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Complimenting Our Lord—or Adoring Him.

DOUBTLESS every Christian has been pained by the attitude of men towards our Lord Jesus Christ. Sometimes there is an absolute denial of his divine claims or a repudiation of the ethical value of portions of his teaching, as when Lord Birkenhead ridicules the idea of the meek inheriting the earth. More often it is the indifference of people which appals us. Sometimes even in Christian folk we find an attitude which disturbs. There may be a discrepancy between our readiness to call him Lord and the willingness we exhibit in carrying out his precepts. Many professed believers do not accept the Master's words as authoritative and binding. Some decline to accept his declaration regarding Old Testament books and incidents as necessarily true. Some say that our Lord in his incarnation so emptied himself of knowledge that he consented to share the ignorance of his times—so that when he spoke of the devil, or demons, or hell, or the authorship of Old Testament books, or the time and manner of his own return, his word is not authoritative. This disregard of the Son of God and rejection of his word is occasionally exhibited in men who will apparently with great reverence acknowledge him as Christ and Lord.

There are other ways in which we may derogate from the majesty and glory of our divine Lord. We may take his name too lightly upon our lips. We may make a jest of some of his sacred words. In our preaching we may fail to make men appreciate his glory. We may give the impression that men can put him and his word aside—whereas the truth is that the word faithfully presented remains to do a work, perchance of salvation or perhaps of judgment. We have men who seem to think that somehow they confer a favor upon the Lord when they condescend to accept his word and obey him. They cannot recognise the true position; the con-

victed sinner, realising God's mercy in Christ, in full surrender gratefully accepts the free grace of God. He thanks God for the stooping love of Christ Jesus.

Compliment and patronage.

One common error in men's attitude to our Saviour is the giving of him a facile praise, the paying him of compliments, the use of unfortunate words which suggest a patronage of the Son of God. Most Christians will have had repeated experiences of this thoughtless fault. It is sad to think of a sinful, if redeemed, man's being so misguided as to patronise the Lord of life and glory, but so it is. At times the evil is gross, but frequently it slips in very simply and subtly.

While reading the other day an interesting article on our Lord's method of dealing with Zacchæus the publican, we came across these words: "Now, Christ never goes home with folk uninvited. He was, is, and ever will be a gentleman—a sensitive, gentle, unobtrusive, gracious gentleman." We are sure the writer did not mean to patronise the Lord Jesus, or com-

pliment the Christ; and we should not be surprised to learn that many readers found the words we have quoted wholly unobjectionable. On others, however, as on us, they will have a jarring effect. We select them as one of the mildest of illustrations of a fault singularly prevalent to-day—a fault from which the inspiring Spirit kept the Gospel writers wholly free.

Attitude of gospel writers.

In his "Relief of Doubt," R. E. Welsh points out the glory of the character and of the teaching of Christ. He says that there is nothing in the picture of Christ in the Gospels that is owing to the artistic skill of the painter: "all its splendor appears to lie in the subject." Contrasting the methods and effects of other biographies, he remarks: "Christ owes nothing to the character-sketches and panegyrics of biographers. They never dilate on his superior qualities. Never at all do they analyse his character, except in the short Prologue to John. They simply let him act and speak, and leave readers to receive their own impressions."

These words are worthy of our thought. They contain implicitly within them a great apologetic. Every careful student of the Gospels must have felt their truth over and over again. How does the ordinary writer of fiction or the ordinary biographer—the delineator of character in any sphere—usually act? He praises the character, extols and enumerates the virtues. He says the heroine was beautiful, modest and true; he affirms that the hero was brave and manly, eloquent and intelligent. It is much easier to say this than to show the person so acting or speaking that the reader knows of beauty of character, the nobility of action, the eloquence of speech. With the New Testament evangelists, however, it was not so. There was no need for them to praise. They drew their picture from a Holy Original; they recorded the actions

A Wish.

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better,
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver;
Let me strive a little harder
To be all that I should be.
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbor;
And a little less of me.

—*British Weekly.*

of the perfect Man, they wrote down the words of him who spake as never mere man has spoken—and the actions and the words produce their designed effect upon us. When we see the Christ thus working, and hear his unmatched words, we instinctively say with Thomas, "My Lord and my God."

We may add that an apostle would have felt it to be an impertinence to compliment the Master. How could anyone with an appreciation of our Lord's divinity begin to do so? Our appropriate attitude is one of worship and adoration. We cannot stand on a pedestal and in a condescending way approve of his word or deed. He to us is God manifest in the flesh. He speaks and we obey. He declares, and we receive. We do not say that Christ is right because he did so and so—as if his word had to pass the judgment bar of our finite reasoning. We should not dream of saying that Christ was a gentleman because he acted this and thus: rather that it will be a gentleman's highest and best effort to act as Christ did. Reverently and adoringly we receive his revelation, and humbly endeavor to follow his steps. We give him honor and praise, but not in such a way as to suggest that it was well that his word or act received our approval. It is not to his loss if we disapprove; in that case it is we who have erred. It is not our prerogative to pass his word and by our verdict make it a standard. It is his word which judges us, and we are classified as right or wrong, we are justified or condemned, according as we give heed to it or turn away from it. The sacred, authoritative teaching remains—ever true and ever the same—whatever course we decide to follow.

The self-evidencing word.

We do not mean that there is anything arbitrary in Christ's pronouncements or commands. His words do approve themselves to us, but it is not that which makes them true. His teaching and his wonderful life appeal to us, and evoke a response within us. In one of the most beautiful of his great sermons—that on "The Self-Evidencing Nature of Divine Truth"—Professor John Caird shows that "the appeal of Scripture to man's reason and conscience does not by any means imply in man's reason and conscience a capacity to discover divine truth by their own unaided exercise;" but, he says: "Divine truth, indiscoverable by human reason, is yet so in harmony with it . . . that it 'commends itself to every man's consciousness in the sight of God.'" It "exerts on the mind of man at once a restorative and a self-manifesting power. It creates in the mind the capacity by which it is discerned." This is especially true of the highest and best in the Scriptures—their presentation of the flawless character and perfect teaching of Christ. Why we to-day are enabled to take the lofty attitude we take and to appreciate the beauty of our Lord's words and deeds is largely because of what he did and said. Yet sometimes we have the foolish spect-

acle of a man who criticises or compliments as if he had a superior standing and standard of his own. Let us close with another passage from Caird: "Be your gifts of reason what they may, to you, as capable of knowing it, as bound to receive it, the Gospel appeals. Open your heart to it—yield up your spirit to its blessed teachings—pray for the grace and guidance of the Spirit of God, and the truth will constitute to you its own evidence. It will carry con-

viction to your heart of hearts. As you listen to it, the music of a heavenly voice will steal upon the inner ear; a beauty that is not of this world—a beauty more glorious far than that which sits on mountain and stream and forest—will shine forth upon the inner eye of faith, in the discernment and recognition of which the Truth will commend itself to your consciousness in the sight of God."

The Influence that is Immortal.

"Abel offered a more excellent sacrifice than Cain, and by it, he, being dead, yet speaketh.—Heb. 11: 4.

There is only one influence that will speak to all ages: it is sacrifice—the giving up of something in the cause of right. That is the only thing known to me which appeals equally to every generation of men. All other experiences are changed by the years. Manners change; customs change; apparels change; tastes change; ideals of beauty change; the fashion of each successive age passes away. Cain was a great man in his time, Esau was a great man in his time, Saul was a great man in his time; but it cannot be said of any of these, "By that greatness he, being dead, yet speaketh." Nobody would now admire Cain—not even the bad man. Nobody would now admire Esau, not even the selfish man. Nobody would now admire Saul, not even the vain man. Cain and Esau and Saul do not "speak" to us—do not appeal to us. We do not feel that they are moderns. There is a far-away sound about their voices as if they were talking through a mist; and so they are, the mist of vanished years.

But the love of Jonathan and David is as young as yesterday; the devotion of Ruth to Naomi is as modern as this morning; the affection of Joseph for his brethren is as fresh as an autumn field. The sacrificial spirit belongs to all ages. It annuls the differences of time. On the mount Moses and Elias can speak to Peter and John, and forget the centuries between. Theirs were all sacrificial lives, and therefore time is for them indifferent. The yearnings of the heart make us independent of the years; they speak not to men but to man.

Of all things in this world below, what thinkest thou will be most useful in the world above? I will tell thee—it is thine hours of sacrifice, thy moments of loss. Nothing else will be so valuable yonder, not riches, nor honor, nor glory. It is thy clouds that are training thee; it is thy burdens that are expanding thee; it is thy times of arrest that are promoting thee. Thou callest them God's silence; they will be the organs of thy speech one day. Thy crosses shall make thee a comforter; thy hardships shall make thee a helper; thy clouds shall make thee a cleanser. By thy stripes thou shalt strengthen; by thy pains thou shalt pity; by thy falls thou shalt forgive; by thy

mists thou shalt minister; by thy battles thou shalt bear; by thy griefs thou shalt guide; by thy days of sorrow thou shalt have doors of sympathy. Thou shalt speak by thy sacrifices, O my soul. — George Matheson.



A. Mackenzie Meldrum.

The "Southern Cross" of July 25 contained the following interesting paragraph:—"Dr. A. Mackenzie Meldrum, D.D., Chancellor of the University of Spokane, in the State of Washington, arrived in Melbourne last week. About sixteen years ago he occupied the pulpit at the Church of Christ in Swanston Street. A geologist and naturalist, as well as a Biblical scholar, he some years ago performed valuable research work on the mainland of Australia and on the Great Barrier Reef. He made his examination of the reef in a 30-foot boat, sailing 1,250 miles, from Brisbane to New Guinea, with a single companion, an Australian named Charles H. Gould. Dr. Meldrum is an Ayrshireman. It would be greatly to the advantage of Australia, he considers, if she followed the example of New Zealand in the United States. Australia, he says, could export fresh fruit to America very profitably. As Spokane is about to considerably enlarge its museum, Dr. Meldrum intends to investigate the possibilities of the Melbourne Museum. Referring to prohibition in America, he said it was a remarkable fact that the two most temperate nations in the world—the United States of America and Finland—were leading in the Olympic games. While in Melbourne Dr. Meldrum is the guest of Mr. and Mrs. Thomas Mitchell, 'Pentlowe,' St. Kilda Rd."

The Quiet Hour in Religious Experience.

S. H. Mudge.

Mark 9: 30, 31.

Jesus sought a quiet hour to teach his disciples the solemn and significant truth of his approaching rejection and death. There are certain interesting reasons why he did. 1. Because this truth was properly, and just now, the exclusive right of the disciples. To proclaim it to the world would succeed only in gratifying the sinister minds and motives of the enemies of Christ, while to the multitude it would convey no spiritual meaning. After the death and resurrection it then was the vital message for the people of the whole world. 2. The disciples had to unlearn some things. Their minds were still full of the mistaken notion of the Master's reign upon earth, and as J. C. Ryle, M.A., says, "Never are we so slow to understand as when prejudice and pre-conceived ideas darken our eyes." 3. It would be a keen disappointment to the disciples. They had accepted the presence of Jesus as being their portion until separated by a death due to natural causes. The thought of his crucifixion was not entertained. Dr. Barth remarks, "They rebelled against the idea of a suffering Messiah, and obstinately refused to entertain it, or the accompanying idea of suffering with him."

"The fretful stir unprofitable."

The quiet moments are peculiarly Christ's opportunity. Out in the world there are too many voices to be heard, our ears are filled with noises. There are too many things to see, our attention cannot be concentrated, nor our minds commanded. Christ retired from the scenes of busy life in order to give himself quietly to prayer. It is impossible

"When the fretful stir
Unprofitable, and the fever of the world"
possess us and distress us to give ourselves profitably to religious meditation. We cannot serve God with a divided mind any more than we can with a divided heart.

