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## A Future Promise or a Present Reality.

"Are you saved?" a popular evangelist inquired of the saintly Bishop Westcott, with whom he chanced to be in a railway carriage. "Do you mean," answered Westcott, *'sôltheis or sesôsmenos, or sôzomenos?'*—referring to three equivalents in the Greek Testament for the 'saved' of the English Version. What the ill-starred catechist replied is not set down. May one hope that he resolved to read his Bible in the original before putting any more theological questions," says a writer in the "Birmingham Post" dealing with replies to awkward questions. We need but notice our English revised text in order to appreciate the importance of regarding the distinctions of tenses.

### Saved—now or hereafter?

A great many people have argued about salvation, whether it is a present possession or a thing yet to be realised. The question is sometimes crossed by another relating to the possibility of a Christian's falling from grace.

In the New Testament salvation is spoken of in three ways. (1) It is sometimes made clear that a Christian *has been saved*. So Paul twice addresses the Ephesian disciples, "By grace have ye been saved." In this text we get the *sesôsmenos* to which Bishop Westcott referred. Christ has justified us, saved us, released us from our sins—we have been redeemed. (2) But again salvation is looked upon as a process rather than an accomplishment. The Lord added to his church, Luke states in the second chapter of Acts, "those that were being saved." Similarly the Apostle Paul speaks of the gospel as being a sweet savor of Christ unto God "in them that are being saved." Here we have Westcott's *sôzomenos*. God is at work on us. The church may now be imperfect, but one day will be glorious, without spot or wrinkle. (3) Salvation is a promise yet to be realised. He that endured to the end "shall be saved." Writing to Christian peo-

ple at Rome, Paul could say that "now is salvation nearer to us than when we first believed."

There is no need to doubt what Christ has done for us; we rejoice in a present salvation, but we are not yet within the pearly gates. It behoves us to make our calling and election sure.

### In the kingdom—or waiting for it?

A similar distinction between fact and promise is found in connection with the kingdom. It is a plainly revealed fact of Scripture that the kingdom of God is a present reality. Paul says in the Colossian let-

ter that Christians have been delivered out of the power of darkness and translated "into the kingdom of the Son of his love." Other Scriptures harmonise with this. Again, the kingdom is often spoken of in a future sense. We are so to live as to be welcomed into the kingdom of glory. Peter lets us know that it is only if we supply in our faith virtue, knowledge, temperance, patience, godliness, love of the brethren, and love, that we shall have supplied to us "the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

baptism of a believer that that made by Paul in the Galatian epistle: "As many of you as have been baptised into Christ have put on Christ." We wear him as a garment. He is made unto us righteousness, and we are clad in his righteousness. God and men see us, as it were, robed in him. But shall we therefore look upon God as having done his work in us? Shall we regard baptism as the end rather than the beginning? Do we get all of Christ at once? Are we perfectly clothed with him in our baptism? Nay; for (2) in his Roman letter, the same apostle exhorts Christians to "put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Day by day we should be more richly and perfectly clothed in his grace and righteousness.

There is no incompatibility between the three sets of texts cited. Other instances could be given of the principle contained in them, regard for which would save confusion and misunderstanding.

### Love.

*Love gilds the hours,  
Unfolds the flowers  
Of passing days;  
Where Love is all  
No shadows fall,  
The sunshine stays.*

### On Life.

"The web of our life is of a mingled yarn, good and ill together. Our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues."—William Shakespeare.

"God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how."—Henry Ward Beecher.

"Life is a fragment, a moment between two eternities, influenced by all that has preceded, and to influence all that follows. The only way to illumine it is by extent of view."—William Ellery Channing.

"Where one man shapes his life by precept and example, there are a thousand who have it shaped for them by impulse and by circumstances."—James Russell Lowell.

### Putting on Christ—once only?

A third illustration of a distinction between things often confused may be given.

(1) No more beautiful statement is made regarding the privilege and result of the

# The Work of the Holy Spirit.

## 5. Gift of the Holy Spirit, and Conditions of Bestowment. A. M. Ludbrook.

We have already considered several various administrations of the Holy Spirit. Firstly we saw that in pre-Christian times the divine Spirit operated rather in the region of the physical and intellectual than in that of the moral and spiritual, and was apparently bestowed irrespective of the character of the recipients, as instanced in the cases of Balaam and Samson. Then, coming to New Testament times, we saw that the Holy Spirit was intimately associated with the incarnation of Christ, with the introduction of Jesus as the Messiah to John the Immerser and to the world, and with the public ministry and redemptive work of our blessed Lord. The divine bestowment at the Jordan was unique in that the Spirit descended upon Jesus in living form, and was given to him without measure. Thirdly, we dealt with the subject of baptism in the Spirit. It was administered directly from heaven, and was manifest in miraculous gifts. It was administered on two occasions only for distinctly different purposes; and those two occasions were unique in character—first at Pentecost, when the door of Christ's kingdom was opened to the Jews, and secondly in the house of Cornelius when the door of the kingdom was thrown wide to the Gentiles. Then in our last we discussed the subject of "spiritual gifts," as manifest in "speaking with tongues," in prophesying, and in miracles. We saw that these bestowments were made, not directly from heaven, but only through the laying on of apostolic hands (noting that the gift of the Holy Spirit as an indwelling Guest was never so imparted). Finally we saw that these "distributions" of the Spirit were to cease with the last of the apostles and the last of those on whom apostolic hands were laid. When the Christian system was perfected and revelation complete, there was no longer need for these special gifts. We have now to pin our faith to the testimony of Christ and his apostles, to the word of God that liveth and abideth.

Now we will consider briefly the "gift of the Holy Spirit" as distinguished from baptism in the Spirit and "spiritual gifts." For just as a man may have honor without honors, so a Christian may have the "gift of the Holy Spirit" without the "gifts of the Spirit." Please read John 14: 16, 17, and notice the three following facts. First, the divine Spirit was to be not merely *with* the disciples—Jesus, in whom dwelt all the fullness of the Godhead, being with them—but he was to be *in* them. Of course we cannot understand how this can be, how the divine Spirit can make his abode in us. Shall we therefore deny it? God forbid! To reject Christianity because there are some things in connection with it we cannot understand would be ridiculous. A religion without any mystery would be an absurdity. Many

things in nature are mysterious—gravitation, magnetism, and such like—but we do not therefore deny them as facts. It is for us reverently to accept what God says in his Word. Jesus said to his disciples, "The Holy Spirit is with you, and shall be in you."

Secondly, the bestowment of this gift was *not to be temporary*, as was the presence of Jesus. "He shall abide with you for ever," said the Saviour. The endowment of the "gifts of the Holy Spirit" was spasmodic and transient; they were soon to cease. But not so the "gift of the Holy Spirit"—the Spirit as an indwelling Guest. Some of the promises to the early Christians were like postage stamps, only to be used once; others were like banknotes, good for all time. Of the latter class was the promise of the indwelling of the Spirit. It was to be a peculiar and distinctive feature of the New Covenant, and an earnest of our eternal inheritance.

A third fact stated is, that *the world*, that is, the unconverted, *cannot receive* the Spirit. And yet many preachers beseech God for an outpouring of the Holy Ghost upon sinners in order to their conversion! And why cannot the world receive the Spirit? Because they have not qualified for the heavenly gift.

That leads up to the question—*what are the conditions* of the bestowment and reception of the Holy Spirit? To begin with, faith. "This spake he of the Spirit, which they that believed on him were to receive" (John 7: 39). "In whom, having also believed, ye were sealed with the Holy Spirit of promise" (Eph. 1: 13). But faith is not the only condition. As we have said previously, it is one of the greatest mistakes in the world to confine our attention to any one passage of Scripture when we want to know the truth on any given subject. We must consider all that God has said in his Word on that particular theme. It isn't "only believe" in regard to either salvation or the gift of the Holy Spirit. There must be also obedience. Note the connection between verse 15 and verse 16 in John 14—"If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter." This is referred to in Acts 5: 32 as having been fulfilled, "... the Holy Spirit, whom God hath given to them that obey him." A notable instance is found in Acts 2: 38, where we learn what is the definite command, the explicit act of obedience, upon compliance with which we are assured of receiving the heavenly gift. Now turn to Gal. 4: 6. It is not that the Holy Spirit was sent to make us sons, but when through belief and obedience we have become children of God, then "because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Prayer is another condi-

tion. Jesus said, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13). But it isn't "only ask," any more than "only believe." It is when through the obedience of faith we have become children of God, then we are assured that praying for the presence and help of the divine Spirit we shall not ask in vain. Yet another condition of receiving and retaining the heavenly gift is a clean heart and a striving after holiness of life. See 1 Cor. 3: 16, 17; 6: 18, 19. The Holy Spirit cannot dwell in an unholy temple. He cannot abide where sin is cherished. The Jews had to rid their houses of all leaven before they could partake of the passover. So we must clear our hearts of the "leaven of malice and wickedness" before the heavenly Guest will dwell there. "Where there's a vacuum the wind comes," and where the heart is emptied of sin the Holy Spirit comes and abides.

In New Testament story we see *these conditions* very strikingly exemplified. When Jesus received the heavenly bestowment in connection with his baptism all were being fulfilled. He certainly came in full confidence in the Father. He came in obedience—"thus it becometh us to fulfil all righteousness." His Sonship was testified by the voice of God—"This is my beloved Son." He was praying (Luke 3: 21). And his body was, if ever human body was, a fit habitation for the Holy Spirit. He was "holy, harmless, undefiled, and separate from sinners." Is it not very suggestive that it was at his baptism in Jordan that the Father first acknowledged Jesus as his Son, and that it was in that act of obedience that he received the divine endowment equipping him for his gracious ministry among men? So it is when we come to God by the faith and obedience of the gospel we become sons of God and receive the indwelling Spirit. Then, too, at that most notable Pentecost (Acts 2: 37-41) the conditions of receiving the Holy Spirit are all mentioned or implied. Belief of the preached word is shown in the question, "Brethren, what shall we do?" Not only were they to repent but to be baptised before they had the assurance of remission of sins and the gift of the Spirit. They would thus, as Paul says in Gal. 3: 26, 27, become children of God through faith in Christ, being baptised into Christ and so "putting him on." Having their sins forgiven, their hearts purified, they would be fit temples for the divine Spirit.

A *two-fold blessing* is thus promised the obedient believer—first, negatively, the forgiveness of sins, and second, positively, the gift of the Holy Spirit. The house cleansed, a new Tenant comes in. Some Christians are much troubled about their experience at baptism. They think they ought to have felt some shock, some powerful emotion, as a physical if not visible sign of the inward and spiritual gift. But not so. The Spirit comes like the gentle dew, like the soft zephyrs that fan our cheeks. 'Tis for

us to rest upon the promise of God. He must be true. Ours to consider—Are we living holily so that a Holy Spirit may indeed dwell within us? Do we ask by earnest prayer for a large measure of this precious gift? Or, are we indifferent and neglectful, and so are grieving the heavenly

Guest? Oh, let us open our hearts and allow the divine Spirit to take complete possession of us!

"Child of the kingdom, be filled with the Spirit!  
Nothing but fulness thy longing can meet;  
'Tis the endowment for life and for service;  
Thine is the promise, so certain, so sweet."

## Studies in the Plea.

### 1. Is There a Necessity for Our Existence?

Thos. Hagger.

Our existence? To whom do we refer? To those congregations of believers in the Divine Christ which are generally known as Churches of God, and Christian Churches. Is there a need for the existence of such assemblies?

None whatever, if they constitute another denomination in an already much-divided Christian world. But a tremendous necessity if they are undenominational, if they witness against division and in favor of Christian Unity, and if their plea and position meet the peculiar needs of the present day.

The following will help to show the necessity for such congregations in the world to-day.

#### 1. *They are Undenominational.*

They have neither denominational name, creed, nor head, and do not recognise any central authority unifying them into a denomination. They are free and unfettered assemblies of believers.

Their creed is Christ, their Head is Christ, and they wear only the names which he has authorised Matt. 16: 15-16; Acts 8: 35-38; Ephesians 1: 22, and 4: 15; Acts 11: 26; Romans 16: 16; 1 Cor. 1: 2).

