

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVI., No. 29.

THURSDAY, JULY 19, 1923.

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

## The World's Need of Preaching.

A. G. Saunders, B.A.

In taking up this subject we have no theories to prove, but facts to state. Neither is there need to repeat familiar Scriptures. These are as numerous as they are familiar. They point straight to the facts. The facts are still what they were when the words were given by the Holy Spirit. Here they are: the fact of God having mercy on the world of men; the fact that the world of men is lost without the mercy of God; the fact that the preaching of the gospel of Jesus Christ is the link that brings redeeming power to bear on condemning sin. Foolish it may be in the eyes of men; nevertheless it is ordained of God, in his wisdom, thus to save the world.

Every Christian man whose knowledge of the world increases knows ever more how great is the need of preaching. Yet, it seems at times that those sent forth to preach do not preach. We are acquainted with a great Eastern city with a million souls. Some 200 missionaries dwell amid that awful need and great opportunity. But barely a dozen are at work preaching the gospel. And no more is being done by any one man to give Christ to the people there than is being wrought by a business man with a mission in behalf of one of the city's poorest and lowest coolie classes. We used to think that we were certainly right when we sang, "Now none but Christ can satisfy." But possibly that is just the poet's fancy. Perhaps, some high-brow person has found out that Peter did not mean that which he is reported to have said about there being no other name than Christ's under heaven wherein we must be saved, and that John Wesley or some other misguided enthusiast put it into the Bible!

Yet, how shall they believe unless they hear? And how shall they hear without a preacher? Has the church ever stopped to measure that fearful "they"? "They" are the world without Christ, humanity's vast,

measureless mass, whose bulk eludes "imagination's utmost stretch," whose need has not been told by human tongue, but by God's outreaching love and the Saviour's fearful cross. How shall they hear without a preacher?

This does not suggest a preacher class. It calls for the use of the preaching power. The silence of the church in whatsoever degree it may exist is guilt-laden for the church. In her mighty heart the church settles the question. She can preach if she will. We shall never get this work of preaching done through the efforts of a

ing being done at home? Or, perhaps, it should be stated: Who can say that enough people are hearing the preaching? We are instant enough in the pulpit. It is time we were more instant out of the pulpit. The preacher of a certain seaside church used to have ten hearers on the beach for one who listened to him in his pulpit. Out in God's great open air, God's other sheep are waiting. Experience shows that the people will listen gratefully when a true man preaches a real, true, worthwhile message to them in the out of doors. The Australian climate is particularly adapted for this kind of preaching. The fact in itself is a call to Australian Christians. And every call is a responsibility. The preacher of one of our good city churches, a man whose labor and ability and goodness have brought victory in place of defeat, says he prepares more carefully to speak on the street or the city square than he does for his prominent pulpit. He has had a reception to hearten him and justify him abundantly.

Centuries ago the church, particularly in the East, spent its time splitting hairs and spinning theories. Eternity alone will reveal the full measure of the consequent loss. Is there not some danger of a similar sort even now? Many of us are using precious time with passing fancies of thought and changing viewpoints. Let us be done with these things. While men are waiting for the message let us forego our words and definitions. The need is everywhere the same. Preach the Word. Tell the world of Christ. If Jesus were to visit his people just now, what would his last word be in parting? Would he say aught but that which he said before, "Go ye . . . and preach the gospel"? Or would he omit to add, "And, lo, I am with you always," and, "I will not leave you desolate"? Brethren in Christ, one thing remains to be done. To the work! To the work!

### A Happy Home.

*The corner-stone in Truth is laid,  
The guardian walls in Honor made,  
The roof of Faith is built above,  
The fire upon the hearth is Love;  
Though rains descend and loud winds call,  
This happy home shall never fall.*

—H. V. Dyke.

special class or group of men wholly given up to it. There is too much need. The world is willing to listen, if we are willing to preach. Men are suspicious. They shy clear of our church meetings. Who can blame them? How the cause of Christ has been abused by those who claim to speak for him, everywhere, in every age. We have never found the place yet, at home or abroad, where men have refused to hear what we have tried to say for Jesus' sake.

This is not a foreign missionary article. The need is as real at home as anywhere else on earth. The difference is one of quantity, not of kind. Think again, even if it does hurt, of the crowding crises of our day. Who can think there is enough preach-

# The Work of the Holy Spirit.

## 2. In the Life-time of Jesus.

A. M. Ludbrook.

We have already had under consideration the work of the Holy Spirit in pre-Christian periods. We have referred to Scriptures which set forth the Spirit of God as an agency in creation, as a source of extraordinary physical strength and mechanical skill, as the fountain of supernatural wisdom, and, finally, as the spring of inspiration, prophecy and divine revelation. The Spirit's operations then related to the physical, mechanical, and intellectual, rather than to the moral and spiritual. Possibly that is why He is so seldom referred to in the Old Testament as a *holy* Spirit, and not once as emphatically "*the* Holy Spirit." He was manifested in that age more as a miracle-working power than as the Spirit of holiness.

Now we come to the New Testament. There we find the expression "Holy Spirit" four times, and its equivalent "Holy Ghost" 88 times. The term "Ghost" in this connection, however, is inept, and as recommended by the American revisers should give place to "Spirit." "Holy Spirit" or "Holy Ghost," then, occurs 92 times in the New Testament, as well as "Spirit" or "Spirit of God" in a multitude of instances. So also we find that in the new covenant Scriptures the operations of the divine Spirit enter not only into the region of the mechanical and intellectual, but also into that of the moral and spiritual, occupying indeed so prominent a place that the Christian age has been termed "the dispensation of the Holy Spirit."

But we have specially to consider in this article the work of the Holy Spirit during the earthly life of the Saviour—the various manifestations of the Spirit and the limits of His work.

To begin with, there is the agency of the Holy Spirit in connection with the incarnation of Christ. As the Spirit of God was an agent in the nativity of the world, so was He also in the nativity of the world's Redeemer. Said the angel Gabriel to Mary (Luke 1: 35), "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born of thee shall be called holy, the Son of God." See also Matt. 1: 20, 21. Thus in the first chapter of the Old Testament the Divine Spirit is referred to as having a part in the genesis or beginning of the old creation; so in the first chapter of the New Testament He is referred to as having a part in the genesis or birth of the Christ of the new creation.

Further, the Holy Spirit had a part in introducing Jesus as the Messiah to the Jewish people and to the world. Through Elizabeth and Zacharias, the parents of John the baptiser, and through the aged Simeon in the temple, the Spirit had indeed spoken of the coming One. John also as the "pro-

phet of the Highest" and as the forerunner of our Lord had told of the greater than he, soon to appear. But as yet Jesus had not been personally pointed out as the Christ. This, too, was the function of the Holy Spirit conjointly with the Father. A sign was given to John by which he might identify the promised One, and so publish his Messiahship and Divine Sonship. "And I knew him not; but he that sent me to baptise in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptiseth in the Holy Spirit. And I have seen and have borne witness that this is the Son of God" (John 1: 33, R.V.). Thus the Divine Spirit personally (as at Pentecost through the apostles) proclaimed Jesus as God's Anointed, the Saviour of the world.

That brings us to the consideration of the work of the Holy Spirit in the personal ministry of our Lord. It had been prophesied hundreds of years before that the Spirit of God should come upon the Messiah. See Isaiah 42: 1-7. But when, and how, and for what purpose did he receive this special endowment? All four evangelists record the wondrous event. Luke tells us that Jesus was 30 years old at the time—just the age when the Jews regarded a man as having attained to the full vigor of maturity; just the age, too, at which the Levites according to the law qualified for sacred service. So it was when our Lord had attained to the perfection of his physical being that he was marvellously endued with the Divine Spirit for his glorious ministry among men. "Jesus, when he was baptised, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him."

In two particulars at least was this bestowment peculiar and unique. For one thing the Spirit on this occasion assumed a bodily shape, a living form, that of a dove. The dove was a symbol of meekness and gentleness, and was it not said of the coming One, "a bruised reed shall he not break"; was he not "the meek and lowly in heart"? Then also, to what a superlative degree did Jesus receive the heavenly endowment, for God "gave not the Spirit by measure unto him." This, too, was unique. "For," says an apostle, "it pleased the Father that in him should all fulness dwell." Is not the immeasurableness of this divine bestowment implied in another of Isaiah's wonderful foreshadowings of the Messiah? "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." And the same fulness of knowledge and power is ascribed to the exalted

Saviour in Rev. 3: 1 and 5: 6, where he is said to be possessed of "the seven spirits of God," the number seven being used to denote completeness and perfection. The Spirit of God was given to the 70 elders of Sinai, to Balaam, to Samson, and to the prophets. But the bestowment was partial and limited, both in degree and in scope. Not so in the case of the Christ. There were no limitations or restrictions here. The Spirit was not measured out to him. "In him dwelt all the fulness of the Godhead bodily."

For what purpose did the Saviour thus receive the Holy Spirit? Was it not to qualify him for his great mission! Was it not for the work of the new creation upon which he was entering! Thus Isaiah (61: 1, 2) puts into the mouth of the coming One, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." And it was after the Spirit of God had come upon him at the Jordan that Jesus returned to Nazareth, and in the synagogue there read that very passage—the "programme of Christianity"—adding, "This day is this Scripture fulfilled in your ears." All through his personal ministry Christ is described as under the direction and impulse of the Divine Spirit. For instance, he "was led of the Spirit into the wilderness"; he "returned to Galilee in the power of the Spirit"; he "by the Spirit of God cast out demons," and so on. Moreover, the Holy Spirit is associated with the work of redemption itself, for the writer to the Hebrews (9: 14) says that it was "through the eternal Spirit that Christ offered himself without spot to God."

There is one other matter we must not overlook—the relation of the Holy Spirit to the disciples during the earthly life of the Saviour. The apostles were peculiarly privileged above patriarchs, prophets, priests and kings, in enjoying the companionship and love of the Son of God. Yet we do not understand that they received the Holy Spirit while Christ was with them. On the contrary we have it stated with precision and emphasis, "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified" (John 7: 39). And again, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you" (John 16: 7). Then there is that memorable statement in John 14: 16, 17. Christ is saying, "I in person am only with my people for a little while, but he whom I will send, the Holy Spirit, the Comforter, shall abide with them perpetually." Notice too, that Jesus says that the Spirit was dwelling "with" them, and, in contrast with this, should be "in" them. He was *with*

them inasmuch as their Lord, in whom dwelt the Spirit without measure, was with them. But by-and-bye there would be an even closer and more intimate relation—the heavenly gift should be *in* them.

Let us thank God that "of that fulness have we received"; that if we be "disciples indeed," the Comforter is not merely with us, but in us. Let us not quench nor even grieve by our disobedience or indifference that Holy Spirit by which we have been sealed unto the day of redemption, but allow him to work in us to will and to do all his good pleasure. And so shall the grace of the Lord Jesus, the love of God, and the communion of the Holy Spirit, be with us for ever.

### An Infallible Specific.

The health of a church is dependent upon its responsiveness to its mission of proclaiming the gospel of Christ. Fill a congregation with a sincere passion for souls, enlist it in direct, active missionary enterprise, place the members before the world with work to be done for the Master, and they are driven to dependence upon the gospel as alone the power of God unto salvation.

When New Testament evangelism is to the fore, rationalism recedes. Such fads as federation and open membership are forgotten. Strife, envy, jealousy find no foothold in the evangelistic church. While continuously restless to preach the gospel and enlarge its usefulness, it is blessed with the contentment which always comes from honest endeavor and solid achievement.

This is not only common sense theory, but we have only to lift our eyes to the field to see it proving itself in practice. Where Christ is lifted up, where Christians devote their real resources to His service, His blessings rest most obviously.

Knowing and acknowledging these truths as we do, how slow we are in applying them. Has dissension crept into the fold? Some of the members have been left with too much leisure; enlarge the work assigned them. Is there a decline in attendance or in spiritual power? Stir up the fires of evangelism. Teach, preach, feed the hungry, minister to the distressed, engage in community services, but, above all, enlist every Christian in some work of bringing others to Christ that will drive them to their Bibles and lead them to study God's Word, eager to become firmly grounded in the faith, not for the sake of self, but for the sake of bringing the Christ they love and serve to others.—American "Christian Standard."

### I See a Cross.

"But all through life I see a Cross  
Where sons of God yield up their breath;  
There is no gain except by loss,  
There is no life except by death.  
There is no vision but by Faith,  
Nor glory but by bearing shame,  
No lustre but by taking blame;  
And that Eternal Passion saith:  
Be emptied of glory and right and name."

## Christocentric.

W. R. Hibbert.

There is no statement in the whole of the New Testament so full of achievement and conquest as the one in which Paul revealed his progress in the Christian life as to be able to say, "Not I, but Christ liveth in me." The apostle had not disposed with "I" altogether, he had simply removed "I" a safe distance from the centre and placed Christ in the centre of life's circle. The natural tendency is for "I" to usurp the central position, but the Christian ideal is for Christ to ever hold that citadel. In so far as the centre of a circle is removed from its true position to that extent is there misrepresentation. In so far as Christ is withheld from the centre of our lives, to that extent do we falsely represent the Christ ideals. Submission, surrender, consecration are words current in Christian exhortation having the content of meaning that Christ must be placed in the "Middle of the Middle."

If there is anything hopeful to report in the religious world at the present time it is that theology is gradually reconstructing itself about the Person of Christ. As never before the best minds amongst religious leaders are inquiring, "What is Christianity?" "What did Jesus really mean?" "What was Christ's will?" Such an inquiry will result in Christ being put into the centre of all things. The will of Christ has been falsified by reckoning from the wrong centre. Divine sovereignty, free agency, the unity of God, and the mercy of God have been made by different people, the centre. The Churches of Christ made a stand over a century ago for one great inclusive truth containing all other truths and setting them in their right relation. Faith in a Divine Person was made central, and from a creedal standpoint no confession was demanded except a profession of the one great inclusive truth, "Jesus Christ the Son of God." The essential part of their plea for a restoration of the New Testament Christianity has been the plea to make Christ the centre, Supreme, All in All, respecting no other authority, no other plan for his church, no other way of salvation than that given on his authority in the New Testament Scriptures. Christ in the centre has proved a wonderful corrective amongst the Churches of Christ against division, error, and over-emphasis of some truths to the exclusion of others, and also made possible the toleration of liberty that does not degrade Christ from this central place.