"That serene and blessed mood."

There is a manifest need to deliberately provide a period of quiet that we can give to the contemplation of spiritual things, for it is silence and seclusion that will assist to create

"That serene and blessed mood,
In which the affections gently lead us on."
Under such conditions disturbing factors can be eliminated and Christ's voice heard without distracting accompaniments. And what an advantage to us! There are hours when our business occupies us—hours when religious thought must be secondary. As the blacksmith swings the hammer his immediate consciousness is the thing to be wrought in iron. The surgeon performing an operation must concentrate upon his task, allowing nothing to divide his attention.

In this way we might go around the various occupations and find that each has

such a possession of the mind of those employed that an intelligent and profitable study of other things is quite impossible. Our work may always be done to the glory of God, but that is no criticism of the demand to give God a portion of time which may be considered exclusively his.

"Harmonises heart with heart."

The Scripture given above would also teach us that there is a separateness necessary for God's people that we are bound to recognise. Jesus took these men into this seclusion, "and would not that any man should know it. For he taught his disciples." If we are "of the household of God," there are some things surely which are peculiarly the privilege of the members of the house-

hold. The Lord's Supper is one such special provision. It was appointed for the purpose of reminding us of our Redeemer's sacrifice. It is here that believers are of one heart and mind, and our fellowship in these spiritual privileges strangely "harmonises heart with heart." A bond of union is formed by communion. An unbeliever could not partake of the bread and cup in memory of One in whom he has no faith with any spiritual benefit, for "spiritual things are spiritually discerned." Further, unless we partake of these emblems discerning in them the Lord's body, we but drink damnation to ourselves (1 Cor. 11: 29). Nevertheless, we should remember that the unbeliever's exclusion is the emphasis of the believer's inclusion. To neglect and despise our privilege is no compliment to us, but is rather to frivolously slight the whole expression of God's great mercy.

Keep Sweet—That Is Victory.

G. M. Anderson.

He hissed the venomous word at me.
I struck him—with my fist—fierce passion blazing in my veins.
He struck back—lion-tiger instincts surging through his blood.

Then we went at it blind and wild in an orgy of murderous hate—

Till—well, whether he got me or I got him, it makes no difference—one of us got the other, and so we settled it.

Settled it? No-o, we only started it; for hate lived still in one of us, self-glorification in the other, and each to itself still baser fellows took until two gangs stood to kill or die.

When it ended—as end it did in eternity—both he and all our gang were wounded, sore, our spirits marred and dwarfed, and we had missed the joys of life because—because Hate ruled and bitter-sweet Revenge.

He could have fled when first I struck; but, emboldened by his cowardice, I might have followed and struck him as he ran, at every step exulting loud at his confusion. But would that have settled it for either him or me? For me, revengeful boasting gloating in my soul? For him, humiliation, aye, ignominy forever croaking in his ears?

One other way was left: to stand his ground, calm without fear, firm without fire, nor waver nor threat, and say in mild dignity, "Strike again—here!"

But humans scorn that way. They say it's weak, and if not weak, impossible. Suppose it's both. Didn't the end prove the others such? This could not more completely fail than they; then why not try it? One great name, at least, it has to recommend it, a man who tried it and trying found it neither weak nor unworkable. He might have taken the drastic measures with

Pilate and the priests and the clamorous mob; instead, he took the drastic measures with himself, and let them cry in frenzied triumph, dancing their gleeeful dance around his bleeding form.

It broke his heart.

Ah, but, in breaking, it broke the heart of the world! He knew it would. What was their short-lived victory to his eternal triumph!

So, now, by the charm of that great name, he, mine enemy, stands, quiet and unperturbed, no longer human, but divine, doing the impossible. "Strike again—here!" he says. And—I stand confused. "Strike!" he says; "I will not flinch; I wronged you in that murderous stroke."

And there I stand, passion dying down like blazing houses under forty fire brigades, lion-tiger-reptile instincts scurrying from my soul like vermin from the light when the stone is overturned; until a spark of that divinity leaped from his soul to mine. "Shake," I say; "You're a better man than I. So far as I am concerned, we'll be friends forevermore."—"Christian Evangelist."

Certitude.

From out what Silent Land
I came, on Earth to stand
And learn life's little art,
Is not in me to say:
I know I did not stray—
Was sent; to come, my part.

And down what Silent Shore
Beyond yon little door
I pass, I cannot tell;
I know I shall not stray,
Nor ever lose the way—
Am sent; and all is well.

—William Channing Gannett.

Religious Notes and News.

Dr. Rushbrooke, who lately spent a few days in Germany, writes from Prague:—"There is no impenetrable mystery about the position in Germany. Improvement is manifest, and has proceeded steadily since the adoption of the 'Rentenmark.' But prices are higher and the income of the masses lower than in pre-war days. Our churches will in time become once more self-supporting, and our people are determined to make them so as early as possible. Meanwhile the facts are distressing. Religious workers and institutions are largely crippled; and our Baptist brethren are among the hardest hit. It is probably true that there are well-to-do Germans enjoying life in Italian hotels, but this is not the whole truth concerning the German invasion of Italy. Life in Germany is to-day costly, and in Italy relatively cheap. Many persons of moderate means have crossed the Alps for economy's sake. Neither the rich person seeking pleasure in Italy nor the less wealthy seeking cheapness include so far as I could discover any Baptist pastors or workers."

Protestantism in France.

In the past nine years there has passed through the treasury of the Federal Council of Churches in America for the benefit of the Protestant churches of France and Belgium, an amount of (roughly) £300,000. To this has to be added other sums reaching a further £100,000, while for a complete record of American aid there should be included the generous amounts sent by Baptists, Lutherans and Methodists direct to churches of their own order in France. Twenty-four churches destroyed or damaged, have been rebuilt or repaired, together with a number of manse and parish houses. In addition, a permanent home has been provided for the Protestant Federation of France at a fine house at 47 Rue de Clichy, Paris. Mr. William Sloane Coffin, chairman of the Federal Council's Commission on Relations with France and Belgium, speaking from an intimate personal acquaintance with present-day Protestantism in France, thus summarises the existing position: "The situation of the Protestant church in France inspires one with absolute confidence in its future, because of the real results already obtained, the soundness of the foundations laid, the careful, economical management, and especially because of its devoted and efficient leaders. I frankly admit that I had little conception of what wonders had been accomplished with the comparatively small contributions sent by our own Commission."

Sunday Sport.

Ballarat circles have been disturbed over the introduction of Sunday football. The "Argus" of July 21 reports as follows:—"Sunday.—Publicly advertised football on a Sunday was witnessed for the first time in Ballarat to-day, when a match, announced as 'Fitzroy v. Ballarat South,' was played on the oval attached to St. Patrick's College. When the match was advertised, the Ballarat Ministers' Fraternal Association decided to ask Bishop Foley to receive a deputation on the subject. As he was absent from Ballarat, the administrator of St. Patrick's (the Rev. Father Roper) was communicated with. He declined to receive the deputation, saying that the views of the association were already known, that he had no objection to Sunday football, that the Roman Catholic church authorities were not responsible for the advertising of the match, and that, for any feeling which might be caused, the objectors would be responsible. The game was duly played on St. Patrick's Oval this afternoon, and attracted a large crowd. No charge was made for admittance, but a collection was taken up at the entrance to the ground."

"Father" Roper is reported to have referred to the matter at "11 o'clock Mass" on Sunday, say-

ing that "there had been a great deal of discussion, which was quite unnecessary, because it was a purely private entertainment on a private ground, and one which the promoters were quite at liberty to arrange so long as there was no interference with neighbors. In keeping Sunday holy, Roman Catholics did not do so in accordance with any mere whim or fancy. Whatever they did in regard to Sunday observance they did on principle. In all kinds of weather and often at great inconvenience all Roman Catholics went to church on Sunday. If they indulged in innocent amusement there was no need for apology or defence. It seemed discreditable that Roman Catholics had to meet this kind of opposition. They were not to be frightened, intimidated, or turned off their course." The Roman Catholic church has a bad record regarding encouragement

given to Sunday pleasures and gambling and its general attitude to temperance reform. Its lenient treatment of the vices to which many men are inclined probably accounts very largely for its popularity with many people. Regarding the particular question of Lord's day observance, we were pleased to note the following words contained in a letter sent by Mr. A. E. Illingworth, as president of the Council of Churches, in appreciation of a recent "Argus" leading article:—"There are many of us in this community who are seeking by all the powers that we possess to conserve the privileges and blessings of the day of rest and worship, not merely for ourselves, but for others. We believe this saying is true, 'In returning and rest ye shall be saved; in quietness and confidence shall be your strength.' The constant attempts which are being made to encroach upon the quietness of the Lord's day are opposed by us, not because we wish to enjoy in any selfish way our own rest and worship, but because we believe there are already more than sufficient opportunities on the other six days of the week for the excitements, pleasures, and amusements referred to in the leading article."

Our Book Table.

Archæology and the Old Testament.

The Bible Union of Victoria has published in pamphlet form the address on "Archæology and the Criticism of the Old Testament," recently delivered by Prof. T. J. Smith, M.A., of the Theological Hall, Ormond College, Melbourne. In recent years Prof. Smith has rendered excellent service as a defender of the faith. His standing as a Hebrew scholar gives force to his testimony. In several addresses he has shown the errors of destructive criticism. In this present pamphlet the author shows that archæology is on the side of faith. His attitude can be seen in the following quotation approvingly given from Sayce: "There is no better way of impressing upon the general public the fact that a sceptical attitude towards the words of the Old and New Testament is, to-day, usually the mark of ignorance or of semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. Archæology based on scientific excavation has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archæological discoveries of the last thirty years have with hardly an exception been dead against the most confident decision of the mere literary critic, and in favor of the trustworthiness of our records." We should like this lecture to have a wide circulation. Its price is only sixpence. The Austral Co. could secure and send post free for 7d. Christians would do good if they were to obtain and circulate copies. The Bible Union, too, is deserving of support in its work. The Union stands for the inspiration and authority of the Scriptures, and seeks to promote their reverent study and also to strengthen the faith of men and women who may be in danger of being led into error by modern critical teaching. This aim must commend itself to our readers.

New Volume by Dr. Jesse R. Kellems.

We have pleasure in announcing the issue of a new volume of sermons—"The Resurrection Gospel"—by Dr. Jesse R. Kellems. From the Standard Publishing Co., of Cincinnati, O., U.S.A., we have received a copy of a large, well printed and attractively bound book of 368 pages, containing fifteen sermons delivered by Bro. Kellems at the First Christian Church, Long Beach, California, in January, 1922.

When in Australia the evangelist paid frequent tributes to our earlier preachers and to the help he had received from their writings. In the preface of this volume he repeats his statement: "The author's whole view of the gospel was

moulded by the sermons of these giants of the early days of the Restoration Movement, those sermons which carved out a brotherhood. Benjamin Franklin, in his two volumes of 'The Gospel Preacher,' Dr. T. W. Brents, in 'The Gospel Plan of Salvation,' John W. McGarvey, in his 'Sermons,' President Zollars, in 'The Commission Executed'—these, and many others, were the books which set him on fire. There is a better way for the preacher to get hold of the evangelistic message than to read that message as it was preached by the great evangelists." In similar fashion the reading of Bro. Kellems's sermons should stimulate others and help on the work of Christ.

Geo. P. Taubman, preacher of the church at Long Beach, California, where the sermons of this volume were delivered, has a foreword descriptive of the mission and the evangelist, the accuracy of which will appeal to many of our readers. He says: "This evangelism is, like that of the New Testament, a teaching evangelism. 'Knowing, therefore, the fear of the Lord, we persuade men.' This is the outstanding feature of the work of Evangelist Kellems. Folk are taught that 'faith is the belief of testimony, confidence in testimony as true,' that the commands of Christ are to be obeyed now, as they were obeyed in New Testament times; that the denominations and 'the communions' are equivalent to sects, and that sectarianism, which is division, is sinful; that the world is to be evangelised only by a united church; and that the church can be united only by restoring the New Testament ideal."

