son of God, and Stephen had the special vision, Behold I see the heavens opened and the Son of Man standing on the right hand of God. We have no such inspiration." Do not short experiences furnish us with proofs that that blessed spirit has not passed from us? I knew a sister who, many years ago, had seen a near relative sink under the cruelties of a brutal husband, and disturbed her peace. One day she said to me, "I do not think that I can ever forgive him; but, if he repented, confessed, and strove to make amends, I might." Later on she said, "I have overcome; I can forgive him now." As our gracious heavenly Father and his Son, our Saviour, have offered and granted forgiveness to us, once sinners; so should we be ever ready to forgive those who have wronged us. Let us not forget that, however serious the wrong done to us may appear, it is for us to seek opportunities to bring the wrong-doer to a better spirit; and from our hearts forgive him. Failing that we cannot claim to belong to Christ: we are none of his.

Love.—Love needs no definition, for to those who have it, explanation is unnecessary, and to those who have it not, useless. The love of Jesus was tender and glad as to his friends, and sorrowful as to his enemies. Is it not easy—the world does it—to love those who favor and love us? To others we are generally indifferent; while to those who dislike us we are more or less resentful. With Jesus, love was a life principle, the soul and the motive of all his thought, purpose and action. Can we say that it is in a reasonable sense ours? The best human love, even a mother's, is limited and liable to change and decay, but the love of Jesus prayed, yearned, labored, suffered and died for men—for his enemies. The heights of love have many steps and the summit appears to us unscalable, but by keeping our eyes upon him who crowns it, we shall ascend with faith and patience, step by step, until we shall reflect as a mirror the glory of our Lord in this supreme grace also.

## Religious Notes and News.

Dr. Campbell Morgan has accepted an invitation to preach at Fifth Avenue Presbyterian church, New York, for three months at the beginning of next year.

### Death of Dr. Agar Beet.

This well-known Methodist theologian passed away recently. Dr. Beet was in his eighty-fourth year. For twenty years he was Professor of Theology at Richmond College, retiring in 1905. He was the author of commentaries on Romans and Corinthians, and of several other books.

### Baptism, the Dividing Line.

"Kashmir in Sunlight and Shade," is a book by Mr. C. E. Tyndale-Roscoe, a somewhat unconventional missionary, who tells the story of the defensible land which lies north of the Himalayas, and borders on the impassable walls of Tibet; a land of snow-capped hills, broad rivers, gorgeously carpeted valleys, and the home of a simple, easy-going people. After describing work in a leper hospital, the author writes: "From time to time some have professed their faith, and have been baptised. These have all been subject to a measure of persecution from the other lepers, who promptly refuse to eat with them, and object to live in the same room, and not infrequently shew much bitterness. And yet the people who act in this way often say Amen quite fervently at the close of the prayer with which our service

is ended. The fact is that they are ready to assent to a good deal of Christian teaching, but object to baptism, because they realise that a baptised person is no longer one of the great Mohammedan brotherhood, and is therefore from their standpoint a renegade."

### British Prime Minister and Missions.

Following is a letter from the British Prime Minister to Lord Arnold, read at the meeting of the Colonial Missionary Society:—

10 Downing St., S.W.1.  
May 14, 1924.

Dear Arnold.—Please inform the good friends attending the City Temple meeting this evening that I have found it impossible, almost at the last moment, to carry out the tentative promise I made to be with them at the gathering. I am sure they will be able to appreciate how very difficult it is just now to fulfil all those engagements entered into outside my official duties.

I have perused with much pleasure the report of the good work done by your missionaries in the field. Theirs is a great adventure; their task is not an easy one; and the results accruing from their labors cannot be calculated by the commercial method of profit and loss account. So long as they may cause one home to be brighter, one human heart to be unburdened and one child to be educated in a higher faith, that is a profit to the human race which cannot figure in any



balance sheet. Theirs is a spiritual crusade; work, for the spirit of things that are noble, is more essential now than ever. The world requires the crusader once again.

I hope they will be encouraged in this grand crusade by those at home who cannot in the very nature of the case see exactly how much is being done by our missionaries. I wish them well in their magnificent labors.—Yours faithfully,  
(Sgd.) J. Ramsay MacDonald.

The Lord Arnold.

### Spurgeon and His Son.

"In 'The Letters of C. H. Spurgeon' just published, some of the best are written to his twin-sons Charles and Thomas. Writing to the former as he was just beginning his life's work he says: 'I am glad you desire to do something for the Lord, and shall be still more so when you actually set about it. Time flies, and the opportunity for doing good flies with it. However diligent you may be in the future you can only do the work of 1875 in 1875, and if you leave it undone now it will be undone to all eternity.'

"The diligent attention which you give to business, the careful purity of your daily life, and your concern to do common things in a right spirit—are all a real service of the Lord. The hours in which your earthly calling is followed industriously for Christ's sake are really hours of work for Jesus; but still this cannot satisfy you, or at least I hope it cannot. As redeemed by the precious blood of Jesus, you feel that you belong to him and you long to show your love to him by actions directly meant to extend his kingdom and gather in souls which he loves to bless.

"When once such efforts are commenced they become easier and a kind of hunger to do more seizes upon the heart. It is not toil, but pleasure; and if God blesses what we do it rises from being a common pleasure to become a sacred delight.

"Whatever your hand findeth to do, do it with your might. It is not for me to suggest what, for the act of invention must be left to yourself—half the pleasure lies in it.

"I deeply rejoiced to see that you had written that you rejoiced in prayer—may it always be so, and yet more and more. Nothing gives us such strength, or affords us such guidance. The Lord bless you there and all must be well.

"I have always hoped to see you a leader in the host of God. How it will be I know not, but that so it may be is one of my unceasing prayers.

"Dear son, may all blessings abound towards you. You know I love you very dearly."—  
"Expository Times."

### Fosdick's Confession of Faith.

David Simpson writes:—"My attention has been drawn to the paragraph relative to Dr. Fosdick's profession of faith, which, in the judgment of some of our people, is so misleading as to the actual present day facts, that I will be glad if you will find space for the following.

"Dr. Fosdick's teaching had become so 'modernised' that the General Assembly of the Presbyterian church of America by a majority vote of 89 ordered the presbytery of New York to remove him from their pulpit. The impeachment was 'officially' made by the Rev. Frank Lukens, and was published by request of the presbytery. The main points of this impeachment which affect the paragraph in the 'A.C.' are—

"God is the resident soul of creation. . . . We must get a greater conception of God than popular Christianity has ever had. . . . Christians believed that God made the world in carpenter style, and occasionally tinkered with it in events which men call miracles." Dr. Fosdick's idea of God thus runs to pure pantheism.

"Dr. Fosdick says of the orthodox idea of the Virgin Birth of Jesus: 'It is a biological miracle that the modern mind cannot accept.'

"The Deity of Jesus Christ according to Dr. Fosdick lies in his being 'a good man moved by the Spirit of God in a larger degree than other

men.' Thus all men are divine, and possess deity in degree.

"Dr. Fosdick repudiates the orthodox view of sin, thus: 'I find nothing of the guilt of sin, nothing of regeneration, or pardon, or reconciliation, our standing in Christ, or our life in Christ, or our hope of everlasting life in him.' When written to by Dr. W. W. Mead about this matter, and the sacrificial death of Christ, he replied: 'I have a complete and profound aversion to it' (the evangelical view). 'I quite thoroughly and definitely reject it.'

"With regard to the return of Christ, Dr. Fosdick cannot believe in it in any real sense whatever, for he does not believe in the bodily resurrection of Christ. The coming of Christ in Dr. Fosdick's view is: 'The slow but sure working out of the will of Christ in human life and institutions.'

"Dr. Fosdick's idea of the church is: 'Come, all

men of Christian good will, let us work together for the Lord and all good life.' His idea of the Bible's authority is in keeping with his interpretation of it.

"Unless Dr. Fosdick has been converted during the past few weeks, and my latest files would indicate the contrary, he belongs to that most dangerous of all schools—saucy, plausible, and pleasing to the unregenerate cultured; using the most complete evangelical terms to gloss over deadly error. This is the man, who, being previously a Baptist, gained a Presbyterian pulpit in New York, but was ousted by the General Assembly of that great country for his erroneous teaching."

[The paragraph referred to was not published in ignorance of some of Fosdick's erroneous teaching. We, ourselves, had previously criticised his position. It was partly because of this that we felt it fair to print his later "confession."—Ed.]

## Church Extension Committee

Churches of Christ in Victoria.

APPEAL TO MEMBERS OF CHURCHES THROUGHOUT VICTORIA.

Since the appointment of the Church Extension Committee by Annual Conference in 1910, assistance has been given to following churches in securing land and erecting church buildings. The amount of money advanced is also stated.

Year	Church.	Amount
1910 ..	Colac .. . . . . .	£616
1912 ..	Preston (land) .. . . .	341
1913 ..	Boort .. . . . . .	100
1914 ..	Gardiner (land) .. . . .	294
1914 ..	Northcote .. . . . . .	1452
1915 ..	Emerald .. . . . . .	80
1916 ..	Woorinen .. . . . . .	50
1916 ..	Surrey Hills .. . . . . .	50
1918 ..	Horsham .. . . . . .	1228
1919 ..	St. Arnaud .. . . . . .	366
1919 ..	Collingwood .. . . . . .	2000
1920 ..	Rochester .. . . . . .	250
1920 ..	Caulfield, Bambra Rd. . . . .	1250
1920 ..	Red Hill .. . . . . .	24
1920 ..	South Melbourne .. . . . .	100
1921 ..	Ararat .. . . . . .	2158
1921 ..	Ringwood .. . . . . .	738
1922 ..	East Kew .. . . . . .	1427
1923 ..	Red Cliffs .. . . . . .	656
1923 ..	Shepparton .. . . . . .	1363
1924 ..	Chelsea (in progress) .. . . .	750
1924 ..	Ormond (first payment for land)	100
		<b>£15,393</b>

The Committee also assisted in making banking arrangements to provide cost of buildings for churches at Oakleigh, Coburg, Gardiner, Brighton, Hampton, and Geelong. The amount involved was close on £12,000.