#### 2. *They Plead for Unity.*

They find divisions condemned in the world (1 Cor. 1: 10-17, and 3: 1-5), and they note that Christ prayed for unity (John 17: 20, 21), and so they cannot fail to make this plea.

#### 3. *They plead for Unity on the Divine Basis.*

Many others are now joining in the plea for unity, which these churches were practically alone in advocating a few years ago; but they are still alone in contending for it on the basis provided by the Spirit of God (Ephesians 4: 3-6). Others are drawing up platforms, and discussing creeds and such like things. There is, therefore, a great necessity for this witness to the Divine way of unity.

#### 4. *They are Evangelical and Evangelistic.*

They cleave to the great fundamental evangelical truths of the religion of Christ, and preach them unceasingly (1 Cor. 1: 23; 15: 1-4). And decisions for Christ are expected at the preaching services.

#### 5. *They are Democratic, Brotherly, International.*

And democracy is the spirit of the age. They do not acknowledge a priestly caste.



Mr. and Mrs. C. H. Richards.

teaching as the Master taught that "one is your Master, even Christ; and all ye are brethren" (Matt. 23: 8). They do not recognise distinctions, but teach that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (Gal. 3: 28). No one is encouraged to lord it over God's heritage (1 Peter 1: 2, 3), but the spirit of helpfulness and brotherliness is enjoined.

The mission and message of the churches known as Churches of Christ are needed much to-day; they and their work are a necessity.

Scripture Readings.—John 17: 11-23; Ephesians 4: 1-15; Jude 1-3.

"I am the Burden-bearer; I  
Will never pass the o'erladen by.  
My feet are on the mountain steep;  
They wind through valleys dark and deep;  
They print the hot dust of the plain.  
And walk the billows of the main:  
Wherever is a load to bear  
My willing shoulder still is there."

## Notes from the Olympia.

Fred. T. Saunders.

The outstanding feature of the second week of the meetings in the Olympia has been the growing atmosphere of spirituality. Excitement is inevitable when the gospel is preached. The gospel is God's dynamite unto salvation, and dynamite is a stirring force. That is well. From the press box it has been interesting to watch the excitement give place to a deeper and stronger note of enthusiasm and to see a spiritual tone develop. The members of the church are grasping more surely the importance of the task in hand.

Another feature worth noting—it may be a fruit of the former, or it may be its cause—has been the greater earnestness in prayer. It is God's work, and our prayers have shown a greater sense of his part in the undertaking.

The subjects dealt with during this week have been doctrinal. Our preachers are being taught the power of plain doctrinal preaching. We have been afraid, almost, of offending. But the interest manifested by the large congregations in the forcefully simple statements of doctrine—and by doctrine what the pioneers called "first principles" is meant—has suggested that the truth was as cold water to souls thirsting in a desert. Quite evidently the people liked, and wanted more doctrine. Obviously this is not the day in which people "will not endure the sound doctrine." Some may have "itching ears," but the great body of people are still anxious for the truth.

Church members are being strengthened in the faith by these meetings. If they were not able before to do so, after this mission most of our members will be able to say why they are Christians.

An unique compliment was paid Bro. Kellems and Richards this week, when one of the dailies in an editorial article made a comparison between four doctors of divinity who had visited Australia from America since 1902. Torrey, Chapman, and Geil were listed with Bro. Kellems, in a comparison very favorable to him. Bro. Richards was declared to be "at the head of his class, and will gain further honors." This remark followed a comparison with Mr. Alexander. That both our brethren were put in a comparison with these great union leaders rather than with leaders who came to work with single communions is a remarkable testimony to the interest aroused in the community.

We had called this a city co-operative effort. But a movement like this cannot be confined. It is interesting that Horsham church should be taking the opportunity for special evangelistic effort. The first contribution from a church to the mission funds came from a small country church, without a salaried preacher, which sent in £5. On Friday among the large number who confessed faith in Christ were two young men, one from Leongatha, and another from Wangaratta, who, wishing to be baptised before returning home, were led in obedience the same hour of the night. With the latter came his sister, formerly immersed, to unite with the church bearing only the Lord's name.

The number making confession up to Friday night (inclusive) was 146, of whom three were restorations.

The second lecture to preachers was particularly fine. Bro. Kellems made a careful analysis of the elements which enter into the minds of city dwellers. He showed how those elements would react to the gospel of Jesus Christ.

Particularly enjoyable were the remarks of Mr. Meredith Atkinson, M.A., who presided, as he introduced Bro. Kellems, and, later, thanked him in the name of the company. His tribute to the sincerity of Christian faith on the part of University men was specially gracious. Next Friday, Mr. J. Ernest James, of Collins-st. Independent Church, will preside.

The success of doctrinal preaching received added emphasis on Sunday evening, when, at the close of a strong address on Baptism—under the

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heading, "An Essential Non-Essential"—a stream of people moved to the front of the building in response to the invitation. Men and women, Christian workers of all sorts, declared they had never seen baptism in such a light before. The great audience of 6,000 people were made to see baptism as the Bible sees it. The Bible way is the way that appeals to men.

Some more special musical items were presented during the week. The double male quartette gave beautiful selections. Encores are out of place in gospel meetings, but more than a few would have liked to ask for them. The cornet solo of Miss A. Organ on Tuesday was also a delightful item. Most enjoyable were the selections sung by the great choir. That choir needs to be heard to be appreciated. No pen could do justice to its work. The Children's Choir—Richards's Glee Club—shone again in its own effective way.

The attendances at the Olympia have been remarkable. No meeting has had less than 3,000 people present. On Friday last, shopping night, over 4,000 were in the gathering. The work of the ushers has been splendid. It has been interesting to hear the tributes paid to the fine organisation displayed in this, as well as in other departments of the work. A Methodist friend declared last week that no other Protestant body could so marshal its forces. It is not an occasion for mutual admiration, but a call to more earnest effort. That we know how to organise carries an obligation to make that efficiency effective.

## SOME "KELLEMISMS."

"Immersion was never the subject of debate. It is sprinkling that is debated."

"We will throw booze over as a nation or we will go down under it."

"It isn't popular to speak of hell—the future home of so many people. It isn't cultured or refined."

"Charles Darwin if alive to-day would not know the theory he fathered."

"To become a great sinner it is not necessary to make a plunge into a cesspool of iniquity."

"Every man says that some day he is going to be a Christian—before he dies."

"A man shows signs of decay when he no longer loves children—no longer feels like a boy."

"Some of you can only hope for heaven if you keep poor. If you become rich, you're a goner."

"There never was any personal liberty to do wrong."

"Materialism breaks down at the grave."

"The pure motive with which the preacher began his life's work in many cases has been crowded out by the business part of his work—the kitchen work of the gospel."

"The Bible uses plain words. If a man is a sinner, the Bible calls him what he is."

"To the rich man who thought the church could not get on without him, and was after his money—"When you are dead and gone and the flowers refuse to grow on your stingy grave, the church will flourish."

"Get rid of the idea that you confer a benefit on the church by joining it."

"The average life of the hypocrite is three years. Men find him out in that time. Long before men find out, God *kilbicks*."

"Men to-day say they are so busy they have no time to attend church. Some day they will have to take time to die, and then will expect a preacher to give a half-day of his time to bury them."

"There never was a heresy greater or one productive of so much evil as that about faith alone saves. The heresy is in the addition of the word 'alone.'"

"If a man tells me he is a good man, I watch my pockets. If he invited me to dinner, I wouldn't go."

"When a man joins a lodge and stays away from church to stand by the lodge, he casts a slur on both the lodge and the church."

"People had been saying that Christianity had suffered an eclipse in the past nine years. On the contrary in Russia Bolshevism had failed to crush Christianity."—Mr. Meredith Atkinson.

## Does a Scientific Age Need God?

Dr. R. F. Horton thinks it does. He says: "The old faith has become more necessary in the light of the new knowledge. For what does this new knowledge mean? It means that we are in the midst of a scheme of things which is appalling for the human mind to entertain: the vastness of it, the unknown reaches of time and space, the great life systems, the unknown purpose of it, all are too much. Modern science, unless we are careful, will produce a universal insanity; the mind of man can not bear the awful distances of the facts of science. We discover in the facts of science a necessity of some proofs of God. We cannot bear it otherwise. Unless there is some God to trust, and not be afraid, man will have destroyed himself by his discoveries."

## Tennyson Smith's Work.

As the outcome of the recent successful prohibition campaign conducted by Mr. Tennyson Smith in Heathcote, a branch of the Anti-Liquor League was formed at a social gathering held to conserve the results of the lecturer's work. The inaugural meeting was most successful. The Band of Hope organised by Mrs. Tennyson Smith is also progressing satisfactorily. Mr. Tennyson Smith's campaigns almost invariably lead to a thorough organisation of the Temperance forces of the district.

The Melbourne Branch of the British Union for the Abolition of Vivisection has arranged with Mr. Tennyson Smith, who is a vice-president of the organisation in Birmingham, England, and also of the Melbourne branch, to deliver a lecture on "Flashes of the Searchlight on the Practice of Vivisection." This will be held on Friday evening, August 10, in Queen's Hall, 181 Collins-st., Melbourne. The Society has been sending a circular letter to preachers and other leading Christians, with a view to enlisting their sympathy and support.

## "Baptism by Immersion."

The Melbourne "Argus" of August 2, under the above heading, published the following account of a mission service:—

"Baptism by total immersion is part of the creed of the Church of Christ, and for the purposes of Dr. Kellems's mission at Wirth's Olympia, a baptistery has been installed on the platform. Last night, at the conclusion of the mission service, a number of candidates for admittance to the Church of Christ presented themselves for the ceremony of public baptism. The denomination claims that nearly all the Protestant Churches recognise the principle of total immersion, and instance the marble baptistery in St. Paul's Cathedral as a proof of the Anglican acceptance of the doctrine.

"The baptistery at the Wirth's Olympia mission consists of a large wooden, zinc-lined tank let into the platform. This contains about 3 feet of water, which is warmed by a special heater, and steps are provided for the convenience of the officiating pastor and the candidates. Curtains conceal the entrance and exit of the candidate, and these are drawn aside only when the candidate is actually in the water. No fixed form of baptismal robe is prescribed for the ceremony, but for the mission the candidates are provided with special robes of dark material, simply made.

"Standing beside the candidate, Mr. Huntsman, the pastor who officiated, said: 'On your confession of your faith in Jesus, as the Christ and the Son of God, I baptise you, in the name of the Father, the Son, and the Holy Spirit.' At the same time he gently lowered the candidate backwards into the water.

"During the interval between each ceremony, Dr. Kellems, who remained on the platform, spoke briefly on baptism by immersion being symbolical of the death and resurrection of Christ.

"Dr. Kellems took 'Repentance' as the subject of his address for the evening, and emphasised the point that neither fear of sin, conviction of sin, nor sorrow for sin were true repentance unless the sinner turned backward from sin and changed his mode of life."

## Mr. C. M. Gordon.

"The Clarion Call" of July 18 contains an excellent photograph of Mr. C. M. Gordon, State Director of the Victorian Anti-Liquor League, and the following appreciation of his life and work from the pen of the Editor, Hon. Samuel Mauger, J.P.:—

Some three years ago there walked into my office a clean-shaved, bright-looking gentleman, who was introduced to me as Mr. C. M. Gordon, the new organiser of the "Strength of Empire League." After a few minutes' conversation, his personality captivated me. I felt certain he was the man around whom the Temperance forces would rally. In conversation I learnt that he was dissipated and doubtful as to the future. "The Temperance forces were divided"; efforts were being duplicated, leadership weakened, and money and power dissipated. "It is of profound importance," said Mr. Gordon, "that there should be an uniting of the forces." I agreed, and said: "Keep up your courage; it shall be"—and so it is. And without doubt, Mr. Gordon's personality, breadth of view, education, and ability have been powerful factors in the consummation of that desirable object.