The sermons of the "Resurrection Gospel" are such as were used by God in winning hundreds of souls in the Australian missions of last year. The subjects dealt with include that which gives the title to the volume, discourses on the plan of salvation, as well as the following themes: "The Baptism of Jesus," "The Origin of the Church," "Why I am a Christian Only," "Hell," "The Four Biggest Fools," "The Divine Name," etc. Our preachers may study these sermons with profit for they have been used of God in the conversion of many sinners. Every disciple would be benefited by a reading of this book. It may be that many who were helped by the spoken messages of the evangelist when he was with us would wish a permanent record of his words. The book could confidently be put into the hands of non-Christians, and of those to learn the position is new. We should be glad to hear that many copies were being sold in Australia. The Austral Co. would be pleased to fill orders as soon as the books can be obtained from America. Price, 8/6, post free.

The Name of Jesus in Acts 2:38.

G. P. Pittman.

In modern usage the expression "in the name of" means, as a rule, "in behalf of," or "by the authority of,"—as when we say, "A proclamation was made in the name of the king." In the Bible, however, a name almost always stands for much more than this. A few passages taken at random will serve as illustrations:—The name of the God of Jacob defend thee.—Save me, O God, by thy name.—Unite my heart to fear thy name.—Our help is in the name of the Lord.—The name of the Lord is a Strong Tower.—They shall walk up and down in his name.—Hallowed be thy name.—In his name shall the Gentiles trust.—Even to them that believe on his name.—I have manifested thy name to them.—I kept them in thy name.—That ye might have life through his name.—To take out of them a people for his name.—To die at Jerusalem for the name of the Lord.—From these and a large number of other passages it is apparent that the name of the Lord stands not merely for the authority of the Lord, but for the Lord himself, his nature, his revealed character, his gracious and glorious attributes, and all that he is and all that he does for his people.

In Acts 2: 38, where the apostle Peter says to the convicted multitude, "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit," the expression "in the name of Jesus Christ" is generally taken to mean "by the authority of Jesus Christ,"—the authority upon which they were to be baptised. But to the minds of those Jews, accustomed to the language of the Old Testament, it would mean far more than this. To the Jew, the name of the Lord was so great and terrible a thing that it might not even be pronounced without danger of blasphemy. Peter had convinced them that Jesus had been made both Lord and Christ. His name would thenceforth be to them the symbol of the Highest. The name of Jesus is the golden, shining phrase in this great utterance, and yet it has been frequently slurred over as if it had very little meaning, and sometimes it has even been omitted altogether as if it really did not matter at all.

When Peter said "in the name of Jesus Christ," he lifted up before his hearers Jesus himself, the risen and glorified Lord and Messiah, as the object of their adoring confidence, and whole-hearted surrender and obedience. He had previously quoted from the prophet Joel, "And it shall be, that whosoever shall call on the name of the Lord shall be saved." To call on the name of the Lord meant, to them, the uplifting of the soul to God in trustful and fervid worship. By "the name of Jesus Christ" Peter indicated the Lord Jesus himself, with all that he is, and all that he does for sinful men, and his answer to the enquiring multitude would not mean merely "Repent ye, and be baptised every one of you by the authority of Jesus Christ for the remission of your sins," but rather "Repent ye, and be baptised every one of you, looking to Jesus Christ, believing in him, relying on him, trusting in him, for the remission of your sins and the gift of the Holy Spirit."

not rely on your repentance,—be baptised,—but do not rest on your baptism,—or on your obedience—for forgiveness. Do both these things; but when you do them, let your sole reliance be upon the name of Jesus Christ,—i.e., upon Jesus himself.

that this interpretation is the correct one, is borne out by several considerations. In the first place, it has often been observed that Peter said nothing to the Pentecostians about the very vital subject of faith in Christ for salvation. The answer generally given to this objection is, that it was not necessary for faith to be mentioned, because they had already believed, or they would

not have cried "Brethren, what must we do?" But while it is perfectly true that they had believed Peter's statement that they had crucified their own Messiah, and that he was now raised from the dead and exalted to the throne of God, there is no evidence that they believed as yet that Christ died for their sins, and was raised for their justification; and this alone, as all will admit, is the faith which is essential to salvation. Paul declares that we are saved by believing that Christ died for our sins, was buried, and raised from the dead, 1 Cor. 15: 1-11. In his great argument on justification he states that righteousness will be reckoned to us, as it was to Abraham, if we believe that Jesus was delivered for our offences, and raised again for our justification. Rom. 4: 1-25. And so in many other places, too numerous to mention here. Now it is evident that up to the moment of Peter's instructions the Pentecostians had not reached the point of faith in Christ in this sense. Indeed, when they cried "Men and brethren, what must we do," they did not mean "What must we do, to be saved from the guilt and power of sin," but "What must we do to be saved from the wrath of God, who will surely punish us for putting our Messiah to death." Unless therefore faith in Jesus as the Saviour is implied in Peter's answer, it is omitted altogether, and we have people admitted to baptism and assured of salvation without a word about that loving reliance on the sacrifice of Jesus which the Scriptures everywhere enjoin as essential to salvation. The interpretation suggested above reveals faith in a personal Saviour as the most prominent factor in the inspired directions, and the object of faith (Jesus) as immediately related to remission of sins and the gift of the Spirit.

Secondly, the name of Jesus is frequently set before us in other passages in a most emphatic and impressive way, as the only object of faith and ground of salvation.—Neither is there any other name under heaven, that is given among men, wherein we must be saved.—To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.—Whosoever shall call on the name of the Lord shall be saved.—Wherefore also God highly exalted him, and gave unto him the name which is above every name, that in the name of Jesus every knee should bow.—Your sins are forgiven you for his name's sake.—In these and many other passages the name, indicating far more than mere authority, sets before us the person and work of Jesus in connection with salvation as the sole object of confidence, and Peter's answer is in complete harmony with all these.

Thirdly, it is stated that Peter "with many other words" testified and exhorted, and it is highly probable that the great phrase "in the name of Jesus Christ" would be the subject of expanded treatment along the lines indicated above. All that we have in Acts 2: 38 is a very condensed epitome of the divine instructions.

I am glad to know that our preachers have, as a rule, rather carefully avoided the use of the bare expression "baptism for the remission of sins." They have generally given the complete answer of Peter, just as it stands. The bald assertion that baptism is for the remission of sins is unscriptural. It is dangerous also, for it may easily convey the impression, especially to those who have been brought up in religious circles, which hold the Romish doctrine of baptismal regeneration of infants, that baptism of itself conveys remission by magical efficacy. And it is so easy for us all, constituted as we are, to rest complacently in something which we have done, instead of in something which the Saviour has done for us.

When we use Acts 2: 38, let us not fail to bring out the hidden wealth of meaning in the

divine name, and so set before the people the Lord Jesus himself, as the sole object of reliance for forgiveness of sins and life everlasting.

Incidentally it may be remarked that the above interpretation helps us to understand why baptism, in the Acts of Apostles, is always in the name of Jesus, and not in the full formula of the Great Commission,—the name of the Father, Son, and Holy Spirit. The Jew already had faith in the Father and the Holy Spirit. His attention needed to be focussed on the Son, to produce faith in him as Lord and Christ.

Discussion of Interior and Exterior.

That is a far-reaching statement of Faber: "I cannot think of one heresy which has not come, either from a disunion of the interior and the exterior, or a dwelling on one of them to the neglect and depression of the other." The more you think of that statement and apply it to the differences which have divided the church, the more you will see how true it is. Take for instance the matter of conversion. Some would make it a wholly mystical and internal change wrought directly by the spirit, thus ignoring the Word of God, either preached or read for one's self, as essential to that faith which finds its true expression in confession and obedience. Others again incline to emphasise these external agencies at the expense of the spiritual side of Christian experience, *i.e.*, the external at the expense of the internal. Both are wrong. The internal and the external each has its legitimate place in a Scriptural conversion. Blessed is the preacher who gives to each its proper emphasis. Apply it to baptism. Here again are the two extremes. The one class sees in it a magic ceremony, which without faith or repentance translates unconscious infants into members of the church. This is particularly true of Roman Catholics. Pedobaptists usually, I believe, regard the ceremony of infant "baptism," as it is called, as a dedication to the Lord. But baptism is a self-dedication to the Lord of a penitent believer. The Quakers or Friends go further and ignore it entirely, being wholly internalists, so far as the divine ordinances are concerned. But there is danger that even those who teach faith and repentance before baptism, may lay more emphasis on this external act of obedience, than on the conditions which must precede it to give it any value. Both these extremes are to be avoided by those who would be true to New Testament teaching.—"Christian Evangelist."

What Christ is to Us.

Christ is God's repository of spiritual truth and its blessings. To those who trust and obey him, every needed help comes as fully and freely as flowing waters from valley springs. In him is treasured up grace and truth. "In him all fulness dwells."

Wisdom for those who know him not—"Wisdom of God and Power."

Pardon for the guilty. "In whom we have redemption—even the forgiveness of sins."

Peace for troubled hearts—"My peace I leave with you."

Salvation for the lost. "He became the author of Salvation to all who obey him."

Consolation. "He hath brought everlasting consolation and hope." 2 Thess. 2: 16.

Out of this experience was born the comforting hymn:

Come ye disconsolate, where-e'er ye languish,
Come to the mercy seat, fervently kneel:

Here bring your wounded hearts, here tell your
anguish:

Earth has no sorrow that heaven cannot heal.
—R. F. Mallott.

—R. F. Mallott.

The Home Circle.

Conducted by J. C. F. PITTMAN

Pilgrimage Song.

PALESTINE IN PROSPECT.

[Dedicated to the members of the forthcoming International Sunday School Convention Pilgrimage to the Holy Land.]

From far lands streams the pilgrim host
Into the Land of Christ,
Avid to greet the sacred coast,
And keep the holy tryst.

Forgotten all the dissonance
Of ritual, church, or creed,
From all save love's sweet dominance
By one dear memory freed.

O little land 'twixt waste and sea!
O grey Jerusalem!
O hills that sleep round Galilee!
O Nazareth! Bethlehem!

On you he looked with loving eyes,
Whose presence made you blest;
And still on you his glamor lies,
By eager hearts confest.

From far lands flows the pilgrim stream
Into the hallowed shrine,
Led by the old fond human dream,
Drawn by the Dream Divine.

—John Safeley, in "The Christian World."

The Lost Half-Hour.

Mother says I may stay a whole hour!" announced Patty, as she ran into Rachel's yard.

"Oh, goody!" Rachel dropped a pailful of sand and ran to hug her little friend.

"We'd better go in and look at the clock now," said Patty, who was just learning to tell time, "because mother told me to be sure to find out when it was time to go home."

The two little girls raced into the front hall, where the tall old grandfather clock stood, ticking its slow "tick-tock."

"Why," said Patty, "it looks as if half my hour were gone already!"

Sure enough, although it had been two o'clock when Patty came over, the big hands of the clock pointed to half-past two.

"That's all right," answered Rachel. "Daddy says that clock is half an hour fast; so your hour won't really be up till it says an hour and a half from now."

Patty tried to figure that out, but it was a little too hard for her. Still it sounded all right, and so she nodded her head and ran outdoors to play in the sandpile.

They had such a good time and were so busy that neither one noticed how fast the time was going until suddenly Patty jumped to her feet and brushed the blue sand from her little hands. "My hour must be up!" she said. "Let's go and look at the clock."