Never before in the history of the Restoration movement was there a time when we needed to exert a greater influence because of a very real and widespread desire to unite God's forces. Our own fitness to serve in this hour depends upon the sincerity with which we keep Christ central in our lives, thoughts and plans. There is a subtle danger in the progress of our movement for him to be misplaced. Because this

is so, we would name three present-day tendencies amongst us.

1. Pride of an organisation in some quarters is becoming partly the incentive of our work. The mind and energy is being absorbed in an attempt to keep up a prestige and build up an organisation which is big and powerful. Loyalty merely to an organisation, even though it bear the name Churches of Christ, that in any way displaces loyalty to Christ has an anæmic effect.

2. An over confidence in the logic of the plea has overshadowed the paramount importance of the Christlike life. What we have been disposed to call the plea of the Churches of Christ has undoubtedly made an appeal because of its logical relation to the Scriptures and in providing common ground for a union basis. There is a danger of a growing contentment merely with the logic of the position to the exclusion of the necessity of supporting it by a Spirit-filled life. Doubtless we have reason to talk about the New Testament church, but there is more reason to talk about a New Testament life. Is the logic of our plea realised until we support it with the life that unmistakably manifests the life of Christ? The greatest part of the world is not moved by cogent reasoning, but is moved by the eloquence of words made flesh.

3. An emphasis on doctrine and a plan of salvation may allow us to forget to preach Jesus. No preacher has made a finer resolve than the great apostle: "I determined to know nothing among you save Jesus only," yet he preached from the doctrinal standpoint. Circumstances have demanded that we preach doctrinal addresses, but there is a danger for doctrine to become dead and substituted for the living Christ. We may even preach concerning the divinity of Christ and miss Jesus. It is even possible for "First principles" to become so stereotyped that we fail really to preach Jesus. It is much easier to lecture about doctrine, about a plan of salvation, than it is to preach a living Christ, so that men may see him as he is. To faithfully preach Christ he must be the centre of the preacher's theme and life. A plan of salvation may be easy of explanation, but it can be dead; the Saviour we preach is living. Let us beware lest we turn men away by a cold, stereotyped preaching about Christ. It does not demand much inward preparation to preach about Christ, but great soul culture is needed to preach Christ. We have stood for a faith centred in a Person, let us not defeat our purpose. Men are not repelled by Jesus, but they may if we preach merely a wooden plan of salvation. Whatever the occasion or theme, let us, like Philip, preach Jesus.

They do not trust God at all who do not trust him entirely.

# Churches of Christ.

## A Study in Origins.

T. H. Scambler, B.A.

(Concluded.)

### The Protestant denominations.

The eighth Henry delivered the kingdom from the papal yoke, but did not do much towards the reformation of religion. The short reign of Edward the Sixth gave promise of a more extended reformation. Then came a severe check in the brief but bloody reign of Mary. Upon the accession of Elizabeth, the hopes of those who looked for a complete reformation were high, but were doomed to disappointment. A great controversy raged concerning the use of papal forms and vestments in the Church of England, and the name of Puritans began to be given to those who opposed these relics of Rome. The court party acknowledged the Church of Rome as a true church, though perhaps corrupt in some respects. Without this admission, the English bishops could not trace their succession to the apostles. The decided reformers denied that the Church of Rome was a true church at all. Both parties admitted the Bible to be a complete rule of faith. The reformers said it was the authority in church government and discipline also, while the court party claimed that these things belonged to the jurisdiction of civil magistrates. The insistence of the reform party upon the authority of the Scriptures in all matters of doctrine and practice became the means of an increasing separation and of a growing reform.

But the Puritans themselves were not a united people. There were among them the *Presbyterians*, who denied the superiority assumed by English bishops over the elders. They asserted that bishops and elders were of the same order, and on the same level in rank and authority. Hence they denied the right claimed by the bishop, of ordination, discipline, and government. The Presbyterians, in this matter, were acting upon the basic principle of the Reformation—they were in accord with the Scriptures. The episcopacy really depends upon the authority of the church, and not of the Bible.

But the Presbyterians were favorable to the principle of established or national churches. At one period they made a bold bid to secure from the English Parliament a civil sanction for their form of church government. Opposed to them, consequently, we find another body, the *Independents*, or *Congregationalists*. These people opposed both the Episcopal and Presbyterian forms of church government. In their view, a congregation of Christians was independent alike of bishop or governing body of presbyters, and was responsible only to the Head of the church.

Here again we notice a distinct advance along the lines of the great Reformation principle—the authority of the Word of God. It is somewhat difficult for us to understand why this formula, so readily expressed by all reformers, should have been carried into effect so imperfectly. We must remember, however, that we of to-day are standing upon the shoulders of all who have gone before, and a prospect readily seen at our altitude could not be seen by them at all. They raised the standard, but were so bound by old habits and traditions that it was not easy always to follow it.

Nor is it very patent to us to-day why some of these churches should maintain a separate existence. Dr. J. D. Jones, the eminent Congregationalist, asserts that his denomination stands, as it has always stood, for two things pre-eminently—the deity of Christ, and a regenerate church membership. Never was there greater need for people to maintain these things than there is to-day. But does this distinguish the Congregational Church from a number of others that might be named? Surely not. This statement of the great principles of the Congregational Church only makes us feel the pity of a divided Christendom.

Another body of Christians whose origin belongs to the early reformation period is the *Baptist Church*. A historian describes the Baptists as "a denomination of Christians characterised by the maintenance of the notion that immersion is the only authorised and scriptural mode of baptism, and that baptism can only be lawfully administered to those who make a personal profession of their faith, and thus, that infant baptism is contrary to the Word of God."

We have never heard a Baptist define the characteristics of the body in such limited terms, but the above statement is at least fair to the name worn by this distinguished people.

We recently heard a Baptist minister say that his church stands for the same great truths as those claimed by Dr. Jones as the *raison d'être* of the Congregational Church, to which he added a third, viz., the supreme authority of the Word of God in all matters of faith and practice. But that again is not a distinguishing mark. We have seen that this was the rallying cry of all the reformers. It was their theory, if not their practice, and has been in evidence throughout all the checkered history of the Reformation.

The *Methodists* form another of our great Protestant churches. The Methodist movement began with the Church of England, and was not intended to be a separate organisation. The Wesleys, Whitfield, and others became concerned, first of all, as to their own spiritual condition, and then for the condition of the Established Church. Their work was intended to rebuke the carnality and lack of spirituality in the Church of England, and to call the people to a thorough realisation of justification through Christ. The work was at first carried on in the church pulpits, but these were soon closed to the reformers, and the separate organisation was the result.

### Theory and practice.

We have seen that the fundamental and vital principle of the entire Reformation movement was this: The Bible the only rule of faith and practice.

We have seen that this principle, accepted by all in theory, was only partially accepted in practice, and that the attempt of earnest men to extend its application constantly led to the origin of new sects.

Mr. Hallam, in his Introduction to the Literature of Europe, says that a constant reproach cast by the Church of Rome upon those who left her, is that when they had stimulated the ignorant to reject the authority of the Church, they instantly withdrew liberty of judgment, and punished, even with death, those who presumed to swerve from the new lines they had drawn.

Another well-known authority says: "Protestantism owns two fundamental principles—that the Bible contains the sole rule of faith, and that it is the right of every one, without respect of person, to judge of that rule with all the aids which divine grace, reason, and conscience can inspire. At the same time it may be noticed that, generally, in practice, each church possesses certain standards of belief to which it is expected its members will adhere." (Chamber's Encyclopedia.)

As examples, two references will suffice, one of which has already been given.

1. Infant baptism, though admittedly without scriptural authority, has commonly been accepted by the churches of the Reformation.

2. The denominations have all selected a denominational name—a practice which the New Testament definitely condemns.

### The Restoration movement.

In the early part of the nineteenth century, a number of men in England and America were be-

ginning to feel the inadequacy of the work done by the Protestant Reformation, especially in view of the bitterness displayed by the various sects towards one another. They made a plea for a closer adherence to the great principle of Protestantism, involving a return to primitive Christianity, in its doctrines, its ordinances, and its fruits.

Among the leaders were such men as the Halldanes in England, and in America Thomas Campbell and his son Alexander, Walter Scott, and Barton Stone. In 1809 Thomas Campbell drew up the famous "Declaration and Address"—a document which set forth the reasons for the movement that had been inaugurated. "Our desire," he said, "for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from farther contentions about such things, returning to and holding fast by the original standard; taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the Word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

There is nothing new in this simple statement. We have met it again and again in the history of the Reformation. But it was now recognised that the principle had not been adhered to, and it was resolved to attempt a complete return to the original unity, peace, and purity of the Church of Christ. "Nothing was to be received as a matter of faith and duty for which there could not be produced a *Thus saith the Lord* either in express terms, or by approved Scripture precedent."

Now this was not easy. The early training of the leaders in this movement made some of the demands particularly heavy. We have already seen how Luther failed in some instances, when the maxim that the Bible is the sole authority clashed with cherished ideas, such as infant baptism. The same question presented itself to Thomas Campbell. He made a complete and public investigation of the issues. His examination of the matter was so impartial, that a number of hearers became convinced that infant baptism was unscriptural. Mr. Campbell came to the same conclusion, and though the decision meant the surrender of old and dear convictions; meant also the withdrawal of a number who had attached themselves to the movement, infant baptism was declared to be without support in the Word of God, and was abandoned.

This, then, is the movement with which we are identified. We are Christians who plead for a restoration of the Christianity of the apostles.

Our position is simply stated: Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

We wear no denominational name, because the Scriptures condemn human names unsparingly. 1 Cor. 1: 11-13; 3: 3, 4.

We preach the message of the Word of God—faith in the Lord Jesus as the Saviour and Redeemer; repentance toward God; and baptism in the name of the Lord Jesus for the remission of sins. Acts 16: 30, 31; 2: 38, etc.

We observe the Lord's Supper every Lord's day. 1 Cor. 11: 23-26; Acts 20: 7.

We teach that unless a man is born of water and of the Spirit, he cannot enter into the kingdom of God. John 3: 5.

We pray for the unity of all God's people in one body. John 17: 21.

All of these things, and others that might be enumerated, are demanded of us by our loyalty to the Word of God.

It has never been claimed that we understand the Christian institution completely. Our movement has been progressive. Sects that have been established upon definite creeds and confessions of faith are limited in the nature of the case to these statements. No such boundaries confined our pioneers as they started out on their work. They realised that their knowledge was imperfect—they had much to learn. And as new light came to

them, it was received with joy. The windows of the heart were held open for more.

As an instance of this, when our brethren first began to plead for a return to apostolic Christianity, the subject of baptism was not understood as we think we understand it now. It was some time before immersion was submitted to by those who were leading the van, and years passed before the Scripture teaching upon the design of baptism was understood and accepted. And when these men began to see that this ordinance is the "appointed means through which the penitent sinner obtained an assurance of pardon, or remission of sins, procured for him by the sufferings and death of Christ," they did not for some time realise their duty to call upon believing penitents to be baptised with this purpose in view.

Hence our work is progressive. We still pray that the Spirit may lead us into all truth. The

Bible contains the full and complete revelation of the will of God to man. Our understanding of that revelation, however, is imperfect. "God hath more truth and light yet to break forth from his holy Word." We have much to learn. But we believe that in our teaching and practice we are substantially at one with the early apostles. And we seek to restore completely the Christianity of the New Testament.

We occupy a unique position. We have a great mission. We are intrusted with a great message. It is worthy of our study, till it thrills and controls us, as it assuredly will if we learn to know it. It is worthy of being placed before the attention of all men everywhere, until all men are enrolled under Christ's banner; wear his name alone, acknowledge his authority, and worship him in the beauty of holiness.

weariness often on the hot summer days as he visited the flock in which the Holy Spirit had made him a bishop.

As a teacher, Bro. Gore was a master. He was one who dug deep into the Word of God, and was able to show the rich treasures therein. He fulfilled the real meaning of teacher: he "caused others to know" the truth he had learned himself. No student was turned empty away from his classes.

But what shall I more say? for the time would fail me to tell of him as a writer, a genial friend and companion, a lover of his brethren, a wise counsellor, a worthy citizen, a Christian "in whom there was no guile." He ever wore the white flower of a blameless life, and in his case it will be found true, "To live in hearts we leave behind is not to die."

#### *A loving husband and father.*

In 1868 Bro. Gore married Miss Jane Santo. There were four children—Philip, Annie, Thomas Jefferson, and Thomas Minor. Philip and Annie died of diphtheria within a few days of each other, Philip at nine years of age, Annie at five years. Thomas Jefferson died in infancy. In 1876 Bro. Gore married Miss Sarah Santo. To them were born seven children—Ella, Robert, Horace, Dora, Sarah, Fannie, and Amy. Sarah died in infancy.

Bro. Gore was comforted by having his wife and children with him in his last hours. He was feeble in health the last few months of his life, but was able to attend the morning meeting at Park-st. to within two Lord's days of his death. Though latterly he could not hear any of the service, he enjoyed the communion with his Lord and his brethren. He was able to be about till within less than a week before his death. On Friday, June 29, he was not able to rise, and on Wednesday, July 4, at 8 a.m., he fell asleep as peacefully as a child falls asleep in its mother's arms. He was indeed "safe in the arms of Jesus."

#### *A Christian gentleman.*

As one who was privileged to be with him at the last, I offered this prayer, "Lord, let my last end be like his."

