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Eucharist Congress: Superstition and Sacrament.

THE Roman Catholic Eucharistic Congress being held near Chicago, U.S.A., is attracting much attention, and is being made the occasion of much advertisement. The church whose polity Lord Macaulay described as "the very masterpiece of human wisdom" (the amount of praise in the phrase depends on the degree of emphasis placed on "human") is not likely to lose any opportunity of advertisement or propaganda; hence the voluminous and laudatory reports of the present Congress.

Judged by the lowest of standards, that of mere size, the gathering at Mundelein is very impressive. The superlatives used in the reports show that its magnitude was calculated to impress a people notorious for their love of big things and records. One paper speaks of "the greatest religious gathering America has ever witnessed." Another refers to the concluding ceremony as "the greatest religious spectacle witnessed in this or any other country." Over a million people from all parts of the earth were present; the assemblage "broke every record in the number and the distance from which they had travelled." The great procession winding round the lake in its length "surpassed any similar movement in history." Police traffic experts estimated that 400,000 people arrived by train after sunrise, and 500,000 by motor cars, while 100,000 camped all night, and 200,000 more people were unable to enter the grounds. Whether as an offset to or as a culmination of all its record-breaking, it is also reported that a deluge of rain "the worst for several years" fell during the height of the services and spoilt the splendid vestments of the prelates heading the procession, thunder and lightning ending the violent storm.

The great procession was in honor of "the Blessed Eucharist." The papal legate, cardinals and other prelates celebrated "pontifical mass" in the most splendid of

fashions. The million of people gathered from every nation on earth, we are told, "honored the Blessed Eucharist in a babel of tongues the like of which has never before been heard in the new world."

There is much in the reported descriptions which may cause us pain mixed with amusement. Yet surely there is a lesson in it for us all. Mingled with all this flummery and superstition are to be found a faith and a devotion which are admirable. Oh, that the faith might be purged of its superstitious elements, and that an equal devotion might burn in the hearts of these with a purer and more Scriptural faith. Dr. R. T. Glover says that why Christianity won the victory over paganism of old was that the Christian "out-lived," "out-died" and "out-thought" the pagan. "He beat him hollow in living." Now, the Protestant can "out-think" the Roman Catholic; he stands on the truth of God, and refuses the traditions of men which would make void the word of God. If he "could beat him hollow" also in devotion,

the victory would be easy of accomplishment. As it is, we have some lessons yet to learn.

The most striking sentence in the reports of the great congressional procession seems to us to be the following: "Singing and praying, this multitude gathered from all quarters of the globe and gave honor to and blessed the Sacrament, which they believe is the actual living Christ." The doctrine behind this is not sufficiently known, and is worthy of special comment.

The doctrine of transubstantiation.

The mass has been defined as "a rite whereby it is supposed that Christ in the integrity of his person, human and divine, in or under the form of a wheaten cake and a cup of wine, is sacrificed by a priest, as a propitiation of God and in expiation of sin." This presupposes the doctrine of transubstantiation, but goes far beyond it. The doctrine was officially decreed by the great Roman Catholic Council of Trent in the sixteenth century. We may quote two of the canons of that Council regarding what is called "the most holy sacrament of the Eucharist."

Canon 1. reads: "If any one shall deny, that, in the sacrament of the most holy Eucharist, are verily, really, and substantially contained the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but shall say that he is only therein as a sign, or a figure, or virtue let him be anathema."

So, though the appearance of bread and wine remain, yet really for the bread and wine have been substituted the literal body and blood of Christ. The miraculous change takes place, it is said, when the priest utters the words "hæc est corpus meum" ("This is my body"). As it has been put, "the priest, by his mystic alchemy, can transmute a drop of wine into the incarnate deity, can manufacture Christ; can, as one of their great spokesmen put it, 'create the Creator.'" Browning's line



Sonnet on the Bible.

By K. H. Hume.

Oh, thin, clear-printed pages, edged with gold,
 And bound in leather black of crinkled grain;
 In thee the story of God's love is told,
 God's living, pleading, wisest love made plain.
 Not at the first could Truth's whole brightness
 shine,
 Nor all at once God's plan be fully known;
 But precept upon precept, line on line,
 And here a little, there a little shown.
 Not all at once; as passed each changing year,
 While kingdoms rose and fell, through good and ill
 Was Truth declared, by prophet, psalmist, seer;
 Till God in Christ revealed a Father's will.
 Oh, dearest Book, reflecting Light above,
 We read in thee the story of God's love.
 —The British Weekly.

may be recalled in which (quoting such language as once it was common to use) he speaks of seeing "God made and eaten all day long." The attempt to justify transubstantiation by reference to Scripture hopelessly breaks down; "is" no more denotes a literal change in Christ's words with reference to the Supper than his "I am the door" denotes his transubstantiation into a literal door. The doctrine of Rome is both unscriptural and repulsive. It is significant, and not unnatural, that the priestly claim of transmutation was called "hocus-pocus" (a corruptive of "hoc est corpus meum")—"the very name for a magical incantation."

Trent's sixth canon of the same section shows how the faithful last week at Mundelein were true to their faith. It reads as follows:—

"If any one shall say, that, in the holy sacrament of the Eucharist, Christ, the only begotten of God, is not to be adored with even the external worship of latria [i.e., worship of the highest order], and is consequently, neither to be venerated with a special festive celebration, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of the holy Church; or, is not to be proposed publicly to the people to be worshipped, and that the worshippers thereof are idolaters; let him be anathema."

The million of Roman Catholics last week certainly did not mean to worship a piece of bread; but they had neither reason nor Scripture to support the view that anything else was being exalted and carried in procession.

The sacrifice of the mass.

So abhorrent is the doctrine of the Eucharist as stated by Rome that many Protestants fail to see the even worse—more unscriptural and positively blasphemous—implications of Rome's "sacrifice of the Mass." The Roman Catholic church teaches that Christ is brought upon the altar, and is first offered and then sacrificed by the priest.

The canons of the Council of Trent touching the Mass are quite explicit. Canons I. to IV. read:

"I. If any one shall say, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given unto us to eat; let him be anathema.

"II. If any one shall say, that by these words, *Do this in remembrance of me*, Christ did not institute the apostles priests; or, did not ordain that they, and other priests, should offer his own body and blood; let him be anathema.

"III. If any one shall say, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or, that it is a bare commemoration of the sacrifice offered on the cross, but not a propitiatory sacrifice; or, that it avails him only who receiveth; and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities, let him be anathema.

"IV. If any one shall say, that by the sacrifice of the mass, a blasphemy is thrown upon the most holy sacrifice of Christ offered on the cross; or, that it is thereby derogated from; let him be anathema."

By this decree, so long as we have a

conscience instructed by the Word of God, we must remain under Rome's anathema. The thought that a priest can repeat the sacrifice of Christ is ludicrous and blasphemous. The claim that Christ's sacrifice either is or needs to be repeated is not only not warranted by Scripture but flatly contradicts one of the plainest and most blessed of Biblical statements: "Such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needed not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people, for this he did

once for all, when he offered up himself—"Once for all"—not a daily offering at the will of a priest! Add to this the plain truth that not once is the word for sacrificing priest used in the New Testament of any Christian officer or agent; and the difference between Rome's position and that of the New Testament church becomes the more apparent.

There is great need for holding fast our Protestant heritage. There is abundant need and opportunity for a people who will stand fast by the Word of God and call men back to the simplicity of the New Testament.

The Golden Gate of the West.

S. H. Mudge.

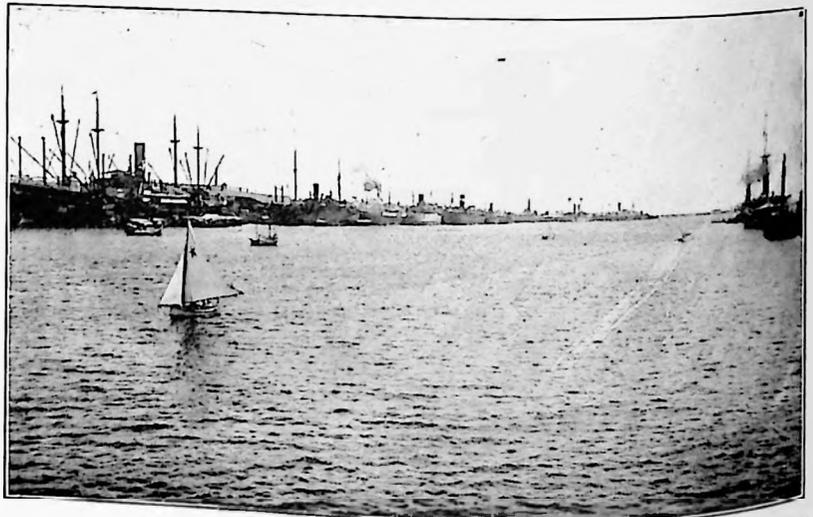
Probably we know it without having read the words of Francis Bacon that travel is educational, but it is interesting just now to remember that included among the things he advises the traveller to observe are "havens and harbors." Fremantle with its harbor has been styled the Golden Gate of the West, and it certainly is not the least interesting harbor of the Commonwealth. The unique feature of the harbor is not its natural fitness nor its scenic beauty, but the fact that it is the creation of the engineering skill of one man, the late C. Y. O'Connor.

Situated at the mouth of the Swan River, which, until a few years ago, could be entered by the smallest craft only, the Fremantle harbor now provides accommodation for the largest mail steamers visiting our waters. When the British Fleet came to Australia two years ago, the harbor pro-

vided more than sufficient accommodation for all the vessels.

To make the harbor so commodious a great deal of work was necessary. The bar across the mouth of the river had to be removed, and a channel dredged from Gage Roads to the Harbor Basin proper, a distance of a little more than a mile, with a width of 450 feet. This channel is protected by two massively constructed moles. The inner Harbor Basin comprises a dredged area slightly less than a mile long by an even width of 1,400 feet between the Victoria and North Quays. The wharfage accommodation has a length of approximately one mile on the south side, and 4,821 feet on the north. The depth of water throughout the harbor is 36 feet.

Visitors to the Federal Conference in Western Australia in October next will have the opportunity of viewing this harbor.



Block kindly lent by Government Printer, Fremantle Harbor, W.A.

All Is Ours.

"Son, thou art ever with me, and all that is mine is thine," said the father to his son, who complained, "thou never gavest me a kid." And this suggestion of the Christian's illimitable wealth was taken up by Paul when he told the Corinthians: *All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours.*

While it is startling it is also helpful to remember that the early Christians were not immune from our infirmities. They were divided about matters of the utmost importance. The parties into which they were split at Corinth and elsewhere represented wide diversity of conviction. The many-faceted truth which men are not able to grasp in its totality was embraced in parts, as if they were each the whole truth. The faith was degraded by being parcelled out among the honored leaders of the Christian society. Men rallied to the banner which they erected in the name of Paul; and others did the same for Cephas and for Apollos. They soon took the step which Christians have been all too ready to take since then. Each group claimed exclusive interest in its leader and drew the inference "Because he is ours he is not yours," while others replied: "Because he is yours he is not ours." Some Christians brought Christ himself into competition with his servants, and arrogated to themselves the distinction of belonging to Christ, with the implication that no one outside their narrow circle belonged to him.

Paul rebuked the Corinthians as he would rebuke modern Christians who are likewise divided, exclusive and contentious. Christianity, he said in effect, is a larger thing than you seem to imagine. It is not confined to those who say, *I am of Paul*, nor to those who claim, *I am of Cephas, I am of Apollos, I am of Christ*. No party has a monopoly in Christ, or in any servant of Christ. Each and every one is the common property of all. You may not agree with every opinion held by your fellow-Christians, but in the deeper things of the spirit you are all one. In so far as any man is Christ's he is part of every Christian's heritage, and no name that is given to him should be allowed to obscure that fact or hinder any Christian from enjoying his fellowship. All things are yours, whether Paul, or Apollos, or Cephas—whether Wesley, or Luther, or Newman. You can sing their hymns if you cannot subscribe to every detail of their theology.