They ran back into the hall. "Your hour is just up," said Rachel. "This clock says an hour and a half, but you know it's half an hour fast. Oh, dear, I wish you didn't have to go."

Now, about that time Patty's Uncle George had come in his big automobile to surprise Patty and her mother and to take them for a long ride.

"Where's Patty?" he asked. Just then the front door opened and in came Patty.

"Where have you been?" her mother asked. "Just over at Rachel's," answered Patty.

"But, Patty," said her mother, "I said you could play with Rachel an hour, and you stayed an hour and a half. I don't know whether a little girl that doesn't mind her mother should go riding or not."

Patty's eyes began to fill with tears of disappointment. "But, mother," she explained, "Rachel's daddy says their clock is half an hour fast. When

it says an hour and a half it really means an hour."

Mother looked into Patty's sober little face and saw that she meant what she said.

"It's all right, dear," she answered with a smile. "Mother sees that you thought you were minding. But listen to me, Patty; even if a clock is fast, an hour is an hour all the same."—Exchange.

Worth Wishing for.

If I wish for one high grace,
It is this—upon my face
Just to show the inner light
To make bright another's night.

Give me such a look—so high
That the saddest passer-by,
On a sudden, glad shall say:
"Somewhere shines the sun to-day."

Mr. Lloyd George and the President.

Tired as he was, Mr. Lloyd George was full of fun when he arrived at Cliff College on Friday night. Rushing, practically without a stop, from the House of Commons to the crowded marquee in the College grounds, he found the President of the Wesleyan Conference in the chair. Mr. Ferrier Hulme greeted him with a story. "A Methodist minister out for a walk met an old woman with a donkey and a cart full of peat. He put his shoulder to the wheel, as it was a steep hill. 'Thank you, your reverence,' said the old woman. 'With one donkey I could never have done it.' That's what I felt like, sir, till you arrived." Mr. Lloyd George hugely enjoyed this, but he was ready to cap the story. "In our district," he said, "one of those patient, docile animals to which the President referred was reserved for a local preacher every Sunday morning. One preacher refused to mount it. 'Why,' said one of the deacons, 'your Lord and Master was not too proud to mount an animal of that kind.' 'Ah, I know,' said the preacher, 'but he knew his tricks.'"—"The Christian World."

The Happy Home.

"How can you make your home
The gladdest of all glad places?"
One asked a group of boys and girls
With bright and happy faces.

One said: "I'd build a palace grand,
Adorned with treasures rare,
For surely such a home as that
Would never know a care."

Another said: "I'd make my home
A happy place to stay.
With loads of candy, fruits and nuts—
I'd have them every day."

And yet the home that's bright and glad
Is one where love you find,
Where smiles prevail, and every one
Is helpful, good and kind.

Interpretation.

Teacher: "James! Why is the English language called the mother tongue?"

James: "Because father never gets a chance to use it!"

Quite at Home.

Auntie had come to spend the week-end. "Now, Auntie," said young Dot, "you must make yourself at home."

"But so I am Jear. What else can I do?" inquired Auntie.

"Well," said Dot, "you can pitch in an' help mum to get the housework done."

The Family Altar.

SUNDAY.

Behold, I bring you good tidings of great joy.—Luke 2: 10.

"The first message at the birth of Christ was a missionary message.—Luke 2: 10.

The first disciple, Andrew, was the first missionary.—John 1: 41.

The first prayer Christ taught men was a missionary prayer.—Matt. 6: 10.

The first message of the risen Lord was a missionary message.—John 20: 17.

The first command to his disciples was a missionary sermon.—John 20: 21.

The first apostolic sermon was a missionary sermon.—Acts 2: 17.

Christ's great reason for Christian love was a missionary reason.—John 13: 35.

Reading—Matthew 28: 16-20.

MONDAY.

While I was musing the fire burned; then spake I with my tongue.—Psalm 39: 3.

Dr. Alexander McLaren, dealing with Psalm 39: 3 said: "I sometimes think that this verse carries the whole pith of homiletics: 'While I was musing the fire burned; then spake I with my tongue.' Patient meditation, resulting in kindled emotion and the flashing up of truth with warmth and light, and then—and not till then—the rush of speech, moved by the Holy Ghost—these are the processes which will make sermons live things, with hands and feet, as Luther's words were said to be."

Reading—Acts 8: 1-4.

TUESDAY.

And he kneeled three times a day, and prayed Daniel 6: 10.

"Daily prayers are the best remedy for delusions."—Matthew Henry.

Reading—2 Timothy 2: 1-8.

WEDNESDAY.

Pray without ceasing.—1 Thessalonians 5: 17.

"The saying is that prayers and praises go in pairs. Apparently the balance is not well kept." Dr. Charles H. Parkhurst writes: "Many times during my pastorate I was asked to offer prayers for the safe passage of members of my congregation across the ocean. Only twice in my remembrance, was I asked to offer prayers of thanksgiving that the voyagers arrived safely. Piety is likely to deteriorate into a proposition of making use of God in particularly trying exigencies."

Reading—1 Thessalonians 5: 12-22.

THURSDAY.

And now, Lord, what wait I for? My hope is in thee.—Psalm 39: 7.

When we have done our part, all we can do is to await divine grace for life's walk and work; but we must never fail to do all that God requires of us. One has well said, "There is no sense in always telegraphing to heaven for God to send a cargo of blessings, unless we are at the wharf to unload the vessel when it comes."

Reading—Psalm 40: 1-10.

FRIDAY.

Why stand ye here all the day idle?—Matthew 20: 6.

"No answer comes to those that pray and idle stand, And wait for stones to roll away at God's command;

He will not break the binding cords upon us laid, If we depend on pleasing words, and will not aid."

Reading—Matthew 20: 1-16.

SATURDAY.

In diligence not slothful; fervent in spirit, serving the Lord.—Romans 12: 11.

R. M. McCheyne wrote: "Do everything earnestly! If it is worth doing, then do it with your might. Above all, keep much in the presence of God; never see a face of man till you have seen his face."

Reading—Romans 12: 9-21.

Prayer Meeting Topic

August 13.

Paul, the Miracle of Grace.

(Acts 9: 1-19.)

Horace Kingsbury.

A big subject is "Paul the Miracle of Grace." Some leaders may attempt a rapid survey of Paul's life; some may ask the help of their friends in reviewing outstanding events; and yet others may focus their attention on one great crisis, such as his conversion.

Here is a simple outline that might be followed: Paul, the Jew; Paul, the Christian; Paul, the Missionary; and Paul, the Prisoner.

1. PAUL, THE JEW.

Paul was a typical Jew. He was a native of Tarsus, in Cilicia, and inherited the privileges of a Roman citizen. He was naturally religious, and was carefully trained in the things of God. Schaff writes: "Being a Jew of the tribe of Benjamin, born in the Greek city of Tarsus, and a Roman citizen, he combined the three great nationalities of the Roman empire, and was providentially prepared for his apostolic mission among Jews and Gentiles, Greeks and barbarians." In his young manhood he was sent to Jerusalem to further his education, and there enjoyed the great privilege of sitting at the feet of Gamaliel, the illustrious rabbi. He was an apt pupil and excelled in his studies. He was a Pharisee of the Pharisees, and very readily absorbed their spirit of antipathy to the religion of Jesus. Gradually he became a leader of the opposition, and it was no fault of his that Christianity was not slain in its incipency.

2. PAUL, THE CHRISTIAN.

Armed with the necessary authority, Paul started out for Damascus, intent on the persecution of the Christians. It was on that memorable journey he met the Master, and had his whole life-course changed. It was a most dramatic occurrence. Having heard about it, we can never forget it. How must it have impressed the mind of him who passed through it! A period of blindness; a waiting time of review, repentance and expectation; then the coming of Ananias; the observance of the meaningful ordinance of baptism; the reception of the Holy Spirit; and the prospect of a life of Christian service! Once he was blind, but now he could see, the Light of the world is Jesus. His devotion to his new Master was so intense that he could truthfully say, "To me to live is Christ." The Master was his master-passion.

3. PAUL, THE MISSIONARY.

Paul was chosen by the Holy Spirit for missionary service, and he took up his work with abandon. He entered new fields, suffered insults, endured untold pains and privations, preached the glorious gospel, won souls for Christ, tended the lambs, fed the sheep and cared for the flock. He could not rest while his fellow-men were without the knowledge of the salvation that is in Christ Jesus. His Master told him to go with the message, and so he went across the rivers, across the mountains, across the seas, finding his highest happiness in bringing men to the foot of the cross. We little realise how much we owe to-day to this master-missionary.

4. PAUL, THE PRISONER.

Paul was imprisoned once and again for Jesus' sake, but his spirit of service was never curbed. An earthquake awakened an audience for him one night in a prison, and he was soon preaching the gospel. His guards came to know his Saviour. His pen was busy, and in the days when men robbed him of his freedom, he wrote letters of tender solicitude to the churches. The Saviour was with him through all his experiences, and was waiting to receive him when the sword that struck off his head set his spirit free. To him to live was Christ, and to die was gain.

Our Young People.

Conducted by W. CALE

Sunday School Exhibition.

An exhibition of Sunday school work and aids to teaching will be held on September 23 and 24, in the Baptist School-hall, Collins St., Melbourne. Teachers in all departments of Bible school work are invited to make the exhibition a success by sending samples of children's work and teaching aids. All exhibits from Church of Christ schools, plainly marked with name and address of sender, should be forwarded to the Austral office, 528, 530 Elizabeth St., Melbourne, before Saturday, September 6.

The Wiltshire Welcome.

Mr. and Mrs. J. Wiltshire, with Helen and Ingrid, are expected to arrive in South Australia at the end of September. Bro. Wiltshire is to take up the work of young people's organiser for South Australia. Bro. B. W. Manning at last conference offered to collect all money required for the first year's work. The resolution recommending the securing of Bro. Wiltshire for this work was easily the most enthusiastic motion carried in the conference. 450 letters have been sent to representative young people in each church in the State, and up to date, over £100 has been received from young people. It is hoped that interest in this will be widespread, and that all young people in South Australia will have a share in this fine work.

How It is Done at Swan Hill.

On this page we have published numerous photos, of classes and records of their work, but seldom have we had the pleasure of recording such a story as the one now under review.

Swan Hill is right up on the river Murray in Victoria. Here, fifteen months ago, the membership of the Bible class was four girls. An invitation was extended to six lads of the church not in a class to join them and form a mixed class. Now look at the picture on this page and see the result. Seven from this class have made the good confession in the last twelve months. Three in the picture and the one taking the photo. have recently taken classes in the school.

Many of these lads work several miles away, and return home on Saturdays. Most of them will be found at the three services on Sunday. On Monday night a week-night Bible class is held. Opening exercises are taken by the members of the class, as also are the readings and essays. Then from nine till ten singing and games occupy the time.

We do not know the name of this class, but it might well be the "Busy Bees," or "The Willing Workers." For, on a day that some were not working, a group planted a lawn around the chapel, besides making improvements and doing renovations within the building. The girls helped by arranging tea, after which a social evening was spent. At Christmas the class conducts a Christmas service, and at the end of the year a watch-night service, and on Easter Monday an Easter service. Should a class be not held on Monday, then they meet on Wednesdays. Distance is no bar to attendance, as some come six and eight miles to the class sessions. Mrs. A. J. Wilson is the proud leader of the class.

Fragrant Lives.

"The Mosque of St. Sophia, in Constantinople, is always fragrant with the odor of musk, and has been so for hundreds of years, ever since it was rebuilt in the ninth century, the curious part of it being that nothing is done to keep it perfumed."

"The solution to the seeming mystery lies in the fact that when it was built, over one thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk."

Those who laid these stones have been long ago forgotten; but the influence of their work remains.

If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world.

Pointed Pars.

Right living makes one able to stand erect and look every one in the face without fear.