Of the churches mentioned in the list, Colac, Preston, Boort, Gardiner, Northcote, Emerald, Woorinen, Surrey Hills, South Melbourne and Horsham paid off their loans, or made other financial arrangements. The remaining churches have paid some portion, but are still, more or less, indebted to the Committee. Some find great difficulty in meeting more than their annual interest charges. Other quite necessary local expenses have to be met in order to keep their church work going satisfactorily. All churches assisted have made endeavors to meet their financial obligations to the Committee promptly, and do their very best under the circumstances.

After meeting all such necessary expenditure, it is with difficulty that churches can raise any further money for the actual reduction of their loans. The Church Extension Committee is very anxious to help in reducing building debts more rapidly, and invites the assistance of members in the State of Victoria with this object in view.

The Committee asks for loans of £50 each, free of interest, for three years, from 100 church members. This would provide £5,000, which would be used in paying off money borrowed by the Committee from the bank and others, and loaned to the churches. Churches, will, of course, still be required to pay all interest on their loans, and as much additional money as they are able to raise. If the scheme now suggested by the Committee is successful, it will be possible to credit each church with the full amount of the interest, and other money, in reduction of its loan account. It will be readily seen that by this means churches could reduce their debts quickly, and they would be encouraged to make strenuous efforts to raise the largest amount possible when they knew that all money paid would be used to gradually extinguish their debts.

To further assist in this movement, the Committee asks from another 100 church members a yearly payment of £3/10/-, for three years, which would provide interest on £50 at 7 per cent. per annum. This would allow the establishment of an "Interest Payment Fund," which could be used to still further help borrowing churches. Possibly, some members could more conveniently give £3/10/- per annum straight out than lend £50 free of interest. Acceptance of either proposal will be much appreciated.

Members of the Church Extension Committee are the first subscribers to the £50 "Free of Interest Loan Fund," and they have been encouraged by the help of eighteen others, both men and women, to date. This makes a total of £1,100.

Towards the "Interest Payment Fund," eight subscribers have promised £3/10/- annually for three years, which provides the interest on £400. Gifts from churches, as well as individuals, will be very welcome.

These proposals are submitted for sympathetic consideration of all church members in Victoria, and cordial support is invited. All help given will very substantially aid the great cause with which we are associated.

Gifts for either fund will be gladly received by Chas Hardie, Henrietta St., Hawthorn, and Robert Lyall, 39 Leveson St., North Melbourne, secretary and treasurer, respectively, of the Church Extension Committee.

W. C. CRAIGIE  
ALFRED MILLIS  
CHAS HARDIE  
ROBERT LYALL

Members Church Extension Committee,  
Churches of Christ in Victoria.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### Abide in Me.

The soul alone, like a neglected harp,  
Grows out of tune, and needs that Hand divine;  
Dwell thou within it, tune and touch the chords,  
Till every note and string shall answer thine.

Abide in me; there have been moments pure  
When I have seen thy face and felt thy power;  
Then evil lost its charm, and passion hushed,  
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;  
Abide in me, and they shall ever be.  
I ask thee now fulfil my earnest prayer—  
Come and abide in me, and I in thee.

—H. B. Stowe.

### What Happened to the Birthday Cake.

"It will need four eggs and a cup of sugar and some milk and some flour," mother said, as she went to the pantry to get the yellow mixing-bowl and the sifter to make Barbara's birthday cake.

"It needs sugar, too, for the frosting; and please make very thick frosting, mother dear," Barbara begged. She was standing beside the kitchen table, watching, for she was going to be six years old in just a few days. It was to be her birthday cake, rich and sweet, and shining on the supper table with six pink, lighted candles.

"I am afraid that the cake and the frosting together will use up all our sugar," mother said, as she came back. "I wonder," she went on, with just a little bit of worry in her voice, "if we could manage with two eggs, instead of four. Eggs cost so much now."

"Well, we have to make a birthday cake, don't we, mother, because I always cut it and share it?" Barbara said.

Mother looked down in Barbara's kind little face, and she thought a moment, too. That was the wonderful part about mother and Barbara; they so often thought the same things. Then they said something to each other, laughed, and hugged each other, and mother put away the big yellow mixing-bowl and flour-sifter.

The next day was Barbara's birthday, and two people who didn't have birthdays had surprises.

Timothy, whose mother did the washing, had been very ill for a long time. He was getting better, and could sit in the big rocking-chair, all wrapped up in a quilt, and try to smile out through the window when Barbara passed. Barbara stopped at Timothy's door on the morning of her birthday. She had a basket on her arm. She took from it a bottle of creamy milk and a bag that held four white eggs.

"Here is a part of my birthday cake for you, Timothy," Barbara said. "It will make you get well faster."

Granny Blake was just putting her tea-kettle on her stove when she heard a knock at the door of her little house. When she opened it she saw Barbara, who loved Granny Blake so much. No one could make such nice rag dolls as Granny, and she was always cheerful and smiling, even when she had hardly enough coals to make her kettle boil.

Barbara still carried her basket, and she took a package of sugar and a freshly-baked loaf of wheat bread out of it.

"Here is a part of my birthday cake for you, dear granny," Barbara said. "This is sugar for your tea, and mother made the flour into a loaf of bread for you to eat with it."

Then Barbara went home, almost as happy as if she had eaten a large piece of frosted birthday cake. But when the day was almost over, and it grew dark, Barbara began to wish that she could see the six pink, lighted candles shining for her birthday. She went slowly in to supper, thinking of them. And, oh, what a surprise she found there!

In a rosy circle in the middle of the table shone

six pink, lighted candles set in six pink rosebud holders. In the centre of this birthday circle of lights was a bowl that held six beautiful pink roses from the garden, and beside Barbara's plate was a parcel wrapped in pink tissue-paper. When Barbara blew out the candles and opened the parcel she found a pink hair-ribbon for a birthday present.

"What a beautiful birthday this has been, mother," Barbara said, "without a birthday cake!" —"Christian Register."

### Discoveries of the Thoughtful Girl.

That if life had no clouds it might also lack rainbows.

That the girl who is not artistic can at least be a kindness artist.

That a coin passes at face value, while a girl passes at heart value.

That a merry heart makes a girl a human radiator.

That the old-fashioned word "discreet" is a good word to retain in a girl's dictionary of life.

That if flowers bloomed from January to December, we might be blind to their wondrous beauty.

That the things which make her heart glad at the evening-time are character-builders.

That no girl who can comfort a crying child can truthfully say: "I have no opportunities."

That a bit of unexpected helpfulness from a daughter never yet gave a weary mother heart failure—or, for that matter, incapacitated a father for his daily toil.

That boasting never increased either ability or skill; both are apt to become self-evident.

That, if she keeps out the heart-weeds, the heart-flowers will surely bloom.—G. W. T.

### Mother's Easy Time.

"Mother gets up first," said the new office boy. "She lights the fire and gets my breakfast so I can get here early. Then she gets father up, gets his breakfast, and sends him off. Then she and the baby have their breakfast."

"What is your pay here?"  
"I get ten shillings a week, and father gets ten shillings a day."

"How much does your mother get?"

"Mother!" he said indignantly. "Why, she don't have to work for anybody!"

"Oh! I thought you just told me she worked for the whole family every morning."

"Oh, that's for us! But there isn't any money in that."

### A Loquacious Ancestor.

Little John's newly arrived grand-mother talked uninterruptedly, as grand-mothers will, while little John stood by eagerly awaiting his turn. Finally when hope ceased to function, he thus came to his own rescue:

"Gran'muvver, ev'ysing you sink about, you tell it."

### Unpromising Outlook.

"The fools aren't all dead yet."  
"No, and the worst of it is most of them aren't even sick."

### She Wanted to Know.

"Johnny," said the pretty teacher. "What is a kiss?"  
"I can't exactly put it in words," retorted the boy, "but if you really want to know I can show

## The Family Altar.

### SUNDAY.

For the grace of God hath appeared, bringing salvation to all men.—Titus 2: 11.

"God's purpose in salvation."—1. Godward—obey him, Deut. 5: 32. 2. Christward—fellowship with him, John 1: 3. 3. Spiritward—occupied by him, 1 Cor. 6: 19. 4. Saintward—love one another, John 13: 35. 5. Worldward—separate from it, Eph. 6: 11. 6. Satanward, 1 John 2: 14. 7. Selfward, Luke 9: 23.

Reading—Titus 2: 11-15.

### MONDAY.

Why call ye me Lord, and do not the things which I say?—Luke 6: 46.

In a church building at Lubeck is the following inscription:—

"You call me the Master, and do not serve me.  
You call me the Light, and do not look at me.  
You call me the Way, and do not follow me.  
You call me the Life, and do not desire me.  
You call me the Wise, and do not question me.  
You call me Lovely, and you love me not.  
You call me Rich, and you ask me for nothing.  
You call me Everlasting, and you seek me not.  
You call me the Merciful, and you trust me not.

You call me the Noble, and you serve me not.  
You call me the Almighty, and you honor me not.