May God make us worthy of the gifts he has bestowed upon us! How slow we are to appropriate the riches which are ours in Christ! We are like men who quarrel over a grain of sand while a whole continent, nay, a universe, is theirs for a possession. It was not so with Paul. He

entered eagerly into the spiritual fortune that was his inheritance as a Christian. Its amplitude never ceased to excite his wonder. He took as his own the unsearchable riches of Christ which he held out to others. He boldly claimed his liberty as an enfranchised child of God. He drew freely upon the store of spiritual power that was his in Christ. This man, who tramped from place to place, who worked with his hands that he might not be a burden upon the church and was looked upon by some as the off-scouring of all things, knew himself

The Future Great.

Turn to the future, boy! There wait
To-morrow's leaders strong and great.
Across the farflung sky of fame
Full many a meteor shall flame.
A book some struggling youth shall pen
Shall stir once more the hearts of men.
The world must have its conquerors new
And one of them may well be you!

Read with amazement this man's tale!
A poor boy once, whose cheeks were pale,
Starting with nothing but the will
Some useful post on earth to fill,
Now rich, and leading countless men.
This story shall be told again—
Some one this selfsame feat shall do:
Take heart, my boy: it may be you.
Nothing is strange about it, lad:
New strength, new vigor, must be had.
Brave youth must rise! Each age demands
Clear brains, strong hearts and willing hands.
There is no limit placed on fame;
'Tis something any boy can claim.
Hold fast! Work hard, be strong, be true—
The future keeps a place for you!

Think not that every battle's won
Or all the deeds of splendor done:
There's not a field upon the earth
But waits to bring new fame to birth.
Poor boys with glory shall be crowned,
And men shall pass their stories round.
This great success which thrills you through,
To-morrow may belong to you.
—Edgar A. Guest.

to be rich beyond the dreams of avarice. Even when immured within a dungeon he could say: "I have all things."

Writing to these Corinthians he urges them to abandon their narrow exclusiveness and to claim their possessions in Christ. *All things are yours, whether Paul, or Apollos, or Cephas*. . . . And then, as is his wont, his mind takes wings. He ascends from *Kephas to Kosmos*, the whole universe of created things. Stretching far beyond the sweep of the most powerful telescope, beyond the soaring of imagination, this world is ours, with all its beauty, all its stored-up energy. We are meant to be at home in it; to explore its secrets, to utilise its resources, to enjoy its delights. Life is ours—life in time, and life eternal. We may be cribbed, cabined and confined within our material surroundings: the out-

ward circumstances of our daily existence may be drab and dull, but none of these things can limit the life of the spirit—a boundless, joyous life may be ours. With all its incalculable possibilities life belongs to us. And death is ours too; not to be our tyrant, but a servant to play the usher in opening the doors to the fuller life beyond. Things present are ours. We are not to allow them to dominate us; we are not to make them subservient to the highest interest of the soul. Among things present we are to walk as men and women who have been redeemed, in all the glorious liberty of the children of God. There are no taboos in Christ's world. The future, too, is ours; not to be faced in an attitude of shrinking dread, but with a confident assurance that to them that love God all things work together for good, and that whatever happens we cannot drift beyond the love and care of our heavenly Father. Whatever there is in God's world, wherever it is found, under whatsoever name it is registered, all things are ours in Christ. God giveth us richly all things to enjoy.

We have come to the season of the year when we are reminded particularly of the price at which all things were bought for us. The Cross is God's pledge that he will not withhold any good thing from his children. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Thanks be unto God for his unspeakable gift!

As with material, so with spiritual things, the consciousness of possession may arouse and foster pride and selfishness. There was once a rich man who said to his soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, be merry!" He talked about "my corn," "my goods," as if he had created the soil and the rain and the sunshine: as if he had won all his possessions by his own unaided effort and had every right to do what he wished with his own. From all such egotism Paul warns us, as he warned the Corinthians. What have we that was not given us? Our wealth, whatever it be, is given, not gained. All things are ours, but we are Christ's and Christ is God's. To put unbounded wealth into a man's hand is dangerous unless he is subject to some restraining power. The Christian's restraint lies in the fact that neither himself nor his possessions are his—he and all he has belongs to Christ, who belongs to God. There is but one Owner—the earth is the Lord's and the fulness thereof. All things are ours, but we possess no freehold in anything. We may not do as we like with what is not our own. The treasures of heart and mind, all the gifts with which we are endowed, are to be held at the Master's disposal. We hold our money in trust, as stewards of the riches of Christ. Rabbi Eleazar put it in a nutshell: "Give unto him of what is his seeing that thou and what thou hast are his."—E.W.S. in "The Bible in the World."

Religious Notes and News.

Persecuted Christians.

The persecution of Christians is by no means a thing of the past in the Yoruba country of West Africa. For instance, twelve men living at an out-station of the Church Missionary Society in the Benin district were fined £5 each in the native court for disobeying a summons to heathen sacrifice. In that district it is the custom, when the priest requires a sacrifice, to put a staff or other emblem in or near a house. In this case the staff was put in the church; and because the Christians removed it and brought no offering to the priest, they were fined by the heathen chiefs.

A Good Ethical Clean-up Wanted.

Gipsy Smith is repeating his old triumphs in Australia (says the London "Christian World"), and the ministers of all denominations are rallying round him. "The Federal Independent" observes that "a good ethical clean-up in commerce, politics, and even religion, is the great desideratum of both the Commonwealth and the Dominion. One would be gloriously glad to see Froude's disquieting dictum disproved: 'Evangelism is morally timid and is intellectually weak. It does not grapple boldly with the vices of society, still less with the greed of money-making.'"

Dr. Alfred Plummer.

Not only the inhabitants of the historic town of Bideford, but many throughout the country regret the death of Rev. Dr. Alfred Plummer early on Sunday morning, April 18 (says the "British Weekly"). For some years he had lived quietly in the famous Devonshire town and taken part in its life as a governor of the ancient Grammar School and as an occasional preacher at the Parish Church of St. Mary, mentioned in "Westward Ho!" His reverent, devotional scholarship has found permanent record in the authorship of the volume on Luke in the International Critical Commentary, of which he was one of the General Editors. Several of his articles are to be found in Dr. Hastings' Bible Dictionaries. To a Wesleyan ministerial neighbour he sent recently the following message: "I am, of course, very glad to know that anything which I have written has proved helpful."

Baptist Membership.

The report of the Council of the Baptists' Union of England contains some candid reflections on denominational and other matters. "We cannot pretend much satisfaction in presenting our statistics," the council declare. "Our hopes of a revival of religion in the thought and life of our country have not yet been fulfilled. Many signs may be found of a real interest in religious questions. . . . But interest in religion and religion as a personal possession and force are very different things. We have not yet solved the problem of the way in which, in such times as these, the gap between them may be bridged and the seekers become inheritors of the Kingdom of Heaven. Though we avoid the danger of laying too great stress on figures, we are disappointed that the increase in the membership of our churches should be only 369 in a total of 414,210, less than one-tenth of one per cent."

The principal figures are: 3,113 churches (increase 7), 1,452,877 sittings (increase 2,554), 414,210 members (increase 369), 525,847 Sunday scholars (decrease 4,035), 5,541 lay preachers (increase 48), 2,051 pastors in charge (decrease 15).

A further comment is: "The difficulties and disappointments which we have to face are due in part to the general attitude of doubt, or indifference, or positive hostility to religion outside the churches. In part this may be set down to a vagueness of belief inside the churches. This is the root of loose conceptions of Christian duty

and of the tendency to degrade religion from the clear thinking and resolute action that mark the example of our Lord to the almost purely sentimental attitude which sometimes passes for Christianity, and which, perhaps more than anything else, is alienating thoughtful and eager souls from the companies of those who serve the Name of Christ."—"Christian World."

Bible in Schools.

A question on the subject of Bible-reading in schools, says the "Dominion Mail," was recently addressed by a Wellington inquirer to Sir Harry R. Reichel, principal of the University College of North Wales, and chairman of the Royal Commission which reported last year on university education in New Zealand.

Sir Harry Reichel's reply reads in part: "The English language, English literature and English character have probably been more moulded, shaped, and inspired by the English Bible than by any other influence, literary or educational. Once this fact is grasped, the absurdity of leaving it out of a national system of education for people of English blood and English traditions becomes obvious."

"It may be interesting to you to know," Sir Harry Reichel further observes, "that some years

ago religious teaching, including the reading of the Bible, was excluded from the State elementary schools in Wales, owing to the mutual jealousy of the different religious bodies, and that it is widely recognised now that the effects have been disastrous, and that there is now a strong movement of the leading churchmen and Nonconformists to re-introduce Bible teaching, several of the leaders in this movement being men who some years ago were strongest for its exclusion."

Church Editor's Trials and Compensations.

"A man who is not an optimist ought not to be a church editor," is the view expressed by the editor of the "Christian Advocate." "They put me here not because of business ability or editorial experience, but because I was optimistic. I am even optimistic enough to believe the day will come when 50 per cent. of our stewards will take the church paper. Even in the midst of trials and tribulations with kicks and knocks and complaints coming fast, I find things to keep the smiles coming. The other day, after a hard trip, I came in to face a pile of work. There were urgent communications from boards and bureaux dealing with everything from colonising the North Pole to selling oil in Texas. I had unification grist to keep the mill going for years. Everybody wanted first space next week.

"As I set about trying to pour ten gallons of molasses in a gallon jug, I found this letter: 'Please change my paper from Miss Eva Mead to Mrs. J. H. Collins. Thank God, I've got a husband,' and there was my laugh for the day."

Our Book Table.

"What Churches of Christ Stand For."

The Churches of Christ Publishing Committee of Birmingham, England, has published a most readable and useful little book of 116 pages bearing the above title and dealing with "the origin, growth and message of a nineteenth century religious movement." The author is Principal Wm. Robinson, M.A., of Overdale College. While the book contains a personal statement, yet it may be said to present a brotherhood viewpoint, for it was written at the request of the Publishing Committee, and its contents were revised, first by a small sub-committee and then by the full committee. Principal Robinson has done his work well, and has packed a great amount of helpful matter into small compass. The whole case is presented in a very attractive and readable manner. Those who are outside our movement, as well as the young or uninformed members within our ranks, may be cordially recommended to study this volume. Whether one has or has not technical training in theology and church history he may derive help from its perusal. Its presentation would be an excellent way of interesting thinking men and women in the restoration movement. Chapter headings such as The Significance of the New Testament, Law and Grace, Faith and Works, The Doctrine of Conversion, Creeds and Liberty, Corporate Unity, Church Order, Baptism and the Lord's Supper, and Social Christianity, are likely to appeal to many readers. A valuable appendix contains answers forwarded by our British brethren to the questions submitted to questionnaires (on The Ministry, The Church, and The Sacraments) sent out by the Subjects Committee of the World Conference on Faith and Order, 1920-1925. A brief bibliography closes the volume. We shall be much surprised if there is not a big sale for Principal Robinson's book, which is a worthy statement of our position. Here and there phrases occur which are not to our liking, but the book as a whole should do much good. The Austral Co. will be glad to fill orders as soon as supplies can be obtained from England; price, 1/-; posted, 1/3.

A Book on "Character."

What is described as "a unique book" bears the title of "Character: A Text Book on Principles of Moral Conduct." It is a compilation by Henry Varnum and Henrietta Heron, and is published by the Standard Publishing Co., of Cincinnati, U.S.A. There are over 400 pages in this volume, which is divided into "eighteen books" with further sub-divisions into parts. The publisher's notice states that "there are many books on morals, but this is the first one to be arranged in such a way as to be practical as a text-book for all ages and classes. The book is suitable for use in private and public schools, colleges, universities, homes and in study classes of various organisations and societies; also for individual use of teachers, parents, religious leaders, lecturers, writers, and an aid to self-culture. The book, in its original edition, was officially endorsed by the Board of Education of Brooklyn, N.Y., and was recommended to the teachers of Greater New York as a guide for teaching morals." Each chapter is a compilation of best thoughts on some principle of moral conduct, such as conscience, money, honesty, cheerfulness, duty, friendship, politeness, etc. Orders may be placed with the Austral Co., and will be filled as soon as the book can be obtained from America; price 8/-; posted, 8/6.

"Bible Stories for Little Folk."

The Standard Publishing Co., U.S.A., has produced a most attractive volume of Bible Stories for children. Edna B. Rowe, the authoress, has done her work well. There are 25 Old Testament stories and 19 New Testament ones told in simple language in such a way as to interest and instruct the young. The volume of 160 large pages is beautifully produced, with large, clear type, and many full-page colored pictures by Otto Stemler and copies from old masters. The price however is high. The Austral could order and supply for 5/6 per copy; posted 5/9.