He was the spiritual father to very many of us. We shall miss him sorely, but our desire will be that we shall follow him as he so worthily followed Christ. Everybody loved Bro. Gore. He was a Christian gentleman. None ever heard him speak unkindly of others. When he was our critic in the old Grote-st. Adelpian Society, no matter how poor the address was, he always saw something to be commended, and sent us away encouraged to try still harder after success. So also in life's larger brotherhood, no matter how full of faults the life, Bro. Gore saw something to praise; and, like his Master, "The smoking flax he did not quench, and the bruised reed he did not break."

After his death in his copy of Whittier's poems I found two verses specially marked of a poem on "The Eternal Goodness."

"And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore.  
"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

#### *The Funeral.*

Ira A. Paternoster.

On Thursday, July 5, the mortal remains of Thomas Jefferson Gore were laid to rest in West Terrace Cemetery, Adelaide, in sure and certain hope that the dead in Christ shall rise to everlasting life through our Lord Jesus Christ."

We reached the home of our late brother in Edmund Avenue, Unley, where we were permitted to gaze for a brief moment on that dear face which in life had meant so much to us. Always gracious in life, it was beautiful in death. Magnificent floral tributes from far and near filled the room.

## Thomas Jefferson Gore, M.A. :

### An Appreciation.

Geo. T. Walden, M.A.

I have had the joy and privilege of association with Bro. Gore for 48 years, and thank God on "every remembrance of him."

Bro. Gore was born in Kentucky, 1839. He was of farming stock, a country boy. He was bright mentally, and when he had graduated from the local schools, determined to continue his studies in the University of his State.

During his school days he became a Christian, and an uncle offered to pay his college expenses if he would study for the ministry. Another uncle, a lawyer, made the same offer if he would study law. Bro. Gore refused both offers, feeling that he would rather decide his life's work when he should (like Moses of old) "come to years."

#### *The call to Australia.*

After the fullest consideration, partly as the result of association with the saintly Robert Milligan, he decided to give his life to preaching the Word. Shortly after this decision, an invitation was received to labor in far-off Australia. While the calls for laborers in America were many, and the many calls came to him, he decided to come to the little band of brethren in Australia. This decision involved sacrifice. He loved his country, his home, and had many associations that made life in Kentucky a joy; but he felt God called him to the life of a pioneer preacher in Australia, and in 1866, with G. L. Surber, he left all, and arrived here in 1867.

It was not settled where he should labor. One was to go to Melbourne, the other to Adelaide, and it was not known till these brethren arrived in Melbourne in which State Bro. Gore was to labor. After conference together and with the brethren of Melbourne and Adelaide, it was decided that Bro. Gore should go to South Australia, and Bro. Surber remain in Victoria.

#### *Fifty-six years' labor.*

When Bro. Gore arrived in S.A. there were less than 500 members of our churches in the State. When he died our membership was over 7000. The 56 years he labored in Australia were the great years of laying the foundations of our work. Bro. Gore lived to see established and helped in no small way our evangelistic, educational, missionary and philanthropic enterprises. He was a successful evangelist, baptising nearly 2000 during his ministry. He established and carried on for many years a Bible College, and often training classes for young men. He was one of those who introduced G. L. Wharton, the Indian missionary, to Australia, and this led to the beginning of our Foreign Missionary work. Everything that meant progress in our work found in him sympathy and hearty co-operation.

#### *Preacher, pastor, teacher.*

There are three features of his life work that are specially worthy of notice.



The late Bro. T. J. Gore.

As a preacher he preached the Word. He opened the Scriptures. He was logical, his addresses being symmetrically built. I can remember outlines of addresses I heard from him over 30 years ago. A Victorian brother wrote me a few days since, giving the headings of an address he heard Bro. Gore deliver in 1908. Bro. Gore, like Paul, "reasoned" of the things he preached. The people were convinced by his arguments. He was a pleader with men; there was a tenderness in his message; he besought men to be reconciled to God. His converts were mostly represented by the seed sown in good ground: they "understood" the word.

As a pastor, Bro. Gore was a wonderful success. From house to house he went day by day, comforting the sick and sorrowing ones, tenderly admonishing the careless and indifferent, encouraging the despondent. He "tended the sheep." I have heard of one young preacher who said his people could not have his feet and his head. Bro. Gore was a diligent student, but his feet grew

Nearly twenty years ago we stood in another room hallowed by the memory of this man of God. It was the room in which he had slept and dreamed when a boy of the larger life before him as a servant of God; the little upstairs room on the old home farm in Kentucky. To-day he sleeps, yet lives to be with Jesus, which is very far better.

The body was taken from the home to the chapel at Park-st., to a spot hallowed by such memories of a faithful ministry. His brother preachers walked before the procession.

It was fitting that Bro. G. T. Walden, the lifetime friend of Bro. Gore, should be in charge of the services. The congregation which filled the chapel sang the favorite hymn of Bro. Gore, "Thou, my everlasting portion."

Bro. Ira A. Paternoster, who for over eight years was associated with Bro. Gore in the training of young men, led in prayer, and Bro. Jas. E. Webb read a suitable Scripture lesson. Bro. G. T. Walden paid a beautiful tribute to the character and influence of our departed brother. Softly we sang that hymn of hope, "Asleep in Jesus, blessed sleep," after which Bro. H. R. Taylor, of Glenelg, led in prayer, and Bro. Webb pronounced the benediction.

The casket was slowly borne from the chapel by loving hands, and soon the cortege moved off for West Terrace. At the cemetery a large group of friends had gathered, and in spite of a drenching cold rain, gathered round the grave. Before the body was lowered from sight, Bro. Walden again referred to the beautiful life of Bro. Gore, who occupied an unique place in our brotherhood. He was in a very real sense a federal brother. Everywhere, all over Australia, we found people who loved him. His great passion in this world was seen in his great love for the church of Jesus Christ. He could sing with complete sincerity: "I love thy church, O God." He was a good preacher of the Word, a profound student and a successful writer, for many years editor of our church paper. A beloved teacher, he loved those who wanted to know more of God's Word.

Bro. Gore was a very humble Christian who often hid himself behind others, preferring they should be pushed forward. When asked to become the President of our Australian Bible College, he felt old age coming too near, and so said, "I will gladly serve as second one, and let a younger man take the presidency." In this spirit he grew into a graceful old age.

The words of the Scripture pointing to the glorious hope in Christ were read by Bro. Webb, after which the body was lowered from sight. A closing prayer by the Conference President, Bro. E. J. Paternoster, and the benediction by Bro. Webb, sent us away from the open grave, sorrowing that we should no longer meet our brother on the earth, yet rejoicing in the hope of that day when earth and sea shall give up their dead.

"We bring no ghastly holocaust,  
We pile no graven stone;  
He serves thee best who loveth most  
His brothers and thy own.  
"Thy litanies, sweet offices  
Of love and gratitude;  
Thy sacramental liturgies  
The joy of doing good."

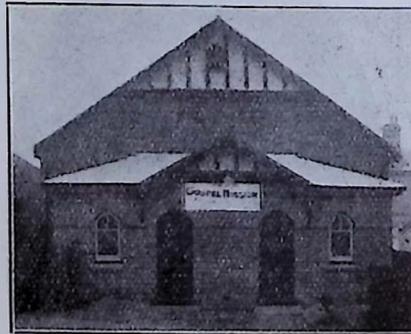
A letter of sympathy to Mrs. T. J. Gore and family, sent by Will Beiler as secretary of our S.A. Preachers' Association, contained the following appreciation:—"Your dear one was truly beloved by all his brethren in the ministry, and all will ever hold him in affectionate and sacred memory. Many of us who are trying to 'carry on' the work which he so splendidly began and continued through so many pioneering years, received our initial inspiration and early training for our sacred tasks and duties from dear old Bro. Gore, and we shall never lose the sweet influences of the consecrated use of the cultured talents, with which he was endowed, which he so gladly gave in the teaching and training of young men in the knowledge of the Word. Shall we ever forget the gracious influences of his beautiful life and character? Truly he was a cul-

tured Christian gentleman. As preachers we pay our loving tribute to him upon whom we all looked as the G.O.M. (grand old man) of our brotherhood."

Bro. G. B. Moysey writes: "As one of the three 'old boys' of the first evangelistic training class, may I be permitted to pen a few lines of love and esteem, grateful and reverent, to the memory of my teacher of three and fifty years ago? And first, and perhaps chiefly, his reverence for and love of the Bible, deeply impressed itself on our youthful minds; his quiet dignity made us all feel that while we could freely approach him at all times as teacher and friend, levity and frivolity were distinctly out of place in his presence. His gentleness of manner and speech repressed and refined the boisterousness of our effervescent youth, while his wonderful knowledge of the plan of salvation, and his absolute confidence in it as the supreme remedy for all moral and spiritual evils, filled us with like confidence in the gospel, as God's 'power unto salvation.' Bro. Gore never lost his deep fraternal interest in his 'old boys' even when they became spiritual grandparents themselves, and this thought was to each of them a benediction. May each of us follow him as he followed our Lord and Master—faithful to the end."

### New Building at West Hobart.

A little more than three years have elapsed since the writer and a band of members from the church in Collins-st., Hobart, commenced a Bible School



New Chapel at West Hobart.

and gospel services in the public hall at West Hobart. In August of the same year a church of over twenty members was organised. At the close of the Hinrichsen-Brooker mission, the church decided to secure a block of land and plan for a building. The city church assisted in paying for the ground, and in the working bees which did all the excavating and concrete foundation work voluntarily. Bro. J. C. and H. Woolley had charge of the construction of the nice new church building, which is composed of brick, with oak dado, and ceiling, plastered walls, and brick cement baptistery. There is a nice porch, with two classrooms in front, and two at the rear of building. The seats, platform chairs, and reading desk are all of oak, comfortable, and of good appearance. Cocoa-nut matting covers the aisles. The building is well lighted with electricity, and power points for heating. It seats 250 people comfortably, and is in a good situation in one of the best residential suburbs of Hobart. The present value of land, building and furniture is approximately £1500. The church has toiled hard to secure this beautiful house of worship and service, and now manfully shoulders the debt of £1000 still owing on the property.

Lord's day, June 17, was a red-letter day in the history of the church, for it marked the opening of the new building for the Lord's work. Bro. Geo. Smith, who pioneered the cause of primitive Christianity in Hobart over 51 years ago, presided at the Lord's table in his usual efficient manner.

Bro. A. E. Heard, Conference President, delivered a very appropriate and helpful address. At night the writer commenced a brief mission of eleven nights, in which he was ably assisted by Bro. J. Warren, of Geeveston. The city and Geeveston churches kindly granted their preachers for the occasion. The effort was unfortunate in striking the influenza epidemic, and snowy weather. However, four people decided for Christ. Bro. J. C. Woolley, secretary, presented the missionaries with tokens of esteem on behalf of the church at the close of the campaign. A splendid social was held on Monday night, when the church received greetings and congratulations from many upon the accomplishment of such a worthy task, with best wishes for a larger life and fuller service now possible through the new building.—W. H. Nightingale.

### Prospecting.

T. R. Morris.

A man called on me the other day and said he was going prospecting in some ranges about eighty miles out from Melbourne. He seemed a man quite above the average—not out of a job, and not a poor man who must needs do something or anything to get a crust. I confessed to being more than a little surprised, almost shocked, because it is so out-of-date, and he was a man who did not need to do it. He looked energetic and spoke vigorously; he was all of sixty years, and seemed to have a good idea that there was gold worth looking for. Most of us would say it was foolish for a young man in his prime, with better and easier jobs, but certainly it was not for a man like him to leave his home, go out and "rough it" in a shack and fossick for gold. However, they tell me that is just how the great goldfields in the fifties and sixties were opened, and millions of pounds' worth of gold was found. For half a century the lodes which the prospectors found were explored and worked out, the miners gradually drifted away, and the mines closed down. Some men stayed about waiting for something to turn up. They turned over the tailing heaps for the stray specks that were to be found by careful washing. This kept many a man from starvation, but because the young men did not go out and prospect new ground, as their fathers did, the miners went out of business and chopped wood. We believe there is more precious gold in the bowels of the earth than the miner ever found; there is much left, but not in the holes that others dug.

If Victoria wants her mining industry to thrive again, build flourishing towns, and entice into this State young men who are ambitious, men who will put new life and vitality into our old miners and build again her waste places, she must send out prospectors; and in due time this will again be the golden State, broad-casting its riches in all the earth. Think it over, and tell me what do you think of the Kellems' mission? Does the story mean anything to you? Then trim again each half-burnt candle and show ten thousand glimmering lights along the highlands and lowlands, following any and every indication that we may search out the pure gold that lies covered over in the strong hearts of men, and come again treasure laden back to God.

What makes a man a Christian is following Jesus Christ. "Easy and delightful?" Yes. "It gives rest to the soul." "Hard and delightful?" Yes. It requires taking up the cross. It involves winning the crown.—Selected.

O love of God! how strong and true,  
Eternal, and yet ever new;  
Uncomprehended and unbought,  
Beyond all knowledge and all thought.  
O love of God! how deep and great!  
Far deeper than man's deepest hate;  
Self-fed, self-kindled, like the light,  
Changeless, eternal, infinite.

# Our Young People.

W. B. Blakemore, B.A.

## The Seed, the Soil, and the Sower.

There is no limit to the harvest which may be expected if only the sower be wise. Ah! that is it—the sower! Upon him rests the responsibility of the harvest. Upon the soil? Yes. And upon the seed? Yes. But upon the sower rests the heavy burden of the harvest; for good seed abounds; he has but to select it; and no soil is hopeless, for he may enrich it!

Man's growth in knowledge and power has come about because he has learned to select, to enrich, to determine results in ever enlarging circles of human experience.