You call me the Righteous, and you fear me not.

I condemn you! and you cannot blame me."

Reading—Luke 6: 46-49.

### TUESDAY.

So then, as we have opportunity, let us work that which is good toward all men.—Galatians 6: 10.

"A rose to the living is more than sumptuous wreaths to the dead."

Reading—Galatians 6: 6-10.

### WEDNESDAY.

Through many tribulations we must enter into the kingdom of God.—Acts 14: 22.

"There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat."—J. R. Lowell.

Reading—Hebrews 13: 5-9.

### THURSDAY.

Patient in tribulation.—Hebrews 12: 12.  
"Patience is the ballast of the soul that will keep it from rolling and tumbling in the greatest storms."

Reading—Hebrews 12: 9-21.

### FRIDAY.

Let not your heart be troubled.—John 14: 1.

There is a German picture called "Cloud-land." At first sight it looks like a huge, repulsive shape. As you walk towards it, it begins to take shape, and proves to be a mass of little cherub faces, like those in Raphael's "Madonna San Sisto." Close to the picture, you see only an innumerable company of little angels and cherubims. How often, frightened by trial, we see nothing but a confused and repulsive mass of broken expectations and crushed hopes. But if instead of fleeing away into unbelief and despair we would only draw nigh to God, we would soon discover that the cloud was full of angels of mercy.

Reading—John 14: 1-11.

### SATURDAY.

I will come again.—John 14: 3.  
"Just when thou wilt, O Master, call!  
Or at the noon or evening fall,  
Or in the dark, or in the light—  
Just when thou wilt, it must be right.

Just when thou wilt! no choice for me;  
Life is a gift to use for thee;  
Death is a hushed and glorious trust,  
With thee, my King, my Saviour, Christ.  
—F. R. Havergal.

Reading—Acts 1: 6-11.



# Prayer Meeting Topic

August 6.

## The Foolish Rich Man.

(Luke 12: 13-21.)

Horace Kingsbury.

It would seem that Jesus was interrupted in the midst of a charge to his disciples by a rude man whose supreme concern was for himself. He said unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." And he spake a parable unto them—the parable of the foolish rich man.

Now this foolish rich man made three glaring mistakes:

### 1. HE ELIMINATED GOD.

He didn't take God into account at all. He simply ignored him. The thought of stewardship did not even cross his mind. His whole utterance is a study in first personal pronouns. It is, "What shall I do, because I have not where to bestow my fruits? This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods." And so it goes, *ad nauseam*. Well does Maclaren say, "My" is the devil's pronoun. Its continual use hardens against the claims of brotherhood and the recognition of God, the giver and owner of all.

### 2. HE SOUGHT TO SATISFY HIS SOUL WITH MATERIAL THINGS.

"I will say to my soul," said he, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." "He supposed that he could feed his soul by way of his mouth." If he had said, "Stomach, thou hast much goods laid up for many years; eat, drink, be merry," he would have come nearer stating the truth. He said to his soul, "Soul, thou hast much," but his soul had really *nothing*. He was spiritually destitute. Dean Charles R. Brown records the following conversation: "How much did he leave?" one man asked another as they took their seats in the car. "He left all he had," was the reply. And the Dean comments, "If that were actually true, then his life was a tragedy." James Whitcomb Riley says in his quaint way: "They's nothin' patheticker'n jes' a-bein' rich!"

### 3. HE PRESUMED UPON THE FUTURE.

"Soul, thou hast much goods laid up for many years," he said, but his goods outlasted him. God said, "Thou foolish one, this night is thy soul required of thee," and his perpetual party failed to materialise. His sorry plight reminds one of James' words: "Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away." "The programme of life is not determined by what man says, but by what God says."

Dr. David Smith writes: "There is a grim Italian saying that 'our last robe is made without pockets.' And the supremely important question is what sort of things we are living for and setting our hearts upon—things which need pockets, or the things which the heart carries. It is well for us to pause from time to time amid our worldly employments and consider what the years have brought us, and whether it be gain or loss. And it is so easy to determine. Perhaps they have brought us broader lands and fuller barns; and these are goodly things if only we have wisdom to use them. But have they brought us also more love and gentleness and patience and courage and faith and hope, more spiritual-mindedness, a deeper knowledge of God, a closer intimacy with Christ, and a fuller sympathy with his mind and will? Whatever of temporal success or failure they may have brought us, the changeable world be less to us than it used to be, and Christ more."

Suggested Hymns: 522, 235, 711, 789.

## Our Young People.

Conducted by W. GALE

### Moreland K.S.P.

On this page appears a flashlight picture of the recent re-union banquet. Addresses were given on the Pauline Virtues, the K.S.P. Pledge, and various toasts were honored, including that of "the State Chapter," which was responded to by the worthy State Scribe, Hector Campbell.

### Sunday School Council of Victoria.

Under the auspices of this Council, teacher training courses are being conducted in the various suburbs. A second year course is now running at Albert Park, in the Methodist school hall, at 8 o'clock, Mondays. The book being studied is "The Worker and His Bible." It is proposed to commence a third year course in the city at an early date, to study the books "Landmarks of Christian History," and "The Australian Sunday School." Teachers intending to avail themselves of this fine course should forward name and address to Mr. W. Gale, 122 Mitchell St., North Brunswick, Victoria.

### Norwood Bible School.

Norwood, S.A., has been having very happy times in the Bible school of late. At the annual teachers' meeting held recently, over sixty officers, teachers and friends were present. The address by Mr. J. G. Jenkin was greatly appreciated. The following Sunday a dedication service was conducted by Bro. Paternoster, and in the afternoon promotion exercises were held, when the children were moved to their higher classes. The spirit of the school is very good indeed. Bro. C. Parker is superintendent, with Bro. G. Mauger, assistant, and Bro. W. Hewson, secretary. The school has started an increase campaign, and six scholars were added on July 13.

### "Cradle Roll Lessons."

Teachers and others to whom is entrusted the training of young children will welcome a book entitled "Cradle Roll Lessons," by Miss Louise M. Oglevee. In the foreword the writer states that she has tried to give mothers and teachers some of the plans that have proved helpful to her in her cradle roll class. The open-

ing page contains a brief account of the organisation of her class, and the equipment of her room. Then follows a general outline of the programme with a few suggestions regarding pictures, celebration of birthdays, music, handwork, and rest exercises. These suggestions are practical ones, and as such commend themselves to every kindergarten teacher.

Under the heading "Special Services," the writer supplies information that will be helpful in the celebration of Christmas Sunday, and Graduation service (promotion day), when the cradle roll child is promoted to the beginners' department; and she tells how these services may be made a means of drawing together more closely the home and the school. The main portion of the book contains a set of fifty-two lessons, one for each Sunday of the year. These lessons are arranged to fit the American seasons, though by careful rearrangement they will equally suit our Australian conditions. Each lesson contains:—

1. Suggestions for pictures to illustrate the lesson.
2. Topic of conversation.
3. Words of a finger play, or motion verse. These verses are the means of conveying the lesson more particularly to those children who are too young to listen to the story.
4. Presentation of the story in a simple, brief, interesting way—to suit the stage of development of the cradle roll child.
5. Suggested handwork.

Clear instructions regarding the work are given, and an illustration of the completed object is shown.

In the Appendix will be found interesting devices for registering every Sunday the attendance of each child.

The songs—words and music—on the closing pages of the book are simple, short—mainly one-verse songs—and each one contains the thought of the lesson it is intended to accompany. The book will meet a long-felt want in respect to the best methods of presenting the lesson to the cradle roll child, and it should prove a valuable help to kindergarten and primary teachers. It may be ordered through the Austral Co.—Miss E. C. Gill.



Re-Union Banquet of the Moreland (Vic.) K.S.P. Chapter 612.

Ivo. Berndt, Chancellor; W. Pollock, Vice-Chancellor; H. V. Sampson, Scribe; V. Coutts, Purser; William Gale, Chaplain; Arthur B. Withers, Deputy Chaplain.



## Foreign Missions.

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

### Incidents in a Missionary Journey.

We were all up bright and early, with lunches ready, also boiled water in cans to take with us. Generally speaking, the well-water in India is not safe to drink, owing to cholera, typhoid germs and guinea-worm, which abound in the wells in India.

A woman was brought to our dispensary last week. She had been an invalid for three months because of fourteen ulcers caused by guinea-worm. We have extracted some from patients' legs. The worm is like ordinary coarse white sewing-thread, and is generally two feet in length. Untold suffering is caused by these things. So we have much reason for care as to the kind of water we drink.

To return to our subject. We got the horses hitched to the tonga, and everything ready for the motor. We loaded up with our necessities for the day: these included books, gospel portions and Marathi tracts, a box of medicines and a few instruments; then our band of six preachers boarded the vehicles, and off we went.

The main roads in Shrigonda district are well formed and kept, and either side is lined with shady trees, which help to make the journey in the hot weather more bearable.

Every roadside village in this district has an open rest-house for travellers, where one can put up for three days if need be. Sometimes we make one of these houses our centre from which to work the villages that are in walking distance. It is most convenient to have some place, also to shelter in from the weather. Of course, there are many more visitors than human beings in these places, but I will not divulge their names. However, one can learn a lesson from their steady application to business!