God Is

Chas. Hale.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6.

That God is appears self evident, but to diligently seek him for reward requires that faith which comes by reading and appropriating the Scriptures as to his dealings with mankind.

Diligence is a quality well pleasing to God if used in a right channel. Without it scarcely anything material worthwhile is obtained; things worth having are worth striving for, the same applies to spiritual blessings. A shortage of spiritual good may be accounted for, because lacking diligence in prayerfully asking and seeking.

"Resist the devil and he will flee; draw nigh unto God," is Scriptural advice, and an incentive to diligently escape evil and find good in God. The inquirer asks, What is God, and where can I find him? Let us try answer the question by saying—

God is omnipresent.

Presence everywhere at the same time is an attribute of God only. A girl ten years of age had been asking a sceptical man about God, and where was his God. The man then wrote on a blackboard thus: God is "no-where." The girl replied, "I will tell you where my God is." She then took the chalk, and, stepping up to the blackboard joined the letter w to the o, which made it read thus, God is "now-here." How true, for in him we live and move and have our being.

Francis Ridley Havergal, the great writer, tells us that in her early youth she entertained the thought of finding and seeing God while here on earth, and would often pray that she might find him. When later in life she read John 14: 23, joy came to her heart at the promise of Jesus that he and God the Father would take up their abode in a loving obedient heart. "I have been looking for God outside, but I find I must look in" and allow God to take possession of myself. Is it not a fact that many will admit of a God everywhere outside but not admit him inside to his rightful place?

Then again it is gratifying to believe that

God is omniscient.

He is all knowing, all seeing, infinitely wise. Scripture tells us that he knoweth our thoughts far off, and our going out and coming in, and that he can answer, even before we utter our request. He knows our needs, and can supply them according to his riches in glory by Christ Jesus, and in giving us such a Saviour he has supplied our greatest need. Is it not true that when we feel deeply our need of greater faith, more love and joy, that we get it for the asking and receiving? Have we ever been denied a greater fullness of the Holy Spirit when we diligently seek it? In spite of worldly tribulation, did not our Master bid us be of good cheer, adding that himself had overcome the world, and we could do the same by his grace? Yes; he knows all about us, for he has passed through similar experience. Our enemies are strong and Satan is mighty and powerful; yet above all this let us never forget that

God is omnipotent.

He is all-powerful, almighty, possessing unlimited power. God alone has this attribute. Christ was not limiting the power of God when he said all power or authority was given to himself, both in heaven and on earth; he was only voicing the fact that God was in him, reconciling all things unto himself. How glad we are to know how God manifested his power in and through our adorable Lord. Power over sin and Satan, power over death and the grave, power over wind and wave, power to give life

eternal—who but God has such power; and such power he bestowed on your Saviour and mine. Can we not shout Hallelujah? Do we wish to witness for Christ? Then ask God in his name for the desire and courage so to do, and it shall be done.

One may say: Admitting that all the foregoing is true, is it of any benefit to me? I have not the attributes you speak of, and what advantage it me to know of God's great glory? Is there not yet something lacking? I feel I want to know more, and experience something more natural and condescending. My nature yearns for some one to love me more than some one to overawe. Well, how gladly we can say

God is love.

How shall we define God's love but by saying that he uses all his divine attributes on our behalf? It is such a God we need and have. We have but one man in the New Testament that actually says God is Love, viz., the apostle John, who leaned on Jesus' breast and imbibed his love. We read that "God is Light." We know something, but not very much, about light. We read also that "God is Spirit," we also know something, but comparatively little, about spirit. When you tell us that "God is Love," we begin to know, and go on to know and prove it by experience, until we learn to live on it. Our dear mother's love, how we think of it. If she was a lover of Jesus, then how we long to meet her beyond. God is love; Christ is love. "Now abideth faith, hope, love, these three; but the greatest of these is love," for God is Love and abideth for ever; Christ is Love, and is the same yesterday, to-day and forever. Chrysostom was asked to recant about his faith, and on refusing was told that he would be banished from home. "It cannot be done," he replied; "my home is anywhere with God, and he is everywhere." He was then told that his riches would be taken away. "Impossible," he said, "all my riches are in Christ Jesus; I am an heir of God, and joint heir with my elder brother, who is rich for evermore." "Well then, we shall take your life,

Chrysostom." "No no, Sir," he replied, "that above all things you cannot do; for I died long ago, and my life is hid with Christ in God." This man had learned the lesson of Heb. 11: 6, that "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Shall we not seek him in Christ, and obtain blessing while here, and the reward of eternal life with Christ, who died to procure the same? Then we shall prove that God is all we have said.

Prohibition and the Church.

A writer in the "A.C. World" in the following paragraph endeavors to show the connection between prohibition and the recent increases in church membership in U.S.A.:—

"A census taken by the "Christian Herald" shows that there was an increase in church membership in the United States last year of over 800,000, the largest gain for several years. The census reveals that the greater increases were among the largest and best organized bodies, such as Methodists, Presbyterians, Baptists, Episcopalians, Disciples of Christ, Catholics and Lutherans. This number makes an aggregate addition to church membership, since the advent of prohibition, of about four millions, which is all the more significant when it is remembered that there had been a serious decline prior to 1920.

"The Methodist church stands at the top of the list, with a gain of 220,000, the Western Catholic being next with 203,990; the Baptist increased by 104,393, Disciples of Christ 99,493, Presbyterian 61,520.

"In 1919, which was the year before National Prohibition came into operation, the Methodist church recorded a decrease of 80,000 members, the Presbyterian 46,000, and the Baptists 11,000.

Prohibition is not responsible for every good thing which has come to the United States in the last six years, still the big advance morally, socially, and economically synchronises with the closing of the liquor saloons. The results of prohibition are not given in terms of the boot-legal and wood alcohol and evasions of the Volstead Act; they are shown in the cleaner life of the cities and the prosperity of their people.—H.M."

The Need for an Organiser for Social Service.

The story is told of the occasion when Marie Antoinette visited Strasbourg, the authorities issued an ordinance forbidding any cripple or deformed person coming within sight of the Queen on her tour through the city. When Jesus was approaching a town or village we read that he too saw a multitude and was moved with compassion toward them, and he healed their sick.

Last week we placed four folk in employment. Hardly a week goes by unless we place at least one person in employment. Surely this accomplishment is an advantage to our people.

Last week the Women's Executive hospital visitors reported a lonely foreign sailor to our committee, asking whether he could be placed with a Christian employer. On account of recent sickness he is unable to go to sea again, and has now been located with an employer in one of our churches.

We often receive communications from folk in Great Britain asking us to meet friends or relatives who intend to settle in our land. A good welcome has always been given. Work has been found and a good Christian home provided. Nevertheless, there are many who have arrived without our knowledge, although particulars are available at the Immigration Bureau. Numerous others are on the way or preparing to leave the Old Country. It takes hours to meet and make

arrangements for one person. Is it fair to ask a person who is otherwise employed to carry out these many duties? Last week we were asked to place an inebriate in a home—even this has been done.

During the past week and practically every week conferences are held during ordinary business hours. Preachers on the committee cannot be expected to lay aside local appointments for these very important matters which happen with such regularity. Business men are always anxious to help but their business often demands their presence at the same time as the Social Service work. Interviews are necessary at many places and at all hours of the day. If the work which has grown so much is to be done with advantage to the church and the community, adequate provision should be made. For these reasons the Department of Social Service has been compelled to appoint a part-time organiser to carry out the duties enumerated above. Bro. Will Clay has accepted the position, and will at the same time help the church meeting at Chelsea.

We trust that the brethren throughout the State will appreciate the step taken and cooperate for the good of all.

C. Burden,
Secretary, Vic. Social Service Com.

The Home Circle.

Conducted by J. C. F. PITTMAN

Quit You Like Men.

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quit you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong;
There's a work to do,
There's a world to make new,
There's a call for men who are brave and true—
On! on with a song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed, speed with a song. —Selected.

The Meeting.

Very early—at five-thirty—one morning this April I went out into my garden. All over the house was the faint, sweet scent of lilies which people had brought to me. And I had been thinking of things which never die. I wanted to be quite sure that nothing could ever really die, but only change. So I walked in my garden, where no flower or green bud was to be seen, because spring is always much later in this part of America than in England; but the sun was bursting out with lovely light.

At the moment when the light flooded all the garden I saw the most unusual sight—the queerest little congregation assembling close beside me in the shadow of the stone bird-bath. One by one they came. Some flew, some hopped—just as you might go to church by car or on foot. I held my breath. It was a meeting of birds. There was, of course, a Blue Jay, very large and important, and jerking his crest, which looked to me just like a tall hat. There was a Starling, with his black coat a little green—like a morning coat I once had, I thought. Several Sparrows came, but they were refused front seats by the Jay. "After all," said the Jay, "we must draw the line somewhere, and English Sparrows ought never to be here at all." But the Sparrows, having English blood in their veins, were really indifferent to the Jay, and they pushed forward with an air of owning the whole place. Then came a Chickadee. Later, a large and glorious Cock Pheasant, with his neat little wife; a Robin; a Finch or two; and then—my heart leapt—a beautiful Blue Bird with pink throat like a morning sky.

The Cock Pheasant was put into the chair. He cleared his throat and said:

"Ladies and Gentlemen, Fellow-citizens,—We have gathered here to discuss a very serious matter. We have heard of long winters before this, but never in living memory has spring been so long delayed, and some of us have come regretfully to the conclusion that there is to be no spring at all. We must, therefore, decide what to do to protect ourselves, or how we may with courage face certain death. Personally, I feel I cannot survive many more snowstorms." And he sat down amid subdued applause.

The Blue Jay rose and said he agreed with the chairman. He saw no buds, and no promise of them. The snowdrifts were still unmelted. There would certainly be no spring. "Only the very strongest of us will survive," he said; and, glaring at the Sparrows, he sat down.

Three Sparrows rose together. The loudest of them was heard to say that it was reported that there was spring in England. "England," remarked the Cock Pheasant, with dignity, "is a small and inconsiderable island. We are considering what is to happen on this vast continent, this great country of the free, this America, the richest, grandest, most glor—" He would have gone on much longer, for he looked like a Senator I once heard speak. But little Mrs. Pheasant, who had the immense power of even the homeliest American wife, pulled his tail feather, and he sank into his seat.

The Chickadee said, "Never mind. If it is winter for ever, human creatures are kind; they'll feed us."

The Robin looked wise and rather stern. "Food!" he said. "We need more than food. We must sing, and fall in love, and make our nests. We must have hope in the future. We must be sure of the spring."

"But we can't be sure," croaked the Starling.

"Where is the evidence?" snapped the Jay.

Then the Blue Bird rose. Very gentle came his voice. "Spring will come," he said. "The trees are bare; the sudden winds are cold; there may yet be a little more snow; but nothing can stay wintry for ever. A seed falls into the ground; it seems dead, but soon breaks into life. The trees lose their leaves, but they bud again. People die, but live again. Death has no lasting power. I know spring will come."

The Cock Pheasant rose quickly. "Pleasant sentiments are good to listen to," he said, "but we need proof. The Blue Bird has faith, or he wouldn't have come back to these parts from the South so soon. But will he please tell us how he knows?"

The Blue Bird said gently, "Mr. Chairman, because spring always has, I think it always will. My mind says that is reasonable, but my heart tells me that is true. And even though the mind, judging by outward signs, might reasonably say that there would be no spring, the heart would sing and shout unreasonably that spring is stronger than winter, and life is stronger than death."

"But can we trust the heart?" asked a Finch, from a back seat.

"All in favor of trusting the heart, please say 'Aye,'" commanded the chairman.

"Aye!" came loud and strong.

"No!" said the Jay.

"The 'Ayes' have it," said the chairman, and he went to shake wings with the Blue Bird, who, alas! had shyly flown away.

Then I found myself alone. And, as I went back into the house, it seemed to me that the flies by the door were trembling with a sense of unseen blossoms.—Vivian T. Pomeroy.

Her Adorer.—"She has the fatal gift of beauty." "What makes you think so?" "Such glorious hair and complexion." "Oh, they're not gifts. I was with her when she bought them!"