A worth-while career in life depends on the treatment we give the infant ideas and inspirations that come to us.

There is not one of us who can not make and keep the resolution, "I will be good in heart and mind, and upright in the conduct of my life."

It is not well to lack too much in self-appreciation; yet even this is more worthy than pretending achievements never attained.

It is like taking the sun out of the world to bereave human life of friendship.—Cicero.

Your best friend is the one who can make you do what you know you ought to do.—Emerson.

One who gives himself for the good of others, who takes up what may seem to be a cross in life and bears it courageously and cheerfully, will find heaven on earth, and may trust God for all the rest.



Swan Hill (Vic.) Bible Class.

Foreign Missions.

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

Foreign Mission Day Offering.

The Federal Committee are very pleased to report that up to date they have received the following amounts from the States:—

South Australia	£1246 18 7
Victoria	1237 15 0
Queensland	199 0 9
Western Australia	165 0 0
Tasmania	63 11 10
New South Wales	40 0 0

Note.—This is cash received. We know that very much larger amounts have been received by our churches in all the States, but the full amount has not yet reached the Federal Treasurer. Foreign Mission money seems to have a great attraction to some treasurers. They are loth to lose sight of it. The total amount that the Federal Secretary has reported as given on July 6 is:—

Victoria	£2,110
South Australia	1,650
New South Wales, about	600
Western Australia	375
Queensland, about	300
Tasmania	125
	£5,160.

News from all parts of Australia indicates that a large and sacrificial offering has been made for Foreign Mission day appeal; and when the news is sent by the "Christian" to our foreign missionaries, they will scan with interest the splendid increase of contributions. Some of the increases have been phenomenal. Box Hill, Victoria, where our Bro. J. E. Allan, the Victorian State Secretary, preaches, has gone over 400 per cent. above its last year's offering. Total £48; last year £9/10/- over 10/- per member. One sister in the church gave up her trip to Tasmania, for which she had saved £10, and placed that amount in the offering of July 6. A young couple who intended having a day's outing decided to forego the outing and place the amount, that was to have cost them £1, in the Foreign Mission offering. Lillimur, with 20 members, gave £18/2/6; last year, £2/15/6. Some little girls at Chatswood, New South Wales, held a garden fete on the Saturday before Foreign Mission day, and raised £31. £18 of which is to go into the Foreign Mission offering of the Chatswood church. Berwick, with 83 members, has contributed £38; nearly 10/- a member; last year they gave £23. The united churches of Bordertown and Mundalla, in South Australia, contributed £141/1/-. Long Plains, South Australia, £98/18/6, but their total contribution for the whole year will amount to about £200. This from a membership of 69 will be very hard to beat, at least in South Australia. Our old city churches, while they may have many difficulties by the young people getting married and going off into the suburbs to live and work, still keep in the front ranks as givers to Foreign Missions. Grote St. so far, £192; Swanston St. nearly £300; Lygon St., climbing up to the century; Enmore, £128; City Temple, at least £100; Perth nearly £100. Kalgoorlie has given a great offering. From 46 members they have forwarded £32/6/3. The Winter family, in the Moree district of New South Wales, with the brother's contribution in Queensland, has reached £85. In addition to the regular F.M.D. offering, a brother and sister in Melbourne have sent £340 for the completion of the Shrigonda chapel, and the building of the house for the Indian doctor at Diksal.

The Federal Committee are greatly encouraged by the response made to the appeal. We think that it will be the greatest in our history as a people. With such sacrificial offering we are sure that God is very well pleased, and the hearts of our faithful missionaries will be greatly rejoiced as they read the news, and like the workers of old, will "thank God and take courage." Our financial year will close at the end of July. We

are anxious to have every offering in by the end of this month. Will church treasurers kindly note this and help us? We have an overdraft in China and India which is costing us 7 per cent. interest, and church treasurers can increase the value of the offering by sending it on at once. I spoke to one State official concerning a large amount that had been contributed by a church on July 6. His reply was, "We shall get that at about six months' time—the treasurer there hangs on to the money." £100 kept for two months means a loss to us of between £1 and £2 in actual cash. That would feed an orphan for about three months. It would buy 100 small Testaments to be given away. It would pay for a month's service of a native evangelist or Bible woman. We hope our brother treasurers will suffer this word of exhortation and let us have the money at the earliest possible moment.—Geo. T. Walden.

New South Wales Foreign Missions.

Twenty churches have responded to date and contributed £298/14/6. Of that number thirteen show an increase on last year's figures. Special gifts from individuals amount to date to £96/3/8. We have still twenty-two churches to hear from, and hope to be able to report a good increase on last year's offering. N.S.W. church treasurers are asked to forward all moneys at once to J. Clydesdale, 9 Grand Parade, Brighton-le-Sands.—Geo. Morton, Treasurer.

Christian Endeavor in India.

[The following copy of a letter from one of the girls in the orphanage at Shrigonda, India, was written to the South Yarra, Vic., Church of Christ J.C.E. The letter was translated by Miss Blake.]

Shrigonda, India.
Exceedingly dear sisters and brothers of another country, greetings from us, the girls at Shrigonda. We are well, likewise you too through our prayers are well, such is the hope we hold. I am delighted to tell you that here too, amongst us, a C.E. has been started. Our meeting is held once a week. I now tell you the name of that day. It is Friday evening at 6 p.m. to 7 p.m. Our girls take it in turn about to prepare essays, and give us advice. Hearing their advice we have much joy. The number of members altogether in our society is 36. There are five committees.

Will you please give us some information about your society? The name of our society is "Sunrise." Tell us the name of yours.

You send money and pray for us, therefore we thank you very much. Please send an answer to this. Dear sisters and brothers, if you send an answer we will esteem your favor highly.

It is very hot here. Please pray much for our Hindustan, because this country is in darkness. Then that the people of this country might quickly come under the dominion of the Lord Jesus Christ, and glorify the Lord, therefore pray this prayer.

You have bestowed many favors upon us. So let it be. "God bless you." This is our prayer.

Auntie has taken a little child. His name is Samuel. He laughs very much. He is nine months old.

We are your debtors. Give our many greetings to everybody. Many loving greetings to all the boys and girls. Forgive mistakes in writing. I now conclude with love,—Tai Bhagoji Powar.

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.

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.

COMING EVENTS.

AUGUST 10 and 12.—Third Anniversary Nth. Williamstown C.E. Society. Sunday, 7 p.m., service conducted by Endeavorers. Tuesday, rally. Speakers, A. E. Hurren (Pres. C.E. Com.) and H. J. Cook, winner of C.E. speaking competition. All Endeavorers welcome.

AUGUST 19 (Tuesday).—Swanston St. Lecture Hall, 8 p.m. Mr. R. H. Down, Children's Court Officer for Victoria, will lecture on "Juvenile Crime." First of series of lectures on social questions arranged by Department of Social Service. No collection. All invited.

BIRTH.

MORTON (nee M. Combridge).—On July 27 at private hospital, Windsor, to Mr. and Mrs. W. R. Morton, Sydenham—a daughter.

IN MEMORIAM.

ADERMAN.—In proud memory of Gunter Robert Aderman, killed in action at Pozieres July 23, 1916. So dearly loved, so sadly missed.

Oh, not in vain has been your great endeavor
For by your dying life is born again;
And greater love hath no man tokened ever
Than with his life to purchase life's gain.

—Inserted by his loving parents, brothers and sisters.

WINTER.—In fond and loving memory of our dear wife and mother, who passed away at Rockhampton, Qld., July 26, 1920. Ever remembered.

"I have loved ones in that City.

Those who left me years ago;

They with joy are waiting for me

Where no farewell tears shall flow."

—Inserted by her loving husband (W. H. Winter) and family.

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Coppin Street, Richmond,

Continues every night except Saturdays till August 22.

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Five minutes from Bridge Rd.
Three minutes from Swan St.

Here and There.

South Australian country sisters are asked to send in their reports for Conference in good time to the secretary, Miss V. B. Thompson, 12 Kintore St., Mile End.

The following telegram reached us from Brisbane on Tuesday afternoon: "Ball mission creating great interest. Crowded meetings; seventeen decisions.—Adermann."

Mr. and Mrs. E. F. Ryall, of Carnegie church, returned to Melbourne on Tuesday after a tour through America and England. Mr. S. W. Goldsworthy, of Swanston St. church, also returned home this week from a visit to U.S. America.

S. J. Southgate exhorted at the Sydney City Temple on July 27 on the subject, "The Psalm of Psalms." The theme of the gospel message was "What are you Waiting For?" A special campaign, "Restore ye the Ancient Landmarks," has been commenced, and will be continued during August to consolidate the gains and by a vigorous evangelistic effort win others for Christ.

East Doncaster, Vic., reports splendid meetings on July 27. Bro. Clay, of Doncaster, ably presided in the morning. In the evening, after an earnest address on "Buried with Christ," by Bro. Grafham, one of the Bible school girls made the good confession. A fine school meets every Lord's day morning. About two years ago this school was started with five scholars, to-day it numbers well over sixty. Bro. and Sister Grafham are proving themselves earnest and devoted workers.

Moonta, S.A., had two confessions on July 27. One was the father of the little girl who came some time ago, followed by her mother. Now father and mother, son and daughter, are all added; the father was baptised the same hour and received into fellowship. The other was a young woman. It was a good meeting, there being much joy in the Holy Spirit. The church is anticipating much blessing during the special week of service, from Aug. 10 to 20. Bro. Ewers, of Balaklava, will be the preacher.

The dates for the South Australian annual conference are September 11 to 17, inclusive. It is expected that one of the features of the conference this year will be the singing of the Kellems-Richards mission choir re-organised for the occasion. S.A. churches are asked to appoint a full representation of delegates who can attend conference. Several important and vital matters are to be discussed of which notice will be given. It is expected that several inter-state visitors will be present.

The Hinrichsen-Brooker mission at Richmond has completed its first week. The message has been faithfully proclaimed. There have been three confessions. On Sunday morning Bro. Payne presided over a combined meeting of the churches. Bro. Hinrichsen's address was a spiritual uplift. Nearly 200 gathered round the Lord's table. At the evening service the tent was filled to overflowing. The subject, "The Supreme Question," was listened to with rapt attention. Prayers for the success of the mission are earnestly sought.

At Mile End, S.A., on Wednesday evening, July 23, a business meeting of the church was held to finalise matters in connection with the finances of the branch at Cowandilla, and to discuss plans of a new building for Mile End. The building committee have held several meetings, and submitted the ground plan of a building 72 ft. x 38 ft., outside measurement, with a seating capacity of from 550 to 700. After considerable discussion they were authorised to proceed with the plans and estimates, to be submitted to a future meeting. Building operations are proceeding apace at Brooklyn Park. They are expecting to get the principals of the roof in position at a working bee next Saturday.

The Brisbane "Daily Mail" of July 13 contains a long and appreciative report of the Sunday morning service at Ann St. Church of Christ; also a column report of an interview with A. J. Fisher, Home Mission organiser. Bro. Fisher gave an interesting and succinct account of the position we occupy, of the pioneers of the Restoration movement and of the beginnings of our work in Queensland.

In a personal letter from London, dated June 26, J. Wiltshire writes: "We shall be leaving London at the end of July, and on August 26th embarking for Australia on the s.s. 'Esperance Bay.' Our address on Sept. 30 will be 21 Shipster St., Torrensville, S.A." Bro. Wiltshire, during the closing months of his stay in England, has been preaching at Twynholm. When he returns home he will act as young people's organiser in South Australia.

On Wednesday, August 6, Sydney Sunday school workers will have the pleasure of listening to a lecture by Professor Adams, Emeritus Professor of Education in the University of London. The chapter house has been secured for this meeting. Professor Adams is accepted as one of the world's authorities on matters of education, and his interest in Sunday school work is shown in his well-known Primer on Teaching. This little book remains, in our judgment, one of the best and simplest of text books.