We went south from Shrigonda to a village called Limpangow. Here we have a nice school of twenty scholars on the roll, with a Christian master in charge. As soon as we arrived, we had a curious crowd looking at us, asking all kinds of questions. There were fifteen patients to be treated. They were suffering from various ailments. Among them was a little two year old child suffering from pneumonia. The parents, not understanding the child's complaint, took him to the village blacksmith, who seared this little child with a hot iron in ten different places upon the body. This was done to drive out the demon which was supposed to possess the child. When he was brought to us, some of the burns had become suppurating sores. So the child, with these suppurating sores and pneumonia, was in a sorry plight. I asked the parents to take the child at once to the dispensary and I would send a prescription for medicine with them. When we were leaving they promised to do this. We meet with extreme cases as this one, and when they are brought to our Shrigonda dispensary then begins a fight for dear life against attacking disease.

Our preachers returned from their work with good reports of the people's interest in the gospel. After a little prayer for God's blessing on this work, we said salaam to the people and started on our journey to the next village.

We went on to Nimbogow village by motor, leaving the tonga and four preachers at Kasthi, because the horses could not do this journey in the day. We reached Nimbogow at 12 noon. This village, as you will see on the map, is near the Dhond railway bridge, and is built on the bank of the "sacred" Bhima river. We camped in this village for two hours, and examined our mission school of seventeen scholars. These were bright little heathen boys and girls, and some of them could recite the 23rd Psalm without the least mistake. The master and his wife are exerting a good influence in this village.

Quite a number of the village people gathered, and we had a nice gospel service with them, and treated many of their sick folk with the medicines

we brought with us. One old man among the patients here had suffered asthma for forty years. He said, "Sir, if you make me better by to-morrow I will become a Christian." I heard one of the preachers say to him, "Why should you wait till to-morrow? Why not be healed to-day. Have faith in Christ." We paid several visits to old friends in this village, and got ready to return to Kasthi. After a word of prayer with the master and his wife, we left Nimbogow and made for Kasthi market.

We met with the other preachers again, and united our forces and went into the crowded market. I suppose 4,000 people would be there that day. We had three good open-air meetings in different places. I counted 200 people standing around us in one meeting. They gave splendid attention to the messages. The people just clamored for the printed tracts and gospel portions. In one crowd I heard an old man of seventy saying repeatedly to himself, "What would India have been to-day if she had followed a Christ like that!" In the course of conversation with some individuals who had listened to the messages we found a Maratha young man and a Mohammedan who wished to follow Christ. I would like your prayers for these two men. Many gathered near the motor bringing their sickfolk for treatment. We did what we could to relieve the sufferers.—H. H. Watson.

Bro. J. E. Allan, Victorian F.M. Secretary, reports a magnificent response to the annual appeal. To date 87 churches show an offering of £1,800; individuals, £63; total, £1,863. The 1923 offering amounted to £1,678. 27 churches have still to report. 67 churches show an increase of £525 on their last year's giving. Church treasurers are asked to forward money on hand at their earliest convenience.

Bro. L. R. Fisher, State F.M. secretary of South Australia, writes:—"Regarding annual offering. From reports to hand to date from 32 churches about £1,450 has been given, but there are about 20 other churches still to report. This is only the amount received in connection with the annual offering, and does not include various amounts received during the year. We hope by the time all the churches have reported to come very close to the £2,000."

"He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his lifelong ride  
Who gives his fortunate place to another;  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To give, is to live. To deny, is to die."

### 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.

### Offerings for Foreign Missions

from Victorian Churches and Members  
will be thankfully received by

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

### WHY WE BELIEVE THE BIBLE.

By Amos R. Wells.

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### COMING EVENTS.

JULY 27 (Sunday).—Newmarket Sunday School Anniversary, Kensington Town Hall (Newmarket station), 3 p.m. and 7 p.m. Speakers: Mr. Harry Clark, M.A., and Mr. J. McG. Abercrombie. Special singing conducted by Mr. Simpson. Old members, teachers and scholars specially invited.

JULY 31.—In the chapel, Cliff St., Sth. Yarra. 8 p.m., Farewell Social to Bro. Allen Scarle prior to his departure for America on Aug. 4. Cordial invitation extended to past Sth. Yarra members and friends. Addresses will be delivered by T. H. Scambler and others. Good programme provided.

### IN MEMORIAM.

PHILLIPS.—In loving memory of Norman Frank, who passed away July 27, 1919. Laid to rest Brighton Cemetery, Victoria. "Thy will be done."

—Inserted by his parents, brothers and sisters "Beechworth," 97 Gerard St., Cremorne, N.S.W.

TOMKINS.—In loving memory of my dear mother who passed away at Footscray, July 1904.

Twenty years have gone,  
And still to memory dear  
Thy loving name we breathe,  
And shed a tear.  
—Inserted by her loving daughter Ada.



## Here and There.

We are glad to report that Bren. A. T. Eaton and J. Pittman, who have been ill for some time, are now rapidly regaining health.

After three and a half years of service with the church at Roma, Queensland, Bro. H. C. Spratt has tendered his resignation as evangelist, and is open for engagement.

Bro. H. C. Stitt, of Queensland, who recently resigned an important position from the staff of the A.M.P. Society, has been appointed general secretary of the N.S.W. Alliance with headquarters at 321 Pitt St., Sydney.

The Victorian Women's Executive will meet in the hall, Swanston St., on Friday, August 1, at 2.30 prompt. Mrs. McDonald will lead devotions. An address will be given by Mrs. Cabeena, President of the British and Foreign Bible Society. All sisters cordially invited.

On July 12, Bro. P. J. Pond, of Lismore, met brethren at Murwillumbah, N.S.W., and a church was organised with the following officers:—Elders, Bren. Cecil J. Snow and Sid Hibbard; deacons, Bren. G. Newman, W. Roach and Kingston; secretary, Mrs. C. J. Snow.

The Hinrichsen-Brooker mission at Richmond, Vic., made an excellent beginning on Sunday. 600 people crowded into the tent; many others were unable to get in. A choir of 100 voices, an inspiring song service, and a telling address resulted in two confessions. A wonderful time of reaping is expected. The brethren are asked to assist by their presence and prayers.

Bro. A. McKenzie Meldrum, chancellor of Spokane University, U.S.A., is on a visit to Melbourne. Bro. Meldrum spent last Lord's day at Swanston St., where he ministered fifteen years ago. Old friends gave him a hearty welcome. The public press announces that "while in Australia he will study Australian geology, and particularly geology relating to oil deposits."

At a joint meeting of Margaret St. and Invermay church boards held on July 5 at Launceston, Tasmania, matters in connection with the recent Hinrichsen-Pratt tent missions were finalised. The treasurer's balance sheet showed the total receipts to date to be £480 of the £500/10/- promised on the night of the thankoffering. This effort was a wonderful example to the brotherhood, and should prove an incentive to special evangelistic missions. Bro. H. V. Clements (secretary) and Bro. J. P. Foot (treasurer) were honored, and hearty votes of thanks and appreciation passed by the joint boards.

At Box Hill, Vic., on July 13, Bro. H. G. Clark gave a helpful exhortation. At night a special men's service was held, the building being crowded. An orchestra of K.S.P. and football clubs helped. Mr. Reekie sang beautiful solos. Bro. Allan's subject was "A Strenuous Game." A collection was taken for benevolent work. On July 20, one sister was received into the church. Fellowship was enjoyed with Bro. and Sister Hilford, of W.A., who are residing in the district. A good interest was manifested in the gospel service. Bro. Allan using a chart. Sister Miss Jones sang a solo. Foreign Mission offering is now £41/10/-.

Balwyn church, Vic., celebrated its second anniversary on Sunday. There were very fine meetings all day. J. T. Mahony, who with Mrs. Mahony had just returned from England and the Continent, was present and presided. Three were welcomed by letter. Jas. E. Thomas spoke morning and evening. Reg. P. Clarke gave his interesting talk on "The Greatest Story in the World," in the afternoon. The scholars under Frank Whittington, and assisted by a full orchestra, sang well in the afternoon, while the choir, under Stanley Wilson, rendered splendid music at night. The F.M. offering has reached £67/10/-.

Good attendances at all services at Geelong, Vic., on July 20. In the morning five new members received a welcome into the church; three of these were baptised during the previous week. At night Bro. Stevens spoke very acceptably on "Men Who have Visions." Bro. S. Carr has been appointed secretary of the Sunday school in place of Bro. Geo. Ball, resigned.

At the new church, Invermay, Launceston, Tasmania, the claims of the "Christian" were brought before the members. Mr. W. Fuller, of 1 Albion St., Invermay, was appointed agent, and he received the fine response of twenty-six subscribers. Others indicated their desire to take the paper later. We appreciate this effort, and suggest that the worthy example be followed in other churches.

At Brunswick, Vic., on July 17, a farewell social was held to Mrs. Ford, who is leaving for the country. Mrs. Ford has done much valuable work in the school, choir and other departments. The church presented her with a silver cake basket. On July 19, J.C.E. paid a visit to Austin Hospital. On the 20th Mr. Way spoke at both services. A social club has been formed to control the social functions of the church.

The Foreign Mission offering to date at Brim, Vic., is about £35. The attendance has been the best for a considerable time, and Bro. Cornelius is giving very helpful addresses. The young folks' club held a social on July 17. A welcome social was tendered Bro. and Sister Cornelius at Dunmunkle on behalf of the Dunmunkle and Minyip members. There was a splendid gathering, and words of welcome were spoken, and appropriate response made. Sunday services at Minyip and Dunmunkle were well attended.

The thirty-first anniversary of the Church of Christ at "Twynholm," London, England, was celebrated on May 18 and 22. There were 51 additions to the church during the year. The present membership is 591, an increase of 22. "Joyful Tidings" for June has the following paragraph relating to J. Wiltshire, the preacher:—"Mr. J. Wiltshire has been quite unable to attend any of the gatherings, or to fulfil any of his preaching appointments since May 15, on account of illness. He is much better, and it is hoped that he will soon recover. Mr. Wiltshire has been missed at Twynholm, and everyone will be pleased to welcome him back again."