"Doctor," said a young man, "do you think a glass of beer would do me any harm?" "Harm!" exclaimed the doctor, "Not a bit—if you leave it alone!"

After an immense amount of trouble the vicar of a country parish succeeded in reconciling two old women who had been quarrelling for years. He even induced them to meet under the vicarage roof. In his drawing room they shook hands. After an embarrassed silence one of them said, "Well, Mrs. Jones, I wish you all you wishes me." "An' who's saying nasty things now?" snapped Mrs. Jones.

The Family Altar.

J. C. F. P.

MONDAY.

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.—Matt. 23: 37. Commenting upon this text, Izaak Walton remarks that "our Saviour quotes her (the hen) for an example of tender affection; as his Father had done Job for a pattern of patience." Reading—Matt. 23: 23-39.

TUESDAY.

And as he sat on the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?—Matt. 24: 3.

Evidently the disciples thought the world would end when the temple was overthrown, but Christ proceeds to show that he would first come in judgment upon the Jewish nation, and afterwards, "in an hour that ye think not," he should finally appear to reward his own and punish those who rejected him. Reading—Matt. 24: 1-28.

WEDNESDAY.

Two women shall be grinding at the mill; one is taken, and one is left.—Matt. 24: 41.

In telling Christiana of her fears outside the gate, Mercy said: "My worst fear was after I saw that you was taken into his favor and that I was left behind. Now, thought I, it is fulfilled which is written, 'Two women shall be grinding at the mill, the one shall be taken, and the other left.' I had much ado to forbear crying out, 'Undone! and afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again or die; so I knocked, but I cannot tell how; for my spirit now struggled between life and death.'" Reading—Matt. 24: 29-51.

THURSDAY.

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went to meet the bridegroom.—Matt. 25: 1.

"Lord, grant us, like the watching five,

To wait thy coming, and to strive

Each one her lamp to trim."

Reading—Matt. 25: 1-30.

FRIDAY.

I was in prison, and ye came unto me.—Matt. 25: 36.

From the prison in Oxford Latimer wrote to Mrs. Wilkinson, who had been kind to him: "If the gift of a pot of cold water shall not be in oblivion with God, how can God forget your manifold and beautiful gifts, when he shall say unto you, 'I was in prison, and you visited me?' God grant us all to do and suffer while we be here as may be to his will and pleasure." Reading—Matt. 25: 31-46.

SATURDAY.

Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.—Matt. 26: 13.

"That which the disciples had censured as a waste, and that which they had regarded as worthy of rebuke, was in his sight an action fit to be kept in everlasting remembrance as a model for the conduct of future generations throughout the whole earth, and he accordingly decreed that it be so kept in mind." Reading—Matt. 26: 1-25.

SUNDAY.

What, could ye not watch with me one hour?—Matt. 26: 41.

Coveny Patmore wrote, "God sets the soul long, weary, impossible tasks, yet is satisfied by the first sincere proof that obedience is intended, and takes the burthen away forthwith. 'Could ye not watch with me one hour?'"

Reading—Matt. 26: 26-50.

Prayer Meeting Topic.

July 7.

The Pure in Heart.

(Matthew 5: 8.)

F. J. SIVYER, B.A.

"Blessed are the pure in heart: for they shall see God." The *inwardness* and *directness* of this beatitude at once holds our attention. Heart purity brings a vision of God. "Who shall ascend into the hill of God?" asked the Psalmist, "who shall stand in his holy place?" "He that hath clean hands and a pure heart."

"IT IS THE LORD!"

John's instant recognition of Jesus in the dim morning light on the Sea of Galilee was not the outcome of sight but *insight*. His visibility was no better than that of his six companions; it was a case of "heart perception."

Peter Abelard and Bernard of Clairvaux were both famous French churchmen of the twelfth century. Of the two Abelard, a thinker and teacher, had by far the more brilliant mind. Bernard was a poet and a preacher. There can be no doubt, however, as to which of the two saw most of things divine and left to posterity the greater legacy. Abelard's criticisms and teaching are almost forgotten and his name is chiefly associated with a sordid love story; while Bernard's immortal hymn, "Jesus, the very thought of Thee," has stirred the souls of millions.

From our own experience we know that our faith was most vivid, and God was most real to us when we were chastened by suffering or sorrow, or when we had had the grace to overcome a great temptation or turn aside from a course that allured us to evil. Christ's blessing on the pure in heart, and the consequent vision of God are confirmed to us by the experiences of life.

THE ROAD TO PURITY.

How shall we gain this heart purity, and thus fulfil the condition of the beatitude? Paul gives us the Royal road to purity when he urges us to be "*instant in prayer*." When a man lives and moves in the atmosphere of prayer, an increasing purity becomes the natural consequence. To the persistent and consistent cry, "Create in me a clean heart, O God," there can come but one answer. We will never be more likely to attain purity of heart than when we are occupied in close communion with God, who is the Fount of Holiness.

Another big help in the search for purity is *unselfish service*. To be constantly occupied with that which is positively good is a great safeguard against evil.

THE VISION GLORIOUS.

Dean Stanley's last sermon preached on July 8, 1881, was on the text, "Blessed are the pure in heart: for they shall see God." The last words of that sermon speak of "the single eye and the pure conscience which are an indispensable condition of having the doors of our minds open and the channel of communication kept free between us and the supreme and eternal fountain of all purity and goodness." Charles Kingsley, who was noted for his sincerity and purity of heart, on his death-bed seemed to have had some glimpse of the Beatific Vision, for he exclaimed, "How beautiful is God." Here on the homely earth the pure in heart are blessed with such an inward gift of God as "eye hath not seen, nor ear heard, nor hath it entered into the heart of man," to conceive. And we are encouraged to believe that a fuller vision is yet to come. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

TOPIC FOR JULY 14.—THE JOY OF JESUS.—Luke 10: 17-24.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Recruiting for Christ.

The Children's Year campaign in Victoria is now in full swing. In scores of centres local councils have been formed, workers enrolled, and the recruiting campaign launched. On every side we hear of new scholars being added to the schools. It has interested us greatly to read the reports from the churches in the "Christian." Week by week schools are reporting fine attendances, and in many instances all previous records have been surpassed. All this is just as it should be, and we hope that as the year passes, special attention will be given to the winning and holding of these young people for Christ.

The Bible School presents a great field for evangelism—a field that too often does not receive the attention that should be given to it. It is to be hoped that we will not rest content with an increased Bible School roll, for our work is not finished until the scholars of our school have been brought to know the Lord Jesus Christ as their own personal Saviour. Let us confront our young people with the living Christ. Let our teaching be definite, thorough, and evangelistic; especially so in the older classes. The world with its alluring pleasures is ever near our young people, it is ever ready to entice them into its service; when the blast of war is heard in our midst the authorities are not slow to launch a recruiting campaign, so should the church be ever ready to make the most of her great opportunity among the young people of our Bible Schools.

A young man attended the services of one of our Kentucky churches for some little time. He was a bright young fellow with qualities that made him a leader among the youths of the town. After attending for awhile the preacher missed him from the meetings, and for several months heard no news of him. At last word reached him that he was lying very ill in a little house out on the edge of the town. The preacher visited him. He found that he had left the church mainly because of bad companionships, had drifted into a loose and dissolute life; weakened in his body consumption had laid its grim hand upon him, and he now lay upon his death bed. The preacher talked with the young fellow and pointing him to the Saviour, induced him to put his trust in him. The young man replied, "Ah, if only you had talked to me when I was attending your services as you have talked to me now, things might have been different, but I could not bring myself to give what remains of my wasted life to Christ." That preacher went from that sick room with sorrow in his heart, and a vow upon his lips. He said, "As long as I live I pray God I shall never let an opportunity of speaking for him go by unused." Have we individually been faithful to all the opportunities that have come our way? Has the church been true to her work among the young people? or will there be some one who, after he has drifted beyond our influence and has known the sting of conscience and pain of sin, and whom we then seek to help, who will cry out, "Ah, if only you had talked to me when I was attending your services as you have talked to me now things might have been different." The fields are white already unto harvest, may we all as faithful reapers put in our sickles and garner the harvest.

Climbing.

Through battle to peace.
Through sorrow to song.
Through hardship and struggle
Weak spirits grow strong.
Stern winter doth bring
Bright spring in its train.
And cold dreary earth
Wakes to new life again.—M. Tulloch.

Children Need a Lot of loving.

"Why don't you go to bed with me?" objected the nine-year-old boy. "You go up with Kenneth every night."

"But he is younger and goes to bed earlier," the mother explained; "you are a big boy now."
"That doesn't make any difference," urged the oldest boy; "I like to be tucked in just the same."

After that, the mother saw to it that the biggest boy got a bedtime hug and a few minutes' quiet talk with her, and was more particular to show him affection.

From the little toddler to the overgrown, awkward school child, most children are hungry for affection. Our children know that we love them, but they like to hear us say so. They know we think more of them than of anything else in the world; but they want us to show it. Few children want a sentimental, gushing sort of love; but they need and appreciate constant, unobtrusive evidences of our affection.

Love can often cure an irritable temper, and soothe delicate nerves. One mother had this experience, and said, "When my little girl's face grew flushed and her voice rose high and sharp, I stopped my work, put my arm around her, and talked in a low, tender tone about her games and dolls. I could feel the little form relax and see the tense, vivid face grow calm and happy as she felt my love flowing out to her."

"I like to visit her," laughed one friend to another as she entered the cheery home, "because some one is always loving some one else."

We are so busy and try so hard to be efficient and successful that sometimes we forget that—

"Folks need a lot of loving every minute,
The sympathy of others and their smile,
Till life's end from the moment they begin it,
Folks need a lot of loving all the while."

A rosy-cheeked, curly-haired little girl came dancing into the room where her mother was working and, throwing her arms around her mother, said: "Oh, muvver, I love you so much I don't know what to do!"

The mother returned the caresses and smiled. "That is just the way I feel about you, too, dear. What happy times we shall always have together!"

The mother was laying a foundation for the confidences and trust of future years when she would wish to keep ever near her daughter's heart and guide her life.

Children grow up so quickly. Plump little legs run away in long trousers; little pink feet fit happily into wedding slippers and then we wish we had taken more time for just loving. As they grow older, a reserve comes to children as their armor against the careless world; but this will gladly be laid aside when alone with the mother who had done a lot of loving.

Have You a Cradle Roll Department?

The Cradle Roll department is one of the most important in the Bible School. The enrolment of the babies gives the Cradle Roll superintendent an opportunity of getting into homes which she, in many cases, would not otherwise have. This personal contact will tie the family to the church, thus practically assuring the attendance of the child in Bible School as it grows older.

Many schools lay little or no stress on this all-important department, and in many no provision is made for the Cradle Roll at all. If yours is one of these schools, have the matter thoroughly considered at your next workers' meeting. See to it that this very necessary department is added without delay.

The Austral Printing and Publishing Co. carry full stocks of Cradle Roll material, particulars of which they will gladly furnish on request.

Foreign Missions.

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

Sunday, July 4, the day of the Annual Offering for Foreign Missions. A gift from every member.

Some little thing perhaps you may forego,
And give instead to those who are in need;
Then make the sacrifice that you may sow
And others reap; to others' cry give heed.
And you shall help some wandering soul to live;
On darkened lands the shadows deep still lie
And still the cry for help goes forth; so give,
And give! without your gift some soul may die.

Mrs. Ludbrook and daughter are leaving Melbourne on September 11 by the "Chengte." They are willing to take any small parcels for our China missionaries. All such parcels can be sent to the State Secretaries. The parcels must be received by the State Secretaries not later than September 1, and should contain a list of the article with the wholesale price of each article for Customs purposes.

Bro. Anderson in his last letter reports:—"Our schools are still improving. Several scholars were added yesterday, and the principal thinks they will not add any more as they have enough. Things are quiet and folks are friendly."

Four of our Collingwood young people, Ivy Duncan (7 years), Jean Edney (11 years), Phyllis Lightowers (11 years), Jessie Lightowers (13 years), have recently held a small sale of work and took £4/13/- for the things sold. This money has been given to the Foreign Mission cause. It is a very beautiful thing, and shows what can be done. In the name of the missionaries we thank this quartette of helpers.

Questions and Answers.