Born at Alma Plains, South Australia, on January 16th, 1876, he attended a small country school until the age of 14 years, leaving at that age to work on a farm. In 1899 he entered the ministry of the Church of Christ, beginning his labors in Hobart, Tasmania. In 1903 he visited America for training and experience, entering Kentucky University and Bible College. In 1906 he returned to Melbourne to fill the pulpit of the Swanston-st. Church of Christ, where he ministered with appreciation and success for nearly five years; leaving that position to teach in the College of the Bible at Glen Iris, giving that institution over three years of successful service. "Resting in no triumphs won," and believing "the best was yet to be," at the close of 1913 he returned to the United States for the purposes of further study, experience and education. With that energy and determination which has characterised his whole life, he studied in the day-time, and at night and during vacation earned his fees and supported his wife and family. Securing a scholarship in the Theological Department in Harvard University, he pressed on and became an A. M.; both in the Arts and Divinity departments, finishing with M.A. and B.D. degrees from that great University. He now ably fills the position of State Director of the Anti-Liquor League. Last year he addressed over 22,000 people assembled in over 200 meetings, in do which he travelled just on to 6,000 miles, in tram, coach, motor, and private conveyance. He has tried to help the "wayback," as well as the "city man." The financial result reached nearly £5,000, the educational value of the work being inestimable. Besides all this, Mr. Gordon has given time to hundreds of interviews, has prepared hundreds of press reports, and has secured over 2500 members. One of the secrets of his undoubted success is that he believes in the League he is working for; in the messages he is sending out—that one deed done to-day is worth two deeds to-morrow; and in the sure reward and victory which the future holds. He practises kindness, generosity, courtesy, and goodwill; as meditative as Marcus Aurelius, and as lively as Mark Twain; as simple as Aesop, yet as subtle as an Indian professor; one who knows that humanity is sadly wounded by alcohol, and who is devoting his life and talents to effect a cure. Such is the kind of man the Anti-Liquor League has for its chief officer.

# A Wanderer in Wonderland.

Jas. E. Thomas.

It was early in the morning when I arrived at Christchurch, a city of 85,000 people, and the second city of the Dominion. Workers were hurrying on the cars to their daily toil, and there seemed to be quite a stir in the tramway system. Though a stranger in a strange city, I was befriended and most hospitably entertained at the delightful home of Bro. G. Purnell, one of the leading barristers of Christchurch, and a most genial Christian gentleman. He and his good wife and family made my short stay a most happy one.

## A garden city.

With the beautiful River Avon flowing through and lawns and gardens abounding, Christchurch is the garden city of New Zealand. It is a solid-looking city, with a fine block of buildings surrounding the square in the centre of the city, through which all cars pass. The city was founded in 1850 by what was called the Canterbury Association, chief of which were the Archbishop of Canterbury, Lord Lytton, and John Robert Godley, whose statue stands in the Cathedral Square. It was at first a Church of England settlement, and the streets are named after various Bishops in England and in India. The chief street is Colombo-st., while there are such streets as Madras, Manchester, and Durham. Cranmer Square and Latimer Square, and such names as Moorhouse Avenue, remind one of great and good bishops whose names have been honored in this ecclesiastical city. These pioneer Englishmen were not altogether the first settlers in this beautiful province. In 1840 a little European settlement largely of French people was established at Akaroa, while two Scotchmen named Deans, from Riccarton, in Ayrshire, settled there in 1843, and a delightful suburb bears the name of their native town.

One of the chief buildings is Canterbury College, which is affiliated with the New Zealand University. Its ivy-grown stone walls and classic halls and cloisters give it a fine old English appearance. Not far away is the museum, that is one of the most interesting and complete in many departments that I have ever seen. It is worthy of those who have labored to make it a place where there may be seen wonderful evidences of the works of God. One of the foremost pioneers in this good work was Sir Julius Haast, to whom is largely due the fine collection of Assyrian, Egyptian and medieval relics.

There are many splendid church buildings, foremost of which is the Cathedral, with its spire 200 feet high. In an ambitious moment I paid one shilling to the vergier, and commenced the ascent of the steps of this lofty tower. There were seven that commenced, but only two of us survived, the ladies being satisfied to rest half-way. The magnificent view was some compensation for my heroic efforts, but I ventured to suggest to the vergier, as we came down again, that it would be a Christian act to give a reward to one who makes such a noble sacrifice to see the city beautiful. The irony of the thing was that the first gentleman I told of my great achievement said that I could have gone up the Express Building in a lift and got a better view for nothing. This shows how necessary it is to get all the facts before making our investments or undertaking our noble exploits. The Roman Catholic Cathedral, with its Corinthian columns and lofty domes, is a fine edifice. We have a building on Moorhouse Avenue that stands as a monument to the work of the late beloved C. Fleming McDonald, who did such magnificent service in the erection of suitable buildings in New Zealand. It is one of the finest buildings we have in the Commonwealth or Dominion. W. D. More is doing a good work in this splendid centre. It was a privilege to have fellowship with Bro. Crawford, one of our younger preachers, who is doing a good pioneer work in a new and promising cause at St. Albans, one of the growing suburbs of the city.

Wherever one goes in Christchurch there seem to be beautiful lawns, English-looking hedges, and magnificent gardens. In many ways the city reminded me of Adelaide, and I learned that Captain Wakefield, who was a pioneer in Adelaide, also assisted in the outlaying of this fine city, which may account for some similarities. The beautiful sparkling Avon, as it winds through the city, with its grassy banks dotted with trees and gardens, adds a charm that is not surpassed in any other city in the world. The Wairarapa, the Waitutu and the Waimaero are pretty tributaries that wind through the flax bordered fields and gardens that surround the city. Not only are there such beautiful suburbs as Fendalton, Paparua and Richmond, but at New Brighton and other places on the shore there are splendid seaside resorts. The whole is surrounded by the lovely Cashmere Hills, and together make a paradise where every prospect pleases and only man is vile.

We cannot stay in the garden spots all the while, and so with some reluctance I hastened south through the magnificent Canterbury country. We passed a fine show ground and racecourse. New Zealand people are evidently a race-loving folk, and the totalisator has become an institution that has popularised gambling. Those who helped to introduce this blighting evil into the life of the community lived to see the day when their efforts had brought terrible toll in the gambling spirit of the people. Millions of pounds are passing annually through this machine that claims to give justice to all gamblers. Surely it popularises a curse, and to many it brings fascination and ruin. The

journey southward passes through some of the most fertile soil in the world. Everywhere there are signs of growth and prosperity. Motor-driven machines are revolutionising farming in the district, and all kinds of rural industries give signs of great advance. The country is free from droughts, and produces up to 60 bushels per acre of wheat. It is one of the greatest sheep-breeding countries in the world, and is the centre of a wool and frozen meat industry that has made New Zealand famous in every land. It is said that the farmers of Canterbury Plains own more motor cars in proportion to the population than any city except Detroit. It is surely a goodly land. We had lunch at the fine town of Ashburton, which is a centre of one of the No License areas of the Dominion. There seemed to be splendid accommodation and signs of business prosperity that spoke well for dry areas. The journey through beautiful farm areas comes at last to the port of Timaru. This is an important centre, and is the place from which motors can be taken for Mount Cook and the lakes districts that are the delight of tourists. It was not my happy privilege to tarry and thus satisfy the longing to see the glacier regions. Coming down the sea coast we arrived late in the afternoon at Oamaru, where I tarried at the home of Geo. D. Verco, my old college chum. He was just concluding a three years' ministry in this fine town. He and his good wife are greatly esteemed among the people, and have rendered good service in this somewhat difficult field. Oamaru houses are built largely of white stone from the quarries near by, and it is a most picturesque appearance. Bro. Clark, brother of W. J. Clark, one of our Australian preachers laboring in U.S.A., took me a fine motor trip, and enabled me to see the wonderful country around. It was a joy to meet with the brethren in their splendid building in the mid-week prayer meeting, and bring them a greeting. We had a most helpful meeting that cheered me on my way.

## "Forgive, As We Have Forgiven."

Alan Price, B.A.

(Matt. 6: 12.)

The above is the corrected rendering of the text as in the Revised Version—rather more emphatic than the old.

One of the most difficult problems of church life is the settlement of church differences. So long as men are human there will be misunderstandings, so long as men are divine there will be a solution. "To err is human, to forgive divine." Human nature prompts to resentment, to hate, to revenge—the divine to pity, forgiveness and love. The elders that are among us are sore pressed at times to solve the difficulties that arise between aggrieved parties. Who is to blame? Whom to approach as the aggressor, and above all to bring about a reconciliation, are questions that need the wisdom of Solomon to answer.

Both parties to the dispute may be estimable in other ways, yet one or other be as adamant when it comes to making the first move towards reconciliation. On visiting the offended, one finds the offender is bad indeed. His offence has fallen like a thick cloud upon his virtues. There is nothing of good in his actions or motives. Under such circumstances it may be as well to assume that the offended party is correct in his views, and simply ask if any attempt has been made to tell the offender his "fault between thee and him alone" in accordance with Christ's injunction. In nine cases out of ten this has not been done. The very attempt to carry out this command would have a decidedly softening effect on both persons concerned.

On approaching the offender we may endeavor to bring home to him the nature of his offence and remind him of the other injunction of Christ, "If thy brother hath aught against thee...leave thy gift...first be reconciled to thy brother, and then come and offer thy gift."

If both missions have been successful, all that remains is to watch the offender go to confess his fault, and the offended to tell him about it. When they meet thus half way, reconciliation is certain.

Unfortunately differences are not as a rule so easily settled, and quite frequently the alleged transgressor can prove transgression on the other side. Assume the tables have been turned, and that after all we have been mistaken as to which is the offending party. Let us ask again that Christ's injunction be carried out. "We admit we were mistaken, and the one whom we thought to be the aggrieved party is in the wrong—but have you told him his fault between thee and him alone?"

Generally the fault is on both sides, and there will be the double message for each, "Confess your fault and tell him his." Alas! for human nature, the impenetrable fog of misunderstanding still hangs like a pall over the character of the opponents. Can we lift it for a moment? Can we recall to the other party some act of love or words of appreciation on the part of the opponent in the days that are gone?

Again Scripture comes to our aid, in the words of the model prayer, "Our Father forgive, because we have forgiven." Forgive us not if we have not forgiven, is the obverse of the petition. We would not pray the negative, and yet it is inferentially involved in the positive. Dare we come to the Father of mercy, the God of love—him whose love stopped not at the death of his Son—to ask him for a share of his mercy, if in our hearts we treasure animosity against a brother or a sister who craves the same mercy? A glimpse of Calvary will soften the hardest heart, but the weeds of selfishness and hate have grown into trees and

obscured the vision of the Cross. If we cannot cut them down we can at least push them to one side with all our might, that the offending parties may get a view of the grace that saves.

Settling differences between brethren is a matter of debit and credit balances. After we have done all to convince one that the other is not so bad as he thinks, after summing up virtues and little bits of kindnesses or kindly words of the offender in the past, there appears in the eyes of the offended a debit balance of fault that it is impossible to overlook. In such a case it becomes necessary to draw on the account of another to make up the deficiency, and that other is the offended party himself. "Forgive our debts as we forgive our debtors." To reduce the debit to nothing we

must draw on our own account for the equivalent of the debt. The banking account of love is inexhaustible—the more we draw upon it the more there is to draw. And so we ask the offended brother to draw upon this inexhaustible fund and give the offender a clean receipt in discharge of his debt. "If he repent, forgive." If he does not repent there is a further injunction, "Take with you one or two others—if he hear not then tell it to the church—if he hear not the church"—he is to be as a heathen, for he is one if he resist the pleading of his brethren as a body. Before the last most serious step is taken it will generally be found that love has gained the victory, a soul has been saved from death, and a multitude of sins covered up.

## Walks With God.

No. 7. "The Christian's Jehovah."

Isaiah 26: 4.

J. E. Shipway.

The name Jehovah is a deeply significant one, and one that expresses the living truth of the eternal self-existent God. Cooke in his theology says, "The two principal names which are applied to Deity in the Old Testament are Jehovah and God. The former, Jehovah, is God's proper name; it signifies self-existence and independence, and clearly applies to divine essence. This name is always singular, and may be rendered, 'He Who Exists.'"