Prof. Wilfred E. Powell, M.A., B.D., was accorded a hearty welcome back to his home church, Mornington, Dunedin, on June 19. At Mornington our brother was an active worker and Bible school teacher. After completing his studies at Yale, Bro. Powell received an appointment to the Chair of Religious Education in Phillips University, Enid, Oklahoma, U.S.A. He has occupied this position for some two years and is at present enjoying a vacation. Bro. Powell is accompanied on this visit home by his wife, an American lady, and two little daughters.

Bro. Charles Morris, elder of the Dawson St. church, Ballarat, Vic., fell asleep in Jesus on Lord's day morning, July 27, at the age of 75 years. The church realises that it has lost a father in Israel, and sympathises with the bereaved family. For very many years Bro. Morris, together with his saintly wife who entered into rest a few years ago, was a tower of strength to the church in Ballarat. His influence will live on. We join with the churches of which the members of the family are honored members in tendering to the bereaved our most sincere sympathy. A fuller notice of our brother's life will appear later.

"Recent outbreaks of a plague of anonymous letter writing recall a story of that eminent Non-conformist divine, Dr. Parker, who made a neat score on one occasion against the writer of one of these epistles. Whilst in his pulpit one Sunday morning at the City Temple, a note was handed to him by the vergier, and upon opening it he found scrawled across a sheet of paper the word 'Fool.' Rising immediately to the occasion, the great preacher exhibited it to his congregation, and said: 'In my time I have received much anonymous correspondence in which the writer has written the letter but forgotten to sign his name. But here is a stranger thing—a man has signed his name and omitted to write the letter!'"

The Hon. Secretary of the Australian Band of Hope and Young People's Temperance Union reports that in connection with the forward movement of the Australian Band of Hope Union, a campaign was recently conducted in Western Australia by Messrs. Blakiston and Rose, of Victoria. Mr. Thos. Hagger, evangelist of the Lake St. Church of Christ, was responsible for the preliminary arrangements, and much of the success achieved is due to his splendid efforts.

Evening rallies were held at Lake St. Church of Christ, where 350 boys and girls attended; also at Fremantle Church of Christ and other centres. Meetings in children's homes and orphanages, and scientific temperance addresses to nearly three thousand children in the State schools, made up a full programme. A Western Australian Band of Hope and Junior Temperance Union was formed to help the existing Bands of Hope, and to extend the movement. Mr. Alf. Shugg is the president, Mr. T. A. Marsden (c/o Bank of N.S.W.) is acting hon. secretary, and Mr. E. J. Farrell, treasurer. Several new Bands of Hope, including Lake St., are to open in the near future. At Fremantle a united district committee has been formed with Mr. J. Bridge as hon. secretary.

Monday's "Argus" contained the following report of Bro. A. Mackenzie Meldrum's address at Lygon St. on Sunday night:—"Mr. Meldrum said that man was the greatest piece of unexplored territory in the world. He was a sea unfathomed and unfathomable, a veritable terra incognita. Yet man had ever engaged himself to the twin tasks of discovery and triumph. He had been true to the imperial mandate of his Maker: 'Subdue the earth and have dominion over it.' He made himself master of the brute creation, then set himself to the task of discovering laws and conquering forces in the material world. The task was incomplete, but who could doubt the ultimate triumph of man? Already he was master of the tangible world, and, with God-like power, he wrestled with the unseen. But, notwithstanding the magnitude and boldness of man's designs, his endless variety in art, his valor in conquest and sublimity in science, man had to a large extent failed to discover self—the worth of his body, the value of his soul. But the morn of a better day was breaking. Man was turning inward the searchlight of investigation, and the unrest in the psychic world was but the portent of light approaching which might wilt and wither many a cherished flower in the gardens of the theoretic world. But let the Sun of Truth arise and scorch with its benignant rays everything that was false in science, philosophy, and religion; for the world could never make permanent progress with falsehood in the vanguard. If man was ever to triumph over self, he must know self. Yet one of the most alarming facts in the world to-day was man's ignorance of self. The school, the press, the platform, and the pulpit must unite in a national campaign of enlightenment. It must be declared in language that not only could be understood, but that could not possibly be misunderstood, that self-ignorance was sin, and that he who sinned against self sinned against God and placed his feet upon the first rung on the ladder that led to the antipodes of heaven. Would we who were co-workers with God in the redemption of the world prove recreant to our holy trust by withholding the lamp of self-knowledge from our own offspring? The home was the national foundation of life. They should keep it pure. The children formed the nation's greatest joy. The school was the hope of the nation. Let the light of truth reign within! Righteousness was the nation's greatest bulwark, while strong men and pure women were its surest defence."

ADDRESSES.

Chas Carpenter (secretary Ballarat East church, Vic.)—27 Eastwood-st., Ballarat East.
B. G. Corlett—14 Islington-st., N.E. Valley, Dunedin, N.Z.
G. P. Cuttriss (preacher South Dunedin church, N.Z.)—71 Prince Albert-rd., St. Kilda, Dunedin.
G. Youens (secretary Gardenvale church, Vic.)—97 St. Andrew-st., Brighton.

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Dr. Clifford's Theology.

[The following letter from Mr. J. George Rotherham, London, has just reached us. It explains itself. We publish it, as he had the right to reply to his critic. It is impossible to continue a discussion with one of the participants in England, and the matter must rest here.—Ed.]

I observe in the "Christian" of March 6 that Mr. Tuckwell, of Dulwich, S.A., regrets that you inserted my appreciation of Dr. Clifford "on the ground that Dr. Clifford's utterances regarding inspiration and other matters were at times unsound, and did much harm."

Mr. Tuckwell supports his view of the matter with an extract from "The Bible Witness."

I have learnt from experience the importance of verifying quotations, and regarding their context, and I find on examining "The Bible Witness" containing the article in question that it is headed "Receive Him Not:" these words being taken from John 2: 9-11. The passage in full is quoted in "The Bible Witness," and reads:—

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deed."

It certainly does give one pause and supply food for reflection as to the state of mind of any man who could apply words like these to the Doctor Clifford whom some of us have known and loved for upwards of half a century.

It is significant that the article as it appears in "The Bible Witness" concludes with the following paragraph:—

"In view of these solemn facts, it grieves us to the heart that Dr. Dinsdale T. Young, who is always ready to declaim so exuberantly at great Bible demonstrations, should so enthusiastically laud Dr. Clifford in his half-column tribute in the 'British Weekly.' We are also pained to note that the 'Christian' has followed the same line. We are quite aware that we shall be charged with being 'singularly uncharitable' in writing thus, and while we would not wish to cast any reflection upon the personal character of the deceased gentleman, we feel it is only right that our readers should clearly understand the position taken by Dr. John Clifford as a front rank opposer of the orthodox position with regard to the Bible and the fundamentals of the Christian faith."

From this it would appear that Dr. Dinsdale T. Young (champion of orthodoxy as everybody knows him to be) has incurred the displeasure of the editor of "The Bible Witness," because he finds it possible to express his high appreciation of a man, whose views on some Biblical matters he would by no means endorse.

Of course, I thought it worth while to refer to the "British Weekly," of Nov. 22, 1923, in order to see what Dr. Young said, and I wish your readers could have before them the whole of the half column headed "A Methodist Tribute." Let the following sentences suffice. Dr. Young says:—

"The strong and fragrant cedar has suddenly fallen. What a noble place he has long filled in the garden of God! Dr. Clifford's passing will awaken great sorrow over the whole Christian church. He will be acutely missed. But his exodus will inspire a grateful and resonant chorus of praise to God for his illustrious life. Even those of us who could not coincide with all his views honored and loved the genius, the affectionateness, the invincible industry, the perennial courage, the sunny hopefulness of this man who was 'dear to God.' . . . I join with appreciative multitudes in thanking God for this Christ-loving and Christ-like man. His old age has been a miracle of sympathy and service. His call for personal evangelism was one of his latest and noblest achievements, and will bear fruit for long years to come."

We are told also that the editor of "The Bible Witness" was "pained to note" the following

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which appeared in the "Christian" of Nov. 29, 1923:—"In these columns it is customary to dwell upon the things that unite rather than the things that divide, and so in what is now written the desire is not to place value upon everything Dr. Clifford said or did, but rather to emphasise that which on the surface of things was closest and dearest to his heart.

"Many knew of Dr. Clifford only as a great protagonist, or, may be, an antagonist, and as a political orator or social reformer; but before all else he was a minister of Jesus Christ, and a preacher of the gospel of the Grace of God; and it is pre-eminently as this that he would have chosen to be remembered. . . . Differ as opinions may, and do, with regard to the political side of Dr. Clifford's activities, and as to some of the theological views which he held, it is simple truth to say that his life was one spiritual whole, and that his great lodestar was loyalty—loyalty to Jesus Christ, loyalty to conviction and conscience, and loyalty to truth as he conceived it. He was at once a man of war and a man of peace; but there were two things at least with which he never would nor could make peace—Roman Catholicism and the drink traffic."

The whole page tribute in the "Christian" is supplemented with an admirable portrait of Dr. Clifford, and concludes with the following quotation from our premier London newspaper:—"It was in prayer and devotion that Dr. Clifford revealed his true self. As the shadows lengthened round him, to his friends his character seemed to take an added sweetness and moral grandeur, and they looked upon him with a strange awe and love, conscious that to them he stood alone and that they would never see his like again."

It is evident that Dr. Dinsdale T. Young, and the writer of the appreciation which appeared in your columns in February last, will have to bear up as well as they can, notwithstanding the "grief and pain" of the editor of "The Bible Witness;" and one can only hope that the circulation of the "British Weekly" and the "Christian" will not be seriously affected by the censure they have incurred.

Has it indeed come to this that we may not express our love and appreciation of a man, unless we are prepared to agree with all that he ever said or did?

I think the answer to such a question may safely be left to the good sense of the readers of the "Australian Christian."

I hope you will see your way to treat your readers to some extracts from the lately published "Life Letters and Reminiscences of Dr. John Clifford," by Sir James Marchant. In the meantime the following few sentences culled from this work may serve to vindicate a little the man whose memory multitudes in the Homeland will always treasure as one "who served his generation faithfully and well."

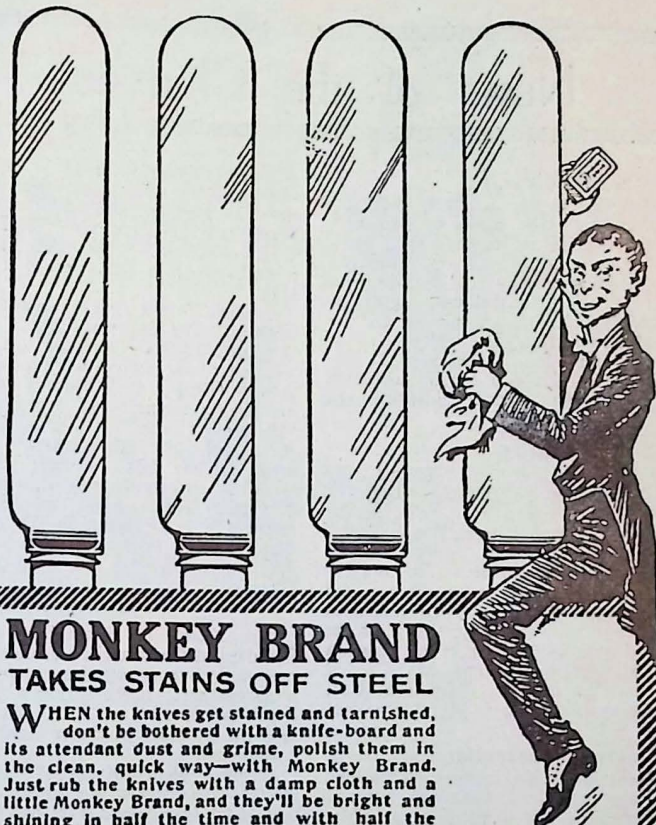
The heading for the following extract is mine; the passage appears on page 105 of the work mentioned above.