On Feb. 24, 1924, Queenstown church, S.A., started a branch cause at Pennington, Sunday meetings—worship meeting and Bible school—being held in the State school, and mid-week service in the homes of the brethren. No gospel meeting has yet been held. Seven have been baptised. On August 3 a church will be organised at Pennington, Bro. W. C. Brooker being present to assist. The new church will have 33 members, seven of whom have held office at Queenstown. A deposit has been paid for a piece of land, and it is hoped soon to erect a building. Pennington is the second church sprung from Queenstown, Semaphore being the first.

The work at Croydon, S.A., with the help of Bro. A. E. Forbes, continues to progress. On Sunday morning, July 13, twelve more, including four adults, were received into membership. At that service 148 broke bread. On the previous Wednesday evening another impressive baptismal service was conducted by Bro. Forbes. The chapel was nearly filled. After the parents and a Sunday school scholar had been baptised, both of them remained in the water to witness the baptism of their daughter. Subsequently at the same service two sisters remained in the water to witness the immersion of their brother. In all, eleven were baptised. On Sunday, July 5, all, eleven were baptised. A lad from the Sunday school made the good confession. The ladies'

auxiliary met on Tuesday, July 1, when Miss Tonkin recounted some of her experiences in China.

We congratulate Queenstown church, S.A., and its preacher, Bro. W. C. Brooker, on their long and fruitful association in service. On Sunday last Bro. Brooker completed his twentieth year of service with the church. He received many letters of congratulation and goodwill. The "Port Adelaide News" of July 18 contained the following interesting paragraph:—"On Sunday Pastor W. C. Brooker commences the twentieth year of his pastorate at the Queenstown Church of Christ. His ministry there has been crowned with remarkable success as regards the work and attendances. A crowded church at Queenstown is the rule instead of the exception. It is hoped to make the coming year even more memorable than in the past. During August the inaugural services connected with the establishment of a new cause at Pennington will take place. For some months services have been carried on there under the auspices of the Queenstown church. The time is ripe now for the new church to be launched as a separate and self-supporting cause. This event will, it is hoped, be only one of the events which will go to make up a year of profitable work by the Queenstown congregation."

The Victorian Executive and Home Missionary Committee very gratefully acknowledges several bequests made by former friends of the great Home Missionary enterprise in our beloved State of Victoria. From the estate of the late Sister Mrs. Rebecca Hunter, widow of the late Bro. John Hunter, well known and highly esteemed members of the church at Hawthorn of many years' standing, the Committee has received £50. The late Bro. Jos. Williams, a very old and faithful member of the church at Lygon St., bequeathed two cottages to the Committee, and the proceeds of same will be used. The late Bro. Henry James Lyall, of Swanston St. church, has left £1,000, which, when available, is to be invested, and the income will be a regular contribution to Home Missionary funds. All were sympathetic helpers in their lifetime, and by these tangible expressions secure an abiding interest in the Lord's work. Though being dead, they will yet speak to us by their loving thoughtfulness. All these remembrances stimulate the Home Missionary Committee and encourage further efforts to achieve success in our ever expanding work. It is suggested that many other members of our churches, whom God has prospered, might remember the activities of the brotherhood when making out their wills and disposing of the means entrusted to them.

The Hinrichsen-Brooker mission at Lygon St. began on June 8 and continued until July 17, making just about six weeks. There were confessions nearly every night, and these totalled in all sixty-four. Some will take membership with other churches. Throughout, Bro. Hinrichsen presented with clearness and power the ancient gospel. The church has had a fresh impetus, and much enthusiasm has been shown by the brethren. The singing of the congregation, led by Bro. Brooker, was hearty and inspiring. The beautiful solos and pieces by the choir and visiting members of other churches materially helped and were deeply appreciated. Bro. Hinrichsen's replies to questions were given in a clear and fearless manner. At the closing thanksgiving service, there were two further confessions, the tent was full, and the offering amounted to about £330. The Lygon St. church is under a great obligation to the missionaries, and all who helped to bring the mission to such a successful issue. The church for nearly fifty-nine years has loyally followed in the old paths, and to-day is faithfully placing the gospel before the world. On Sunday morning last, three were received into membership, and one at night. Bro. J. W. Enniss and A. R. Main, M.A., gave appreciated addresses, speaking morning and evening respectively. Bro. A. T. Eaton tendered his resignation as evangelist owing to his continued ill-health, feeling that rest for a time was necessary. At a church meeting his resignation was accepted with deep regret.



**South Australian Sisters' Auxiliary.**

The meeting was held on July 3. The devotional session was led by Miss Norman, who read the account of the Good Samaritan and impressed on all to be alert to every deed of kindness, and to perform such acts in a kindly spirit.

Mrs. Fischer presided over the business session. Minutes of previous meeting were confirmed. Thirty-two delegates responded to the roll call.

Additions from Sunday school—Croydon, 5; Grote St., 3; Mile End, 4; Nailsworth, 1; Semaphore, 1.

Treasurer's Report.—Mrs. Bond reported the following receipts for June:—For H.M., £3/10/8; in hand, £36/17/5½; total, £40/11/1½. For F.M., collected by Committee, £4/9/3; special collection, £2/18/-; in hand, £21/5/10; total, £28/13/1. General fund, in hand, £2/3/7; in hand for temperance, £3/10/3; paid for prizes for temperance essays, £2/16/6; balance, 13/9. A collection was then taken up which totalled £14/4/-.

Home Mission Report.—Miss Garland reminded sisters that all cash to be included in this year's work should be brought in at next meeting, or sent along by the second week in August. All are anxious to meet the objective (£100). Received for June per 1d. per week:—Stirling, 13/2; Cowandilla, 6/-; Mile End, 12/-; Hindmarsh, 5/-; York, 5/3. Donations—Mrs. Dolphin, 2/6; Mrs. T., 3/6; Mrs. G., 3/6; Mrs. R., 2/9; Mrs. H. D. Smith, £1. Received for July—Dulwich, £1/7/-; Mile End, 14/-; York, 6/-; Cowandilla, 5/3; Nailsworth, 7/-; Hindmarsh, 5/-; Donation, Mrs. Roberts, £1.

Foreign Missions.—Mrs. Messent reported the F.M. committee had visited Unley, Cottonville and Glenelg. All were interested at these meetings, especially at Glenelg, where forty sisters were present to hear Miss Tonkin on the condition and needs of China. The collections were: Unley, 10/-; Cottonville, 10/-; Glenelg, £1/16/7. Miss Tonkin has also been arousing interest by speaking at Croydon, and twice at Maylands. This month we have been cheered by a gift from an isolated sister at Crystal Brook—Mrs. Roberts—and also from Mrs. Johnson, of Joslin. The following money has been handed in:—Glenelg, £1/16/7; Stirling, 13/4; Mrs. Roberts, £1; Mrs. Johnson, £1; Unley Mite Box, 14/-; Croydon, 5/6; Mile End, 5/-; Unley, 11/8; Mrs. Barr, 2/-; Dulwich, £1/7/-.

Prayer Meeting Report.—Mrs. Moseley reported three meetings held. At Prospect eighteen sisters were present, and Mrs. McKie gave an instructive lesson from Colossians 1: 18. At a meeting with the Hindmarsh sisters Mrs. Young presided, and papers from Mrs. Morphet and Mrs. Barr were enjoyed and discussed. Twenty-six sisters were present. The Hindmarsh sisters provided afternoon tea. A cottage prayer meeting with Sister Yarrow was held. Mrs. Barr read a paper on Martha and Mary. Sisters Morphet, Moseley and Barr engaged in prayer, and we sang some of our sister's favorite hymns. Sister Yarrow closed the meeting with prayer.

Hospital Report.—Mrs. Young reported the following visits had been paid:—Adelaide Hospital, 17; Children's Hospital, 4; Private Hospital, 21; Sick and Aged, 136; Home for Incurables, 20; Cancer Block, 9; Consumptive Home, 9; Myrtle Bank, 3; Bedford Park, 3; Sunset Lodge, 1. Two beautiful rugs have been given to the Home for Incurables by the Dulwich sisters. Fruit, flowers and many comforts have been given to the sick and needy, and some good parcels have been taken to Myrtle Bank and Bedford Park. Mrs. Young supplemented her report by the following from the Semaphore Church of Christ:—Visits to Adelaide Hospital, 37; Private Hospitals, 27; sick members at home, 72; 101 to ordinary members; and 5 to aged ones. Flowers and dainties taken to sick and aged, and all needy cases reported receive prompt relief. 166 garments made and handed to the benevolent society. A mothers' meeting is held the last Thursday afternoon in each month, with an average attendance of 48.

Temperance.—Mrs. Kempster stated that she and her committee were doing their utmost to arouse interest in the temperance cause. One

meeting had been held at Nailsworth, when Mrs. Green gave the address.

Obituary Report.—Mrs. Blight reported the following sisters had been called home:—Mrs. Douglas, from Maylands church; Mrs. Williams, from Grote St. church; Mrs. Noble, from Eyre's Peninsula; Mrs. Thompson, from Henley Beach church; Mrs. Josland, from Prospect church; and Mrs. Angel.

Mrs. McNicoll was appointed to lead the next devotional session.—V. B. Thompson, 12 Kintore St., Mile End.