There was a Jewish superstition which regarded this divine name as too sacred to be uttered, but personally I am glad that many revisers have restored the name to its own place in the sacred text, to which it has an unquestionable claim.

The name really portrays God as "The self-existent One who reveals Himself." How sweet it is to know that the great Jehovah, still bearing with us in our sins and short-comings, reveals himself unto us in so many masterful ways, and through so many significant channels of grace. His greatest revelation to the Christian is that of himself in Jesus Christ. Take a mirror, and look into it, and you behold the portrait of yourself. Take the character of Jesus, and look into it, and you behold the portrait of Jehovah. Elohim might express some plurality of his Godhead, but Jehovah expresses his individuality. If Jesus is divine, and he is—to deny it is to turn down the whole fabric of Jehovah's construction—then I believe that, in Jesus, we can behold Jehovah reconciling the world unto himself. If Jesus is "the same yesterday, to-day, and forever," and he is—then again I believe that in him we can behold Jehovah, not only as the great redemptive name of Deity, but also as the great redemptive source, whose illimitable power saves from the uttermost to the uttermost. In his redemptive relation to man, Jehovah has a number of compound names, which reveal him as meeting every need of man from his lost state to the end. The first of these names I shall mention is—

### 1. Jehovah-Jireh.

This name comes to us in Gen. 22: 14, and it means "The Lord will provide." The story of its connection is well known to all Bible students. Abraham goes forth at the command of God to sacrifice his only son Isaac. When all is ready, and his hand is raised to strike the sacrificial blow, God intervenes. But why the intervention? Because Abraham has exhibited his faith, and because provision has been made for the sacrifice in the stead of the son. Jehovah has called for sacrifice all down the ages of time, and he has made provision for such. He left not himself wanting, either in cereals, fruits, or animals. And what of sacrifice to-day? Listen to Paul. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Such sacrifice will let him in to take complete con-

trol: it will mean the making of the body the temple of his Holy Spirit. And when that is completely accomplished, then we, too, can shout Jehovah-Jireh, for Jehovah has made provision for his own at last in the land of eternal day.

### 2. Jehovah-Nissi.

This word again is used in connection with a well known Bible incident. The Israelites, on the way to Canaan, were in conflict with the Amalekites at Rephidim. So long as the hands of Moses were uplifted the Israelites prevailed. Aaron and Hur stayed his arms, and Joshua, Israel's captain, discomfited the Amalekites, until at last he led his army to victory. Moses then in that place built an altar and called the name of it "Jehovah-Nissi," which signifies "The Lord is our banner." And so, Christian, in the fight against unrighteousness to-day, the Lord must be our banner, and over us must be his shield of faith. The war to-day is the war of the spirit against the flesh, and victory can only come to us through divine help. Faith is the victory that overcomes the world, but Christ is the inspirer of faith. Satan is altogether too strong for us single-handed, but linked up with Christ we can conquer every foe. "For he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

### 3. Jehovah-Shalom.

Jehovah-Shalom is the Jehovah of peace, and the name comes to us from Gideon, as the result of a promise made unto him by Jehovah. By unmistakable signs, Gideon was assured that he would be made captain of the army that would deliver Israel from the Midianite oppression. Because of having seen the angel of the Lord face to face, he is afraid of death, but Jehovah allays all his fears in this regard, and Gideon builds an altar unto the Lord and calls the name of it Jehovah-Shalom. "The Lord who sends us peace."

How often is Jehovah for peace, but man is for war! Has he not said, "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak they are for war." Jehovah makes peace with us by the blood of the Cross. He giveth us a peace that is not as the world giveth. "The peace of Jehovah which passeth all understanding shall keep our hearts and minds through Christ Jesus." "In me," says Jesus, "ye have peace with God," for I am your righteousness. So, "he is our peace," and being in him we can know also there is nothing between us and Jehovah. The past is under the blood, the present is in his keeping, and the future is full of his promised provision. Those who know him not are continually crying, "Peace, peace, when there is no peace." But the soul that trusts Jehovah soars above the conflicts of time, mounts up as on the wings of eagles, runs and feels not weary, walks and does not faint.

"The meaning of thy labors thou wilt learn  
When thus at peace, with Jesus for thy Guest."

### 4. Jehovah-Shammah.

This name signifies Jehovah's abiding presence with his people. Trace the promise of that presence through revelation. It was made to Abraham, confirmed in Isaac, and in a special manner promised to Jacob.

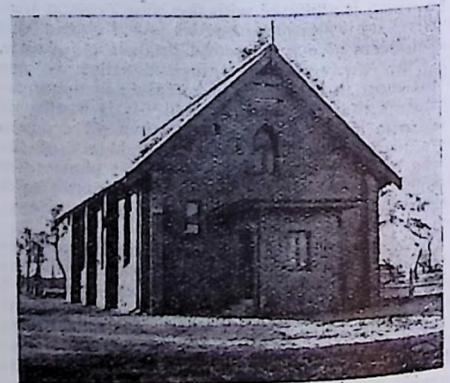
To Moses in the midst of doubt, Jehovah said, "My presence shall go with thee, and I will give thee rest." When presenting Joshua with the challenge of generalship, Jehovah promised, "As I was with Moses, so I will be with thee, I will not fail thee nor forsake thee." The Psalmist assures us of the divine presence when he writes, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Matthew closes his Gospel with its glorious assurance, "Lo, I am with you alway, even unto the end of the age." And Jesus lights up the future glory by asserting, "Surely I come quickly." What a benediction for the fighting crusaders, to know that Jehovah's presence will be with them all the time. Let us always pray,

"Give me thy presence. Go thou, Lord, before me,  
Make a plain path where all is rough and drear;  
So let me trust the love that watches o'er me,  
And in the shadows, still believe thee near."

And now, dear Christian, hedged as we are with all these Jehovah promises, let us confidently face the stern futurity in the challenge of our text, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." Amen.

### New Chapel at Merbein, Victoria.

This substantial brick building has recently been erected in Merbein, the furthest cause north in Victoria, a distance of 360 miles from Melbourne. Hugh Gray labored there with good success for several years, and was followed for a few months by Bro. Randall. At present local brethren are



Recently erected Church Home at Merbein, Vic.

carrying on the work until the Home Missionary Committee can send a preacher who will reside at Merbein and divide his time with the new cause about to be established in Redcliffs. We have a fine strong church at Mildura, about half-way between Merbein and Redcliffs. Both churches are keenly interested in opening the new work. We can with confidence look to them to extend the work in the far north.

To that sacrificial service  
Joy your time and strength to give,  
For His sake, who in compassion  
Died, that we to Him might live!  
Let your body, soul, and spirit  
Henceforth consecrated be,  
And with loyal, glad obedience,  
Follow where He leadeth thee!

# Our Young People.

W. B. Blakemore, B.A.

## The Kindergarten: Organisation.

Emily C. Gill.

One of the most marked characteristics of childhood is growth. Along with the physical development of a normal child comes a change in his mental development. His interests and capacities change rapidly. Therefore children need different treatment at different stages of development. They need different lessons. This means that the lesson material, the method of teaching, the expression work must all be graded to suit the stage of development of the child.

### Advantages of grading.

The advantages of having a graded department and graded lessons are briefly these:—1. The possibility of considering the individual scholar. 2. The more easy attainment of the correct atmosphere. 3. The affording to children a greater opportunity for self-expression. An untrained teacher will do better work in a graded department having a few children, and all practically on the same level of attainment, than she will with a number of children of varied attainments.

### Methods of teaching.

The methods of teaching must also be graded. To the little Beginner, the lesson will not be presented in the same way as to the Primary child of 7 or 8. While the thought content may be the same, the presentation of the matter must suit the stage of development of each child. In the case of still older children, a difference of method employed in presenting the same lesson (as to a Primary grade) will not overcome the difficulty. In such cases, where there is a great difference between the ages, and between the mental capabilities of the children, the lesson material as well as the method employed must be different. To illustrate this: A lesson on God's care for the baby Moses will be interesting and instructive to children of the Kindergarten Department. To a class of children aged 14, a lesson on "God's Call to Moses" will be more in keeping with their age and mental attainments. The classes into which children are placed will, then, be based on age, physical and mental development.

### Elementary Divisions.

There are three distinct divisions in the Elementary Department of the School.

1. The Cradle Roll from the time of naming until 3 or 4 years of age.
2. The Kindergarten. This may be sub-divided into—
  - (a) Beginners, 3 and 4 years.
  - (b) Kindergarten proper, 5 to 6 years.
3. The Primary. 6 to 8 years.

These age divisions are used as a guide, though they are not arbitrary. The leader's judgment will tell her whether a child of 9 should be promoted to the Junior Department, or whether it would be to his advantage to still remain in the Primary. On the other hand, an exceptionally intelligent child of 5 may do better work with the Primary children than by being obliged to remain with children of his own age.

### Separate classes, the ideal.

Each Division should be taught separately where possible. This is quite practicable where sufficient accommodation is obtainable. In such cases the Primary children should meet with the Beginners and Kinders only for a short time at the beginning of the service for part of the Circle Exercises. They then leave for their own room, and engage in a form of service suitable to their years. Some of the simpler exercises, as counting, may be omitted, while the birthday and offering observances

will be treated in a way that will appeal to their more advanced years. If a room be available for Beginners of 3 and 4 they should be separated from the Kinders of 5 and 6 during story and expression work periods. It is an advantage to have their rooms adjoining, so that all the children may meet together for assembly and dismissal. Should a school be so happily situated as to have a competent teacher in charge of each Division (Primary as well as Kindergarten), also the services of a good pianist, with an instrument to accompany the singing, each Division may have its separate service.

### Making the best of one room.

In the event of one room only being at the disposal of both departments—which is usually the case—and of the room being sufficiently large to accommodate all the children comfortably, the two Divisions will be forced to have a combined assembly, but should separate during the story and expression work periods, each group being divided from the others by screens or curtains, so that there will be no interference of one with the other. In a very small room, where it is not even possible to screen off one group from the other, arrange the children in small semi-circular groups—about 6 in a group—each with a teacher. Rather than have a great number of children crowded into a small room, it will be advisable to make use of a porch or any small room available, or even to take some out of doors, making use of a verandah or shed.

### One Year Old.

The Balwyn (Vic.) school celebrated its first anniversary on July 29. One year ago the school began its history in a tent with 19 present. At the end of twelve months it meets in a beautiful and well-appointed church hall, and has an enrolment of 190, with an average attendance around 130. There are 50 members in the Kindergarten, and the Cradle Roll is healthy and growing. The Balwyn church is to be congratulated on this thriving young school. This phase of work presents a magnificent opportunity to the church. Bro. J. E. Thomas, the preacher, appreciates the value of the Bible School, and is devoting himself wholeheartedly to it. There is a bright future for Balwyn.

### Worthy of Honorable Mention.

We congratulate little Miss Pearl Lillian Martin who has gained the highest distinction over both boys and girls in the Ipswich (Qld.) State school, also a State scholarship. Miss Lillian is the eldest daughter of the late G. H. Martin, who was one of the leaders in launching the building scheme at Ipswich. Bro. Martin did not live to see the completion of the building, having come to an untimely death in a saw-mill accident. We are glad that his daughter is making such fine progress in her school work, and, best of all, that she loves and serves the Lord Jesus Christ whom her father sought to honor with his life.

### Progress at Moreland.

One of the splendid features of our work in and around Melbourne during the last two years has been the number of buildings erected for Bible School purposes. Among the latest achievements of this kind is the new Junior and Primary building at Moreland. On account of the constantly increasing number of scholars, the need for more room has been urgent for some time. The additions just completed, and formally opened on August 4, will meet that need for the time being at least. The Primary room is 29 x 32ft., built of

brick, well lighted and ventilated. The interior walls, ceiling, and all woodwork are painted white. There are built-in cupboards and blackboards. The whole effect is most fitting and pleasing. The room will be a delight to the little folk, and to their loyal band of teachers under the leadership of Miss Skinner. The Junior Department room is 9 x 32ft., and has chairs and tables to accommodate 36 scholars. It is not large enough to meet the needs of this great school, but it is a step in the right direction, and is a worthy example to other schools. There are great opportunities for Bible School work in this district, and it is good to see the church making provision for larger and more effective service. W. Gale is the preacher, and C. A. Sampson the superintendent.