The President of the Western Australian Conference, Bro. Albany Bell, was asked some questions about the F.M. offering. Below are the questions and his answers:—

1. Do you think that £500 is a reasonable amount to ask from W.A. churches for July 4 offering?

No! It is not as much as brethren and sisters will spend on tobacco, face creams, chocolates, pictures, and a hundred other unnecessary things. It ought to be more!

2. Do you regard five hundred pounds as a good investment when used for Foreign Mission work?

Yes. If the expenditure should convert one heathen into a real Christian it would be worth while.

3. What is the possibility of West Australia reaching the £500?

It depends on whether we insist upon Christianity not inconveniencing us. If we say that when our Christian duty interferes with our comfort, our Christianity must go, then it may be a trifle difficult, but not otherwise.

4. How will it be likely to affect the work at home?

In those cases where members reckon, in any special effort, to "take it out of the Lord," it may lessen their support of the work at our door. If we really believe that we receive from the Lord good measure, pressed down and running over, it will help rather than diminish our local giving.

Love of God and Cheerful Giving.

God loveth a cheerful giver; what joy to be that happy person! Let us suppose this year that we put our F.M. gift into the very hand of Christ, and that he knows exactly how much that

gift has cost us. Does it mean that we have loved our heathen brother enough to sacrifice in order to send him the gospel? or does it mean that we are only casting into the treasury what we can easily spare? Only the knowledge of the love of God can save our world to-day, and we are privileged to help send that knowledge to those who have it not. May we all give with joy and gladness that which has cost us self-denial and earnest prayer, and God will bless our gifts.—A. E. Messent, Supt. S.A. Sisters' F.M. Committee.

The Call to the Christian.

Hark! it is the voice of the Lord that speaks to his people. Stop! listen! Can you hear the cry of women and helpless children in the heathen land, whose lives are so unhappy and will remain so until someone carry to them the story of the cross, and the glad news of the death of Christ as an atonement for sin, and his resurrection from the dead for our justification. This message must be carried to those who are living in sin, and who know not of the loving Saviour, who paid the great price that they might be free. "For God so loved the world that he gave his only begotten Son." Brethren and sisters, what are we going to give this year? What sacrifice are we going to make?—A. L. Wendorf, President Queensland Women's Conference.

State Foreign Mission Secretaries.

Please send offerings to the following:—

- Victoria.—J. E. Allan, 51 Watt-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.
W.A.—A. J. Ingham, 41 Woodville-st., North Perth.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. C. D. Green, 83 Giblein-st., New Town, Hobart.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

BIRTHS.

CUDDY (nee Ida Miller).—On June 19, 1926, at Private Hospital, Regent, to Mr. and Mrs. A. T. Cuddy, "Ilanje," Percival-st., Regent—a son (Colin Lawrence).

UNWIN (nee Ruby Patterson).—On June 7, at Trinafour Private Hospital, Moonee Ponds, to Mr. and Mrs. J. A. Unwin—a son (Arthur Earnest John).

DEATHS.

HOLDEN.—On June 28, passed peacefully away at 63 Paddington-rd., Stn. Oakleigh, Frank Wilfred (Wilf), dearly loved son of Mrs. Gracie and the late Mr. F. Holden, and loved brother of Rita, aged 24 years. Rest after weariness.

OWEN.—June 19, 1926, at his residence, "Wendouree," Morgan-st., Petersham, Sydney, N.S.W., John William, dearly loved husband of Mary Owen and loving father of Arthur, Winnie and May (Mrs. Garfield Rootes). Aged 77 years. "He giveth his beloved sleep."

The Bible Union of Victoria.

A Lecture will be given by Dr. D. Stuart MacColl on

"EVOLUTION AND REVELATION"

in the ASSEMBLY HALL, Collins-st., on

TUESDAY, JULY 6, 1926 at 8 p.m.

Chairman: Professor T. Jollie Smith, M.A.

IN MEMORIAM.

EDWARDS.—In loving memory of Mr. E. Edwards, late preacher of Bordertown church, S.A., who passed away on July 4, 1922, aged 38 years. "Blessed are they which die in the Lord."—Inserted by his wife and family.

GREENWOOD.—In loving memory of our dear son and brother, Gnr. William J., killed in action in France, July 6, 1918.
Loved in life, honored in death, treasured in memory.

—Inserted by R. E. Greenwood and family, North Melbourne.

THOMSEN.—In loving memory of our dear son and brother, William George, who fell asleep on July 1, 1925, at Mosman, Sydney, after a long illness.

VERCO.—In loving memory of our dear husband and grandfather, who passed away on June 30, 1924.

Some day, some time, our eyes will see
That dear face held in memory;
And God shall link the broken chain,
Still closer when we meet again.

—Inserted by his wife and grand-daughter, Evelyn.

VERCO.—In loving memory of our dear father, who passed away on June 30, 1924. A beautiful memory is all that remains.

—Inserted by his loving daughter and son-in-law, E. and G. Borthwick.

VERCO.—In loving memory of our dear father and grandfather, William Verco, who was called home on June 30, 1924.

Some time, some day, our eyes shall see
Father's dear face we hold in memory;
And God will link the broken chain
Closer when we meet again.

—Inserted by his loving son and daughter-in-law, Harold and Elsie, and grandchildren Clem, Frank, Allan and Thelma, of Fremantle, W.A.

BEREAVEMENT NOTICE.

Mr. C. Herrington and daughter thank the sisters of the church at Brighton for their loving messages of sympathy, and especially Sisters Mrs. T. R. Morris, Mrs. S. J. Lawrence (Black Rock), Mrs. C. Winsor and Mrs. E. Cox for their loving care and attention during the long illness of our late wife and mother.

WANTED.

Companion to take care of aged lady; close Melbourne; member of Church of Christ preferred. Particulars may be obtained from Manager, Austral Co., 530 Elizabeth-st. Melb.

Young man desires position as driver Ford or Chevrolet, can do running repairs. Apply C.L., 73 Webb-st., Fitzroy.

Wanted, competent nurse for an extended period. Women's Hospital experience essential. Member of church preferred. Apply in first instance this office.

Wanted, an evangelist to take up the work at Wagga Wagga, N.S.W. For further particulars apply to Wm. F. Wenk, 107 Best-st., Wagga Wagga, N.S.W.

COMING EVENTS.

JULY 11, 13 and 18.—Grand Opening Services of new chapel at Gore-st., Fitzroy. Sunday, July 11, 11 a.m., Principal A. R. Main, M.A.; 7 p.m., Mr. F. T. Saunders. Tuesday, July 15, 7.45, grand re-union and thanksgiving service. Special singing by old members' choir (leader, F. Lang). Bright speeches. Sunday, July 18, 3 p.m., Mr. special Sunday School services. 3 p.m., Mr. Illingworth; 7 p.m., Mr. L. C. McCallum, M.A. Special singing. Old members and friends, keep these dates free, and come to enjoy these services with us.

JULY 18 and 19.—Ivanhoe Bible School Anniversary. Sunday, 18th, 3 p.m., L. C. McCallum, M.A.; 7 p.m., A. B. Withers. Special singing by scholars. Monday, 19th, 8 p.m., Demonstration and Prize Distribution. Welcome extended to all.

Here and There.

Bro. G. J. Andrews will shortly complete three years of splendid service with the church at Collingwood, Vic. He has resigned his work there, and will probably transfer to some other Victorian field.

The friends of Bro. John Stuart Mill, of U.S.A., formerly of Victoria and Western Australia, will be interested to know that he proposes making a visit to his people, arriving about the middle of September. He hopes to attend Federal Conference.

Under the auspices of the Bible Union of Victoria a lecture will be given in the Assembly Hall, Collins-st., Melbourne, on Tuesday next, July 6, at 8 p.m. Prof. T. Jollie Smith, M.A., will preside, and Dr. D. Stuart McColl will lecture on the subject, "Evolution and Revelation." All are invited to attend.

With the desire to promote interest in the Federal Conference at Perth, and in order to increase the delegation from New South Wales, a Sydney brother has donated the sum of £50 to a fund to assist preachers or other delegates in the payment of expenses. Others desiring to assist may forward contributions to H. G. Harward, 212 Pitt-st., Sydney.

On Tuesday, June 15, the sisters of the North Shore Missionary Society, N.S.W., gave a very hearty welcome to Miss L. Redman, who afterwards gave a missionary talk which was greatly appreciated. The sisters also farewelled Sister Shelton, who has faithfully acted as secretary and treasurer of the women's missionary society of Chatswood. Afternoon tea was provided.

Jas. E. Thomas writes:—"Allow me to congratulate our Foreign Mission Committee, and especially the Federal Secretary, and as well the Austral Publishing Co., on the magnificent Foreign Mission Number of the 'Christian.' I read it through in one sitting. If all our members read it, I am sure we will have a record offering. It is a great appeal for the greatest of all causes."

Cheltenham, Vic., on Sunday morning had visitors from Boronia and Bayswater. A good meeting and a fine Foreign Missionary address from Bro. D. Wakeley. At the school good preparations are being made for the examinations. D. Wakeley preached at night on "The Great Commission." A good offering was made for a needy case in the district. The singing by the choir was very helpful.

The Victorian Home Mission organiser last week visited Swan Hill. Great development is taking place in this thriving town and district. The church has a fine membership, and a good chance is presented for a still greater work. Bro. Cameron, who shortly concludes his work there, has made a large circle of friends in the town. The church is planning to make the work keep pace with the development of the community.

Prospect, S.A., has better attendances at Lord's table. Bro. Morrow put the claims of the F.M. offering before the church in a very practical and interesting way. Bro. Beiler, the preacher, is confined to bed with a severe attack of influenza. Sister Mrs. Thompson passed to her rest after short illness last Tuesday. The church's sympathy and prayers go out to the sorrowing ones. Bro. Harkness kindly conducted the evening service.

The brethren at Wangaratta, Vic., where meetings have recently been started in the home of Bro. G. O. Jackel, report that the services are becoming increasingly helpful. The church fervently hopes for the erection of a church home, and the holding of a tent mission next year. By the aid of the Church Extension Committee a splendid property was secured in this progressive town some few months ago. The brethren will be glad to hear of any members living in the Wangaratta district.

The following telegram from W.A. came on Tuesday:—"Hinrichsen-Brooker mission Inglewood attracting tremendous crowds; big tent utterly crowded; many obliged to stand; sixteen confessions.—Stirling."

The church at Essendon, Vic., will commence a branch of its work at North Essendon on July 18. Meetings will be held in the Keilor-rd. State school. Arrangements for this new work have been made in consultation with the Home Missionary Committee. Bro. Enniss will be with the new church for the first day's services.

H. Oliver, secretary of Polkemmet church, Vic., writes: "The chapel at Polkemmet is to be pulled down, and the church will cease to exist. Some of the members will unite with Pimpinio, others with Horsham. The chapel, which was built 28 years ago, is in a very bad state of repair, and owing to so many members having left the district (and very poor prospect of others coming in), we have decided on the above. These last few years a good number have left the district, and are now scattered over all the States. Will church secretaries please note?"

Very fine attendances at Yarrowonga, Vic., the last two Lord's days. On June 20 and 27 Bro. Pratt delivered fine exhortations in the interests of Foreign Missions. Two adults have been welcomed to the church—Bro. Will Taylor by faith and obedience, and Sister Miss Hodges, formerly immersed. A very keen interest is taken in the evening meetings; good attendance and fine evangelistic messages. The singing club is proving a valuable assistance to the gospel work. On Saturday an "Arbor Day" was held in the church ground, when a number of ornamental trees were planted.

The church at Norwood, S.A., has sustained a loss in the removal of Bro. and Sister Lomas and family to Col. Light Gardens. This loss is felt particularly in the choir and Bible School. Social meetings of farewell were held last week, when presentations were made to different members of the family. Death has claimed two old members in the persons of Bro. J. Bristow and Shepherd, and the loving sympathy of the church is extended to the relatives. On Sunday, owing to the illness of Bro. Paternoster, the services were taken by Bro. C. Caldicott and H. L. Vawser.

The 71st anniversary of the church at Hindmarsh, S.A., was celebrated on June 20. Bro. W. Graham addressed the church, Bro. Ross Graham spoke to the Bible School, and Bro. F. Collins delivered a powerful address in the evening. On Wednesday, June 23, the tea meeting was followed by the public meeting. Good attendances were present, and a great spiritual time was enjoyed. On Sunday, May 27, in the morning Bro. Paternoster made special reference to the calling home of the late Sister Bonker. Mr. and Mrs. Whitford, from the church at Croydon, were received into fellowship.