Yours faithfully,

J. George Rotherham.

A Modern Fundamentalist.

No attempt to portray Dr. Clifford, or describe his preaching, can overlook the fact that Jesus Christ was central in all his thoughts, and commanding in all his actions. In the preface to "The Secret of Jesus," he bows in reverence before "that Person who has been to me the centre of intellectual repose, as well as the guide and inspiration of my life, my Saviour and Master, Leader and Companion, Brother and Lord." Again he declares, "Sirs, we would see Jesus," is the request still addressed to the experts of the spiritual life by men who cannot escape the haunting consciousness that wealth, and light, and life may be found in him, and cannot be found anywhere else." His Christ blazes through all his sermons. The volume mentioned above is a passionate presentation of Jesus as Saviour from all the evils of



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life, but that may be affirmed of all his publications. In his "Typical Christian Leaders," he writes: "Allow the supernatural Person of Jesus, and the body of Christian fact and truth has coherence of statement, precision of purpose, symmetry of proportion, and fullness of life-giving power; deny it, and we have nothing left on which to rest—life is a chaos, history a riddle, God a problem, death a terror, and the future an abyss."

While there was no loosening of hold upon the supernatural forces of Christianity, Dr. Clifford was modern to his finger-tips. Amid all his multifarious activities he made time to acquaint himself with all the best Biblical and literary culture, and the results of the Higher Criticism are incorporated in his treatment of his themes in a very frank and fruitful manner. This often laid him open to suspicion and assault from some people, but the most piercing investigation will fail to show any slackening of his grip upon the fundamentals of the Christian faith.—Extract from Dr. Clifford's Biography.

corporate in his treatment of his themes in a very frank and fruitful manner. This often laid him open to suspicion and assault from some people, but the most piercing investigation will fail to show any slackening of his grip upon the fundamentals of the Christian faith.—Extract from Dr. Clifford's Biography.

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News of the Churches.

New Zealand.

South Dunedin reports that work in every department is prospering. The labors of Bro. Cuttriss are bearing fruit. Thirteen have been added to the church—2 by restoration, 6 by letter, and 5 by faith and obedience. The school is in good condition, teachers being faithful and regular in attendance. The Y.M.I. is a credit to the instructor, Bro. G. P. Cuttriss. The girls' club held its first demonstration a few weeks ago. It was a great success. The club has rapidly increased in membership. The young men's institute and boys' club are also doing well.

Tasmania.

At Hobart Jas. Torkin and Mrs. Williams were welcomed into fellowship on July 20. Bren H. B. Hurburgh and J. C. Green have exhorted the church recently. On July 27 Nurse Edna Kingston confessed Christ. Bro. C. Hale reports two decisions at Dromedary, with prospects of more.

Work at Ulverstone continues to prosper, and the church much appreciates the helpful messages from Bro. Warren, who is filling the platform whilst Bro. Brown is in Devonport on mission work. The F.M. offering is expected to reach £10; it now stands at £9/11/-. Combined C.E. and prayer meeting continues to develop young workers.

Western Australia.

Northam Bible school anniversary celebrations were held on July 13 and 16, and were a great success. Much credit is due to those responsible. Bro. D. R. Stirling, of Maylands, delivered splendid addresses. Bro. Pallot is again superintendent of the school, and all are looking forward to a good year. Bro. Stirling is conducting a short helpful mission. Attendances have been good; on Sunday evening the building being crowded.

On July 20 the Lake St. Sunday school celebrated its anniversary. A large number of members gathered round the Lord's table. Bro. F. D. Pollard was the speaker. At the afternoon session Bro. W. R. Hibbert addressed the children on "Knots." The singing of the children, under the baton of Bro. E. R. Berry, was much appreciated by the large number of parents and friends present. A school orchestra aided the singing in no small measure. Kindergarten recitations and songs afforded pleasure to everyone. At night Bro. Hagger spoke to a very large congregation. The children and orchestra assisted with the singing. On the Wednesday the annual tea was held. It was followed by a demonstration and prize-giving. The excellent programme was enjoyed by a fine gathering.

Queensland.

At Hawthorne July 6 was announced as every-member-present day, and there was a record attendance. The local brethren are anticipating holding a mission shortly, followed by Bro. Ball's mission at the beginning of the year.

Bundaberg church had a visit from Bro. S. Trudgian, of Brisbane, on July 20. He spoke in the morning on "The Ideal Church," and in the evening on "An Interview with Jesus," before good gatherings. One young man has confessed Christ since last report.

Morning attendance at Toowoomba on July 20 was excellent. Some brethren and sisters have returned from holidays, also Sister L. McLeod, Windsor, Vic. The church was edified by the exhortation of Bro. S. Draney. The gospel service was conducted by Bro. R. J. Browning; subject, "Sowing and Reaping." The mid-week prayer and Bible study meeting continues helpfully; Bro. Sawden has charge.

Gympie improvement class had increased attendance on July 19. Sunday, 20th, was an inspiring day, particularly in the Bible school, which had 15 new scholars, and 1 new teacher. Since commencement of rally 30 new scholars have been

enrolled. There are now 63 (scholars and teachers) in the school. At night the children rendered an item, and Bro. C. Trudgian continued his serial talk to them, and preached on "Making Light of Christ." Bro. and Sister Biddle, who were baptised on 13th, were received into fellowship.

Sunday, July 13, was a special day in Maryborough. The day was kept in connection with the back to Maryborough week's celebrations, and consequently there were a number of visitors present. Bro. J. C. Wilson spoke in the morning on "Going Home," and Bro. Price at night on "Welcome Home." On 20th, Bro. Alan Price, B.A., spoke at both meetings. Fifty-six broke bread for the day. At night there was a large attendance, when the subject was "The Churches of Christ, Their Origin and Aim." A greater interest is being taken in the church meetings. Final result of Foreign Mission offering was, from the church £8/16/-, and from the Bible school £5/10/-.

South Australia.

Bro. Mason, of Strathalbyn, recently spent a few days at Goolwa visiting members and preaching on 13th and 20th inst. His visitations and messages were much appreciated. Bro. Horsell conducted services on 27th. At the gospel service the husband of Sister Reed made the good confession.

Through the kindness of Strathalbyn-Milang circuit, Bro. Mason has visited Goolwa church, and spent two Lord's days and intervening days visiting the members. Good meetings have been held and members have been stimulated. Good interest and attention were maintained throughout all services.

On Monday, July 21, the monthly meeting of Grote St. Band of Hope was held. A good programme was enjoyed. Bro. Keeling, of the S.A. Alliance, addressed the meeting and Bro. C. Loxton presided. A concert by the blind musicians was recently given in aid of the Royal Institution for the Blind. On Sunday morning Bro. H. R. Taylor spoke helpfully. At the gospel service Bro. Rankine gave a good address.

At Hindmarsh Bro. Paternoster is delivering good addresses. The meetings, especially those in the morning, are fairly well attended. Good singing is rendered by the choir. Anthem and solo are rendered each Sunday evening. The C.E. Society is doing good work. A large body of men assemble every Sunday afternoon to study the word of God. The Sunday school work is very satisfactory. Sisters May Tomkins and Vera Wittney are still laid aside by sickness.

At Kadina on July 16 the sisters held a successful basket social and gift evening, to replenish the church's crockery supply. Four dozen white and gold cups and saucers and a nice sum of money were received. On July 20, at the J.C.E., Bro. Alf. Russack, junr., gave his first address, which was helpful and interesting. At the close of the gospel service, which was largely attended, one young woman made the good confession. On July 22 the Y.P.S.C.E. held a successful lantern lecture, when £2 was received towards some needy cases in the town. July 27, good services all day.

Attendance and interest at Maylands have continued to be good. Bro. and Sister Toseland and Bro. and Sister Frick have been received by letter from Grote St. The newly formed K.S.P. has held a successful demonstration. The F.M. offering has reached £100, and eclipsed all previous efforts. Bren. A. Hudd and R. Harkness, R.A., conducted the services on Sunday, as Bro. Collins is taking a well earned and much needed rest from strenuous work. The Bible school is flourishing, and Sisters W. Hudd and D. White and Bro. H. King have completed to years' continuous service as teachers. Bro. G. D. Wright is conducting the men's Bible class for Bro. Collins.

Nailsworth Foreign Mission offering amounted to £19. Since last report Bro. Gordon, who has long been engaged in Christian work, and who has recently been baptised, has united with the church. At the gospel service last Lord's day evening, a Bible school scholar made the good confession. In the morning Bro. and Sister Crouch with their two sons, from the Kadina church, were received into fellowship. Forty-six broke bread at this service.

At Norwood on Wednesday evening Mr. and Mrs. Eaton, of C.I.M., delighted all with their story of gospel triumph in China. An offering of £2 was taken at the close and given them. F.M. offering, £66/3/4 to date. The girls' club gave a splendid demonstration on Saturday night, assisted by local and visiting friends. Their leader, Bro. Reid, is congratulated on his splendid work. Sunday, sympathy was expressed with Mrs. Higgs and family over the death of Bro. Higgs, who passed away last week. A special evening service for girls and women attracted a large audience.

Naracoorte reports further progress. Numbers are increasing at gospel services. On July 20, at the close of Bro. Randall's message, four young women made the great confession. During the week three were baptised, and were received into fellowship last Lord's day morning. At the evening service another young woman, a grand-daughter of the aged Sister Chaplin, came forward. The Sunday school has grown in numbers. Tennis club is making good headway. Foreign Mission offering reached £13/8/9. Bro. Putler, from Wolseley, forwarded a nice sum for inclusion in this offering.

Good interest and a fine spirit prevail at Orroroo. Bro. J. Turner, from the College of the Bible, came to labor at the beginning of the New Year. His services are much appreciated, and all meetings show a good attendance. Of late 8 from the Bible school have confessed Christ and been baptised, and three have been received by letter. Mid-week prayer meetings have been begun, and nearly all the additions date from the commencement of the special prayer meetings. Great interest is being taken in a recently-formed J.C.E. Society. Foreign Mission offering is about midway between £60 and £70, which is a record.

Prospect Bible school on July 20 had a record attendance; 144 were present. The scholars are showing keen interest in the increase competition. A men's Bible class has been formed; Bro. Beiler as leader. The Dorcas sisters have been assisting a needy family. The tennis club held a successful concert on July 26. Bro. P. Baker delivered a splendid address in the morning of July 27. In the evening a lily service was held with a fine display of lilies. After the address by Bro. Beiler, a married lady took her stand for Christ. Loving sympathy is extended to Bro. A. Morphet, who has suffered bereavement.

The church at Port Pirie held its annual business meeting and election of officers on 17th inst. The reports showed progress in all departments. A full board of officers was elected for the coming year. Anniversary services were held on 20th inst. Bro. Bowes spoke in the morning on "Things that Cannot be Shaken," and in the evening preached to a large gathering on "Christianity the Unity." Special singing was rendered by the choir, with Sister Bottrall at the organ. On Monday night Bro. Arnold, senr., presided over a happy gathering. Addresses were given by Mr. Clifford Jones (Congregational) and Mr. Davis (Methodist). Coffee and a social chat concluded a successful anniversary.

Victoria.

Chelsea church is progressing under the able work of Bro. Thompson. The chapel building, which is going to be the finest in the district, is rapidly being erected. The brethren hope to be in it in a short time.

At Burwood, mid-week meetings are proving helpful. On Sunday, July 20, Bro. Walter Jackel preached a fine sermon on "Eternity," when there was one confession. On the 27th there was a splendid meeting, when Bro. Jackel preached on "What Must I Do to be Saved?" which four made the good confession.