### The Call for Men.

Never in the history of the world has there been such a demand for men who can determine results as now. Such men are needed in commercial life, in social life, in every field of education, secular and religious. Such men and women are needed as directors and teachers in Sunday Schools today. They are needed to wisely select seed. The world is full of poor seed, the fruition and harvest of which means death. It is also full of good seed which promises much; and of rare seed, the harvest of which is the highest type of man.

### The Greatest Work.

The task of preparing the soil of human hearts to receive seed, carefully selected, is the greatest work open to men. The weeding process is necessary, but it is not enough. The selection of the seed, and the sowing in soil prepared, determines the harvest. This work the Sunday School has undertaken, and in accepting the task it has become a call and a challenge to men of large ability, broad training and real power.

### Variety of Soil.

What a variety of soil lies before the average teacher in the Sunday School to-day. When the one short hour allotted him has come, he sees before him children of every race, color and social state. Amidst the perplexities of such varied soil, the religious teacher of to-day faces the tremendous question, "In this soil, what seed will grow?" For a moment he stands before the question like the pioneer hushed and silenced by the pathless, unbroken forest, the desolate desert, or the impenetrable swamp. And then, stirred by the possibilities there before him, he bends to his work which is worthy the best within him, and prays to

the Master of the harvests for wisdom for his mighty task. And the answer comes—it always comes.

### The Seed Packet.

It comes, as the answer to every heartfelt cry for wisdom and guidance comes, through the use of the faculties the Great Sower has given to his husbandmen. When an eager heart, awakened to need and possibility, cries out with intense desire and longing, "What seed shall I sow?" he begins to think as never before. He studies conditions, he uses every moment of time, and opens every available door of knowledge. He has begun to answer his own earnest question, and through both success and failure, experience gives him wisdom.

The average teacher, when facing a circle of little faces of all sorts and conditions, has given to him a great package of "good seed" which he is told, if sown, will bring forth a rich, abundant harvest. This package is a Book. The greatest, most wonderful, vital and life-giving Book the world has ever known.—Margaret Slattery.

## Who Can Beat It?

Prospect, S.A., held anniversary services recently. The secretary reported that 34 scholars had attended every Sunday during the year. Is there a school in the Commonwealth that can beat that record? Let us hear.

## Farewell at Mildura.

Miss Dorothy M. Davis, Scribe of the Mildura Phi Beta Pi Club, sends the following news item:—"With the exception of three members, who were ill, a complete attendance of the Phi Beta Pi Society gathered at the Church of Christ on Monday evening, June 25, to bid farewell to Mrs. Fretwell, who had been a very able and popular chaplain since the inception of the club, more than twelve months ago. After the usual opening ceremony, a musical programme was rendered, and Miss Jessie Skelton, the Vice-Chaplain, presented Mrs. Fretwell with some handkerchiefs and a framed photograph of the club, as a token of the esteem in which she is held by all the 'Phis.' After a dainty supper, the singing of 'Auld Lang Syne' concluded the evening."



Mildura Phi Beta Pi.

Standing, left to right:—Misses C. Boddle, V. Hamilton, L. Drewett, G. Lewis, E. Lewis, J. Skelton, M. Queripel, G. Knyvett, and D. Biesse. Sitting:—Misses M. Moebers, N. Breeze, H. Davies, M. Boddle, and D. Davies. Front row:—Miss V. Biesse, Mrs. Fretwell (Chaplain), and Miss E. Leng.

## "Is It Habit?"

There are many occasions when, after having approached—and perhaps reproached—our friends for not attending worship at some church, we are met with the retort, "I can be just as good a Christian in my own home, and not be an attendant at church." It requires just a little looking into. If we, who attend church regularly, are perfectly honest, we should ask ourselves as we dress just what we are going for. I venture to say that the question faithfully considered will give a shock. Probably we would have a guilty feeling that it was custom that took us there—perhaps to meet friends whom we would otherwise rarely see, or it might be that we hold office and must be in attendance. How often does the name or the thought of Jesus occur to us? Jesus who asked us to meet and remember him is the One whom we should think of, revere, and worship, and therefore be the all-powerful reason for our presence in the house of God. If this is not so with us, then we are hardly as good as the one who stays at home and whose thoughts and actions speak of a Christlike life, perhaps. The greatest tragedy of a church is to have its spirituality wane, because the members are in attendance through habit or its equivalent.—G. A. Jessup.

## New South Wales Home Missions.

The following contributions were received with thanks during the four weeks ended June 16, 1923:

Per Collectors and Duplex Envelopes.—Enmore, £11/15/6; Bankstown, £11/3/-; Enmore, £11/15/6; St. Peters, 12/-; South Kensington, 14/3; Marrickville, £5/1/3; Lidcombe, £2/2/3; Rockdale, £3 18/1; Mosman, £1/18/4; Hurstville, £2/11/11.

Conference Promises.—Sister M. Whately, £3; Sister Humphrey, 5/-; Bro. P. C. Williams, £1; Sister Warner, £3; Sister Cooper, 10/-; Sisters Mrs. and Miss Owen, 15/-; Sister Reid, 7/-; Sister Piper, £1; Sister Hedger, £1.

Miscellaneous Receipts.—Sisters' Conference, re Erskineville Church, £3; Educational Work, £12 10/-; "Christian Messenger," towards cost, Foreign Missions Committee, £4/3/4; Bible Schools Committee, £2/1/8; General Subscriptions, £14 0/7; Dividend, 205 Shares Chapel Extension Fund, £7/3/0; Plan Fees, £3/3/-; Dumbleton Church Reduction Debt on Building, £10, and Interest, £5/10/-; Travelling Expenses Refunded by Cessnock Church, £1/10/-; Canley Vale Fee, 10/-; Publicity, £1/4/6; Proceeds Sale Corowa Property, £289/5/5; Bible Schools Committee Proportion Rent, £3; Towards Cost Duplex Envelopes, Mosman, £1/15/-.

Total Receipts four weeks, £400/12/9, excluding £289/5/5 re Corowa Sale, £111/7/4; Payments, £191/12/5; Deficiency for four weeks, £80/5/1; Debit Balance as at 16th June, 1923, £600/3/8.

W. H. Hall, Treasurer.

## Church and Sunday School Building Extension Fund, S.A.

Annual Offering.

The following amounts have been gratefully received from the churches, and are herewith acknowledged:—

Adelaide, Grote-st., £12/11/2; Alma, £3; Barmera, £1/15/0; Balaklava, £5/3/-; Blackwood, £1 16/-; Berri and Winkie, £3/14/1; Bordertown and Mundalla, £2/15/-; Broken Hill, Wolfgram-st., £2 9/10; Railwaytown, £1/17/-; Croydon, £1/0/6; Dulwich, £7/10/6; Forestville, £1/1/-; Gawler, £6 14/10; Glenelg, £9/14/7; Goolwa, £4/3/-; Henley Beach, £2/15/6; Hindmarsh, £11; S.S., Kadina, 10/-; Lochiel, £1/1/-; Long Plains, £18/11/9; Mile End, £11/18/6; Maylands, £8; Moonta, £3/3/-; Murray Bridge, 15/6; Naracoorte, £2/9/-; Norwood, £13/17/10; Owen, £1/2/-; Point Sturt, £4 15/-; Prospect, £4/5/-; Port Pirie, £3/14/8; Queenstown, £4/1/5; Strathalbyn, £2/10/6; St. Morris, £8/6/3; Tumbly Bay, £1/10/-; Ungarra, 17/6; Unley, £15/16/3; Wamponny, £1; York, £1 13/6. We shall be glad of further amounts from churches who have not responded to date. H.J. Horsell, Organiser, Blandford-st., W. Croydon.

# Foreign Missions.

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

## Notes and News.

Bro. G. H. Oldfield, our second medical missionary elect, is now in his last year at the Melbourne University, and expects to be ready for service in 1924.

Miss Minnie Bache, one of our nurse missionaries elect, will finish her nursing training in about a year's time, and be ready for service. She has finished her surgical work at the Women's Hospital, Melbourne, and spent six months at Fairfield Infectious Hospital, and six months at the Women's Hospital, and is now in her last year at the Austin Hospital.

Letters have been received from Bro. and Sister Anderson, written on the 6th and 7th May, 1923. They are busy now on their fourth examination in Chinese, having passed very successfully their three examinations.

The latest reports from Hweilichow state that Bro. Waterman is well, and the work going along nicely.

Mrs. Anderson in her letter states that some of the Australian friends have written to say that they understood that it was not safe to send parcels to China, and writes concerning this as follows:—"My people have all sent parcels to us for Christmas, and at birthday times, and all but three parcels have come through safely, to say nothing of numerous other parcels from friends. Mr. Graham tells us that in the thirty years he has been in China he has had parcels from England, America and other parts, and has never lost one. We have never had any difficulty in getting parcels if sent by post. They come through to the Chinese post office, and we receive a notice, and then can collect them after payment of a small duty. I have just received two very nice parcels from the Prospect Junior Endeavor Society for the children, just the things that the Chinese children like. These parcels arrived in good order. We should be glad if you would contradict the idea that we have any difficulty in getting parcels."

## The Work at Baramati.

Bro. J. Leach, Baramati, writes:—"Numbers of our boys have reached the age when they should begin to be self-supporting. Several of them have already severed their connection with the mission and gone to Bombay or elsewhere, and some of them are doing well. In addition, we have placed one boy at Dhond, in a baker's shop, and he is entirely self-supporting. At Shrigonda two are learning motoring, whilst one is mission dholi, or washer-man. At Baramati one is learning weaving, one housework and cooking, and one is assisting in the dispensary to enable him to work his way through the local High School. He aims to become a doctor. Dasareth, our oldest boy, is teaching at Malegaon in our school. The others are still at school.

"Our evangelistic work at Baramati is carried on by Kashe and Tersingh. Patele has gone to Malegaon to do evangelistic work and relieve in the settlement there. One encouraging thing to report is that Mr. Korgawker, formerly head teacher in our school, has undertaken to do six months' evangelistic work as an experiment. He is making Ganowdi, a nearby village, his base. We trust that his experiment will lead others out into voluntary service also.

"We now have 442 in our Industrial Settlement; our church community numbers 218; 79 church members, 30 adherents, and 109 children.

"The Shrigonda school in Bro. Watson's parish numbers 124, with an average attendance of 102. 214 visited the dispensary during the month. The church community numbers 94; church members, 35; adherents, 8; children, 57; the Adult Bible

Class has 12 scholars. Good work has been done in the villages, and three have been baptised. The Sunday School numbers 7 teachers, and 106 scholars.

"Miss Redman has 255 scholars enrolled with 11 teachers and 40 attend the Sunday School."

## News from Bro. Killey.

He writes:—"I have recently visited Jubbulpore to attend the Conference of our American brethren. Bro. and Sister Escott were to have gone, but they could not manage it, so I went in their stead. I had a very nice time there, arriving on Saturday evening, and leaving on Wednesday night with Miss Mary Thompson for Harda, where I spent the day sight-seeing.

"There were over one hundred people at the Jubbulpore Conference, and many helpful sessions were held. They certainly do things on a big scale in the American Mission. Several of the missionaries I had met in America, so I felt very much at home among them. I was certainly glad to meet Miss Thompson. It was worth taking such a trip to have a little time with her. She is indeed a noble Christian woman, and is very highly thought of by all the members of the mission. She gave a very happy little speech, telling of her furlough experiences in Australia. She made me very welcome in her Harda home, and took me about to see the sights in her bullock tonga. They have a magnificent new mission High School at Harda. It was opened in December last, and cost just on 60,000 rupees, or £4000. There are 250 boys attending it, and the enrolment is increasing daily. Our little school building at Baramati would look lost beside it.

"Leaving Harda on the Thursday night, I reached Ahmednagar on Friday morning. This is the district where most of our orphans come from. I stopped off until the evening train, and saw the work done by the American Marathi Mission (Congregational). They do an enormous work there. I was astonished at the bigness of it. They have several churches in the town, and their first church has a membership of over a thousand people. Their institutional work is very great.

"I noticed in the Conference that our brethren had come to see the necessity of especially emphasising the evangelistic work. They felt they were getting swamped out with institutional work. I was especially interested in this. Most missions, I think, are now coming to see that that which is intended to be merely a means to an end, has become an end in itself, to the exclusion of the real purpose of its existence, which is, of course, the preaching of Jesus."

## CORRESPONDENCE COURSES

Associated with the Brotherhood Quarterly, Victoria, and commended by the Victorian Home Missionary Committee.

Preachers' or Speakers' Preparation.

Bible Analysis. Bible Study.

First Principles, Church History, Grammar and Composition, Teachers' Preparation, Elocution, etc.

Instructor—J. C. F. PITTMAN.

Enrol me as a Student in ) Course on .....  
Forward particulars re ) .....  
Indicate wishes by striking out one of above lines.

NAME.....

ADDRESS.....

Fill in above and post NOW to J. C. F. Pittman,  
"Clyde House," Clyde-st., St. Kilda, Vic.

### Mrs. J. THOMPSON

(Late Lovel-st., Katoomba).

"Hurlston," Carysfort-st.,

Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

### E. WINCH

For HIGH-CLASS LADIES' TAILORING.

Ladies' and Gents' Own Material Made Up.

Melbourne Chambers,

418 LITTLE COLLINS STREET.

Near Queen Street.

## THANKS.

For the admirable and delightful arrangements made in connection with the celebration of our golden wedding by the church at Surrey Hills, we desire to express our warmest thanks; especially do we think, with love and admiration, of the skilful way in which the volume of congratulatory correspondence was disposed of by able brethren representing the respective States from which it came. To Bren. R. K. Whateley (chairman) and G. Murray, our very best thanks are due for this delightful department of the function. For the delightful time spent at the festal board, when the "feast of reason and flow of soul" were happily commingled with the disposal of the most appetising and toothsome of comestibles, provided by our kindly and clever sisters, our thanks are due. They excelled themselves in a line in which they are excellent; and the golden wedding cake was quite a monument of their taste and skill. To the hundreds of friends from far and near, who by loving gifts and kindly words, skilful hands, and genial presence, filled the joy cup of the guests to overflowing, our thanks must be ever due.