### How the Great Guest Came.

It happened one day at the year's white end,  
Two neighbors called on their old-time friend;  
And they found the shop, so meagre and mean,  
Made gay with a hundred boughs of green.  
Conrad was stitching with face ashine,  
But suddenly stopped as he twitched a twine:  
"Old friends, good news! At dawn to-day,  
As the cocks were scaring the night away,  
The Lord appeared in a dream to me,  
And said, 'I am coming, your Guest to be!'  
So I've been busy with feet astrir,  
Strewing the floor with branches of fir.  
The wall is washed and the shelf is shined,  
And over the rafters the holly twined.  
He comes to-day, and the table is spread  
With milk and honey and wheaten bread."

His friends went home; and his face grew still  
As he watched for the shadow across the sill.  
He lived all the moments o'er and o'er,  
When the Lord should enter the lonely door—  
The knock, the call, the latch pulled up,  
The lighted face, the offered cup.  
He would wash the feet where the spikes had been;  
He would kiss the hands where the nails went in;  
And then at the last would sit with him  
And braid the bread as the day grew dim.

While the cobbler mused, there passed his pave  
A beggar drenched by the driving rain.  
He called him in from the stony street  
And gave him shoes for his bruised feet.  
The beggar went, and there came a crone,  
Her face with wrinkles of sorrow sown.  
A bundle of faggots bowed her back,  
And she was spent with the wrench and rack.  
He gave her his loaf and steadied her load  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild—  
In the big, dark world. Catching it up,  
He gave it the milk in the waiting cup,  
And led it home to its mother's arms,  
Out of the reach of the world's alarms.

The day went down in the crimson west,  
And with it the hope of the blessed Guest,  
And Conrad sighed as the world turned grey;  
"Why is it, Lord, that your feet delay?  
Did you forget that this was the day?"  
Then soft in the silence a Voice he heard:  
"Lift up your heart, for I kept my word.  
Three times I came to your friendly door;  
Three times my shadow was on your floor.  
I was the beggar with bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street!"

—Edwin Markham.

Between God's hills, amid the shades  
Of Life's dark forest growths,  
We fear and quake, anon,  
When fearsome shadows cross our way:  
But sweet, confiding, trustful Faith  
Brings courage forth with Hope—  
And Love eternal cheers the heart—  
Reveals eternal day.

—J. W. Hilton.

# Foreign Missions.

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

## "Whatsoever He Saith Unto You, Do It."

Many centuries have elapsed since these words were uttered, but a similar exhortation is still needed by the church collectively, and by each one of us individually. Most earnestly would we commend this injunction to the brethren at this period of the year when we are faced with tremendous obligations, and the greatness of the work, which demands sacrifice, sympathy, and prayer.

The Master has laid it upon our hearts to carry the glorious evangel to the uttermost parts of the earth. It is his prerogative to "lift the poor from the dust, and the needy from the dunghill, and to set them with princes." It is his to "give power to the faint," and to do more than that. "To them that hath no might, to increase strength," and therefore, he sets his church to this peculiar task, he honors us by soliciting our co-operation, which, indeed, is pressing as it is imperative.

Some of our missionaries have been spending their well-earned furlough in the home-land, and we are further indebted to them for the extenuation of their labors. Their visits have covered a vast area in order that the brethren at home may have some conception as well as a vision of the great prospects that lie ahead for the church of Jesus Christ.

I can only speak as one who watches the work of our missionaries from outside, but yet as one who is a fellow-worker with you in God's cause. It has been my privilege to serve on the Foreign Mission Committee of New South Wales for eight years, which has enabled me to collect valuable information concerning our work in foreign fields, and to read and listen to the reports of those who were not disobedient to the heavenly vision. I confess that I have been possessed of feelings of ever-heightening surprises when these valiant workers who labor against such odds, yet cry with great jubilation, "The things that happened unto me have turned out rather for the furtherance of the gospel." I thank God for the sacrificial service of those noble workers.

"They climbed the steep ascent of heaven,  
Through peril, toil, and pain."

It seems to me the great lesson is that, if we want men and women for God's work, we must first ask him for them, and to trust to him for their support; and that the appeal for Christian work and workers must not simply or chiefly to an appeal for money, but first and foremost it must be an appeal to the spiritual life, an effort to arouse the conscience, an effort to make men know the claims of Christ upon them, that they may consider the duty to the cause of Christ.

Whatsoever he saith unto you, do it. In pleading for China, we need but little argument. "Preach the gospel to every creature," is the command—broad, simple, unmistakable. There are not individuals only, but whole tribes and races, destitute of the gospel, and in the vast Chinese population, each morning the sun sheds its light on thousands of souls who have never heard of Jesus, who ere the morrow, alas, will die as they have lived. My brother, my sister, what have you done for them? What do you intend to do for them? Can the Master say to you, "From this day will I bless you?"

"What do we have to contend with when we take this wonderful gospel to India? We set it side by side with the Hindoo's sad and dreary religion, inaccessible to human affection, or indeed, to anything else. Our missionaries never raised the question how they were going to be protected. They raised no question as to whether the door was open or not; or as to what would be the consequences of their mission, but they rejoiced that their Master counted them worthy to suffer for his sake. They are men and women of like passions as ourselves, had no calling in which we do

not share, no power which is refused to us, and no reward to which we may not attain."

And lastly, our committee has its attention very seriously upon the work which lies nearest to our hands. Circumstances have been such that have caused us grave concern in the islands. Obstacles have been placed in the way which have demanded prayerful consideration.

It has been thought desirable to suggest that some brother with a knowledge of the islands be sent there to take a survey of our mission station, and interview the teachers, with a view to ascertaining the prospects of further evangelisation; but our regret is that the funds are not adequate for the expense entailed in the commission. We appeal very strongly to the brethren for practical help. There is a Greek maxim which, interpreted into English, says, "He that giveth quickly, gives twice." As we participate in the work in which we all have a share, let us enter into the feelings of those who have recently left our shores. Possibly these lines are familiar to the reader—by B. Broomhall—dedicated to J. Hudson Taylor.

From friends and kindred go,  
By sense of duty led;  
The stranger and the foe  
To cherish in their stead.  
'Tis hard to break each tie,  
But grace is freely given;  
And grace with strength supply,  
When strongest ties are riven.

Away then, loved one, go,  
When Jesus says "Depart."  
Let nothing here below  
With him divide thy heart.  
He gave his all for thee;  
Leave all to serve thy Lord;  
And soon thine eyes shall see  
A hundredfold reward.

W. R. Avenell,  
Treasurer, N.S.W. F.M. Committee.

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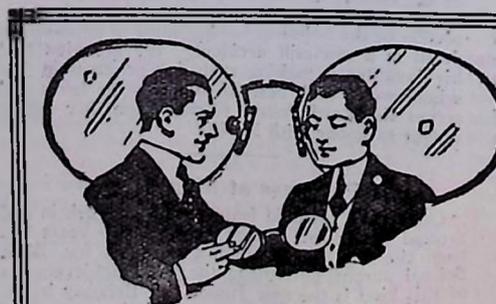
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AUGUST 12.—Opening of new building and starting of Gospel Tent Mission, Nailsworth (cr. West Terrace and Ellen-sts. Take Enfield car). Sunday, August 12; morning, 11, F. Collins; evening, starting of mission, Ira A. Paternoster. Friends are invited to assist this young church in their forward move. Add the mission to your prayer list.

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# Here and There.

Fine meeting and one confession at Ballarat East, Vic., on Sunday.

The aged parents of Bro. E. G. Warren, preacher at Wallaroo, S.A., celebrated the anniversary of their golden wedding last Friday.

Bro. and Sister H. R. Coventry, on their way back to India, expect to leave Melbourne for Adelaide on Monday, August 20, by the express.

P. J. Pond, of Lismore, N.S.W., telegraphs as follows:—"Harward mission commenced with eight decisions; Lismore City Temple dedicated."

A telegram from Boonah, Qld., reached us on Tuesday morning:—"Hinrichsen-Brooker; Sunday night very stormy; tent full; seven decisions.—Stubbins."

J. E. Allan, Organising Secretary, Kellems-Richards Mission, requests that all mission correspondence be addressed c/o Wirth's Olympia, South Melbourne, not Melbourne.

Bro. A. G. Ammon, of Croydon, Vic., is undertaking the distribution of a hundred copies of this week's issue at Lilydale. He hopes that meetings will be commenced in that important centre.

The secretary of the newly-formed church at Red Cliffs is A. L. Martin, "Caleaf," Red Cliffs. If any readers know of members living in that settlement he would like to hear from them at their earliest convenience.

The Victorian General Dorcas Committee and all workers will hold the usual monthly meeting in the Swanston-st. lecture hall on Wednesday next, August 15, from 10.30 till 4 p.m. A good rally is requested. All are welcome.

Victorian preachers changing their addresses are requested to notify the secretary of the Advisory Board, so that the necessary notice may be given to the Government Statist. J. McG. Abercrombie, 23 Rose-st., Ivanhoe, is the secretary. Phone, Ivanhoe, 281.

Delegates and interstate visitors to the South Australian Conference (September 14 to 19) who desire accommodation are asked to notify the accommodation convener, Will Beiler, at the "Christian Book Room," 6 James Place, Adelaide, as early as possible. The church secretaries are also asked to forward names of those willing to accommodate visitors, as early as possible.

The Churches of Christ are practically unanimous upon the questions of Abstinence and Prohibition. The New South Wales Temperance Committee is therefore making its appeal for liberal contributions from all churches, schools, and auxiliaries, on Sept. 2. A progressive educational campaign is being conducted amongst the young people of the State, and funds for this purpose are urgently required. It is hoped that a liberal response will be made to the appeal for £500 on Sept. 2.

We heartily congratulate H. M. Clipstone upon the completion of his ninth year of service with the church at Castlemaine, Vic. On Sunday, Aug. 5, five meetings were held, and on Monday a social gathering was held in honor of the occasion. The church is very united, and happy in its work. The services of its preacher and his good wife are greatly appreciated in the district. With the unanimous request of the church Bro. Clipstone will continue his work.

N. J. Warmbrunn writes:—"Acting under his medical adviser's instructions, Bro. L. A. Bowes has resigned from the work at Ulverstone, Tasmania, and intends returning to the mainland. After a few weeks' holiday he expects to locate in a warmer State, and is open for engagement from September 1 next. Bro. Bowes is in his third year of service with the church at Ulverstone, and his departure from Tasmania is regretted. His addresses have been most helpful, educational, and full of force. He hath not failed to declare the whole counsel of God."

The church at Grote-st., Adelaide, has agreed to the request of Bro. A. C. Garnett, M.A., to be released from his work with the church about the middle of January next. We understand that it is our brother's aim to study and prepare a thesis

with a view to receiving the Degree of Doctor of Letters. For some time he expects to give his services to a smaller church, with less exacting work than Grote-st. requires, and also to continue his University lecturing. It is Bro. Garnett's expressed aim to use his talents and scholarship in the interest of the cause of Christ; so after a few years we hope he will again be fully absorbed in church work.

Bro. J. A. Wilkie writes from Ballarat, Vic.:—"Preparations for the Kellems-Richards mission are becoming prominent in our thoughts and time. We are tackling a big thing in conjunction with the Ballarat East church, as these two churches have engaged the Alfred Hall, seating close on 2,000, for the month of September. We feel confident that we are in for a glorious time. Faith and works will win the day by God's guidance and power. The recent half-yearly meeting reported steady progress in all departments; the weather and sickness have thinned our attendances in July. Bro. and Sister E. H. Price left Ballarat on July 28 on a three months' visit to America. They are accompanied by three of their family and a party of friends. We shall miss them, and they carry with them our hearty wishes for health and happiness in their travels. Bro. A. W. Connor has had a busy time lately with so many having been unwell; his pastoral work is much appreciated by all concerned."