Since Bro. Neighbour took up work with Zillmere-Boondall circuit, Qld., meetings have been well maintained. Bro. Neighbour is doing his best to make the work a success. Since last report there have been three additions—a mother and two daughters (the outcome of Bro. Aderman's personal work). On June 13, two sons, Sunday School boys, made the good confession, thus bringing the whole of the family into the church. The Sunday School is in fine form, and in the midst of a rally. So far 16 scholars have been added. The Y.P. Class is healthy and strong. Bro. Neighbour being leader.

The entries for the forthcoming S.A. Schools Scripture examination to be held on Monday, July 10, have been very satisfactory. Many schools have entered this year which have not competed for some time, and this is an encouraging feature. 32 schools have entered, with 470

candidates. It is to be regretted that larger entries are not received from the higher sections. Instructions for the examination, together with the sealed questions, will be forwarded to the various schools next week. Any further information desired may be obtained from the convener, Mr. C. L. Johnston, 1 Cedar-ave., Mills-wood, S.A.

At Collingwood, Vic. Bro. Billington, from India, gave a lantern lecture recently. The P.B.P. and K.S.P. held a successful social on June 15; many representatives from other clubs were present. The Bible School has gained new scholars every week. Two have been added to the church by faith and obedience. The church is grateful to our invalid Sister Mrs. Herbert, who has presented the church with a set of wayside pulpit posters. A signboard bearing the posters with a new message every week is to be erected at once.

The tent mission at Col. Light Gardens, S.A., commenced on June 20. Bro. Forbes' address to the church was much appreciated. There was a large attendance in the tent at night. During the week the meetings were well attended, and five confessed Christ. On the 27th Bro. Warren presided at the Lord's table, and Bro. Forbes gave a splendid address. In the evening, despite heavy showers, there were 144 present, and four young people confessed their faith in Jesus. Prayer meetings every evening prior to gospel services are well attended. Bro. Forbes and Warren are working hard amongst the people, and are being loyally supported by the church.

Meetings at Balwyn, Vic., have been encouraging. On June 20 170 broke bread for the day. The pleasant Sunday afternoon was well attended, and Mr. Geo. H. De Key, of Honolulu, gave an impressive address on "The Failure of Prohibition," showing that the benefits far outweighed any breach of law that might be seen. Jas. E. Thomas spoke at night on "The Parables of our Lord's Return." At the close of a fine meeting two made the good confession. A. E. Illingworth gave a most helpful address on the morning of 27th, and at night there was a good audience, when Jas. E. Thomas spoke on "The Future Glory of the Church." The choir rendered a splendid anthem. At the P.S.A. Ralph Gebbie gave a fine address to a good gathering.

The Department of Social Service of the Victorian Churches of Christ has secured a central office in the A.P.A. Building, 49 Elizabeth-st., corner Flinders Lane, 2nd Floor, where Bro. Will H. Clay, the recently appointed organiser, will be in attendance, as far as possible, between the hours of 9.30 a.m. and 12.30 p.m., from Monday to Friday, or by appointment. Arrangements have been made to have the office attended between the hours of 9.30 a.m. and 5 p.m. (Saturdays, 9.30 and 12 noon). Phone F 4592. Besides discharging the social functions for which the department is primarily called into existence, the department is also anxious to serve the brotherhood in town or country in the multitudinous ways which may suggest themselves. Those seeking advice are advised to write or call.

Kalgoorlie, W.A., has had two additions—Sisters Miss Edith Stone, from Lake-st., and Mrs. Courtis, from Queenstown, S.A. Bro. Steve Flunderfield and Sister Grace Smith are both seriously ill in hospital. The superintendent of juniors, Miss A. Anderson, has been transferred by the Education Department to Perth, and the Bible School thereby loses one of its most efficient and faithful workers. Bro. C. Jones has returned from the coast after a long and serious illness, and was able to attend the Lord's table on June 20. Bro. Jones is an old and faithful member, and the church rejoices at his recovery. A wayside pulpit has been placed in front of the chapel, and began its silent messages on June 12. A scheme has been successfully launched for the complete renovation of the whole of the property as a forerunner to the Hinrichsen-Brooker mission.

**Annual Offering for Foreign Missions:
SUNDAY, JULY 4.**

The Officers of the N. T. Church.

Alan Price, B.A.

An officer is one who holds an office or regularly fulfils an appointed duty. The first church officers were of Christ. "He gave some apostles and some prophets and evangelists, and some pastors and teachers" (Eph. 4: 11). "First apostles, secondarily prophets, thirdly teachers" (1 Cor. 12: 28).

The sequence is evident in both these passages.

Apostles.

Jesus Christ chose and educated his own apostles. They went out commissioned with his authority and to speak his words. They were Christ-sent ones. Their qualifications were that they had known the Lord both before and after his resurrection. One proved a failure and a traitor. His place was filled, rightly or wrongly, by Matthias, but Christ chose another in the person of Paul. There can be no more apostles of Christ, although there are and have been men "who say they are apostles, but are not," and are found to be liars. Yet there are several others in the New Testament called apostles. Barnabas in Acts 14: 14, and Paul's brethren in labor (2 Cor. 8: 23). In the latter case the translation is "messengers" but the word is "apostles." In these instances, however, the persons spoken of are apostles of the churches. In the case of Barnabas this is not distinctly stated, although as a matter of fact he had, with Paul, been sent out by the church at Antioch (Acts 13: 3).

Although the office of "apostle" has ceased, there is a sense in which that office may be said to be perpetuated in the minor degree, in the apostles or messengers now sent out by the churches on special mission work. In the Christian world generally, the Moody's and Chapmans and Gipsy Smiths fill an apostolic office. Among ourselves our tent missionaries provide a further illustration. These are brethren who cannot settle down to the routine of individual church life. They must be in big things, and have a big message to the world. They are sent out to the multitude.

Prophets.

"Whether there be prophecies they shall fail." The prophets of the early church were men that "spoke for" God. There was no New Testament. Revelation was given piecemeal—here a little, there a little. When revelation was completed the office ceased.

Yet, as in the case of the apostles, the duty continues. "Prophecy" in the minds of the apostles was not so confined in extent as with us. There is a sense in which a speaker at this present time may be said to prophesy. He is carried off his feet by the occasion, he rises above himself, and speaks things he would be incapable of saying in an ordinary frame of mind. There are times, too, when a writer may put his pen to paper and he carried out of himself to write things beyond his ordinary ability. It is unwise to limit the power of the Spirit of God by setting artificial bounds to his operations in the human mind.

Evangelists.

Evangelists are preachers of the gospel. Their work was not only outside but inside the church. It included "edifying the body" and reproving, rebuking and exhorting those within the church (2 Tim. 4: 2), in addition to preaching the gospel to those without.

An evangelist appears to have been an apostle's deputy, one who followed up and consolidated the work of his chief. Titus was left for this purpose at Crete (Tit. 1: 5). Timothy was urged to return from Ephesus to Paul before winter (2 Tim. 4: 21), thus showing a want of permanency in the evangelist's duties at Ephesus.

As the apostles had a roving commission to "all the world," so it would seem their deputies were migrant officers of all the churches as a whole, or of a group of churches.

Pastors and Teachers.

The first pastors and teachers were inspired men. The church having no Bible needed guidance and doctrine. The shepherds or elders had been made so by the Holy Spirit (Acts 20: 28). Their teachers spake "as the oracles of God."

Among their ranks might be apostles, prophets or evangelists, but apart from these were others recognised as pastors and teachers.

We cannot expect to revive these inspired offices, but we can follow the plan laid down by inspired men.

In discussing the appointment of elders and deacons with his evangelists Timothy and Titus, Paul lays down certain definite lines of action which did not depend for their success on inspiration. In fact, the qualifications were such that an uninspired church member might acquire. In writing to Timothy, Paul takes for granted that the church at Ephesus must have recognised elders and deacons. In his letter to Titus he reminds him of one of the main purposes for which Titus was left behind—to appoint elders in every city as he had been instructed to do.

Elders.

Hundreds of churches in modern times have refrained from appointing elders because, they say, they have no men suitable for the office. If this is true, it is to the lasting shame of the churches concerned, or else there is some misunderstanding as to the correct interpretation of Paul's words. Writers on parchment have no space for circumlocution. It is too expensive. The eastern habit was to call a spade a spade and waste no words about it. In effect Paul said, "Here is the model you must aim at." Of both elders and deacons he said they must be "blameless." If we cannot get a blameless man to make an elder, we cannot get him either for a deacon, and we must also do without deacons. Paul said that Peter was to be blamed on one occasion, and yet Peter was an apostle and an elder. A blameless man in this connection is not necessarily a sinless one, but one whose faults have not brought him into disrepute. If a man desired the office of a bishop who was grossly selfish, bad tempered, a drunkard, pugnacious, a money grabber, or heretical, he would be disqualified, but one who might display at times human defects in any of these directions, and yet whose whole tenor of life is well ordered on Christian lines, the church may select at her discretion, to fill the office of elder.

Deacons.

The qualifications of deacons as given in 1 Tim. 3 are much the same as for elders. The

elder must not be a novice. The deacon should first be proved. Both must keep their households in proper control. The deacon has a further qualification to fill—his wife must be like himself, serious minded and no scandal-monger. Possibly the elder's wife being older is supposed to have grown and risen above all such grossness. As the elders lead spiritually the deacons feed temporally. The details of church business routine were to be attended to by the deacons, yet this service did not prevent them acquiring great boldness in the faith. Thus Philip, the deacon and evangelist, was a power in God's hands in leading many to Christ, and Stephen, another of the first seven, laid down his life for the faith of Jesus Christ.

The Plurality of Officers.

The plurality of officers is one of the safeguards of a Christian church. When one elder or deacon imagines he is sole authority in the church, and behaves accordingly, the result is disastrous.

There was a "plurality of officers" in the church at Jerusalem, at Ephesus, at Philippi, at every church in Crete, and therefore by inference in every early church. Too soon the spirit of the upper room pervaded the church. In the struggle as to who should be the greatest, some did become "great," and the churches individually were domineered by individual men. Next these individual elders or bishops became themselves domineered in groups by individuals, who took to themselves the title of bishop. Next archbishops were created to domineer bishops, and finally a bishop of archbishops dominated the Roman world. Thus came the hierarchy and popery from the little seed of monarchical instead of republican government in the churches of the early days.

The wisdom of the divine order is demonstrated by history. One is your Master, and all ye are brethren, is the safe motto under which successful church life can be conducted.

Second Coming Meetings at Balwyn, Victoria.

There is no doubt a very great interest taken by students of the word of God in the important question of the coming again of our Lord Jesus to this world. In order to provide helpful addresses for those living especially in the vicinity of the Balwyn church, the brethren there arranged meetings for the King's Birthday holiday, June 7. The attendances were most gratifying and the addresses were very fine indeed. Dr. J. J. Kitchen, of the China Inland Mission, led a beautiful meeting in the afternoon. Dr. D. Stewart McColl gave an inspiring and uplifting address on "The Certainty of the Personal Return of Christ to this Earth," in which he emphasised this as one of the foundation truths of our faith. To them that look for him he will come again. Mr. A. E. Illingworth gave a magnificent address on "The Manner and Purpose of our Lord's Return." This was a most illuminating study of prophecy, and was deeply appreciated by the large audience. Messrs. R.

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Carter and W. Pope, deacons of Balwyn church, rendered a most appropriate duet. The sisters of the church provided a splendid tea, and nearly 150 remained for this. In the interim meeting conducted by Jas. E. Thomas, short helpful talks on mission work were given by Miss Winks, of China Inland Mission, a member of Hurstville church, N.S.W., and Mr. C. H. Billington, of the Telugu Village Mission, India.

The evening service was so crowded that though 100 extra chairs were provided, people sat in the porches. Mr. J. E. Shipway, the Conference President, presided, and there were people present from many surrounding churches. Mr. E. Lee Neil, C.B.E., gave a most spiritual and appealing address on "The Relation of our Lord's Return to our Daily Lives," while Dr. Howard Taylor, son of Dr. Hudson Taylor, of the China Inland Mission, unfolded the Scriptures in a wonderful way in an address on "The Relation of our Lord's Return to the Missionary Enterprise." His utterance was a fitting climax to a great day. The choir, under Mr. Stanley Wilson, rendered a very fine anthem, and led the singing splendidly. In response to a generally expressed wish, it has been decided to make this an annual fixture. The Balwyn church greatly appreciated the helpful fellowship of so many preachers and their brethren.