G. B. and A. Moysey and Family.



## EYESTRAIN

The Prolific Source of Many Complaints.

If you suffer at all from Eyestrain you should not delay one instant in having your eyes examined by

### E. WOOD Pty. Ltd.

Certified Ophthalmic Opticians

Our Eyesight Testing Rooms are fitted with every modern convenience for Sight Testing, and a skilled staff is in attendance.

Phone 6778 For an Appointment.

## E. WOOD Pty. Ltd.

95 ELIZABETH STREET, MELBOURNE.

## Here and There.

The address of Bro. D. Wakeley now is 118 Deakin Avenue, Mildura, Vic.

The Kellems-Richards hymn-book will be on sale at all week-night meetings at the Olympia. Price, 1/3. Obtainable also from the Austral Co. at 1/6 posted.

The South Australian Conference is planned for September 14 to 19 inclusive. Sisters' Conference, Sept. 14. General Conference Business Sessions, Sept. 17, 18, 19.

The Victorian Women's Mission Band monthly prayer meeting will be held at Essendon on Saturday, July 28, at 3.30. All sisters and friends are invited to attend.

A telegram to hand on Tuesday reads:—"Hinrichsen-Brooker mission closed with over fifty additions; two hundred and seventy pounds thank-offering; magnificent meeting.—Young" (Ipswich).

Will brethren who made promises of support for Home Missions in South Australia at the last Annual Conference, please forward their amount as soon as possible to H. J. Horsell, Blandford-st., West Croydon?

The arrangements for the Young People's Tea at the Olympia on Tuesday next promise a most successful function. A guarantee of 400 people was desired, but by Monday some 900 tickets had been issued or ordered.

Sunday, August 12, has been set aside for a special Decision Day throughout the Bible Schools of Victoria in conjunction with the mission campaign. Country schools may gain from the co-operation with the city schools in this.

Bro. C. H. Richards has been invited to conduct the community singing exercises in the Melbourne Town Hall on Thursday next. He has consented to do so, and all church members who can attend should give him their assistance on that occasion.

The Kellems-Richards mission at Wirth's Olympia commences next Lord's day, July 22, at 7.30 p.m.; week-nights at 7.45; no meeting on Saturday evenings. Arrangements are made for overflow meetings in the Hippodrome when the Olympia is filled.

South Australian Sunday School workers are asked to remember the inspirational tea and meeting at Grote-st. on Tuesday, August 14. Any workers from the country who can attend should send for tickets at once to B. W. Manning, Torrens-ville.

Preachers are asked to reserve Friday afternoons for the lectures by Bro. I. R. Kellems on the subject of "Evangelistic Preaching and the Modern Mind." These will be delivered in the Baptist Lecture Hall, Collins-st., commencing Friday next at 2.30 o'clock. All preachers and church workers are invited.

To suit the convenience of members and friends who work in or near the city and live in distant suburbs, the Kellems-Richards Mission Committee has arranged for a cafe at the Olympia from 5 to 6.45 on week-nights. Tea will be obtainable at a moderate charge. It is hoped that the cafe will be well patronised.

Many brethren are expressing their appreciation of the liberal space being given in the papers to the work of the missionaries. It is refreshing to see that the papers are finding the value of the churches in the corporate life of the community. The fine list of church services advertised each week is making a fine impression too.

The S.A. Conference year closes on July 31. The books are closed for the year on that date. Will church treasurers please remit all money received through duplex envelopes? Secretaries of Home Mission churches are urged to pay up fully subsidy money in good time, and forward to the Home Mission Secretary by the 28th of the month.

Will the leaders of C.F. Societies and the superintendents of Sunday Schools in South Australia, to whom a letter has been sent relative to Barmera work, please do their best to attend to the matter as promptly as possible? It is a most urgent business, and the young folk can help in this and will take a delight in so doing if placed before them in the right way.

Bro. Bagley wishes brethren to note that the Victorian Home Mission Office phone number has been altered to Central 5445.

J. E. Allan, Victorian F.M. Secretary, is receiving splendid reports of the F.M. offering. Forty-seven churches have raised £1050. Swanston-st. record offering, £193; Lygon-st., £141; North Fitzroy, £77; Hawthorn, £60; Kaniva, £41; Essendon, £40; Balwyn, £38; Brighton, £35; Chinese, £30; Cheltenham, £28; Malvern, £26; Moreland, £23; Gardiner, £21. Many churches report offerings of over £10. All these amounts are incomplete.

Over 600 persons were present at the mission choir practice in Swanston-st. on Saturday night last. That choir will be a big feature of the mission, over 800 voices every night. The Richards Glee Club, otherwise the children's choir, wants the aid of young people from 9 to 16 years of age. It will function on no more than two nights per week. Parties of children must be accompanied to and from the Olympia by parents or persons in authority.

After an illness of very long duration, Mrs. Eaton, wife of A. T. Eaton, preacher of Lygon-st. church, passed away in the Homœopathic Hospital, Melbourne, on Saturday last. On Monday afternoon, her remains were laid to rest in Fawkner Cemetery. We join with many brethren in extending sympathy to Bro. A.T. Eaton. Our brother is still in hospital at time of writing, but we are glad to learn that he has now almost fully recovered from his illness.

Statistical schedules have been posted to the secretaries of churches in South Australia and Broken Hill. It is necessary that prompt attention be given the same, and the returns made fully and accurately, and forwarded to the Conference Secretary not later than August 6. Late returns, or no returns sent, mean that the previous year's figures must be used. This is most unsatisfactory to all concerned. There is much preparation for the printer. It takes a good deal of time in getting matter into type and book form for printed reports, which it is hoped to get out in good time before Conference.

The Kellems-Richards mission at Prahran is now concluding. Fine attendance, splendid interest, and excellent singing under the leadership of Bro. Richards have characterised every meeting. A duet by the two missionaries was so much appreciated that by special request they repeated it on Sunday night in the Empress Theatre. Bro. Kellems has stirred all with his messages. He is a teacher, and each night saw the old gospel themes presented in a fresh, powerful and convincing manner. Last week thirteen accepted Christ as their Lord and Saviour. Sunday morning saw a very fine gathering, who listened with rapt attention to the address on "Warming at the Devil's Fire." It was an address that called every child of God to renewed consecration in the service of the King, as well as being one that appealed to those out of Christ. At the close a lad made the great confession. In the afternoon a combined meeting of the Prahran and Windsor Bible Schools was held. Bro. Kellems addressed the children on what it meant to be a Christian, and then gave the invitation. Forty-three responded to the call. Some of these are young, but the ages of more than half of them range from twelve to fifteen years. Sunday evening some fourteen hundred people listened to an address by Bro. Kellems on "Bible Baptism." During the address Bro. Kellems asked those who had been sprinkled in their youth, but who in after years had become dissatisfied with this substitute for baptism, and had then been immersed, to stand up. More than two hundred people rose to their feet. He then asked those who as believing, penitent followers of Jesus Christ had been immersed and who in after years had become dissatisfied with immersion and had then been sprinkled to stand. Not a single soul in all the great audience responded. Bro. Kellems preaches the truth in love, and it is felt that before the mission closes many will be won for the kingdom of God.

## COMING EVENTS.

JULY 26.—The sisters of the Northern Conference, S.A., will hold the next Executive meeting at Moonta, on July 26, at 2.30 o'clock.

JULY 28.—Auburn, N.S.W. Church Re-union and Tea Meeting in Tabernacle, Auburn-road, Auburn, Saturday, July 28. Tea, 5.30 p.m.; inspirational service, 7 p.m. Tickets for tea, 1/-; children, 6d. All past and present members and friends of Auburn church are cordially invited to be present.—Godfrey Fretwell, Evangelist; Geo. Gray, Secretary.

## IN MEMORIAM.

ADERMANN.—In loving memory of Gunner Robert Adermann, killed in action in France, 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 high gain.  
—Inserted by his loving parents, brothers and sisters.

DILLON.—In loving remembrance of our darling son and only brother, Freddie, called to be with Jesus, July 22, 1922; aged 11 years.  
"And with the morn those angel faces smile,  
Which we have loved long since, and lost awhile."  
—Inserted by parents and sisters.

HAYWARD.—In loving memory of my dearly loved husband, and our father, who passed away at Melbourne, July 16, 1919; also Harold, on January 8, 1921.  
"And with the morn those angel faces smile,  
Which we have loved long since, and lost a while."  
—Inserted by his loving wife, and Gladys, Reg., Dorothy and Victor.

LOGAN.—In loving memory of George D. Logan, beloved husband of Alice E. Logan, and father of Stella and Muriel, who passed away at his residence, "Ruthley," Lindfield, N.S.W., July 17, 1922. Eldest loved son of Mr. and Mrs. G. W. Logan, Redfern, N.S.W.

RENTON.—In affectionate memory of my wife, Marion, who passed to the higher life on July 15, 1920.

"The saints who now in Jesus sleep  
His own almighty power shall keep  
Till dawn the bright illustrious day  
When death itself shall die away."

## BEREAVEMENT NOTICE.

Miss J. Allan desires to sincerely thank her many kind friends and relatives for letters, cards, telegrams, and personal expressions of sympathy in her sad loss; also for the many kindnesses shown by members of Park-st., Unley, Senior C.F. Society, Church Choir, and Sunday School; also members of C.E. Union, and many others, especially thanking Bro. Webb, for his unremitting attention to her beloved friend, Bro. F. U. Bartlett. "For ever with the Lord." Will all please accept this acknowledgement with heart-felt gratitude?  
"Summer Hill," Strathalbyn, S.A.

## TO LET.

Unfurnished, three rooms and kitchenette, in superior home, close station. Apply "Home," c/o Austral Publishing Co.

League of Rope Holders. Federal Evangelism.

## WANTED 200 CHURCHES 2000 MEMBERS

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

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

# The Family Altar.

J. C. Ferd. Pittman.

## THE PASSING AND THE PERMANENT.

Two years before his death, in 1888, Cardinal Newman paid a visit to an old friend at the Dominican community at Stone. One of the nuns described the occasion thus: "He spoke of a visit he had lately made to London, and of the impression which a sight of the great metropolis had made on him—"like a glimpse of the great Babylon"—it made him think of the words, "Love not the world, nor the things of the world."

Whilst there is nothing in God's Word to warrant withdrawal from the world (for the religion of Jesus leads to a larger, fuller life, and greater appreciation of all that is really worth while), yet Christians should, as the apostle exhorts, refrain from using the world to the full, remembering that "the fashion of this world passeth away," and on the other hand, use to the utmost every means of grace and opportunity for service, knowing that these abide for ever. F. W. Robertson wrote, "Work done; that lasts and nothing else; through the wreck of hopes and the discolouring of this strange universe, 'He that doeth the will of God abideth for ever.'"

### MONDAY, JULY 30.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.—1 John 2: 1.

"Hugh Mackail used these words of prayer on the morning of his execution: 'Now, Lord,' he prayed, 'we come to thy throne, a place we have hitherto been acquainted with. Earthly kings' thrones have advocates against poor men; but thy throne hath Jesus Christ an Advocate for us. Our supplication this day is not to be free of death, nor of pain in death, but that we may witness before many witnesses a good confession.'"

Bible Reading.—1 John 1: 1-6.

### TUESDAY, JULY 31.

He that saith he abideth in him ought himself to walk even as he walked.—1 John 2: 6.

One said of Enoch, "Enoch walked with God; there would have been no merit in walking in front."

Bible Reading.—1 John 2: 7-11.

### WEDNESDAY, AUGUST 1.

I have written unto you, young men, because ye are strong.—1 John 2: 14.

"Say not the days are evil—who's to blame? And fold the hands and acquiesce—O shame! Stand up, speak out, and bravely, in God's name."

Bible Reading.—1 John 2: 12-14.

### THURSDAY, AUGUST 2.

The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.—1 John 2: 17.

"A text associated with the youth of Bishop Westcott. After winning a scholarship at Cambridge in 1846, he wrote in a letter to his father: 'On opening the Greek Testament, as soon after I knew the result as I could read, almost the first words which occurred to me, for I instinctively turned to that beautiful Epistle of John, were 1 John 2: 17. How applicable the verse was is very clear, nor do I think it was mere chance which led me to do it.'"

Bible Reading.—1 John 2: 18-20.

### FRIDAY, AUGUST 3.

Little children, it is the last hour.—1 John 2: 18. Writing to his parents, Sydney Dobell thus expressed his thoughts regarding the "last days":—"Never before have so many omens combined to fulfil the picture of the 'last days.' The early Christians, waiting on the mountain tops for the sound of the horn which was to blow the fall of

Jerusalem, were hardly more thoroughly in presence of a closing dispensation than we at this day; God make us ready, God help us to bear that time!"

Bible Reading.—1 John 2: 21-23.

### SATURDAY, AUGUST 4.

And this is the promise which he promised us, even the life eternal.—1 John 2: 25.

"It is this great law (life everlasting) which finally distinguishes Christianity from all other religions. It places the religion of Christ upon a footing altogether unique. There is no analogy between the Christian religion and say, Buddhism or the Mohammedan religion. There is no true sense in which a man can say, He that hath Buddhism hath life. Buddhism has nothing to do with life. Other religions than the true one may have something to do with morality.... But Christianity professes to be more. It is the mental or moral plus something else or someone else. It is the infusion into the spiritual man of a new life, of a quality unlike anything else in nature. This constitutes the separate kingdom of mankind the strange mark of divinity."—"Natural Law in the Spiritual World," Henry Drummond.

Bible Reading.—1 John 2: 14-26.

### SUNDAY, AUGUST 5.

And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.—1 John 2: 28.

"At his call the dead awaken,  
Rise to life from earth and sea;  
All the powers of nature shaken,  
By his look prepare to flee;  
Careless sinner,  
What will then become of thee?