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**N.S.W. Sisters' Auxiliary Conference.**

The monthly meeting of executive was held at the City Temple on July 4. The devotional was led by Mrs. C. Rush. The Scripture lesson took the form of a verse from each member present. Mrs. Partridge, supt. of isolated members, gave a talk on the work, and also read a letter from Miss Eadie, an invalid sister from the Ryde Home. Mrs. Rush gave an appreciated talk on the last verse of the 19th Psalm.

Mrs. Clydesdale presided over the business session. The president welcomed Sister Mrs. Potter back to the work after her four months' absence through illness.

The treasurer's report showed a balance of £27/10/- in hand. It was decided to donate £2/2/- to Waterfall Sanatorium per Mrs. Holder-ness; £5/3/- to Foreign Mission appeal, and £2/2/- to the Workless Fund per the Salvation Army.

A prayer meeting was arranged for Mosman on July 15. Devotional leader for August, Mrs. Corbitt.—Mrs. E. Morris, Recording Secretary.

**Victorian Women's Executive.**

The monthly meeting was held on July 4, 80 being present. President, Mrs. Gill, presided. Devotional exercises were led by Mrs. R. Lyall, who took for her Bible reading Proverbs 3. "Honor the Lord with thy Substance," was the subject of a fine practical paper. Mrs. Lyall emphasised the giving of a tenth of our income to the Lord's work. Mrs. Percy Pittman gave a most interesting talk on mission work, telling of the various customs of the people of India. All were pleased to see Mrs. A. Baker after her illness. Sympathy was extended to Mrs. Ray in the loss by death of her mother.

Apologies were received from Mrs. A. Lyall, Miss Tuck, Mrs. Schwab, Mrs. Chandler, Mrs. Hall, Mrs. Martin, Mrs. Ray.

This being the diamond jubilee year of conference, it has been decided to ask every sister member of Churches of Christ throughout Victoria for one shilling each, as a jubilee thank-offering to Home Missions.

It was granted Mrs. Lyall towards purchasing cutlery.

Additions from Bible schools—Balwyn, 4; Lygon St., 4; Hawthorn, 3; North Richmond, 3.

Mrs. R. Lyall read interesting letters from F.M. workers—Miss Blake, Mary Thompson, Miss Redman, Mr. Waters, Mr. Escott.

Home Mission committee spent a happy and profitable afternoon with the sisters at Moreland. Several contributed to the programme for the afternoon with papers, readings, and solos. Mrs. Blakemore's paper on "Women's Present-day Duties," was especially helpful.—V. R. Main, Supt. Women's mission band has written several letters to churches where mission bands have not been organised. During the month, Shepparton opened a new band with a membership of 12.—M. Dines, Supt.

Members of Brighton church visited the benevolent home during the month. "Good cheer" was distributed around the wards and to the inmates present at the service, which was held in the hall and conducted by the superintendent, several taking part in the programme. Oakleigh church will visit this month.—E. M. Tuck, Supt.

During the month the prayer committee visited Burnley, Middle Park, and Hawthorn sisters. Interesting meetings were held.—E. Stevens, Supt.

Hospital committee has paid 51 visits to the various institutions. Thanks to all for bed socks, pots of jam, eggs and comforts given to the patients, books, magazines, etc.—S. Meyer, Supt.

Next meeting of executive will be Friday, August 1. Mrs. McDonald leads devotions. Mrs. Cabeena, of the British and Foreign Bible Society, will speak.—Secretary, Miss Rometch, 240 Graham St., Port Melbourne.

**WOMEN'S MISSION BAND.**

Receipts.—£26/6/-. Expenditure.—Paid to Mr. Bagley for Home Missions, £13/3/-; paid to Mr. R. Lyall for Foreign Missions, £10/10/5; paid to Mr. R. Ennis for Bible College, £2/12/7; total, £26/6/-.—J. E. Huntsman, Treasurer.

**OBITUARY.**

**SHERMAN.**—On May 26, after a painful illness, Sister Mrs. J. J. Sherman was called home. Our sister and her husband, who had been Roman Catholics, united with the church at Bunbury nearly two years ago, being baptised by the writer. Sister Sherman bore her suffering with patience, her one thought being "others." She was strengthened by the assurance she was going to be with Jesus. Christian love and sympathy are offered to Bro. Sherman and his seven children.—W. H. G. W., Harvey, W.A.

**BALL.**—On June 29, after a severe illness extending over many weeks, Alice, the beloved wife of Bro. Sydney Ball, treasurer of Geelong church, fell asleep in Jesus. Our sister confessed her faith in Christ at the home of Bro. and Sister Chapman at Gordons, and was baptised at Ballarat (Dawson St.), by Bro. Chas Morris, in 1906. Her chief concern was the church, and no pleasure was greater to her than when her son, George, and her daughter, Marcelli, decided for Christ. Naturally bright, hospitable and genial, her many Christian friends regarded her as an example of womanly virtue. Her body was laid to rest in the New General Cemetery, Geelong, in the presence of a wide circle of relatives and friends. The disciples of Christ at Geelong offer their deep sympathy to the bereaved family and friends.—S. S., Geelong, Vic.

**EACOTT.**—On June 17, Sister Ann Eacott passed away. Had she lived seven days longer she would have reached 90 years of age. She was born in Gibraltar. Her father, Mrs. S. Westcott, was a sergeant-major in the army, and saw active service in the Crimea war, the Indian Mutiny, and in the riot at the Eureka Stockade at Ballarat. Her parents arrived in Victoria in 1850, and settled at Glenlyon, where she resided for over sixty years. She was a trained nurse,

and had many trying and varied experiences, having sometimes to travel fourteen miles on horseback to the aid of the pioneers. She had a family of fourteen children. She was brought up in the Church of England, but through the teaching of Bro. J. Park she was baptised, and joined the Church of Christ at Drummond. She was a member at Middle Park for seven years, then at Box Hill and Surrey Hills. For the last 15 years she resided with her son-in-law and daughter, Mr. and Mrs. Chas Ray. During her long and arduous life she was bright, cheerful, hopeful. She loved the church and attended its services as long as she was able. During her last illness she expressed her joy, happiness and bright hopes regarding the future, and gradually fell "asleep," surrounded by her loved ones. Bren. Graham and Robinson conducted a service at the house, and Bro. Graham and the writer at the graveside in the Burwood Cemetery. At the church on Sunday morning the president made reference to the passing away of our sister, and expressed our united sympathy to the relatives, and asked the congregation to join in singing the hymn, "For Ever with the Lord."—Wm. Meekison, Middle Park, Vic.

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Take me to dwell in thy bright home;  
Or when the snows have crowned my head,  
Or ere it hath one silver thread.

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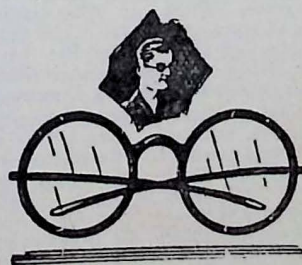
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## News of the Churches.

### Western Australia.

Two confessions at Lake St., Perth, on July 13, making twenty since the new Conference year. Excellent attendances all day. Foreign Mission offering up to £81.

### Tasmania.

At Hobart Albert and Willis Christian and Ronald Livingston were welcomed into fellowship on July 13. A full house listened to "Constructively Protestant" at night. Bro. and Sister R. Hale have commenced a Bible school at Dromedary, and Bro. C. Hale gospel services.

At Devonport on 6th inst., at the close of an address by Bro. Warren, a young woman decided for Christ. On 7th the C.E. Society held its first Foreign Mission rally, when a very enjoyable and varied programme was contributed, and an offering taken for the work. On 13th, Bro. A. G. Brown began a short mission with the church, Bro. Warren occupying the platform at Ulverstone. Bro. Brown's addresses are being attentively listened to, and to date there has been one decision.

Good meetings at Launceston on July 13 and 20. Large attendances at worship meeting on both occasions; Bro. Noble giving two special messages on "The Grace of Giving." Many strangers have been present at the gospel meetings lately. The Bible school held a most successful mid-winter tea and concert on Saturday, July 12. The sympathy of the church is extended to Bro. and Sister W. Peters in the loss of their infant son. Several prominent workers are laid aside with sickness. It is hoped that the F.M. offering will reach £30.

### Queensland.

Bro. Vanham paid a visit to Drillham on July 13, and broke bread with Bro. and Sister C. V. Roberts in their home. In the afternoon he conducted a gospel meeting at the Upper Wallon Creek school.

There have been eight additions to the church at Burdaberg since last report—one of these a baptised believer. Foreign Mission offering amounted to £18/3/9. Week-night services are helpful and interesting, many taking part. At a recent meeting five present were about seventy years of age.

At Toowoomba on July 13 attendance at the morning meeting was good. Bro. Latimore, of Taree, and several other visitors were present. Bro. Sawden, and Bro. and Sister Anderson, from Oakey, were received into fellowship. Bro. R. J. Browning exhorted acceptably. The gospel service was conducted by Bro. V. Adcock. On Wednesday evening Bro. Sawden took charge of the meeting.

A fine social evening was held in the basement of Brisbane chapel on July 12, for the purpose of raising funds for a stall at the forthcoming sale of work. Musical items, games and competitions made the evening very enjoyable. It was also a success financially. On July 13 Bro. Alcorn spoke at both services, which were well attended. Foreign Mission offering so far amounts to £70. The offering is still open. 26 scholars sat for the annual Sunday school examination.