At Cheltenham on Sunday the meetings were splendid. In the morning Bro. John Mercer, of the Bible Carriage, gave the exhortation. In the evening G. P. Pittman spoke on "One Thing Thou Lackest." F.M. offering, £49/2/-.

Hawthorn offering for Foreign Missions has reached £77. Big meeting on Sunday night, when Bro. Scambler preached on "Wandering Stars." Mrs. Gedling sang "Have thine own way, Lord." The morning study was "Isaiah, Companion of Kings."

The Chinese church is having very fair meetings each Sunday. One scholar who confessed Christ was baptised, and was received into the church last Sunday. Several new teachers have been enrolled, but still more are needed on Tuesday nights.

At Fitzroy during the month meetings have been very good in numbers and interest. Bro. Saunders has preached faithfully. Bro. Watts also addressed the church. Interest in the young people is good, and there is a fine spiritual tone in every department.

The need of increased accommodation for the Bible school is being felt at Gardiner where, each week, the attendance is improving; 136 were in school on Sunday afternoon. The church was edified by Bro. Main's message at the worship meeting, and rejoiced at the evening service in the decision of a young woman for Christ. Bro. Kingsbury preached from Acts 9: 36.

At Hampton, on Sunday, Mrs. Marriott and Arnold Vaux, baptised the previous Wednesday, were welcomed into the church. At night there was a good audience. The K.S.P. officers were installed by Grand Scribe Bro. H. Campbell, and several other visitors assisted. Bro. Tinkler preached, giving a fine message, and at the conclusion three Bible school scholars confessed Christ.

At East Kew on Sunday morning Bro. A. Hinrichsen gave a forceful address. Bro. A. Baker welcomed two into the church by letter. Bro. Baker's evening address was delivered to a full house, when four made the good confession. A solo by Bro. Brice was appreciated. On Saturday afternoon, July 26, Bro. A. Baker united Bro. Molyneux and Sister Miss McNielly in marriage.

On July 26, Prahran K.S.P. held a social evening with a good attendance. About a month ago eight of the members were initiated into second degree of the order. This number included the Chaplain, Bro. L. C. McCallum. On Sunday morning Bro. Lionel Johnson gave the address. In the evening Bro. McCallum preached in fine style. The choir sang "I am Alpha and Omega."

At Maryborough "The Vacant Chair" was the subject of Bro. Baker's helpful and inspiring address at the gospel service, which took the form of a memorial to the late Sister Mrs. Ladd. The congregation numbered nearly 200. Sister Ladd was regular at the Lord's table, and always took an active part in the work. She was highly esteemed and loved. The church extends sympathy to the aged parents and family.

Oakleigh is having good meetings. The W.M. band visited the benevolent home, Cheltenham, distributed comforts, and held a service. They also had a mother's seat nicely cushioned, and hassocks placed for feet in chapel. Presentation of a beautiful cushion for desk and an arm chair upholstered for platform to the church. Young women's club had charge of prayer meeting Wednesday last; a profitable time was spent.

At Moreland on July 27, Bro. Wm. Wilson gave the address on "The Great Christian Character, and Solid Foundation of Christ," and an appeal to every Christian for the Anti-Liquor cause. Three members were received by letter. The evening saw another fine service—"father and son" night. Bro. Gale was well assisted in the address by hymns, etc., under Bro. Ern Watson and sons. At the close two lads from the S.S. made the good confession.

Bambra Rd. meetings are keeping up splendidly. Bro. Schwab excelled with his gospel address last Lord's day evening. Final F.M. offering, £20/8/-.

Phi Beta Pi held a social evening on Tuesday, 22nd; 140 young people present, who spent an enjoyable evening. A presentation of a beautiful clock was made to Bro. and Sister Burdeu, who have left the district. They were esteemed workers

amongst the young people. All auxiliaries are fine, especially ladies' aid society, which has been very active of late.

Good meetings at Middle Park. Splendid addresses by Bren Robinson and Graham. One confession last Sunday, a lad from the Bible school. At the half-yearly business meeting, reports from the various departments showed favorable progress. Members of Bible class and football club are well catered for in social culture. Credit is due to Bro. Fred Reveleigh, secretary of both, for the success of evenings from time to time. The tennis club is moving towards setting down a second court.

Brunswick had over 100 at Sunday morning service. Mr. Thompson told of the work of the Try Society. Mr. Way spoke at night. Mrs. Maud Melody met with a serious motor accident, and is now in the Melbourne Hospital. Mrs. Whitcomb died suddenly last Friday night. Mrs. E. Clark is slightly better. The Y.W. League is over 30 strong; average attendance, 26. Kindergarten still growing; 38 additions to date. The young ladies' gymnasium is at its strongest. Other departments progressive.

Fairfield reports helpful addresses from Bren. Andrews, Shain, McKean, Roberts and Banks. A social was held on July 15, 60 being present. A most enjoyable evening was brought to a close by expressions of appreciation to Bro. Fitzgerald for his faithful efforts during the past three years. A substantial cheque was handed to him to purchase books for further study. F.M. offering amounts to £14, also £1/4/- from J.C.E., and £1/10/- from Bible school for the Baramati Orphanage. Bro. Northeast is acceptably preaching during July.

Castlemaine church regrets that Mrs. Walters, a member for 40 years, passed away on Sunday morning, July 26. A memorial service was held on July 27. The members extend deepest sympathy to the bereaved. The ladies' help assembly is busy raising money for building fund. A concert was enjoyed, £9/10/- being received from tickets sold. An Australian evening produced £4. Mrs. Howarth kindly gives her time in instructing the women in the singing. All services last Sunday were well attended. Bro. Clipstone's addresses were well received.

Owing to sickness, Bro. Combridge was unable to take the services at Ararat on July 13. Bro. Skurrie spoke in the morning and Bro. Payne preached at night. On Wednesday, 16th, Bro. Ingham, President of the N.W. Conference, and preacher of Horsham church, had charge of the service. Wednesday night prayer meetings are well attended. Monday, 21st, a successful gathering was held for the Bible school in the form of a tea meeting and concert, and distribution of prizes for past year's work. Bro. Combridge was well enough last Sunday to take all services.

There have been exceptionally large attendances at gospel meetings at Mildura during the past few weeks, and services have been inspiring. On July 13 the local L.O.L. attended in regalia, the building being crowded and people turned away. Bro. D. Wakeley was the speaker. Foreign Mission offering was above expectations. The Bible school is flourishing; a record number of scholars sat for the B.S. and Y.P. Department examination on July 9. Bro. D. Wakeley has commenced in his second year's labor with the church. In spite of present financial strain on this district, contributions have exceeded expenditure during the past half-year, and the position is improving.

At Bendigo Bro. Mortimer continues as week-end preacher, and his messages are appreciated. Sunday, July 6, was prize day in the Bible school. Bro. Mortimer addressed a good gathering of Bro. Mortimer addressed a good gathering of the parents and scholars, after which he made the awards, among which was a gold medal to Auburn Lee for continuous attendance for seven years. Since the anniversary the school has been rearranged, and the work shows a marked improvement. The work of the Junior C.E. Society, however, is in a healthy condition. A mission-box for India is being prepared, and anniversary practices are being held. The annual offering for Foreign Missions will be about £10.

Nice meeting at Swanston St. last Lord's day morning. Bro. J. McGregor Abercrombie delivered an excellent address which the congregation appreciated very much. Good attendance at evening service, and Bro. Shipway preached a very fine sermon. On Monday evening last, a social meeting of the church was held to welcome Bro. Dr. A. Mackenzie Meldrum on his visit from America. On the previous Friday evening a gathering of the young men who had been members of the church clubs in Bro. Meldrum's time in Swanston St. was held. Reminiscent speeches were made by all present, and a most enjoyable evening was spent. All were guests for the evening of Bro. Thos. Mitchell at his home.

Lygon St. had nice meetings on Sunday. In the morning two were welcomed into fellowship. Pleasure was expressed that Bro. A. T. Eaton, who has been laid aside for some weeks, was able to be present at the Lord's table. Dr. A. Mackenzie Meldrum, who is temporarily taking up the work at Lygon St., spoke at both services, delivering splendid addresses. On Wednesday evening last a combined meeting of those who usually attend the prayer service and Endeavor, also the new converts of the mission (altogether numbering about 200), met in the lecture hall. Bro. Hinrichsen gave a short address. Refreshments were served at close.

New South Wales.

During the last month meetings at Mosman have been well sustained. Attendance of strangers is increasing. Since Bro. Davis came nearly two years ago, there has been consolidation of work in all departments.

At Wolfram St., Broken Hill, on July 19, Sister Blackburn spoke at both services. Bro. Blackburn having had his teeth extracted. Mrs. King, from Maylands church, was present, also Bro. Cremer back after a severe illness. Morning attendance is better. Foreign Mission collection, £3/10/6.

On July 6 A. E. Foulkes exhorted at Lidcombe. Bro. McKenzie delivered the gospel message. On 13th Bro. A. Allen was the morning speaker. At night Bro. A. E. Foulkes spoke to a small but appreciative audience. Morning speakers on 20th and 27th were Bren. R. Verco and E. Andrews respectively. Bro. Foulkes preached on both these dates, and has offered to continue for an indefinite period.

Meetings at South Kensington for the past three months have been splendid. Bro. Bale is faithfully preaching. Since his coming, 11 have made the good confession, and Mrs. Stock and Bro. and Sister D. Chandler have been received by letter. Sisters Mrs. Black and Florrie Chandler were baptised on 27th. The "Girls' Own" and boys' club are going along nicely. The church is pleased to have Bro. Browning back after his painful accident.

Canterbury officers and members decided to accept Bro. Dixon's resignation with regret. Since Bro. Dixon started the Canterbury cause ten months ago with five members three brothers have been restored to the fold—one a backslider for fourteen years. Three sisters have made the good confession. The present membership is 21. The Bible school numbers 22 scholars. The church wishes Bro. Dixon success and blessing wherever he may go. Bro. Hubert has been appointed preacher by the church.

St. Peter's has lost four of its most energetic members in the persons of Mrs. Clark and her family, who have removed to Bowral. Miss Beryl Clark rendered years of faithful service as organist and treasurer. Miss Mabel Clark has taken over the duties of organist, and Bro. Facier is the new treasurer. Members are grateful to Bren. Cust and Eldridge for able assistance rendered during the temporary absence of the regular speakers, Bren. McKenzie and Casperson. Bro. McKenzie's recent address, "Throwing Stones," was greatly appreciated. The Conference President paid his presidential visit on July 20, and gave an inspiring message. Fine additions to the school and K.S.P. Gospel services are also encouraging. Sunday, 20th, saw best gospel service for some time, a large proportion of the congregation being K.S.P. members; subject, "The Heart of the Bible."

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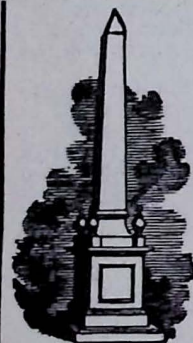
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OBITUARY.

COLES.—The church at Rockdale, N.S.W., has suffered a great loss in the home-call of Sister Mrs. Walter T. Coles. Sister Coles, who was the daughter of the late Mr. and Mrs. Waring, was baptised at Enmore, where she spent her girlhood. When the Bible school was formed, Sister Coles, with her husband, worked loyally, and she was found in the work till called to higher service. Many friends gathered round her grave in the Rookwood Cemetery. Bro. J. Clydesdale conducted a service at the home and at the grave. Our hearts go out in loving sympathy to our brother and his two little girls, and we commend them to the Lord who will never leave nor forsake those who put their trust in him.—L. G. W., Rockdale, N.S.W.

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