But to those who have confessed,  
Loved and served the Lord below,  
He will say, Come near, ye blessed,  
See the kingdom I bestow;  
You for ever  
Shall my love and glory know."

Bible Reading.—1 John 2: 27-29.

### PRAYER.

Merciful Lord, give me grace to appreciate all thy good gifts. May I glory in thy works and use the blessings of life aright. Save me from using to the full that which is of the world. Preserve me from the lust of the flesh, the lust of the eye, the pride of life. May I set my mind on things above, and not on things that are upon the earth, lest I forfeit eternal joys for those which are but for a moment. For the Saviour's sake. Amen.

### Churches of Christ, Vic., Benevolent Department.

Parcels received for month of June from Albert Park, Moonce Ponds, "Kempston," Northcote, Sister Morris, Ballarat, Sister Tucker, Malvern, Sisters (2), Coburg, Moreland, Bayswater, Glenferrie, East Camberwell.  
Jas. W. Nichols, Supt., Benevolent Section Social Service Committee.

**GENTS! GENTS!!**  
FOR YOUR BEST BOOTS, VISIT

**"Tunny's" Bootery**  
"YORK HOUSE,"  
LITTLE COLLINS STREET, MELBOURNE.

Two Prices only: 21/-; 27/6.

Country Orders Promptly Attended To.

P. H. TUNBRIDGE, Proprietor.

## MUSIC

GRAMOPHONES, UKELELE, GUITARS,

All Kinds of Instruments.

LATEST RECORDS & SHEET MUSIC.

Call or Send to

**C. F. PITTMAN,**

late A.I.F.,

Gardenvale Road, Gardenvale.

Country Clients Specially Catered For.

### WHY I BELONG TO THE CHURCH OF CHRIST.

By A. R. Main, M.A.

A Neat Thirty-two Page Pamphlet.  
Single Copy, 2d.; posted, 3d. 12 copies, 1/8;  
Price: 6d.; post free, 8d.

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



## The State Savings Bank of Victoria

### CREDIT FONCIER LOANS.

**ON FARMS.**—In sums from £50 to £2,000, repayable by instalments spread over 27½ years.

**ON COTTAGES, VILLAS, AND SHOPS.**—In sums from £50 to £800, repayable by instalments spread over 18½ years. Interest, 6 per cent per annum.

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

Amount loanable, up to three-fourths of valuation. Interest, 5½ per cent. per annum instalments spread over 22½ years.

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

**OBITUARY.**

**LOBEGEIGER.**—After about 35 years of intermittent suffering, patiently borne, Sister F. Lobegeiger, senr., of Silverdale, Qld., passed away at Harrisville on June 23, aged 70 years. Early in life our sister joined the Baptists, but at about 25 years ago, learning the way of the Lord more perfectly, she united with the church at Mt. Walker. Despite almost continual affliction, Sister Lobegeiger was one of the churches' almost tireless workers and choicest spirits. Removing with her family to Top Camp—since called Silverdale—her wise counsel has meant much to the new cause in that centre since its inception nearly three years ago. From life's garden has faded one of its choicest blooms, and deepest sympathy is extended to the bereaved ones. The writer conducted the funeral service at the house prior to the cortege leaving for the Coleyville Cemetery, where, before a large concourse of people, all that was mortal of our sister was committed to the earth. Bro. Bassard assisted in the ceremony at the graveside, and gave an impressive message.—E. Arnold.

**BARTLETT.**—Church members were shocked when it was made known that Bro. Francis Bartlett had passed away in Adelaide, after a very severe illness, on July 3, at the age of 23. Filled with enthusiasm, and taking a keen delight in those things pertaining to Christ, the future of our young brother was one most promising. Although not in membership with the church at Strathalbyn at the time of his decease (he having his membership transferred to Park-st., Unley, on June 7, 1922), Bro. Francis was until that time most regular in his observance of the Lord's day and its obligations, ever since taking his stand for Christ on May 3, 1914. A large gathering assembled at the graveside on July 5, when his remains were laid to rest, Bro. Mason conducting the burial service. Sister Miss Mason sang two verses of his favorite hymn, "Jesus, Lover of my Soul," at the graveside. The sympathy of the church goes out to the sorrowing father, mother and brothers.—H. Parker, Strathalbyn, S.A.

**HILL.**—There passed away at Strathalbyn on March 10, 1923, Sister Mrs. Martha Hill, who had been in fellowship with the church here since her confession of faith in Christ on December 27, 1908. Our late sister was immersed by the late Bro. J. Binney, and until a few months prior to her death was most regular in her attendance at the Lord's house. Bro. Marshman came from Murray Bridge to conduct the funeral of our late sister, who was laid to rest in the presence of a large number of people.—H. Parker.

**Federal Evangelism.**

League of Rope Holders.

The Acting Federal Executive thankfully acknowledges receipt of birthday gifts from the following members of the League:—

Queensland.—Irene Marsden, W. H. Hermaun, W. Marsden.

Victoria.—E. Boxall, C. M. Wheaton, M. A. Reynolds, M. Rowe, May E. Payne, L. Shirt, "Ropeholder," B. Cowie, D. Hall.

Western Australia.—T. A. Marsden, Mrs. T. Hunter, J. D. Wilson, P. N. Jeffries.

South Australia.—N. and E. Shill, T. and M. R. Johnson.

The following churches have also asked for membership in the League, and will make a gift on the church anniversary:—Albion, Qld.; Cheltenham, Vic.; Lidcombe, N.S.W.

**Victorian Home Mission Fund.**

During the month of June the following donations were gratefully received:—

Churches, per Collectors.—North Melbourne, £2 12/9; Essendon, 15/10; Bayswater, 16/-; Northcote, £1 1/6.

Churches per Duplex Envelopes, Donations, etc.—Brighton, £7 17/6; Bendigo, 10/6; Castlemaine, £2 10/-.

**Individual Gifts.**—Mrs. Lovell, £2; Miss W. Lovell, £1; Miss C. Lovell, £1; Mrs. Bell, £1; Mrs. A. Lyall, 12/-; Mr. H. J. Patterson, 10/-; Miss R. Marr, 1/-; Mrs. Watson, 10/-; Miss M. Watson, 6/-; Mr. C. A. Sampson, £5; Mrs. C. A. Sampson, £2 10/-; Miss A. Crouch, £2; Mr. R. J. Newell, 10/-; Mrs. E. Souter, 3/-; Mr. B. A. Jackel, £1; Mr. A. W. Connor, 10/-; Mr. D. Stewart, 10/-.

**Conference Fees.**—North Melbourne, 15/-; Bet Bet, 10/-.

**Miscellaneous.**—Refund, Conference Expenses: Christian Endeavor Department, £13 11/-; Bible School and Young People's Department, £19 10/-.

Refund, Mission Expenses and Cartage, South Yarra: £10 2/7 6. Sundries, etc., £1 1/6.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Bagley, Sec., Arnold House, 14 Queen-st., Melbourne.

**COMMERCIAL EDUCATION**

at the Melbourne Technical School, Latrobe Street (opp. Public Library).

For the Training of Boys and Girls for Commercial Pursuits.

**ALL DAY CLASSES**

in

**Shorthand, Typewriting, Bookkeeping, etc.**

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

Call or Write for Prospectus—Free.

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

**EVENING CLASSES AS USUAL.**

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

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

# News of the Churches.

## Tasmania.

At Hobart four sisters were received into the church on Sunday, July 8. They were immersed on the Wednesday previous. The Junior C.E. Society had a splendid anniversary on Monday night. The church sorrows with Bro. A. Bellette in the death of his father. Sisters Mrs. Reitz, Millie Reitz, Mrs. C. Rosenfeldt, Lily Tatnell and Daphne Stubbs have all removed to Sydney.

In the absence of Bro. Warren at West Hobart, the services at Geeveston on June 24 were conducted by Bren. Morley and F. Ashlin, morning and evening respectively. Bro. Morley has been associated with the Churches of Christ for about six months only, and this was his first attempt at addressing a church gathering. On July 1 Bro. Warren spoke both morning and evening to very good gatherings. The F.M. offering has reached about £10, with more to come, and the Sisters' Auxiliary is hard at work preparing a parcel for India. Sickness is prevalent throughout district.

## New Zealand.

At Nelson on June 24 Bible Sunday was observed. Bro. Carpenter at night delivered an appropriate address on "The Divine Library." On June 26 a kitchen evening and social were held in honor of the marriage of Sister Miss Winter, recently of Ashburton, which was celebrated on the following day. Bro. Carpenter on July 1 gave two fine addresses on "The Complete Christian," and "The Tears of Jesus." Average attendance at the Lord's table during June has been 100.

At Richmond (Auckland) the work has taken a big turn for the better. Bro. N. G. Noble spends three out of four weeks in this field. A splendid "bee" has beautifully renovated the chapel within and without, and commenced very necessary internal alterations. The prayer meeting and Sunday services have increased about 25 per cent. The Bible School is being reorganised and increased under Bro. Noble's superintendence. The Bible Class numbers 30. Three successful school winter socials have been held. The recently-formed C.W.A. has 12 members. On June 10 all were grieved at the sudden death of Sister Mrs. Wilson. Some of the young men are becoming interested in the proposed Training Institute, to be conducted in Auckland by Bren. Gebbie, Greenwood and Noble. The brief fellowship and messages of Bro. Kellems' party in Y.M.C.A. were much appreciated by Richmond members able to attend.

July 4 marked an epoch in the history of the church in Invercargill, when about 120 members and friends assembled in the Teviot-st. church to bid farewell to Nurse A. C. Masters, the church's first missionary to China. Nurse Masters, besides being a prominent church member, has for the past three and a half years been a valued member of the nursing staff of the Invercargill Public Hospital, and a pleasing feature of the gathering was the presence of a number of her fellow-nurses from the institution. Nurse Masters has accepted an engagement with the Federal Foreign Mission Committee. The church secretary, Bro. Pryde, presided over the gathering, and, after several members and friends had referred in eulogistic terms to our sister, presented her with notes exceeding £25 in value as a token of affection and esteem. Nurse Masters, after saying farewell to friends in New Zealand, proceeds to Australia, and after visiting the churches at Adelaide, Sydney and Melbourne, will sail for China with Dr. Killmier and party early in September.

## Western Australia.

At Perth morning service on July 8 Bro. D. R. Stirling was the speaker. Further contributions brought the F.M. offering up to £76. This constitutes a record, £45 (1922) being the most previously contributed. At the conclusion of Bro. Hagger's address on "What is Repentance?" a young man made the good confession.

The Conference President (Bro. Mudge) addressed the Claremont brethren at morning service on July 8, his subject being "They began to be-

sech him to depart." One young man was received into the fellowship. At the gospel service Bro. A. Lucraft made a powerful appeal from the words, "If thou shalt confess with thy mouth."

Attendances at Northam are keeping up well, and the work is progressing steadily. At the close of the gospel service on July 8 a man, his wife and son made the good confession. Sister Haslemore is in the public hospital, having undergone a serious operation. The young people have donated the material for a new front fence for the two vacant blocks of land.

Collie church welcomed Bro. and Sister Leece last month. Bro. Leece commenced his labors on July 1. A combined week of prayer was held previous to the evangelist coming, to pray for success. A public social on July 2 was well attended. Speeches were made by visiting preachers, and responded to by Bro. Leece. A marriage was celebrated at Ewington chapel between Sister E. Hicks and Mr. Loxton. Bro. Leece officiated. F.M. appeal reached £13/5/9; apportionment was £7/10/-. Meetings are splendid; 62 at breaking of bread, and increased attendance at gospel meetings.

## Queensland.

At Gympie on July 8, Bro. C. H. Barrett gave a fine talk in the morning, and Bro. E. Trudgian preached at night. The Bible School shows an increase of five new scholars. Good meeting at Saturday night improvement class; short talks on "Pictures," "Sowing and Reaping," also the readings, recitations, solos and choruses were enjoyed.

On July 4 the tent at Ipswich was crowded to hear Bro. Hinrichsen's reply to Mr. J. Bongers (Congregational minister). It was a great effort, and was listened to with rapt attention. All meetings continue to be well attended. On Sunday, July 8, the morning service was largely attended. The Bible School was at its best; new scholars enrolled. A minister of the Presbyterian Church who heard the message early in the mission has been baptised, and refuses to sprinkle infants.

In the Boonah-Silverdale Circuit work continues steadily. On May 25 Boonah Bible School held a successful prize-giving concert. Bro. Arnold presided, and presented the prizes. Much sickness is prevalent, and death has visited several homes. Tommy Head, from Boonah Bible School, was very suddenly called on May 11, and was buried at Boonah Cemetery. One of the pioneers of the work in this district, Bro. R. H. Boyle, died suddenly in Ipswich Hospital on June 9. Sister F. Lobegeiger, senr., fell asleep on June 23. Boonah half-yearly business meeting was held on June 28. Reports from secretary, Bible School superintendent, and evangelist, showed steady and consistent work. The treasurer's balance sheet revealed that splendid responses were made to the Home Mission and church renovation appeals—about £18 and £60 respectively. A discussion re introducing duplex envelopes was deferred for later decision. Bro. Arnold, after a happy term of service in the circuit, leaves at the end of the month for a brief stay in S.A. prior to proceeding to England. Bro. Kingsford takes up the work shortly, and the church eagerly await the Hinrichsen-Brooker mission, beginning July 22.

## Victoria.

There was one confession at Ballarat East on Sunday night, July 8.

There was one confession at Hawthorn on Sunday night, T. H. Scambler, B.A., preaching.

At Moreland on July 15 Bro. A. E. Knight spoke; 164 present. At night Bro. Gale preached. The F.M. offering is now £25/3/-.

Croydon has received into membership by letter from Box Hill Bro. and Sister R. Gill. In the absence of Bro. E. Eaton on July 8, Bro. Garland, of the College, gave addresses to church and school.