Gympie Bible school anniversary on July 12 and 13 proved a great success. The attendance was the largest for many years, the building being packed, over 200 persons being present. A. J. Fisher, Bible schools' organiser, rendered appreciated help. On Saturday the Gympie school and the Enterprise scholars gave a splendid programme of elocutionary and musical items, Bro. B. Bottrell wielding the baton. Bro. Fisher distributed prizes, one to each scholar. On Sunday Bro. Fisher spoke morning, afternoon and evening. The scholars' afternoon programme and the address on "A Reel of Cotton" were much enjoyed.

joyed. At night two were baptised. The children's church attendance campaign is going well. £16/16/- has so far been received for the proposed building at Enterprise. Bro. Geo. Brown kindly donated the land, and it is hoped to erect the building in a day. Donations from brethren in any State would be appreciated. The treasurer is V. T. Fittell, One Mile P.O., Gympie.

### South Australia.

The Foreign Mission offering at Milang has reached £23/14/9. Last Sunday Bro. H. J. Yelland, from W.A., spoke at both services, and his addresses were much appreciated. Eleven of the Sunday school scholars sat for the examination last Monday.

Good meetings at St. Morris on July 20: 70 present at morning meeting. The total F.M. offering amounted to £15/10/6. The ways and means committee organised to reduce debt, and strengthen the cause financially, continues to do good work. All correspondence should now be addressed to the secretary, S. S. Brittain, Gwynne St., Firlie, S.A.

A cause has been started in Cummins. This has been a long-felt need in the community. Members have been meeting in the homes of the brethren, but on Sunday, July 13, they broke bread in the local agricultural hall. Mr. and Mrs. Russell, from Tumby Bay, were present, and also members from Ungarra. After an inspiring address by Mr. Russell, two young people made the good confession.

The work at Cowandilla continues to prosper. The Sunday morning and evening services, and the mid-week prayer meeting, are all well attended. There have been two confessions of faith since last report. The various auxiliaries are flourishing. A total of 123 answered the Bible school roll-call last Sunday, and there were 50 members of the Junior Christian Endeavor present in the morning, including 14 initiations.

Semaphore's F.M. offering totals £30, and £2/10/- for Miss Bertha Peek of India. The half-yearly church business meeting held last week was splendidly attended, and good reports from all auxiliaries were read. Good meetings on July 20. Mr. C. W. Johnson, of the local Baptist church, gave a splendid talk to the Junior Endeavorers. About 150 were present at the gospel service. Special singing by a male choir of 23 voices. The Bible school has commenced practice for the anniversary, Mrs. L. D. Mathews, A.L.C.M., conducting.

The annual business meeting of Glenelg church was held on July 9. The election of officers resulted as follows:—Elders, Bren. Dawson, Pritchard and H. R. Taylor. Deacons, Bren. Bradley, Curtis, Reed, Rogers, Sampson and Vincent. Deaconesses, Sisters Butcher, Hart, Kempster, Magarey, Pritchard and Taylor. Foreign Mission offering to the present is £39, the largest for many years. Plans are being made for the mission to begin on Oct. 12; it is hoped with Bro. B. W. Manning as missionary. Bro. Taylor is continuing his forceful addresses on Sunday evenings, his subject being "Some Present-day Facts."

Meetings at Henley have been keeping up well. Considerable interest is taken by the young folk in the young worshippers' league, shown by their increasing attendances at morning and evening services. On July 20 Bro. Ross Graham delivered a splendid exhortation. At the gospel meeting an address on "Behold the Bridegroom Cometh," was helpful and inspiring. The choir rendered the anthem, "O! Father Almighty." Recently Bro. and Sister L. Thomas have been welcomed back from Prospect. Bro. Thomas has been appointed organist of the choir and gospel meetings. At a recent officers' meeting, welcome was extended to Bro. E. Pascoe and Bro. W. Wright, junr., who have been appointed officers of the church.

Meetings at Balaklava have been only fair owing to cold weather and prevalent sickness. Bro. Ewers has entered on his third year of ministry and is doing faithful service, his addresses being fine and helpful. F.M. offering totalled £60 to date. Bro. R. H. Shepherd was present on July 13, having recovered from a recent operation. Bro. Clyde Roberts underwent an operation for appendicitis on 12th. Sister Tudor, of the nursing staff in the local hospital, is leaving this week. Bro. Ewers wished her Goodspeed anniversary has begun. The choir is doing good work.

At Wallaroo the annual business meeting of the church was held on July 16. All reports of organisations and societies of the church were of a high order. Splendid work has been done. Eight officers were elected, nine deaconesses, and three church organists. The church treasurer gave a splendid report. The fellowship of the church is very real. Bro. E. G. Warren presided over a good meeting on Sunday morning. Bro. Paddock gave a helpful address. At night the preacher's message was "Sighing for His Coming." There was a good congregation. Many sailors were present and enjoyed the service. Mrs. G. Bennett and Mrs. Steer rendered a duet very nicely.

At Grote St. on July 15, the ladies' mission band held a sale of work and social which was a success. In previous years, the ladies have contributed £25 towards Foreign Missions; this year they increased their contribution to £30. On July 16 the half-yearly business meeting of the church was held. A building committee was appointed to have working plans prepared, and to call for tenders for the new chapel. Bro. H. Culley was appointed architect. He has been of great assistance to the building fund committee. It was shown in the evangelist's report that 12 new members had been received by faith and baptism and 5 by transfer during the half-year. The Sunday school report showed an average attendance of 70 per cent., and that good work was being done. Reports were given by the glee club, Christian Endeavor, Dorcas society, boys' club, and girls' club. Bro. Rankine gave splendid addresses on Sunday.

### Victoria.

Four confessions at Ballarat East since last report. Meetings continue good. Bro. Chas Carpenter has been appointed secretary.

Boronia had nice meetings last Lord's day, with splendid addresses by Bro. Waterman. The recently-formed Sunday afternoon Bible class is well attended, and very interesting. The K.S.P. and sisters' auxiliary are having good meetings.

Bro. Lindsay Smith delivered a fine address at Ringwood on Sunday morning, July 20, and in the evening a special address entitled "Counting the Cost." A young man made the great confession. The choir rendered "Wait Upon the Lord" very nicely.

At Hawthorn the morning study was "Nehemiah, the Business Man," and at the evening meeting, "Shining as the Stars," by Bro. T. H. Scambler. Messrs. Tucker and Bower sang as a duet, "If You could see Christ Standing here To-night." Very good meetings.

Total Foreign Mission offering from the church at Croydon is £9/8/6. Attendances at morning service have been good. The church for a few weeks is having gospel service in afternoon instead of evening. Bro. Black has been engaged as speaker for a further period, and his addresses are much appreciated.

At East Kew last Lord's day, there were good attendances. In the morning Bro. Brooke's address was much enjoyed. At the gospel service Bro. A. Baker delivered a powerful address. The solo by Bro. Collins was appreciated. The response to the F.M. appeal was good. Work in the Bible school is progressing. Several new scholars were welcomed.

At East Doncaster the work goes on steadily. Good attendance at Bible school on July 20. At breaking of bread Bro. Tully, of Doncaster, gave a helpful message. Splendid attendance at gospel



service, when Bro. Grafham preached on "From Death to Life." Several members have been away through sickness. Foreign Mission offering was £3/3/-.

Bambra Rd. reports meetings well attended. Splendid interest in Bro. Schwab's discourses. Over 200 at Bible school last Lord's day. "Bible day" celebrated; topic, "The Best Book." One day's offering, £20 reached for F.M. offering. All societies connected with the church flourishing. Mid-week prayer meetings working up in numbers and interest.

At Kyneton A. W. Garland gave a forceful address in the interests of Foreign Missions on June 15. With Bro. Andrew Gilmore as secretary, the mutual improvement society will start its meetings again. A social was held on Saturday evening last. The F.M. offering is almost double that of last year. Bro. Priestly is about to commence a specially advertised series of addresses.

At Moreland on July 20 the exhortation was given by Bro. Wm. Gale. At night there was a special service to young men. The young men of the church acted as a choir under the leadership of Bro. E. Watson, and others assisted in the service. Bro. A. Withers gave a very able address on "The Rich Young Ruler" to an attentive audience. Foreign Mission offering, £43/16/6.

The work at Shepparton is continuing to progress, and there have been three confessions since last report. A women's mission band and sewing circle have been organised, and a meeting is held weekly. On July 10, a very enjoyable social evening was held as an official opening of the two young people's clubs. The Bible school is making preparation for an exhibition of work and for the anniversary later on.

Ballarat (Dawson St.) church is rejoicing in fellowship in the F.M. appeal; just on £70 received. On Sunday good meetings listened to Bro. Connor's messages. A great number of young men heard the evening message on "Christ Disowned, and Disowned by Christ." Bro. Morris, elder of the church, and Sister Hume are seriously ill. Bro. Ramage preached at Mount Clear, and Bro. Benson at York St., on Sunday night.

At the half-yearly business meeting of Prahran church on July 16, Bro. L. C. McCallum outlined preparations for a week of meetings between the churches of Prahran, Windsor, South Yarra and St. Kilda, for the deepening of spiritual life. On Sunday Bro. McCallum gave an excellent exhortation on "Weapons of our Warfare." Three young men were received into the church. In the evening Mr. Hudson, the choir-master, sang a solo, and Bro. McCallum gave a fine address.

At Northcote last Sunday 140 broke bread, and at the gospel service Bro. Hinrichsen spoke on "Christian Union." Misses Ivy Parker, Gwen Wilkens and Violet Williams, who were prize winners in the Endeavor competitions, have each helped the church with messages at the mid-week devotional services. The Bible class has undertaken to finance a monthly church paper, the first issue of which was enjoyed this month. Two young men were welcomed into fellowship on Sunday morning. The church regrets to report the passing away of Mr. Amery and of Allen Potts, and shares the sense of loss with the loved ones.