L. Larsen, secretary of the Prohibition and Social Questions Committee of the Churches of Christ in Queensland, has sent the following letter to Churches of Christ in that State:—"At a meeting of the above committee, I was instructed to write you *re* the coming prohibition fight, urging you to link up with the local branch of the Queensland Prohibition League, and do all in your power to make the coming poll a great success. Also, to appoint a 'live wire' in the church who will keep in touch with headquarters, and get suitable literature to be used in the church, so that you will always be posted with up-to-date facts. Let me remind you of the fact that this may be the last vote on prohibition for years to come. Brethren, go into the work determined to win. Remember that we will conquer, or be conquered. Which shall it be? Let us put all our strength into the fight, and if we go down, let us go down fighting. I pray that God will bless you, and use you to make prohibition possible in this State of ours."

With great sorrow the people of Australia received the news of the death of President Harding. In many of the churches on Sunday last sympathetic references were made to the tie that binds America and Australia, and to the influence for good exerted by the Christian President of the great Republic. President Harding was a loyal member of the Baptist church. He stood for righteousness and peace, and filled with dignity and grace the presidential chair. The United States of America has been favored by having as presidents many distinguished men of Christian character. We are glad to note that the first announcement of the new President, Mr. Coolidge, contained the statement, "It will be my purpose to carry out the policies which he [President Harding] began for the service of the American people, and for meeting their responsibilities, wherever these may arise. I have faith that God will direct the destinies of our nation." Many prayers for the nation and the President will be offered by Christian people throughout the world.

During the service last Lord's day morning at Swanston-st., Melbourne, the presiding brother referred to the passing away of the President of the United States as follows:—"We all reverently join to-day with the people of the British Empire and other nations of the world in a tribute of respect to the memory of President Harding. We unite our sorrow with the sorrow of the great American nation which has been overtaken in a sudden and mighty bereavement. The late President is acclaimed by all as a good and great man, a wise

and God-fearing leader of his people. He stood for peace and good-will among men. He worked for the best things in human life. He served his own generation by the will of God, and has fallen on sleep. He has been called to stand in the presence of the King of kings. May the love and peace and the grace of God comfort the hearts of his family and people in this time of national sorrow."

Mr. J. McG. Abercrombie, President of the Conference of Churches of Christ in Victoria, preaching at the Lygon-st. church yesterday morning, took as his text, Mark 7: 24, "And he could not be hid." Christ lived an active life. He carried out a programme that few would attempt. It was, therefore, not hard to understand his desire for rest and quiet. "But he could not be hid." The needs of man called forth the Son of man. It was true to-day that Christ could not be hid. The leavening influence of Christianity on the thought of the world was an evidence. Materialism proved itself unequal to the needs of man's highest nature. The race after wealth was a disappointment to those who won. A remarkable characteristic of our day was the persistency of the ideal. Even the great war would have been impossible without its idealistic slogans—"Safe for Democracy," "War to End War." These thoughts had kept up the moral. They should think of the emphasis on the spirit of sacrifice during those awful years. Sacrifice! There was the ideal which Jesus set forth before the world in tragic reality. Here, then, was a recognition of the great principles which Jesus taught. The current of human thought for two thousand years had been influenced by the idealism of the Galilean sage. He could not be hid in the church. The draperies of ecclesiasticism, ritualistic practices, intricate ceremonies, had robbed the church of its power when they had hidden the Christ from the worshipper. The breakdown in Europe to-day of much of the influence of the church was due to the failure to exalt the Christ and the tendency to give forms, days, and buildings pre-eminence. The more the church presented Jesus to the world the greater her influence for good. It was not the tenacity with which certain dogmas were held, but the reproduction of the spirit of Jesus, that mattered. The individual Christian could not profitably hide Christ. Secret discipleship was opposed to the genius of Christianity; to try to follow Christ without acknowledging him was as impossible as it was unmanly. In our daily confession of Jesus there was a strengthening of our character and an enlarging of our joys. Our conception of the life to be was wrapped round the resurrection of Jesus. The grave could not hold him. Death could not hide him for ever. He came forth triumphant. He was the Eternal One. He was All and in All.—Monday's "Argus."

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## COMING EVENTS.

AUGUST 14.—The Annual Meeting of the Churches of Christ Cricket Association will be held at Lygon-st. schoolroom, on Tuesday, Aug. 14, at 8 p.m. Information supplied by A. Hagger, Hon. Sec., Elizabeth-st., Preston.

SEPTEMBER 2.—N.S.W. Temperance Offering. Wanted, £500 for work among 700,000 young people.

AUGUST 26, 28, SEPTEMBER 2.—Doncaster Church Diamond Jubilee Services. Sunday, August 26, 1.1.3, and 7. Tuesday, August 28, 3 p.m., Reunion of past members; 5.30 p.m., Tea Meeting; 8 p.m., Public Meeting. Sunday, Sept. 2, 11 a.m. and 7 p.m. Representative speakers and special singing at all meetings. You are invited to attend these re-union meetings.

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## "HIS COMMANDMENTS ARE NOT GRIEVOUS."

This distinguishing characteristic of Christ's commandments is better understood when considered in the light of the view-point of the Apostle of love. Over forty times in this brief letter the words love, loved, or loving are found. Even in his second letter the main thought of the first is reiterated, "Now I beseech thee, lady," wrote John, "not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another."

Christ's commands may all be summed up in this little word love. Loving God and our neighbor fulfils all the requirements of the gospel. That being so, there is nothing grievous about them. They are very different to the cruel commandments associated with idol worship, and stand in striking contrast to the orders of worldly tyrants. "My yoke," said Jesus, "is easy, and my burden is light." Here is the reason—it is a yoke of love, binding us to him and our brethren, leading us to tread the narrow way of Christ's appointments, and if need be to uncomplainingly suffer and even die for him who "first loved us."

### MONDAY, AUGUST 20.

Hereby we know that we love the children of God, when we love God and do his commandments.—1 John 5: 2.

"Travellers among the Alps tell us that they come to have a peculiar feeling, unlike any other, for their Alpine guide. Not a feeling of companionship, fellowship or friendship alone, but a combination of all three. This feeling, they say, is produced by their obedience to the guide's commands, and the men who have guided them through the Alps always seem to them different from other men. Our Guide once said (John 15: 10), 'If ye keep my commandments, ye shall abide in my love—that is in him. Simple obedience then will produce in us a feeling of confidence in Jesus Christ that all the religious zeal and fervor in the world could not produce without obedience. Obedience is the key that unlocks the door into the dwelling of the indwelling Christ.'

Bible Reading.—1 John 5: 1-3.

### TUESDAY, AUGUST 21.

And who is he that overcometh the world, but he that believeth that Jesus is the Son of God.—1 John 5: 5.

"Is Satan bigger than me, father?" asked a child. "Yes," replied the father. "Than you?" "Yes." "Than Jesus?" "No." "Then," replied the child, "I don't fear him."

Bible Reading.—1 John 5: 4, 5.

### WEDNESDAY, AUGUST 22.

It is the Spirit that beareth witness.—1 John 5: 7.

Many are perplexed regarding a parallel passage found in Rom. 8: 16: "The Spirit himself beareth witness with our spirit, that we are children of God." W. C. Morro gives the following illustration: "It is as though I had a copy of some painting, but there was some doubt as to its being a faithful copy. To test the matter, I seek the original, and, placing them side by side, compare them. Mine conforms in all general details to the original, and so I decide it is a copy of this picture and not of any other. So, on reading the Bible, I am convinced that my obedience agrees in the main with that presented by the Spirit—not so perfect, lacking in many things, manifestly the work of an amateur, but beyond doubt a copy. Hence there is an agreement. The Spirit has borne witness with my spirit that I am a son of God."

Bible Reading.—1 John 5: 6-9.

### THURSDAY, AUGUST 23.

He that hath the Son hath life.—1 John 5: 12.

H. W. Parkinson wrote, "Better than walking in the light of ten thousand torches it is to be a child of the day, and have only one light, but that one the all-consuming sun." The flower is in the light, and the light is in the flower, because they are the joint-heirs of the common glory of the skies; so may we be in such intimate communion with the Lord as to be 'joint-heirs with him' (Rom. 8: 17). The hope of the gospel is not a selfish hope. It is not the wild, forlorn hope of the sailor clinging to a spar, and tossing upon the angry sea, that maybe some vessel may heave in sight, and that if it should it will see him, and that if it sees him it will bear down and pick him up, but it is rather the hope of such a sailor when his vessel runs aground at the ebb, and who knows when the returning tide licks the side of his ship, that it will presently bear him forward into the haven. The glory is in Christ. The hope of it is in us. It radiates from him like the halo in the pictures of the old masters, and our faces are lightened in the degree in which they are turned towards him who is the brightness of his Father's glory."

Bible Reading.—1 John 5: 10-12.

### FRIDAY, AUGUST 24.

And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us.—1 John 5: 14.

"A little girl once said to her father, 'Papa, I want you to say something to God, something I want to tell him very much. I have such a little voice that I don't think he could hear it, but you have a strong, loud voice, and he will be sure to hear you.' The father told his little one that if need be God would stop the sweetest music of the angels, and say, 'Hush! stop the singing for a little while. There's a little girl away down on earth who wants to whisper something in my ear.'

Bible Reading.—1 John 5: 13-15.

### SATURDAY, AUGUST 25.

This is the true God.—1 John 5: 20.

"Glory be to God on high,  
And peace on earth descend!  
God comes down, he bows the sky,  
And shows himself our friend;  
God the invisible appears!  
God, the blest, the great I AM,  
Sojourns in this vale of tears,  
And Jesus in his name."

Bible Reading.—1 John 5: 16-18.

### SUNDAY, AUGUST 26.

My little children, guard yourselves from idols.—1 John 5: 21.

During a visit to the Continent, Dr. Duff made the acquaintance of Cardinal Wiseman, and for some time travelled with him; but when at Antwerp he saw the cardinal prostrate himself before the Virgin, he bade him courteously, but firmly, "Good-bye."

Bible Reading.—1 John 5: 19-21.

### PRAYER.

Lord Jesus, help me to love thee more and serve thee better. May I rejoice that thou art at the other end of the cross I am called upon to bear. Thy presence comforts, thy grace sustains; my yoke becomes easy and my burden light. Graciously help me to patiently move onwards, and uncomplainingly suffer whatever affliction may come, and remain faithful to-day and for ever. For thy name's sake. Amen.

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**OBITUARY.**

**MORGAN.**—The church at Inverell has lost another of its aged members in the person of Sister Morgan, on June 7. She united with the church during the ministry of J. E. Waters, and has been a faithful and consistent Christian ever since. A special service was held in honor of her godly life, and was well attended by relatives and friends. We commend those who mourn to the great Comforter who comforts us in every time of sorrow.—A.H., Inverell, N.S.W.

**CRAWFORD.**—On July 17 our beloved sister in Christ, Mrs. Alice Crawford, passed into the eternal presence. She was the youngest daughter of the late Bro. William Taylor, who was a deacon of the church meeting in the old Elizabeth-st. building, Sydney; also granddaughter of Bro. Robert Taylor, one of its pioneers. All her life of 43 years had been associated with the Sydney church, and for 30 years she was one of its choicest members. It was Bro. J. Colbourne's joy to baptise her into Christ. As a wife, mother, sister, friend, she was everything that a Christian should be. To know her was to love her. To meet her in Christian fellowship was to learn the reality of Jesus in her life's experience. She was ever loving, patient, and considerate of others. The rare beauty of her character was just the radiance of the Lord's presence. Her husband, for many years secretary of the City Temple, her three sons, brothers and sisters, and a church membership all mourn her taking away. We are poorer for the loss of her presence in our midst. But how much richer and how much nearer must heaven be.—H. G. Harward.

**MELLODY.**—Brunswick church has suffered by the death of our beloved Sister Mrs. Melody, who passed away on July 3, at her residence, 64 Albert-st., West Brunswick. Our sister has left her husband, Bro. James Melody, and a family of four to tarry awhile here. She was immersed into Christ many years ago. Her trials have been many, especially during the last sixteen months. A patient sufferer, a devoted wife and mother, and a sweet and stimulating influence to those about her, has entered into rest. The funeral was conducted by the writer on July 4, when many whom she loved gathered at the graveside, Fawkner Cemetery, to express the last fond farewell. Truly she hath done what she could, and we rest assured by the hope that is in us, that ere long we shall meet again on the beautiful shore.—N. C. Halleday.