Splendid meetings at Middle Park last Lord's day. Bro. Graham exhorted in the morning. Five new scholars for the Bible School since the rally commenced. Bro. Brookes delivered the gospel message to a fine gathering.

Good attendances at Castlemaine on July 15. In the evening Bro. Clipstone gave a chart address on "New Testament Revivals," and a lad from the Bible School responded to the invitation. There was also a duet by members of the choir.

Bible Class attendances are increasing at North Melbourne. The class held a successful social evening last Tuesday. Interest is still being maintained at the mid-week meeting. During the Kellems-Richards mission the gospel service will begin at 6.30.

Very enthusiastic meetings at Malvern-Caulfield on July 15, Bro. Illingworth speaking at both services. At the worship meeting five members were received by letter, and three by faith and baptism. At the close of the gospel address, one woman made the good confession.

Rough weather interfered with the attendance at Warrnambool on Sunday. On Thursday, July 12, Bro. Edwards presided over the combined prayer service, the address being given by the Captain of the Salvation Army. The S.S. scholars have commenced to practise for the anniversary.

At Dandenong Bro. Youens attracts good attentive audiences. At the close of the service on July 8 one made the good confession. At the end of his message on "Man's Choice," last Sunday evening, another professed her belief in the Saviour. At the special meetings to be held in the local Town Hall four Sunday evening services are to commence on July 22.

Meetings at Colac are fairly well attended. Bro. Cornelius has given excellent messages. A class is being started to meet the needs of those who wish to be further fitted for service in the way of public speaking. On July 15 the church united with other churches of the town in taking an offering at the evening service for the Armenian Relief Fund. F.M. offering totals over £10.

Oakleigh members have appreciated worship addresses by Bren. Nankivell, Rasmussen, Wheat and Mortimer. The debt extinction special appeal has exceeded the £200 mark to date, and is still growing. The deacons have decided to try starting gospel services at 6 o'clock during the Kellems-Richards' mission, to enable members to attend both efforts. Interest in latter is promising.

Good meetings at Swanston-st. last Lord's day morning and evening, and excellent sermons from Bro. Shipway. It has been decided to close the building on next four Lord's day evenings, to allow all to take part and assist in the Kellems-Richards mission at the Olympic building. The Young People's Society has again inaugurated a series of regular meetings, which should be very helpful.

The Chinese church, Carlton, had two splendid gatherings on July 15. Bro. C. H. Richards, of America, was present for a portion of the morning service. Bro. Au Kwong Hon delivered the message on "Philip and the Eunuch" at night. At the close three were baptised. The church heartily thanks the following sisters who rendered valuable services as organists for all of the meetings: Miss Lang, Miss Miller, and Miss Baker.

At North Williamstown one lady confessed Christ and was baptised. The Sisters' Sewing Class held a sale of work on July 3, which was very successful, the object being to raise a deposit to purchase a preacher's residence. On July 11 the Footscray church paid a visit, and a splendid combined prayer meeting was held in connection with the coming mission. Bro. Hurren gave a fine talk. Bro. Johnston spoke well at services on July 15.

Meetings at Cheltenham on July 8 were large and inspiring. Offering for Foreign Missions was good, both in church and school. Sister Miss Patrick was received by letter from North Carlton. The church has sustained a great loss in the death of Sister Mrs. Chas. Brough, senr., which took place last week. At Sunday morning's meeting Bro. Baker made felicitous reference to her splendid example of Christian living, and her devotion to the meetings of God's house.

Burnley had good meetings on July 15. In the morning Bro. A. L. Gibson gave a very fine exhortation. Evening, Bro. Stephenson preached on "The wages of sin is death." During the week the beloved aged Bro. Rutledge was called upon to part with his wife. She was laid to rest in the

Melbourne General Cemetery. We tender our loving sympathy to loved ones. Bro. and Sister Rutledge recently celebrated their golden wedding. Sister Lyre is dangerously ill.

Bro. Stuart Stevens conducted two fine services at Geelong last Sunday. Last Wednesday evening he presided over a highly successful banquet held by the Bible Class, at the conclusion of a happy and helpful year. Eulogistic reference was made to the past teacher. Mr. Schwab, the present teacher. Mr. Stevens, secretary. Mrs. Dawson, pianiste. Miss Kirby, and song-leader, Mr. Combridge. Mr. Stevens, on behalf of the class, presented Mrs. Dawson with a token of appreciation.

Meetings at East Kew keep up splendidly, notwithstanding much sickness. A young woman has been received in upon faith and baptism. On July 8 Bro. A. Hinrichsen addressed the church, and Bro. H. B. Robbins conducted the gospel service. Last Sunday, 15th, Bro. R. Lyall led the worship service. Bro. Bagley gave an uplifting address. The hearty singing of new hymns was a special feature of the evening service. At the conclusion of a fine address by Bro. H. B. Robbins, a young man accepted Christ.

At Brunswick on July 15, D. Gibbs, presiding, welcomed W. J. Way, one-time preacher at Brunswick, who was home on furlough from Wagga, N.S.W. Bro. Frank Withers, of Coburg, exhorted. Good attendance, including the Y.W.L. Bren. Way and C. Wakeling engaged in prayer at close of meeting. At night Bro. N. C. Halleday preached on "The Light of the World." Sister Mrs. W. J. Way is ill. Bro. Gifford Gordon, of Victorian Anti-Liquor League, preached in the local Presbyterian church on Prohibition, and delivered in their school hall his lantern lecture, "Thirty-five Thousand Miles of Prohibition."

The work at Box Hill continues to progress. Several members have recently come from other parts. Bro. Wedd's addresses are fine, particularly those of teaching to the church on Lord's day mornings. His theme on the evening of the 15th, based on "The Ideal Home," was full of interest and profit. Bro. James Gill, one of the faithful pioneer members of the church, has been through much infirmity unable to attend meetings for some considerable time. A satisfactory half-yearly business meeting was held on the 14th inst. Bible School records good attendances. Endeavorers are active. The Kappas and Phi Betas have recently held two very successful inter-club socials.

The church at Lygon-st. was pleased to have Bro. and Sister C. H. Richards, of the Kellams-Richards party, at the morning service. Bro. Richards, who was impressed with his visit to the Chinese church, gave a splendid address upon "The Great Commission." The presiding brother made reference to the passing away of the beloved Sister Mrs. Eaton; this was followed by a prayer on behalf of the bereaved ones, and the congregation sympathetically sang, "Asleep in Jesus." Bro. Eaton wishes to thank the brethren for the sympathy and kindness shown to Sister Eaton and himself during the time of their affliction. Bro. Eaton's health is improving. At night Bro. A. L. Gibson delivered a powerful discourse upon "The Strategy of Pentecost." During the service the choir rendered "Across the Bar."

#### South Australia.

Good services at Henley Beach on July 8. Bro. Ross Graham's message at the morning service on "A Fireside Experience" was much appreciated. Splendid gathering at the gospel meeting, when he delivered an excellent address. A young lady made the good confession.

Good times at Port Pirie since last report. Bren. R. L. Arnold and H. Arnold and C. McDonald have exhorted the church. Bro. R. O. Bottrall has taken all the gospel meetings since Bro. Shipway left, and his messages have been very much appreciated. July 3, at L.P.M., the girls took every part.

Encouraging meetings at Mile End on Sunday. Three young men were received in by baptism, one sister and two brethren by transfer. Mr. Norman Finlayson exhorted. Fifty-five men at the Town Hall in the afternoon. Fine address by Bro. J. E. Webb. Over 300 came through the rain at night. Two mothers, two sisters and a young man came forward.

At Grote-st. gospel service on July 8 one of the boys from the Sunday School confessed Christ. On July 11, at the C.E. prayer meeting, Bro. Collins, from Maylands, gave an address, and four who had recently confessed faith in the Lord were baptised. Attendances on Sunday, July 15, were not as large as usual. Bro. Garnett addressed the church, and Bro. Walden conducted a memorial service to the late Bro. Gore. Special music was rendered by the choir, including a men's quartette.

Kadina reports the work being carried on faithfully by Bro. and Sister Rootes. Owing to wet weather attendance not up to the usual. Last Lord's day morning Bro. Rootes exchanged with Bro. Warren, of Wallaroo. Sister Mrs. Craddock, who was baptised the previous Lord's day, was received into fellowship. A fine spiritual feeling exists in the Y.P.C.E. Society, and splendid meetings are being held. All were sorry at having to say good-bye to the president, Bro. H. Rodda, who now has removed to Adelaide, and is throwing in his lot with the Dulwich church.

On Monday, July 2, at York, the second men's meeting was held, the topic being "Why men do not go to church." A very enjoyable time was spent. On July 8 the last of the special meetings was held. The invitation was extended to the scholars of the school at the close, when eight made the good confession. The evening meeting was fairly well attended, and another young lady made the noble step. The special effort has been worth while, for the interest has been increased considerably throughout. F.M. offering, together with the amount contributed through the duplex envelopes for the year, now amounts to £17/7/10.

At Forestville on June 24, at the Endeavour meeting, 10 a.m., Bro. Hollams gave the inaugural address, and on the following Sunday officers were elected. On June 28 a young man, also a young girl, both in the Bible School, who previously made the good confession, were baptised. July 8, morning, Bro. J. Pocock, Mile End, addressed the church with a Bible chart illustration, which was very interesting. The church appreciate the assistance of Bren. Clarke, senr., and C. and E. Caldicott, on Lord's day mornings. Bro. Hollams preaches the gospel faithfully each Sunday evening. Bro. Malyon has been appointed church treasurer. F.M. offering to date, £2/17/6.

At Maylands since last report there has been one confession. F.M. offering, £50/18/6, the highest yet from this church. Several visits have been received from Dr. Killmier during his stay at St. Morris, and he has been helping the boys in the Football Club. The Winter Study Circle for teachers and officers commenced last Wednesday, the teachers being A. C. Garnett, M.A., and F. Collins. 45 present to hear Bro. Garnett on the subject, "From Barbarism to the Cradle of Christ." The unusually wet season isolates a good many, and the meetings are smaller. 220 in Bible School on Sunday, and fair attendances at services. Bro. Collins speaking with much acceptance. On Sunday week Bro. Hudd at very short notice took the evening service, owing to the sudden indisposition of the evangelist. Bro. Ludbrook spoke in morning on Armenia.

The annual business meeting of Wallaroo church was held last Thursday evening. Good reports were received from church secretary, church treasurer, Dorcas, school, J.C.E. and Senior C.E. Records were easily broken both for Home Missions and Foreign Missions. The church decided to increase subsidy to H.M.C. The hack subsidy to H.M.C. (£22/10/-) has been paid. This was owing before Bro. Warren took up the work. Many members have gone away on account of lack of employment. On Sunday morning Bro. Warren made sympathetic reference to the late Bro. T. J. Gore, and special prayer was offered for Mrs. Gore and family. All were pleased to have Miss Bilda Campbell present in the morning. Good gospel service at night. One young man was baptised. A good member has been lost in Bro. Brealey, who has gone to town to live.

#### New South Wales.

At Hurstville all meetings are keeping up in attendance. Bro. Crossman has concluded a series of addresses on the Plea of the Churches of Christ. Three confessions since last report. Bro. J. B.

Harris has been appointed superintendent of the Bible School.

Merewether reports fair attendances. On July 4 a farewell social was tendered to Bro. and Sister W. Youngusband. Evangelist Martin made a presentation on behalf of the church. At the gospel service on July 15 Bro. Martin spoke on "The Unexpected Christ," after which two young men were baptised. The concert given by the Band of Hope in aid of the Free Ambulance realised £7/7/7.

Longueville celebrated its first anniversary with a very happy social, at which neighboring congregations were well represented. Bro. S. Goddard, who is secretary and treasurer, presided. The work is making good progress, and it is hoped in the near future to secure land on which to build. During the evening presentations were made to Bro. and Sister Rush in recognition of services rendered.

Taree has enjoyed a visit from Bro. H. G. Harward. On July 1 he spoke in the morning, and at night delivered a stirring gospel message. Meetings were also conducted on Monday, Tuesday, Wednesday and Thursday evenings, for the deepening of the spiritual life. On July 8 Bro. Harward again delivered two appreciated addresses. His stay was profitable, and the church thanks the Home Mission Committee for the visit.

At City Temple on Sunday morning Bro. Reg. Emmiss, from Melbourne, gave a fine discourse in the interests of the College of the Bible. At night Bro. A. L. Haddon spoke on "Divine Promises." The previous Lord's day morning Bro. Chas. Rush gave an appreciated address on "The Prodigal Son." Bro. A. L. Haddon gave a fine gospel address. The church learns with much sorrow of the death of Sister Eaton and the sickness of Bro. Eaton. Loving sympathy is extended to the bereaved and sorrowing ones.

At Epping happy fellowship was experienced on Sunday morning, July 15, when members resident on the Northern Suburban Line met to break bread for the first time. There were 27 present, including H. G. Payne (Hornsby), who presided, and H. G. Harward (H.M. Organiser), who spoke. There are other members who have stated their intention of uniting in the formation of a church here. For the present meetings for breaking of bread will be held every Sunday at 11 a.m. at the School of Arts, Epping. Later, other services will be held.

At Enmore meetings were fairly well attended on July 15. Bro. Fisher speaking in the morning and Bro. Sivyer in the evening. During the morning service Bro. Holt, on behalf of the F.M. Committee, presented the Enmore church with a framed enlargement of Bro. Escott and family. The offering stands at £130. On July 14 Dr. Bardsley entertained the Cricket Club and about 180 guests at a dinner. The medals for the season were presented to the respective winners. The "A" Club finished one point behind the winners. An enjoyable evening was spent.

On July 1 Bro. Godfrey Fretwell commenced his ministry at Auburn. A public meeting followed by a social was held in the Tabernacle on Wednesday, July 4, to welcome Bro. and Sister Fretwell. Bro. Geo. Stinson, President of Parramatta District Conference, was chairman. The various local churches were represented or sent greetings. Bible School work is being well maintained. Over forty scholars sat for the Bible Schools Examination. Sister Mrs. Gray was present at service last Lord's day, after having undergone a serious operation for appendicitis.