Cheltenham C.E. anniversary was continued last Tuesday, when a public meeting was held. A large number of visiting societies contributed to the programme. Words of welcome were extended by Bro. G. P. Pittman. A most inspiring address on "The Christian Endeavorer," was given by Bro. Arthur Hurren, president of C.E. Council. At supper the visitors filled the school building. On Sunday morning a fine address was given by G. P. Pittman on the word "Watch." The F.M. offering has exceeded £46. The school was good. In the evening Mr. Pittman preached a good sermon on "The Prince of Believers—the Thief on the Cross."

Extra good meetings at Swanston St. last Lord's day morning and evening. Bro. Dr. A. MacKenzie Meldrum, of Spokane, U.S.A., was a visitor, and preached at both services. He received very cordial

welcome back to the church where he labored from 1903 to 1906, and many former members attended to renew fellowship. Very able and helpful messages were delivered, and quite a happy day was spent by all. F.M. offering now amounts to £258. There was one confession after the evening address, the son of Bro. George Mitchell and grandson of the late Bro. George Mitchell (one of Melbourne's foundation members), thereby linking up with the church in Swanston St. a member of the third generation of the Mitchell family.

At Footscray, improvement in every department is noted. Large attendances. The officers have completed arrangements for the purchase of a new house for Bro. Hurren. The building is two doors from the chapel. The annual meeting of teachers was held during the week. Officers were elected, and reports were encouraging. Decided to have the kindergarten room lined, and further furniture provided. Bro. C. Thomson was re-elected secretary. The K.S.P. meetings are now held every week and good programmes are provided; 22 at last meeting. The girls' club is being arranged. The meeting of members for the holding of the annual sale of work well attended. The monthly meeting at tea of teachers and Bible class proves a great success.

South Yarra J.C.E. held a successful concert on June 30 in aid of the endowment fund of a cot in the children's ward of Alfred Hospital, and their aim was realised. The programme was arranged by Misses Eviline and Josephine Samuelli, of South Yarra. Bro. Cameron has been laid aside for a time through influenza. Bren. Quirk, A. Searle and J. Brown have occupied the platform. Miss Sear and Thos Gardener were the soloists. On July 16 the half-yearly business meeting was held. Reports from auxiliaries were highly satisfactory. Present membership, 266. Additions for the year, 22. Treasurer reported revenue for the year from all sources, £542/11/5. The following office-bearers were elected:—Official board, Bren. J. Brown, Martin, D. Lewis, H. Cameron, F. Lee, G. Rose and H. Rasmussen. Treasurer, F. C. Lewis. T. Murphy, secretary, S.S., J. Brown. J.C.E. supt., Miss Sear. President women's guild, Mrs. Brown. Supt. young ladies' club, Miss A. Warburton. Supt. young men's club, J. Brown. Bro. R. G. Cameron was engaged at full time for twelve months. Foreign Mission annual offering closed at £23.

Work at Merbein continues to improve. Good meetings, with a number of visitors at gospel service. The annual meeting of the church took place on July 16. Officers elected for the ensuing year:—Elders: Bren. F. Henderson, sen., and A. J. Chislett, with the evangelist. Deacons: Bren. A. B. West, W. Oaks, R. Fechner, E. Neville, J. Passmore, H. Symes, G. Chislett. Deaconesses: Sisters West, Watson, Chislett, Neville. Secretary: Bro. A. J. Chislett. Organist: Miss B. Chislett. Assistant secretary: Bro. R. Potter. Treasurer: Bro. A. H. Leslie. S.S. Superintendent: Bro. A. J. Chislett. Reports showed that the work was in a prosperous condition. The Bible school secretary (Bro. Bryant West) reported as a result of the aeroplane campaign nearly twenty new scholars for six weeks, and that the tone of the school was excellent. The C.E. secretary (Bro. H. Passmore) reported meetings well attended, society re-organised, and members very enthusiastic. The evangelist's report emphasised the need of greater individual effort and concerted action. The meeting terminated with a coffee social.

### New South Wales.

At Chatswood on morning of July 19, Bro. Davis, of Mosman, gave an instructive exhortation. Interest is maintained in the evening prayer meeting; Bro. Whelan's gospel message was full of power. One young lad from the B.S. confessed Christ. Sister Mrs. Doderell was baptised. Fine attendance. F.M. offering to date from the church and Bible school is £138.

At Lismore City Temple, on July 13, Bro. C. Byrnes acceptably exhorted the church. At night Bro. F. R. Furlonger's address was also appreciated. Bro. Carson Witherspoon has been seriously

ill in hospital, but is expected to recover. Bro. Leslie Morgan, of London, stayed for a day or two in Lismore on his visit north. Sister J. P. F. Walker is placing in the Temple a table in memory of the late Bro. J. P. F. Walker, a pioneer member.

At Tarce on July 6 Bro. Crossman spoke morning and evening. A pretty wedding took place on Wednesday, July 9, when Sister Vera Horsburg was united in marriage with Mr. Cecil Emerton, Bro. Crossman officiating. On July 13, Bro. Leslie Morgan (representative Migration Department) was present, and his message to the church was appreciated. A missionary gift evening was held on July 15, useful articles being brought by members and friends. We are sorry to report the serious illness of Bro. Amos Saxby.

Hurstville church, after being without a preacher for some time, has secured the services of Bro. David Simpson, who is a forceful preacher. His first sermon was "Christ the Wonderful." A welcome social was tendered to Mr. and Mrs. Simpson and daughter; the chapel being filled. Bro. Livingstone presided and, with Bren. Fretwell, H. G. Harward, J. Clydesdale and Saville, spoke words of welcome. Bro. Simpson suitably responded. Items by other brethren and sisters, and refreshments, added to the enjoyment of the evening.

Large attendances all day at Dumbleton on June 29. Bro. Coxhead exhorted in the morning; his chart and talk on our Lord's return created great interest. Miss Ginger of the aboriginal inland mission spoke at night of her work. Bro. Dane exhorted on July 6, his missionary address being much appreciated. At night Bro. Earnest Buckley, A.I.M., missionary, and a late member of Dumbleton, told of his experiences among the aborigines to an interested audience. Thursday night meeting for prayer and Bible study is growing in interest and power.

Bro. J. Clydesdale spoke morning and evening at Rockdale on July 6. On morning of 13th inst., Bro. Sainy exhorted. After Bro. Clydesdale's gospel address "Jesus Only," a youth from the Bible school made the great confession. A Kappa Sigma Pi Club has been formed. Enmore club came out and initiated the charter members. On 15th inst., the young people's Bible study class spent a very happy surprise evening at the home of Bro. Clydesdale (in honor of his birthday), and presented him with a gift as a token of their love. The church mourns the loss of Sister Mrs. W. T. Coles, who was called home on July 16, and laid to rest at Rookwood on 18th. Sympathy is expressed for Bro. Coles and family.

Bro. J. Chapple gave a much-appreciated exhortation at the Sydney City Temple on 20th inst. Owing to Bro. Southgate's being laid aside with a sprained ankle, Bro. Haddon kindly filled the platform at night and presented a very fine gospel message. The annual church business meeting was held the previous Wednesday. Bren. J. Taylor and Thounine were elected to fill vacancies caused by resignations of Bren. Brough and Warner, all other members of the diaconate being re-elected. Membership showed a nett increase of 55 for the year, including 32 by faith and baptism since commencement of Bro. Southgate's ministry early in December last. All auxiliaries showed big improvements. The choir is maintaining good progress under leadership of Bro. Tom Walker.

The newly-established church at Hamilton is progressing. A year ago an appeal was made for funds to secure a suitable block of land and erect a building. One of the finest sites in Hamilton was obtained, and a building capable of seating over 400 persons was erected. The building was put up by voluntary labor and cost is valued at £1,700. Members responded well to the appeal, the debt to-day being just over £900. The church began with 18 members; present membership is 63. The school has grown from 8 to 64. Bro. Martin's addresses attract large audiences and the trustees must provide extra seating accommodation at a cost of £50. The help of the brethren would be greatly appreciated. The secretary is Bro. R. T. Creek, 1 Pokolbin Rd., Hamilton West, Newcastle.



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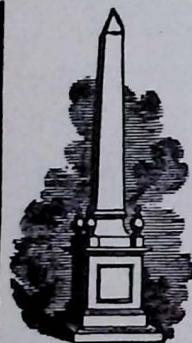
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## S.A. Churches of Christ C.E. Union.

Twenty-three delegates attended the monthly executive on July 4. Bro. Hogben occupied the chair. Final arrangements were made for Town Hall rally on September 13. Bro. Tease has charge of Y.P., Bro. Ross Graham, intermediate, and Misses McDonald and Baker, juniors. A junior choir is to be formed to lead the singing under the baton of Bro. Graham. Good reports were received from members of visiting campaign. Societies which have not forwarded the donation for rally expenses are asked to do so before July 31. A quarterly rally is to be held at Crovdon on July 28, when Bro. G. Tease will be the speaker, and items will be given by Forestville, York and Crovdon societies. All secretaries should return statistical forms not later than August 4.—G. Spurr, Sec., 60 Sea View Rd., Henley Beach.

## Federal Evangelism.

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South Australia.—T. and M. R. Johnson.

Western Australia.—B. Davidson, Mrs. H. Digwood, Mrs. S. Constable, Miss Lucy Digwood, Claremont Church, Mrs. D. M. Wilson, W. McCamish, May Grieve, E. A. Charman.

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