OBITUARY.

KRUSE.—The church at Moreland, Vic., suffered the loss of one of its most faithful members, when Bro. C. Kruse fell asleep in Jesus on April 25. In the quiet, beautiful and devoted life of daily service for Christ, he was a splendid example to his family and to the church. Bro. Kruse was baptised at Maryborough, Vic., where he was for four years superintendent of the Bible School. He removed later to Brunswick, Newmarket, and then to Moreland. May and Gordon Kruse are both members of the church at Moreland, and of the Bible Class of which Gordon is the secretary. The church expresses its deepest sympathy to Sister Mrs. Kruse and family in their sad bereavement.

TATAM.—On June 5 our aged Bro. F. G. Tatam fell asleep in Jesus. His departure was not unexpected, for he was 88 years of age, and very weak. Since he was unable to attend worship meetings, on the Lord's day morning he would take the church almanac, and, finding the hymns and Scripture readings for that day's service, would read them through, while other Christians were having them at church. Our late brother was led to Christ at Norwood, S.A., many years ago. He has been a good kind man, and dearly loved his Saviour and the church. Many of us are thankful we have known him, and will retain happy memories of him.—A.C.K.

LEWIS.—Our Sister Mrs. Elizabeth Lewis, of the church at Lake-st., Perth, passed from this life on June 12, at the age of 75 years. She had suffered much during her last illness, which had extended over several months, and so her going was a happy release. She leaves behind an aged husband, two daughters, and a son, and these we commend to the God of all comfort. We know that all is well with the departed, for she was one of Christ's, and in the land where no sorrow or tears, or death can ever come she will dwell with her Redeemer.—T.H.

GOWAN.—One of God's good women, Miss Eliza Gowan, fell asleep in Jesus on Tuesday, June 15, after a brief illness. She had been associated with the church at Mount Clear, Vic., and latterly with the Dawson-st., Ballarat, church for close on fifty years, and always shown an active interest in the Master's cause. In her earlier career she was engaged in school teaching, and was noted for her fine influence over her scholars. Upon her retiring from the educational sphere, she occupied the position of post-

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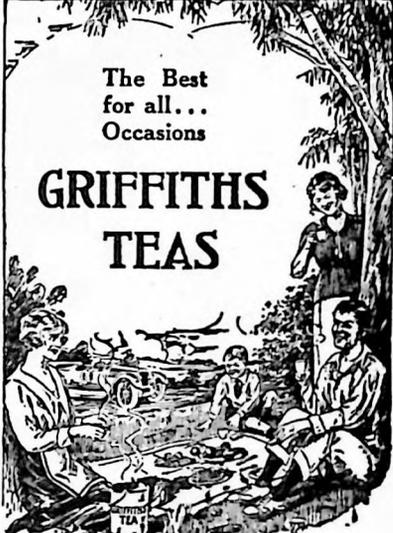
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News of the Churches.

New Zealand.

At Gisborne on May 23 Bro. Riches spoke morning and evening. A Sunday School scholar confessed Christ. On May 28 a farewell social was tendered Bro. and Sister Riches, who are leaving for the N.Z. mission field in South Africa. There was a nice gathering. Representative speakers expressed appreciation of Bro. Riches' ministry, and regrets that our brother and sister were leaving. A purse of notes was presented as a token of deep appreciation. Bro. Riches finished his ministry with the church on May 30, and gave farewell messages. During June Bro. and Sister Riches were visiting a number of N.Z. churches before leaving for Australia.

Tasmania.

At Launceston on June 16, Bro. N. G. Noble performed the marriage ceremony of Bro. Carl Crawford and Sister Gwendoline Findlay, which was preceded by a happy social and presentation on 10th. On June 17 the choir led a surprise birthday party to the home of the evangelist, where 36 church members tendered congratulations and some very useful gifts. On June 20 Bro. H. C. Stitt, of N.S.W. Alliance, delivered a fine gospel address at Prospect. A men's go-to-church-Sunday was observed at 7 p.m. Nine brethren took part in the service. At the close of Bro. Noble's message a woman confessed her Saviour.

Queensland.

At Bundaberg on June 20 a married man confessed Christ; a married lady (a baptised believer) was welcomed, and a young man restored to fellowship. 36 were in the adult Bible Class.

On June 20 Bro. Vanham visited Sixteen Mile Creek for the first time since his return to the West. After his address on "A Call to Service," two young men made the good confession. Sunday School work is being maintained by Bro. Flett, Bro. E. Davis and Mrs. Sillars.

On June 15 a large company of sisters from Annerley visited Sunnybank and assisted in a grand F.M. rally, the sisters at Sunnybank providing refreshments. On June 19 Bro. S. Bennett gave a delightful entertainment, and on morning of 20th spoke to a fine gathering. His message was enjoyed.

Bro. A. Sutherland, a highly respected and beloved deacon of Toowoomba church, passed away in the General Hospital. The funeral was largely attended. Bro. Rodger conducted an In Memoriam service on June 19. On June 12 splendid meetings were held, Bro. Rodger speaking upon "A Child of God fashioned after the Divine Ideal" and "Five Minutes after Death, Where?" Harlaxton Bible School is in a splendid condition. Several good meetings have been held in that centre.

Western Australia.

Splendid morning attendance on June 20 at Lake-st., Perth, Bro. L. C. Peacock giving a much appreciated address. In the evening Bro. Thos. Hagger preached on "Restoration, not Reformation," and a young woman confessed Christ.

Bassendean Y.P.S.C.E. Society on June 21 cancelled their meeting and went as a body to the mission at Inglewood. Bro. Peacock has recovered his health. On June 16, at the prayer meeting, he concluded his series of addresses on the life and letters of Paul. On June 20 Bro. Hagger gave a stirring morning address, and in the evening Bro. Peacock preached. Two young people were baptised.

At Claremont on June 13, six were received into fellowship, and the preceding Sunday two—all the result of the mission at Cottesloe. Five of these are from the Sunday School, bringing the enrolment up to 104. At the quarterly busi-

ness meeting held on June 10, the treasurer reported that, despite the big increase in giving that was needed to make the church self-supporting, finances are in a sound position. Bren. Boulden and Prior were elected deacons.

During Bro. Hagger's four weeks' absence in the East, the meetings kept up well at Lake-st., Perth, and one of the Sunday scholars confessed Christ. Since Bro. Hagger's return, two more have taken the stand, and all three have been baptised and received into fellowship. Mr. and Mrs. H. W. Wright, missionaries to the aborigines laboring with the A.A.M., were also received into fellowship. Sister Wright came by letter from Subiaco, and Bro. Wright as a baptised believer; they have gone to work in the Gnowangerup district. A well-attended social was held to mark the beginning of the fifth year of Bro. and Sister Hagger's work with the church. Bro. R. W. Evers was chairman, and words were spoken by Bro. J. A. Ewers on behalf of the school; Bro. Ivor Bevan on behalf of the men's class; Bro. M. J. MacMillan on behalf of the new members; Sister Mrs. Elliott on behalf of the sisters; Bro. Albany Bell on behalf of the deacons and church generally. A good programme of musical and elocutionary items was rendered.

South Australia.

The work at St. Morris is in good heart. Bro. Collins spoke on morning of June 20, 186 were present at Bible School, two new scholars being added. Saturday evening studies in the prophesies are a great help.

Meetings at Balaklava are keeping up well. On June 20 there were good attendances. On June 27 meetings were a little thinner, but at night two young men stepped forward to accept Christ. Bro. Manning concluded his series of addresses on the Book of Revelation. The C.E. meeting averages over 40 in attendance.

Meetings at Forestville both at the Lord's table and gospel services are still improving. Four confessions since last report, and three received by letter from the church at Mile End. On June 23 a lantern lecture by Miss R. Tonkin in the interests of Foreign Missions was appreciated by a good audience.

At Queenstown on Tuesday, June 22, the girls' Wattle Club gave an evening in aid of the Albert Park Soldiers' Memorial Hall. At the morning service last Sunday H. J. Horsell spoke on "The Church of Thessalonica." Sunday School attendance was good. In the evening Mr. Horsell preached on "Repentance" to a good attendance.

W. Graham has agreed to stay at Fullarton three years from next November. Two good socials were given in the homes of Bren. D. Thorpe and A. Chiles to the young ladies' and young men's classes. The Dorcas Society is doing good work. Two confessions for the month, and record attendances at church and school.

Meetings at Croydon are fairly well attended, and the offerings are good. On Sunday morning, June 20, Bro. Rootes, from Semaphore, spoke on Foreign Missions. On Sunday morning last a brother from the Cowandilla church, and a lad who has surrendered his life to Christ, were welcomed to membership. During the week a visit was paid to the Forbes-Warren mission at Colonel Light Gardens.

At a gospel service held at Aldgate Valley last month two young men made the decision for Christ; these have been baptised and received into fellowship. At the meeting on Sunday night five more decided for Jesus. At Stirling East two families have been called to part with loved ones. On June 12 Sister Mrs. C. Maley passed away, and on June 16 Sister Mrs. Baxter, senr., was called to part with her partner in life.

The sympathy of the church goes out to the family of Sister Maley, and to Sister Baxter and family.

At Gawler on June 20 the meetings were good. In the evening the scouts attended in good force under scoutmaster Bro. J. Olafsen. The Junior Endeavorers are adding to their number. The blues and reds are working well. Both C.E. rally day, the Endeavorers taking the evening service, whilst Bro. Doley, also an Endeavorer, gave the morning address. Bro. Chivell, the energetic secretary, led the meeting in the evening.

At Mundalla, since the coming of Bro. Cornelius, meetings for worship and gospel services have increased in attendance. On June 20 the Sunday School anniversary was held. In the afternoon the chapel was well filled. Special items were given by the children and adult members of the school. Bro. Cornelius gave an address on "The Front-door Bell." Prizes were distributed. At night Bro. Cornelius spoke on "The Prodigal Son." Sister Cornelius sang a solo.

All meetings at Moonta have shown much improvement since Bro. W. F. Jarrett took up the work. On June 16 a welcome social was tendered to him. Bro. Jarrett linked up with the church during the Forbes-Warren mission at Gawler, and later assisted the missions at Snowtown and Port Pirie. The J.C.E. Society is growing, Mrs. W. Verron being president. On June 13 Bro. G. T. Walden gave a Foreign Mission address. On June 27 a young lady was baptised.

New South Wales.

At Lismore on June 20, Bro. G. M. Davis spoke in the morning, and Bro. W. T. Atkin at night. Good attendance and new scholars at Bible School. The sisters are busy in a special effort to reduce building liabilities by £500 during this year.

At Gilgandra during June much work was done in distribution of tracts upon our position and open-air work. Attentive hearing is given to Bro. Byrnes' messages at open-air meetings in the main street, and strangers are being attracted to the services as a result.

At Sydney City Temple on June 27, Bro. C. Casperson delivered a very helpful morning address. Bro. J. E. Jago (of Aborigines Mission) preached the gospel in the evening. Both services were well attended, and the addresses were appreciated by all.

The work at Canley Vale makes steady progress. Last Lord's day Bro. E. Palgrave addressed the morning meeting and Bro. J. H. Adams conducted the gospel service. The church is indebted to Bro. Adams for his services during the past month. The Bible School reports a larger entry than usual for the annual examination. The school contributed items at the recent successful demonstration of the Parramatta district at Granville. The illness of Bro. Sainty is much regretted.

Grafton was visited by Bro. P. J. Pond, B.A. on June 20. In the morning fourteen foundation members were enrolled, including Bro. and Sister C. Goode, and Bro. A. Goode, of Ulmarra, who reside twelve miles out. Bren. L. W. Bowtell and R. S. Thomas were ordained as elders. Deacons were ordained with Bro. W. Vardy as secretary, and Bro. E. Walker as treasurer. Meetings will be held for worship each Sunday morning. A mission will be conducted later. Bro. V. McGuinness, of Epping, Sydney, was organist for the opening services.