**PEARCE.**—Our aged Bro. William Pearce, who was visiting Mrs. Clapp, his sister, near Yongala, and was apparently in good health and spirits in the forenoon of July 23, complained of not being well at about 11 o'clock, and reclined on a couch while the family had their mid-day meal. Shortly afterward he sat by the fire, and appeared to sleep, when it was found that his spirit had quietly passed without any sign. His body was brought by motor to Moonta, and rested in the lecture hall, where a short service was held, led by Bro. Oram, followed by the procession to the grave, where he was laid to rest beside his late wife, who predeceased him some five years. There was a large gathering of relatives, church members and friends. Mr. Pearce, with his wife, formerly members of the Stirling East church, united with the Moonta church about 17 years ago, and was a faithful, consistent and trusted brother. He held the office of an elder for some years. A family of five sons and four daughters survive, several of whom are connected with the Churches of Christ, with their families, the eldest son, W. J., being an elder at Moonta.—W.I.N., Moonta, S.A.

**MACGREGOR.**—At the age of 80 years Bro. Charles W. MacGregor, who had been in indifferent health for some time, passed to his eternal reward on July 19. Bro. MacGregor was baptised by our late Bro. Moffat about 20 years ago, and united with the few members of the church at Moonta then. For about seven years he kept the meeting of the local church going, with but little help, and many visitors and brethren who came to Moonta for short periods were able to find a church home through his efforts: holding the fort until our H.M. Committee sent an evangelist in 1913.

when the work was extended and a chapel bought. He was a native of Edinburgh, Scotland, and as a young man saw naval service in the East. Coming to Australia when about 23 years old, he spent most of his life at Moonta. His body was laid to rest on the 20th, Bro. Oram officiating at the grave, where a company of the church members joined in singing a favorite hymn. A letter of sympathy was sent from the officers' meeting to the widow and grown family in their bereavement.—W.I.N., Moonta, S.A.

**JULIAN.**—Our aged Sister Mrs. Julian, who joined the Moonta church as a convert to greater light during the Chandler-Clay mission in 1920, was a consistent and zealous member. She fell asleep in Jesus on June 29, after a very trying illness, during which her spirit was ever bright and trustful. She ever spoke of the great joy she had experienced in obeying her Lord, and richly enjoyed the fellowship of the church services when ever she had the opportunity. Bro. Oram officiated at the funeral, and church members were the pallbearers. Mrs. Julian was a widow with a grown-up family. Her trust was in her Lord, and she has gone to be for ever with him, which is far better.—W.I.N., Moonta, S.A.

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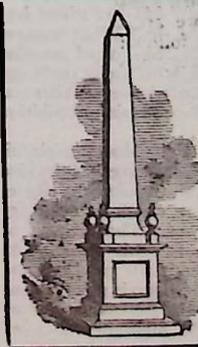
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# News of the Churches.

## Western Australia.

On July 29 at Fremantle Bro. R. Ewers spoke in the morning. In the evening the Phi Beta Pi Club formed the choir, and rendered some special hymns. Bro. Mudge delivered a splendid address to a good congregation. A young lad, son of Bro. Whelan, confessed his Saviour. The Bible Class recently held a book evening, and obtained some of the new hymn books for the mission, about 130 books being given.

Meetings at Subiaco on July 29 were well attended. In the morning Bro. Mudge, from Fremantle, gave a soul-stirring address on "Our Plea," and in the evening the Lord was pleased to use Bro. Clay in the saving of another three souls. On July 31 a concert arranged by the young people was held in King's Hall. A most pleasant evening was spent, and as a result the students' fund should be considerably augmented.

Northam Sunday School anniversary services were held on July 15 and 18, with Bro. Hagger present to conduct same. The singing was excellent, and Bro. Hagger's messages to young and old were suitable to the occasion, and maintained his high standard. One young man made his decision since last report. A special service of song was held on July 29, when the gospel was proclaimed by story and song, Sisters Mrs. Cosh and Mrs. Galvin assisting with solo parts. The work is in a healthy condition, and the vision of the church is growing.

## Tasmania.

Hobart choir held its annual social on August 2. Bren. J. Jaap, W. H. Nightingale, G. T. Spaulding, R. Levett and C. Golder were elected conductor, president, secretary, organist, and librarian respectively. Large audiences and offerings on July 29.

Since last report Launceston church has witnessed the confession of two women, both of whom have been baptised. The F.M. offering this year constituted a record for Launceston, the quota being exceeded. Influenza still affects many members, and meetings have been consequently smaller.

West Ulverstone reports fair meetings. Sickness is prevalent among the members. A very pleasant social evening was held at the C.E. rally on July 26. Much regret is expressed among the members at the departure of Bro. Bowes, who, acting under medical advice, has decided to remove to a warmer climate.

Splendid meetings at Kelleve all day, July 29. In the morning Bro. Woolley, senr., gave a fine message. The Sunday School was splendid; record number of scholars. At the evening service Bro. Drummond gave a special message to young men. There was a good gathering, and two young men made the good confession. The sisters of the C.E. are busily engaged in getting a box ready to send to India. The C.E. is giving 10/- to buy material for this work.

## Queensland.

Money and promise of support for South End, Toowoomba building fund, are coming in nicely. On July 29 attendance at worship was splendid. A brother from the "Brethren" was received into membership. Bro. Stitt spoke on "What manner of persons ought ye to be?" The gospel meeting was in charge of Bro. Adcock, who spoke on "Conversion." Bro. Stitt was one of the speakers at the "during church service" open-air prohibition meeting.

Work at all points of the West Moreton circuit is being well sustained. The executive has decided to bring Bren. Hinrichsen and Brooker to Rosewood to conduct a mission, for which preparatory arrangements are well advanced. The prayers of the brotherhood are solicited for this effort. At Marlburg on July 22 a man made the good confession. At Rosevale on 25th, the church gave a concert-social in aid of Sister Jones, bereaved wife of the late Bro. Jones. Proceeds amounted to over £6.

At Toowoomba, attendance at breaking of bread during July has been fair, considering sickness and weather. Several of the younger brethren have been exercised in acceptable service for the church, biding the time for the engagement of an evangelist. Interest is manifest in the meetings at Harlaxton. Bro. C. Day is conducting services fortnightly. The mid-week prayer meetings are maintaining a deep spiritual interest.

Good attendance at Gympie on morning of July 29. Four members reclaimed. Bro. C. Trudgian spoke on "The Christian Ideal." The Bible School was most encouraging. Under the leadership of Bro. Nielsen the children are practising for the coming anniversary. The Adult Bible Class is healthy. Bro. C. Barrett spoke at night on "Trading for the Master." Mid-week prayer service is well attended. Improvement Class had an excellent meeting on 28th.

On July 29 Sunnybank church received a visit from Bro. and Sister L. Anderson, of Maryborough, who are attending the Prohibition Conference in Brisbane. Bro. Anderson gave the church a fine discourse on the boyhood of Christ. Sister Harris, of Marrickville church, N.S.W., is paying a three months' visit. The church extend to Bro. J. Sager deepest sympathy in the loss of his mother, who has been called to higher service. Bible School reports increased membership, under the increased membership and attendance campaign organised by the Q.B.S.U.

Ipswich tent mission effort came to a close on Monday, July 16, when a great thanksgiving service was held, and about £270 was received. It was a great finish to a great effort, which has brought us before the public, and greatly extended our opportunities for service. Ipswich brethren are deeply indebted to the sister churches for loyal assistance, and to Sister Irene Cumming, who acted as pianiste throughout the mission. Bro. Young has been indisposed since the mission. On July 22 all meetings were well attended—over the hundred in the Bible service. The church looks forward to a time of great blessing.

At Brisbane meetings were fairly well attended on July 29. Much illness prevails. Bro. Alcorn was laid aside for a few days. Owing to the absence of Bro. Alcorn at Rosewood on July 29, Mr. Summerson, of the Ceylon-Indian Mission, gave an interesting talk at the morning service. Bro. Treble, of Wedderburn, Vic., was present. Mr. Summerson also visited the Bible School. Bro. E. Adermann had charge of the gospel service at night. At a combined meeting of the deacons and choir on July 19 Bro. D. Whyte was elected choir conductor, and Bro. H. Sage deputy leader. The F.M. offering realised £71, a falling off compared with last year's contribution.

## Victoria.

At Mildura, on Sunday night, there was a good meeting, and two decided for Christ after Bro. Wakeley's address.

Warragul had a large number at Bible School on July 29. Bro. Waters spoke morning and evening. One confession at night. Some members are attending the Kellems-Richards mission.

At Brunswick, on Lord's day, Bro. Andrew, from St. Kilda, exhorted on "Our Spiritual Life." Miss Vera Blake, from India, fellowshipped with the church. In the evening Bro. Halleday spoke. £7/7/- has been sent to the Foreign Mission secretary.

Swan Hill reports splendid services on August 5. Bro. J. E. Searle, of Woorinen, exhorted in the morning: 30 members present. In the afternoon 53 were in attendance at Bible School; this is the record. Gospel service well attended, when Bro. A. J. Wilson concluded a series of talks with an address on "What think ye of Christ?" All church activities continue in healthy condition, and enthusiastic preparations are in hand for the forthcoming District Conference the third week in September.

Much rejoicing among parents and school workers on Sunday night at Cheltenham, when five more young people made the good confession, from the homes of P. R. Baker, H. Bruton, J. Scott and E. Carter, P. R. Baker preaching.

With improved weather on Sunday, Ararat had much bigger meetings. At night a good crowd listened attentively to Bro. Combridge's address on "The Conversion of a Preacher." During the day many who were sick were back. S.S. anniversary practice is in progress.

Attendances at Brim have been very small during the past few weeks owing to the weather. On August 1 the Mission Band sent to benevolent work two boxes of clothing. On the same date the quarterly business meeting was held. Bro. Jackel is visiting Dunmunkle district this week.

At Hampton on Sunday morning Bro. McArthur, of Brighton, addressed the church. Sister V. Young, from the Baptists, and Bro. G. Fox, immersed last Thursday, were welcomed to membership. At night Sister M. Lindsay, from Ringwood, came forward to intimate her desire to take membership at Hampton.

On July 29 Bro. W. B. Blakemore gave an excellent address to the Chinese brethren at Queensberry-st., Carlton. Two were received into fellowship by baptism. Bro. Au Kwong Hon preached his farewell sermon at night. A social was tendered to him on July 31. Several encouraging missionary items were rendered by the teachers.

Meetings at South Melbourne have been small in numbers, but great in faith, the last few Lord's day evenings. Last Sunday a young married man and a Bible School scholar made the good confession—Cliff, the youngest son of Bro. and Sister Northeast. All of their four sons have now confessed Christ. Bible School "arrow" campaign continues; 30 new scholars to date.

At Ascot Vale last Sunday evening, a memorial service was held for the late Bro. W. Campbell. Bro. H. J. Patterson, M.A., gave a fine address. At the close a young man and his wife made the good confession. At the annual business meeting the following officers were elected:—Bren. J. Y. Potts, Moncur, White, Payne, Rust, Davis, and Brown; Sister Mrs. White, organist.

The church at Geelong enjoyed bright, encouraging services last Lord's day. Previous to the gospel address Bro. Chas. Combridge, one of the promising young men, led the meeting in a brief song service. Great interest is evinced in the Kellems-Richards mission, and many local brethren have already attended services. Bro. Stevens attended last week, and was able to give a good report of the work.

At Warrnambool on Sunday the church had fellowship with Bro. Arnold, who was on his way to South Australia. He exhorted in the morning on "Ye are not your own." In the evening Bro. Edwards delivered a splendid address on "The Uninvited Guest," his daughters helping him with a duet. At the Ladies' Aid on Sunday afternoon Mrs. Shields read an interesting paper on "The 'Fear Nots' of the Bible."