Bro. C. L. Savill was presiding elder at Lismore on July 8. Amongst visitors were Sister Litchfield, of Manly (Sydney), and Sister Wymer, of Marri-ville. In the absence of Bro. P. J. Pond, who was away at a funeral, Bro. F. R. Furlonger took the young people's Bible Class for the afternoon. At night Bro. Pond preached on "Does the Bible Still Hold Good?" and two, a married lady (wife of Bro. C. Byrnes), and one young girl, professed faith in Christ. The new building will be in use for a baptismal service and for worship on July 20, but the dedicatory services will be held on August 5, when Bro. H. G. Harward will be present. He will follow up with a mission.

CONSULT



CONSULT

**A. J. GREEN & CO.**

F.S.O., D.O., M.V.I.O., I.O.O.Q.,

The Leading Eyesight Specialists.

OPTOMETRIST,

AND EYESIGHT SPECIALISTS.

Secure the Advice of a Specialist of 30 Years' Experience and Expert in Refraction.

May be Consulted

49 SIMPSON ST. AUBURN N.S.W.

**SEWING MACHINE BARGAINS**

- SINGER'S LATEST Drophead ... £ 10 0
- A.N.A. with BALL BEARINGS ... 8 10 0
- HAND and TREADLE COMBINED ... 6 10 0
- SINGER TAILORING, High Speed ... 4 10 0
- NEW HOME, Cover and Fitting ... 3 10 0
- SINGER NEW FAMILY, Half Cabinet ... 3 10 0
- WERTHEIM, Table and Cover ... 2 15 0
- DAVIS Vertical Feed ... 2 15 0
- TREADLE MACHINES, any make ... 2 10 0
- HAND MACHINES, any make ... 1 10 0

If taken on Terms, 30/- will be added to Cash Price. Any of the above Machines Guaranteed for 3 years, with the option to exchange, allowing the same amount as paid for.

**WARD BROS. A.N.A. COY.**  
 22 Errol Street, North Melbourne  
 MELB. ADELAIDE, PERTH, HOBART

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

Good reports were received from five Y.P., two Intermediate, five Juniors, also from Tumbay Bay and Berri Y.P. Societies. At the executive meeting held on July 6, the President welcomed Bro. Killmier, York, and delegates from Unley Intermediate Society. Arrangements were finalised for basket tea and table conference on September 15, preceding the C.E. Rally at night. Subjects chosen: "How is C.E. Helping to Develop the Spiritual Life?" and "Methods of Committee Work." Several good speakers have promised to help, and Endeavorers are expected to join in discussions. The rally at night promises to be a good success if all will do their best. Quite a gloom passed over the meeting when the news of Bro. F. W. Bartlett's death was received. He was secretary of Unley Society, and delegate to the Union. Bro. House led in prayer for the bereaved, also for the family of the esteemed Bro. Gore. Will all Societies forward Home and Foreign Mission Living Link money early, as books close on August 4, and there must be a good pull to reach the £150 aim.—Gertie Spurr, Hon. Sec., Moonta-st., Adelaide.

**T. W. BURROWS**

begs to notify the residents of Surrey Hills and surrounding districts that he has opened an up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address: 332 CANTERBURY ROAD, SURREY HILLS, between Suffolk and Essex Roads.

**T. A. COMER**

FURNITURE REMOVER

City, Country, and Interstate Motor Service.

Loading Capacity, Two Van-loads.

All Work Guaranteed. Estimates submitted free.

4a Prospect Hill Road, Camberwell, Victoria.

**Austin & Lanco Shoes**

For Ladies and Gents.

PUMPS, WELTS, MACHINE SEWN.

Stocked by Leading Retailers Throughout the Commonwealth.

MANUFACTURED BY

**AUSTIN SHOES PTY. LTD.**

310-322 JOHNSTON STREET,

ABBOTSFORD,

VICTORIA.

**TO PREVENT INFLUENZA**



CARRY IN POCKET OR HAND-BAG

THE LENTIC INHALER is always ready for use. Instantly relieves throat and nasal troubles, clears the head like magic, cures catarrhal headaches. It will surely ward off influenza infection and save you from colds and coughs. Prevention is better than cure, always carry it with you and use it whenever you feel the slightest irritation in throat or nose. Easy and pleasant to use. Only 1/6 with full directions and Six Months' Receipt, post paid. Money back if not fully satisfied. Try it at our expense. **MAY SAVE YOUR LIFE.**

the Lentic Inhaler, 22 Elizabeth Street, Melbourne.

**Keep Away the Flu**

and all other such dangerous complaints by liberal use of

**BOSISTOS EUCALYPTUS**

**Parrot OIL Brand**

For nearly 70 years this renowned Eucalyptus has possessed the most effective germ-killing power, because it is chosen from special trees and is scientifically distilled and refined.

Sprinkle it on your handkerchief and pillow; take a few drops on sugar; either way is an excellent preventive.

Sold by all Chemists and Grocers.

**J. Bosisto & Co. Pty. Ltd.**  
 62 Erin Street, Richmond, Vic.

PARROT BRAND TRADE MARK

**OUR TRAINING HOME**

**College of the Bible**

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal

A. R. MAIN, M.A.

OUR COLLEGE DOES NOT TRAIN MEN FOR A LIVING.

OUR COLLEGE TRAINS MEN FOR A LIFE.

**HELP THIS GOOD WORK!**

Send Donations to Reg. Ennis Organising Secretary, College of the Bible, Glen Iris, Victoria.

# LE PINE & SON

Funeral Directors,

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS.

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

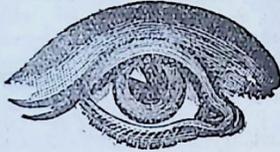
Ring Up J 1441 Ex.

and we will wait upon you for Consultation and Instructions

Tel. C.1104 and 1105.

Vision Made Comfortable

Reading a Pleasure after visiting



W. J. AIRD, F.V.O.A. Optician  
Centreway, Collins St., Melb. Phone 6937

A REMARKABLE PREPARATION.



Wonderfully Effective and Immensely Popular.  
(Obtainable All Confectioners.)

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

TERMS—APPLY:  
"Brentwood," Hampton St. Hampton,  
or c/o Lygon St. Christian Chapel.  
(Also at Allan's)  
Phone. X 6473

## HOMŒOPATHIC MEDICINES

The BEST and PUREST obtainable from

### EDWD G. OWEN

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

Postal orders promptly despatched.

### Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

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

prepared only by

EDWD G. OWEN, Chemist and Druggist,

102 COLLINS ST., MELBOURNE

PHONE 2087

Smart All Wool Golfer 25/-



Send only 5/- Deposit

In any of the following colors:—Vieux Rose, Saxe, Navy, Nigger, Gray, Black, White, Bottle Green, Emerald, Helio., Jade, Salmon, Pink or Maroon, with stole fronts and tie ends, exactly as illustrated. Full size! A genuine bargain at 25/-, plus only 1/- in the £1 for terms. Send only 5/- deposit, pay balance 3/6 fortnightly. Money back if not satisfied. Carriage paid in Victoria. Interstate orders, carriage extra.

FREE Big Folder of Money-saving Drapery and Clothing Bargains post free on request. Write for it.

Cox Bros. PTY. LTD.

113 Brunswick Street, FITZROY, MELBOURNE, VIC. W-MCF 104

Interstate Orders for above goods carriage extra.

#### CONSULT

MR. T. G. STORER,

South Australia's Most Successful Herbal Practitioner, for

CATARRH, CONSUMPTION, AND ALL CHEST COMPLAINTS.

Write full particulars, and a diagnosis will be made, and my advice sent you.

The Ivaline Institute, King William Street, Adelaide, South Australia.

#### CHURCHES OF CHRIST,

New South Wales.

Home Mission Office and Book Depot,

Bible House, 242 Pitt Street, Sydney.

Interstate and Country Visitors Welcome.

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

## HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

The best house in Melbourne for Reward and Prize Books.

All Sunday School requisites kept in Stock.

Bibles, Catechisms, Hymn Books.

All the latest and up-to-date Theology.

Text Books for Schools and Colleges.

NEW BOOKS BY EVERY MAIL.

NOTE THE ADDRESS—

## HUTCHINSONS

PTY. LTD.

305-307 Little Collins St., MELBOURNE

#### VICTORIAN HOME MISSIONS.

Office: 14 Queen-street (2nd floor), Melbourne. Phone, Central 11648. Thos. Bagley, Org. Sec.

At the recent Conference 14 men were appointed to attend to the work of Evangelising this State. These brethren look for the regular hearty co-operation of all the churches. We rejoice over past achievements, but we look for even greater victories.

1. Let us be united in our effort to spread the message.

2. United in regular gifts to meet our obligations.

3. United in prayer for direction and blessing.

Contributions will be thankfully received for this great work. Address to 14 Queen-st., Melbourne. Thos. Bagley.

P.O. Box 795.

References. London Bank, Swanston-st.

## H. Louey Pang & Co. Pty. Ltd.

Fruit, Produce and Commission Agents.

173-176 LITTLE BOURKE-ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiters all call here for supplies of Bananas

Also at Victoria Market.

## A GAS WASH-COPPER

REMOVES THE GREATER PART OF WASH DAY WORK

It is lit in an instant, and without attention, supplies hot water for as long as required. It means no copper fire to light, no dirt or ashes, and washing finished by noon. Price from £5.

CALL AND INSPECT OR WRITE FOR BOOKLET

METROPOLITAN GAS CO., FLINDERS STREET.

**Mr. Clifford C. Sharp**

L.D.S., B.D.Sc. (Melb. Univ.)

**Surgeon Dentist**

HAIGH'S BUILDINGS,  
225 Collins Street, Melbourne  
(near "Age" Office).

Phones, Cent. 7255 Hours  
X 2168 by Appointment Only.

Telephones, Central 6023

For Good Honest Value go to

**P. B. McMASTER WATCHMAKER and JEWELLER**

ERROL STREET, NORTH MELBOURNE

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

**JOHANNESBURG, SOUTH AFRICA.**

Church of Christ Meets Every Lord's Day  
at 70 De Villiers Street, Jeppe.  
Breaking of Bread, 11 a.m.  
Secretary's Address:

Wm. Wilson. P.O. Box 5184, Johannesburg.

**LYALL & SON,**

Exporters of  
PRESSED HAY,  
CHAFF and  
COLONIAL  
PRODUCE.

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

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 &amp; 3 Victoria Market, Melbourne.

**The Australian Christian**

Published Weekly at  
528-530 Elizabeth Street, Melbourne.

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

All communications should be sent to  
above address.

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

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

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

DISCONTINUANCE.—No Subscription  
is dropped without definite request.

Births, Deaths, Marriages, and In Mem-  
oriam Notices: 2/-.

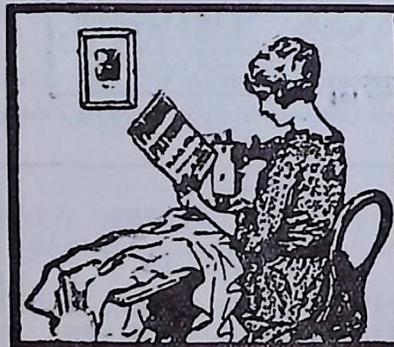
Coming Events: 16 words, 6d., and 6d.  
for every additional 12 words and under.

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

**The Pauline Patterns**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

**PREACHERS' PROVIDENT FUND.**

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

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

Members of Committee: James Hunter (Presi-  
dent), Dr. E. A. Bardsley, A. Morris, T. E.  
Rofe, L. Rossell, Joseph Stimson, and W. H. Hall  
(Hon. Secretary and Treasurer).

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

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

The Objects of the Fund are:

1st. To assist financially Aged and Infirm Preachers.

2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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

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

**Alfred Millis & Sons Pty. Ltd.**

Fruit Commission Agents,

5, 6 &amp; 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For...  
FIRST-CLASS**Tailoring**

Go to...

**W. C.****Craigie & Co.**

265 Little Collins, Street, East,

(4 Doors from  
Swanston St.)**MELBOURNE.**A Home for Neglected, Orphan and  
Fatherless Boys.

No Really Destitute Boy Refused.

FOUNDED 1895.

INCORPORATED 1909.

**Burwood Boys' Home**

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and officers.  
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
Readers everywhere are asked to assist the great work of saving the boys.

**Office Bearers:****PRESIDENT:**  
Mr. R. Campbell Edwards**VICE-PRESIDENTS:**Mr. W. C. Craigie  
Mr. D. A. Lewis.**HON. TREASURER:**Mr. R. Conning,  
Hardware Chambers,  
231 Elizabeth-st., Melbourne.**HON. AUDITOR:**Mr. F. Hooke, F.I.A.V., F.C.P.A.  
31 Queen-st., Melbourne.**HON. PHYSICIAN:**

Dr. Christina Reid, Burwood.

**HON. CHEMIST:**

Mr. Cathcart, Surrey Hills.

**HON. DENTIST:**

Mr. Clifford C. Sharp, L.D.S., B.D.Sc.

**STOCK EXPERT:**

Mr. L. Hunter.

**HON. OPTICIAN:**Mr. W. J. Aird, The Centreway,  
Collins-st.**ORGANISING SECRETARY:**

Mr. A. E. Knight

**SUPERINTENDENT:****COMMITTEE:**Messrs. R. Conning, W. Luke, W.  
Cust, Wm. Macrow, Randall D. Ed-  
wards, R. McPherson, C. McPherson,  
Rowland T. Morris, Mesdames G.  
A. Edwards, R. C. Edwards, W. Hun-  
ter, Misses Alt, Landman, Smedley.

CITY OFFICE - 443 BOURKE STREET, MELBOURNE