On morning of June 20 Bro. Haddon's message to Chatswood church was greatly appreciated. Visitors included Bro. and Sister Sharp, of Brighton, Vic., and Sisters Quamy and Redman. At the gospel service Bro. Whelan preached with power, and a young woman took her stand for Christ before a fine congregation. June 27 Bro. Gole addressed the church on missionary work. Nurse Lily Button leaves for the Northern Territory. Bro. Whelan gave a splendid gospel address on "New Testament Revivals," which was greatly appreciated by a full attendance. A young woman was baptised.

Victoria.

Swanston-st. reports enjoyable meetings on June 27. Bro. Shipway's interesting addresses being well received.

Gardiner church had big meetings on June 27 with fine missionary addresses from Bren. Emms and Gebbie. Special musical items were a duet by Mrs. Gebbie and her daughter, Mrs. Vickery, and a solo by Miss Mudge.

At Berwick Bro. Garland has been giving a very helpful series of addresses. On June 27 he exchanged with Bro. English, the latter addressing the morning meeting from Col. 1: 18, and in the evening speaking from Mark 5: 15.

Geufferie had good meetings on Sunday. Bro. T. H. Scambler preached in the morning on "Paul, the Bearer of the Universal Gospel," and at night the subject was "Stewardship." The scouts, with their parents, held a largely attended social on June 25.

A fine Foreign Mission spirit prevails at Ringwood. Last Saturday evening the ladies of the Try Society gave a delightful evening to the men. On Sunday morning Bro. Cyril Morgan gave a fine address. At night Bro. Lindsay Smith's topic was "The New Testament Church."

Moreland had one confession on Sunday night—a lad from the Sunday School. Dr. W. H. Hinrichsen addressed the church on "Cleansing the Temple." On Wednesday, June 23, Bro. Billington gave an illustrated lecture on his work in India. At the close Hazel Chin was baptised.

At Boronia last Lord's day morning Bro. Arnold gave a splendid address on "Sacrifice." Three young girls, previously baptised, were received into fellowship. At night a young lad from the Bible School was baptised. Children's Year campaign is progressing favorably. Christian Endeavor meetings continue to be very helpful.

At Drumcondra (North Geelong) on Sunday last Bro. Mathieson, of the College, was the speaker at both services. A nice number broke bread in the morning, and a fair number attended the evening service, a feature of which was the bright singing under the able conductorship of Bro. Chas. Cambridge.

Services were well attended at Echuca on June 20. Mr. Barrie, of B.F.B.S., addressed the morning service, and Bro. Woolnough preached at night. A girl made the good confession. The church regrets losing Bro. Woolnough, who is going to Shepparton. A splendid spirit prevails in the work. Week night prayer meetings very well attended.

A baptismal service at Gore-st., Fitzroy, on May 30 was the last day of Bro. Saunders' ministry. Five new members were received into fellowship. The church is grateful to Bro. Saunders for his two years of loyal service. A cricket social was held on June 1. During the past weeks the preaching of Bren. Stafford and Hunt has been enjoyed.

A church parade of the K.S.P. was held at Blackburn on evening of June 20. There was a large gathering, including members of the newly-formed P.B.P. Many K.S.P. members took part in the service. Bro. Johnston, chaplain, gave a splendid address. On June 23 an interesting debate between the K.S.P. and P.B.P. on "Should Women take Men's Positions?" was won by the P.B.P.

At Gardenvale since the tent mission, when ten were added to the church and a thankoffering of £60 was received, good meetings have been the rule. Last Sunday morning Bro. Jackel gave a very helpful address on Foreign Missions. In the evening he gave as his farewell address, "Last Things." All are sorry that owing to financial difficulties the church is unable to retain the services of Bro. H. Jackel.

Splendid meetings at Ascot Vale. At the evening service last Lord's day one young man made the good confession. Meetings are well attended. The Bible School has an average of over 200 scholars, and an active interest is displayed. The J.C.F. Society, under the leadership of Bro. J. Burns, is a very live society, and its monthly magazine is appreciated by church members. All auxiliaries are active.

Very fair meetings at Shepparton. Bro. Mansell, one of the deacons of the church, has been very seriously ill, but has now shown considerable improvement.

Bro. Les. Clay commenced his ministry with the Ormond church last Sunday. A young man made the good confession. 28 were present at prayer meeting on Wednesday week.

At Chelsea last Sunday Bro. A. W. Ladbroke was farewelled. On June 23 he was entertained at a social evening, and presented with a nice ring. His friends at Ormond made a presentation of a Scofield Bible. On both occasions there were good attendances. Mr. Ladbroke commences next Sunday at Ballarat East. Mr. Will H. Clay will spend most of his time at Chelsea in succession to Bro. Ladbroke.

Middle Park meetings are increasing in attendances. The gospel meeting last Sunday was the largest for some time. Bro. Baker delivered a very fine address entitled "A Wife Worth Remembering." Bro. C. Adams rendered the message in song. Sister Mrs. H. Annetts has returned to her home, after spending nearly three months in the Alfred Hospital. It is trusted that her health will soon be fully restored.

Horsham circuit churches are grateful to the brethren who have ably conducted services during the absence of a resident preacher. At Polkemmet, owing to removals of a number of families into Horsham and other places, the brethren there have decided to join in with Horsham and Pimpino churches. A cordial welcome was extended to these brethren at their first meeting with the church at Horsham.

Good services were held at East Kew on June 20, Bro. Youens being the speaker. In the evening Sister Tonkin rendered a solo. One confession is reported. Good meetings last Lord's day, Bro. Youens being the speaker. The evening service was conducted by the young men's K.S.P. club, and Bro. Youens' message was appropriate. Five made the good confession. Bro. and Sister Epple were welcomed into the church.

At Northcote on Wednesday, June 16, the Bible School concert was held. The scholars gave a very excellent programme. Prizes were also distributed, and a presentation was made to Bro. R. Pearl. On Saturday afternoon, June 19, a pretty wedding was celebrated by Dr. W. H. Hinrichsen, when Bro. Ted Collings was married to Sister Mavis Ferguson. On June 20, at the morning worship, Bro. G. Andrews exhorted, and at the evening service Bro. J. Swain preached.

There were nice meetings at Lygon-st. on Sunday, June 27. A. G. Saunders spoke in the morning upon "The Missionary Activity of the Church." At night his theme was "New Testament Revivals." For Sunday evenings during the two months beginning July 4, A. G. Saunders has arranged to speak upon "The Resurrection," point by point, giving proofs. In the unavoidable absence of Miss M. E. Pittman, Miss D. Gibson presided at the organ at very short notice at night.

At Castlemaine on June 13 "Bible Sunday" was celebrated, it being the 70th anniversary of the local branch of the British and Foreign Bible Society. Mr. H. Clipstone gave special addresses at both services. Mr. A. Dunn, Presbyterian minister and secretary of the society, gave an address to the Bible School. On June 17 a tea and public meeting was held in the Town Hall by the united churches of the district. Mr. A. G. Saunders, of Lygon-st., was one of the speakers, his theme being "The Bible in the Philippines."

Newmarket Sunday School anniversary passed off very successfully on May 30 and June 1. All meetings, except that of the Sunday morning, were held in Kensington Town Hall. Very fine messages were delivered by Bren. Black, Shipmway and Powell. The children's singing, under the leadership of Bro. C. Hall (conductor), Miss Ravenhall (pianiste), and Miss Hatty (organist), was of a high order. Attendances were excellent. The children's entertainment on June 1 consisted of a kindergarten item, arranged by the teachers, and a cantata prepared by Miss M. Southwick and helpers.

Attendances at Warracknabeal are good. Bro. B. J. Cambridge spoke on Foreign Missions in the morning. In the evening, after a powerful sermon, a young man made the good confession. The Christian Endeavor is well attended, and much thought and helpfulness prevail. At the annual meeting the following were appointed deacons:—Bren. Randall, Hupfeld, Wills, Lough and Chivell. Secretary, Bro. Wheeler; treasurer, Bro. Lacy; elders, Bren. Reynolds and Daniels; song-leader, Bro. Rough; organist, Sister V. Lacy.

Mildura attendances are improving, and interest is well maintained. A series of six addresses by Mr. Jas. Bird on the second coming of Christ is attracting much notice. The Bible School rally is proceeding satisfactorily, 41 new scholars and many returns having been added to the roll in seven weeks. With three weeks still to run the competition is very keen. The ladies of the church conducted an "at home" on June 16, which was very successful, and the Bible School building fund will benefit substantially. Bro. Quirk, of South Yarra, is again at Mildura.

Bro. and Sister P. A. Dickson were visitors to Brighton on Sunday morning. Bro. Dickson's address was greatly appreciated. On Thursday evening a very interesting missionary rally was held, the programme being arranged by the girls' club and the Ladies' Mission Band. The speakers were Mr. Powell, of the C.I.M.; Mr. Warren, who expects to leave for China soon, and Sister Mrs. Ludbrook. A presentation was made for Sister Miss Ludbrook in China, in care of her mother. A fine attendance at the Sunday evening service, when Bro. B. W. Huntsman spoke on "Our Debt to all Men."

Closing sessions of the Geelong City church's special June campaign were held last Lord's day. Audiences were fairly large. A self-denial offering for local work was received in the morning, when Bro. Stuart Stevens discoursed on "Second Mile Christianity." Visitors included Sister E. Hager, of Colac. The gospel meeting was inspirational. Sister Miss Bird and Bro. S. Thewlis, soloists, an orchestra directed by Mr. Farnsworth, and the senior choir conducted by Bro. Mitchell, provided excellent music. The address by Bro. Stevens was entitled, "Our Heavenly Father's Home, and How to get There." The second annual banquet and the business meeting of the C.E. Society were held recently.

There were splendid meetings at Preston on June 13 and 30. Fine exhortations from Bro. Mortimer were appreciated. On 13th two young men made the good confession. There was a fine meeting on 20th, and one young man confessed his Lord. He and the preceding two were baptised. Bro. Robbins splendidly sang a gospel solo. The church held its quarterly business meeting on June 18. The kindergarten have new furniture which will greatly facilitate the work. New scholars are being added to the school as a result of the rally. The church is pleased to have Bro. O. Walker back again. On June 27 the three young men baptised the previous Sunday were received into the church. At the close of the gospel address in the evening four young women made the good confession. J. Mortimer preaching.

At South Yarra on June 13 Bro. Fitzgerald, from Fairfield, exhorted. Bro. and Sister Clark, from Paddington, N.S.W., were present. Fine attendance at night, when one young woman was baptised and received into fellowship. The women's guild held a gift social on June 11. On June 20 Bro. R. W. Payne was the morning speaker. The president, Bro. F. N. Lee, on behalf of the church, thanked him for his many visits to South Yarra, and wished him God speed in his new field of labor. On June 26 the women's guild held the half-yearly sale of work. Sister Mrs. Hayward, president of Sisters' Conference, opened the sale, at which a good sum was realised. Last Lord's day Bro. Griffin addressed the church, and in the evening gave a very fine gospel discourse. All auxiliaries are healthy.

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OBITUARY.

(Continued from page 415.)

mistress in the little hamlet of Mount Clear, three miles from Ballarat. Owing to the decline of mining, the church at Mt. Clear gradually dwindled and ceased to meet about 35 years ago; but, though left thus singlehanded, Sister Gowan carried on a Sunday School on Lord's day mornings through all these years up to the present. Between 20 and 30 children attended, and an occasional indication of a response to Christ gladdened the teacher's heart amid much discouragement. About 18 months ago, Sister Gowan's health began to fail, and she left Mt. Clear amid many manifestations of the goodwill and love of the whole community. Her closing months were cheered by the knowledge that her school was carried on each Sunday morning by Bro. A. P. A. Burdeu and faithful helpers from Ballarat, as well as that gospel services are held each second Sunday evening for the past three years. Sister Gowan's unobtrusive influence was borne witness to by many when they heard of her death, and over 20 women from the Mt. Clear district attended the funeral conducted by Bro. A. W. Connor. A memorial service on Sunday, June 20, was attended by practically the whole village, 74 persons crowding into the little chapel, and followed with sympathetic interest the service conducted by Bro. Burdeu. The memory of Miss Gowan will be long cherished in the district. To her sister, Mrs. Mansell, who resided with her, and her other brothers and sisters much sympathy is expressed.—J.A.W.

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