East Kew is still progressing. A tennis club has been formed, the use of a piece of land being granted by one of the members. The mid-week prayer service has been discontinued during the mission, and the members have set that night apart to visit the Olympia in a body. Bro. H. B. Robbins spoke on July 29. Sunday School increases almost every Sunday. In the evening Bro. Alf. Hinrichsen gave a fine address, at the conclusion of which a young lady and a boy confessed Christ, and a young man was baptised.

Very good meeting at Swanston-st. last Lord's day morning, which began with a baptismal service, and Bro. Blakemore baptised his son, Barnett, who had confessed Christ at the Kellems-Richards mission, and was afterwards received into fellowship with three other young people, also decisions at the mission. At conclusion of the after-supper hymn, the congregation remained standing, while a tribute was paid to the late President Harding, and Bro. Blakemore, a representative of the American nation, engaged in prayer. Bro. Shipway delivered a good address.

Special services at Castlemaine on Sunday and Monday, being the ninth anniversary of Bro. W. H. Clipstone as preacher. Bro. T. Bagley spoke to large congregations both morning and evening, and there was special singing by the junior choir. The meeting on Monday night was of a social nature, with an address by Bro. Bagley, and several musical items. Special reference was made to the great progress the church has made with Bro. Clipstone's help, and the hope was expressed that he would remain for many years.

Fair meetings at Lygon-st. on Sunday. Bro. Webster, from Perth, W.A., was at morning service. A young lady baptised at Kellems-Richards mission was welcomed into the church. J. McG. Abercrombie gave an appreciated exhortation. In the evening A. L. Gibson gave a fine discourse. Bro. Alex. Tippett creditably filled the position of organist in the absence of Sister Ettie Pittman, who was assisting at the mission. C.E. Society and Bible Class held a successful combined social in the lecture hall on Saturday evening.

Recently the Box Hill church was helped by a visit from Bro. Blakemore. On July 29 Sisters Pettifer and Read were received into fellowship from North Carlton church. Nice meeting on the morning of August 5, when Bro. and Sister Moar were received by letter from Kaniva, while two of the Bible School boys, Willie and Tom Ellis, converts of the Kellems-Richards mission, received the right hand of fellowship. Mr. Gosbell, of the British and Foreign Bible Society, gave an interesting address in the interests of the Society.

Colac church has enjoyed the fellowship of Bro. A. J. Green, of Auburn, N.S.W., as well as his bright messages at week-night and Sunday morning services. Bro. Cornelius has been re-elected secretary of the local British and Foreign Bible Society, the Colac auxiliary having broken previous records during both his years of office. Members of the Phi Beta Pi recently gave Mrs. Cornelius a surprise party, and made her an acceptable birthday presentation. Bro. and Sister Cornelius will be able to enjoy about three weeks of the Kellems mission period in Melbourne.

First anniversary services were continued at Balwyn on Wednesday, August 1. A total of 300 children and adults partook of tea, and the building was crowded with the attendance at the concert which followed. Items were given by the scholars, and the first year's prizes were distributed by Bro. Thomas. Bro. Edwards, the former preacher of the church, from Warrnambool, and Bro. Scambler, of Hawthorn, were present, and each spoke words of congratulation. Well attended meetings last Lord's day; seven new scholars at the Bible School; five baptisms and four confessions at night.

At Red Cliffs a most successful inaugural meeting was held on Saturday, August 4. Bro. Chis-elet, president of the Mildura District Conference, occupied the chair. Correspondence was read from the H.M. Committee re: appointment of evangelist and erection of chapel, after which it was decided to form a church and commence S.S. work at once. So far about 40 members have been found, almost all of whom will link up with the church. At the close of the meeting the husband of one of the members expressed a desire to be baptised and to members expressed a desire to be appointed: join up. The following officers were appointed: Secretary, A. L. Martin; treasurer, A. Hogarth; S.S. supt., P. Hurren, all of whom will also serve as deacons, together with Bren. A. J. Brown, P. Brown, Gould, Gould, junr., P. Hurren, J. Wright; Sisters Barker, A. J. Brown, Chamings, Suhl and Wright were appointed deaconesses. Bible School and the first meeting for the breaking of bread will be held on Sunday afternoon, August 12, in Jones' chaff house, which has been secured as a temporary place of meeting. It is hoped that a start will soon be made with the erection of a chapel, and that an evangelist will be appointed to labor with the churches at Merbein and Red Cliffs.

#### South Australia.

Good meetings at Cottonville on Aug. 5—the first fine Sunday for fourteen weeks. Two young men who were immersed during previous week received into membership. F.M. offering, £24/2/-.

The church at Ungarra held a business meeting in which Bro. James Lawrie was appointed secretary. All correspondence should now be addressed to him. On July 15 a young girl from the Bible School confessed Christ. Bro. Russell is doing a good work in the district.

Last Sunday at Mile End in the morning three were received into fellowship who were baptised during the week, and one by letter. At the close of the gospel meeting at night in the Town Hall four made the good confession. On Aug. 5, in the absence of Bro. Manning, who is holding a ten days' mission at Kadina, Bro. Garnett addressed the men's meeting in the afternoon, and Bro. Walden gave the gospel message at night.

At Kadina, last week, there was an average attendance of over 100 per night to the special meetings conducted by Bro. B. W. Manning. Splendid interest is manifested in the chart on the second coming of Christ. Aug. 5, fine gathering at the Lord's table; 75 men at a men's meeting in the Town Hall, and 225 at the gospel service. Solos by Miss Eileen Smelt, of Grote-st., a male quartette, and an anthem by the choir were greatly appreciated.

Norwood K.S.P., which is in a flourishing condition, received a visit from Hindmarsh boys, who gave a fine gymnastic display, also other items. There was a good audience, and proceeds are for new landing mat. All are much indebted to the Hindmarsh boys for their kind and generous help. The church had the pleasure of welcoming into fellowship three members from Balaklava. Good meetings—last Lord's day. The death of the aged Bro. Woods, also the sister of Miss Gertie Verrall, is noted with regret. Loving sympathy is extended to all who mourn.

Anniversary services of Croydon church held on Aug. 5 were a great success. In the morning Bro. Hancock was president, and a large number of visiting brethren were present. Bro. N. V. Hansen gave a fine address on "The Influence of Thought." In the evening Bro. G. McKie, of Semaphore, gave a powerful address on "The Great Salvation." The choir under the able leadership of W. Hewitt rendered anthems at all the services in good style; Miss N. Duncan was organist. The J.C.E. Society has been placed under Bren. Black and Nancarrow, and preparations are being made for a big rally. Bible School topped the record—206 being present.

Walkerville reports encouraging meetings lately. Bro. J. Smith is giving excellent addresses. One young girl from the Bible School decided to follow Christ last Sunday night. F.M. offering amounted to £8, £3 more than quota. From now on the church at Walkerville will cease to exist, as a move is being made to the new home, at corner of Hellen-st. and West Terrace. In future it will be known as the church at Nailsworth. All correspondence will be sent to Mr. A. Howell, Buckingham-st., Gilberton. A tent mission will be held in front of the new church grounds, starting on Aug. 12, Bro. Ira A. Paternoster being the missionary. A hearty welcome is extended to brethren and sisters to help make the mission a success.

Good meetings at Wallaroo on Aug. 5. Bro. E. G. Warren began his work at the jail in the morning. He preached to the prisoners on "Spiritual Healing." He afterwards addressed the church on "The Lord thinketh on me." In the afternoon another interesting blackboard lesson was given by Bro. Warren on "The Home of Refuge." Four boys from the Bible School made the good confession. Gospel service attendance not quite so large; a number went to the Kadina mission. Bro. Warren discoursed on "Fettered Hands and Fettered Lives." The spiritual outlook of the church is good. Much prayer is being offered up for the work. The preacher distributed copies of the "Australian Christian" to the men in the local jail in the morning. They were glad to get them.

The annual business meeting of Moonta church was held on July 28. Bro. W. I. Neill was re-elected secretary and treasurer; Bren. W. Pearce and R. Searle, re-elected elders; Bren. R. Carter, Wm. Carter, F. Atwell, S. Murrin, T. Teague and H. Banfield, deacons. All the deaconesses were

re-elected, Sister W. Pearce being added. The members passed a resolution of sympathy to the relatives of the late Bro. Wm. Pearce, senr. Sister T. Teague was appointed organist, with Sister Lang as assistant. Meetings continue as usual. Bro. Vawser, a former preacher at Moonta, was present at the meetings on Aug. 5. His old friends were pleased to meet him.

Since last report the church at Grote-st. has had the joy of witnessing another confession. At the recent business meeting of the church the resignation of Bro. Garnett was accepted with much regret. It is his intention to take further studies at the University, and thus prepare to do even greater work for the churches. On Aug. 5, at the morning service, Bro. Leslie Gooden, who has returned from India as a missionary, addressed the church, and on Wednesday evening Bro. Gooden gives a lantern lecture on mission work in India. At the evening service Bro. Taylor, the evangelist from Glenelg, conducted the service. The Men's Bible Class paid a visit to the Mile End class, and Bro. Garnett gave a good address on "The Parable of the Sower."

#### New South Wales.

Healthy meetings continue at North Sydney. All branches of work are doing well. On Sunday morning Bro. Harbutt delivered a most instructive address. In the evening one young girl was baptised; after which Bro. Hall powerfully delivered the gospel message.

Some former members of Paramatta church, with the assistance of members of Auburn church, have organised a cause at Granville. Splendid progress has been made with the Bible School, which began with two scholars. The enrolment now is 24, while many more have promised to come after the sickness which is now prevalent is passed. F. A. Priol, of 22 South-st., Granville, is secretary.

The new City Temple at Lismore was in use for the first time on July 29. Record morning meeting. At night aisles and porch also filled to overflowing, and members turned away. "In memoriam" to the late Bro. Jas. Wotherspoon, who had been a member and officer for nearly forty years. Between thirty and forty are to be baptised, a dozen of whom were obedient on Lord's day, July 22.

At the City Temple, Sydney, on Sunday morning, Bro. C. R. Hall gave a fine address on the life of Queen Esther. At night Bro. A. L. Haddon presented the gospel from the subject "New Worlds for Old," to an interested congregation. Miss Stimson and Miss Ashwood were tendered a farewell social last Tuesday evening prior to their leaving for a three months' trip to America. A number of songs and recitations were rendered, and eulogistic remarks, besides a presentation to each. A large number of friends assembled at the wharf on Thursday morning to bid them *bon voyage*.

#### IN MEMORIAM.

DRUMMOND (On active service).—In loving memory of our dearly beloved son, Clifford Henry Drummond, 1st Machine Gun Battalion, A.I.F., killed in France, August 9, 1918, only beloved child of J. H. and M. Drummond, Auburn, Victoria.

He died for freedom and honor.

—Inserted by his loving father and mother.

HAYDEN.—In loving memory of our darling mother, "Minnie" Hayden, who passed away on August 11, 1922; and our dear father, W. J. Hayden, who passed away on April 13, 1922.

"To live in the hearts of those we love is not to die."

—Inserted by their three daughters.

WINSOR.—In loving memory of our dear Myrtle, who passed away August 6, 1921.

Sometime we'll understand.

—Inserted by her loving mother, and Kitty.

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**Tasmanian Home Mission Notes.**

The members at Southport are now organised as a church, with officers appointed. They have secured land, and are planning the erection of a church building. Members from Dover church assist considerably in the services. Their efforts are greatly appreciated.

Bro. I. Durdin is laboring with the churches at Nubeena and Tunnel Bay. Fine prayer meetings; growing Junior and Senior C.E. Societies, and Improvement classes.

Bro. L. Drummond is toiling with the church at Kelleve. One decision. The young people's work is beginning to bear fruit. The prospects of extension are good.

The church at Geeveston, under the leadership of Bro. J. Warren, is maintaining the self-supporting aim.

Bro. L. A. Bowes, who has done a splendid work at Ulverstone, is finding the climate too severe. We regret very much his intended departure from Tasmania.

The Home Mission Committee is planning tent missions at Devonport and Mole Creek, with Bro. E. C. Hinrichsen.

Six of the churches have taken up the penny-per-week fund. The Committee hopes they will all do so.

The Committee appeals to all of the churches for at least one shilling from each member for Home Missions during the month of August. We are counting on each church for the quota.

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