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## "Not Handling the Word of God Deceitfully."

**I**N view of the tremendous issues involved in the preaching of the Gospel, of the way in which men's destiny is decided by their acceptance or rejection of his message, the Apostle Paul, weighted by a sense of responsibility, was led to exclaim: "Who is sufficient for these things?" His ultimate answer to that question was, "Our sufficiency is from God," but he began his reply by a statement that he did not corrupt the word of God, and hence was not responsible for the death of any. In the same epistle the apostle writes: "We have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully."

It would be a thing of shame for a puny mortal to dare to corrupt or adulterate the word of God, to presume to alter divine statements, commands or promises. To do this is in effect to turn that which is a savor of life unto life into a savor from death unto death, or it is to cry "Peace, peace, where there is no peace."

### How we may err.

Paul's word shows that many were doing the thing he condemned. It is not revealed how the evil was wrought, but various ways easily suggest themselves. We may mistreat God's words—

#### 1. By addition.

The Scripture directly condemns addition to what is written, threatening added plagues to the disobedient. We may add to the word by putting human productions on the same level with Scripture, by accepting the traditions of men as of equal authority with the sacred writings. So did the Pharisees of old; so does Rome to-day.

#### 2. By subtraction.

This is as grievous an error as is addition, and it is similarly denounced. "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out

of the holy city, which are written in this book."

We subtract from God's word when we refuse to accept its teaching because it does not commend itself to us. The mischievous penknife of Jehoiakim has had many successors. In these days we see many who should be preachers of the word casting discredit upon it. For inadequate reasons sections are rejected, and sacred doctrines repudiated.

We would not act thus, yet in our practice we may be as bad as if we held the theory that we could "chop and change" the word. If we circumscribe our reading and use of passages, so that we practically never refer to the rest, is it not the equivalent of subtraction? Of course, we all have favorite Scriptures, loved passages which have been of special help to us; but we should remember that God would not have given a revelation of himself at such length if he had meant us to concentrate upon a few pages or books.

#### 3. By neglect of it.

We have spoken of a neglect of parts, but the evil may even be greater. What would be the use of our being righteously indignant with the user of the penknife, with the destructive critic or modernist, or with the rejecter of the word, if with all our profession of faith and reverence we as a fact neglected the Bible? Are we wrong in supposing that of all the faults, this is the most common?

#### 4. By false emphasis.

It is possible to alter meanings by a change in emphasis. We can distort the teaching of God's word thus. A man may so speak of God's wrath against sin as to obscure his love for the sinner. A person may so exclusively dwell on the thought of love as to give quite a wrong impression of God's justice and holiness. We must have a due sense of proportion. Let us endeavor to hold and teach the full round of

Christian doctrine, and also to put "first things first."

### An instructive illustration.

Through the kindness of a Tasmanian correspondent we have received a copy of a little book containing the Gospel of John and parts of Acts and Romans with marked passages. This has been extensively used in evangelistic work. A special note on the title page makes it clear that "the separate publication of these parts of the Holy Scriptures is not intended to discredit its other portions—the whole Bible being but one book, given by God." The front cover page declares in bold red lettering that "the verses marked make plain God's way of salvation through Christ."

We are sorry to note that both in its omissions and in its manner of emphasis this book, which ostensibly gives God's word and plan to sinners, grievously errs. The motive prompting the publication need not be questioned. But even if training, prejudice, or ignorance, be responsible, yet it is sad in the extreme to think that such a method of handling the word of God could possibly be adopted by Christ-loving people.

The little volume rightly shows by its marking the fact that salvation is to be found in and through Christ alone, and that justification is by faith in him. Unfortunately, the faith passages are so stressed as manifestly to give the impression that salvation is by faith *alone*. Now, between "salvation by faith" and "salvation by faith alone" there is a universe of difference. The former phrase sets forth a glorious truth; the latter is wrong and unscriptural.

So far as John's gospel is concerned, we may pass the treatment almost without criticism. No two persons, perhaps, would wish to mark precisely the same set of texts. We may express a little wonder at seeing John 3: 3 underlined, while the more specific statement of the same great truth in verse 5 is unmarked.

# Things That Count.

## God's Standard of Values.

Of Romans but a few chapters or portions of chapters are given. It is very remarkable—much more remarkable than fair—that with all the elaborate underlining in black lines, the red side lines, and the red hand printing, there should be no suggestion that Romans 6: 3-5 might help a man to know God's plan of salvation!

It is when we turn to the Book of Acts, however, that the dreadful nature of the treatment is seen. Acts has been aptly described as God's Book of Conversions, and herein the Holy Spirit has enlightened us as to the instruction given by inspired preachers. The marked New Testament which seeks to "make plain God's way of salvation through Christ" would naturally be expected to deal carefully and fairly with this book. What do we find? That in its emphasis and its omissions the publication is revealed to be biassed and most misleading. For example the second chapter of Acts contains the record of the first Gospel sermon ever preached about the crucified and risen Redeemer. It gives an account of the establishment of the church. It clearly states the answer of God's inspired apostle to the question, "What shall we do?" But for the plain evidence of our senses, we should find it almost incredible that these things could be passed by by anyone seeking to teach God's will. But in this extraordinary volume with its ostensible evangelistic aim, not only are the great verses 37 to 41 not marked, but they are excluded altogether! We do not envy its possessor the type of mind or heart which makes such a procedure possible. A book with this blemish stands condemned. It will be no surprise now to any reader to learn that the whole story of the conversion of the eunuch in Acts 8 is likewise omitted. The same fate befalls the wondrous account of the conversion of Cornelius and the admission of Gentiles into the church on the same terms with the Jews. Of course the story of the jailer's conversion is included—in part. One verse is wholly omitted. The direction of verse 31 to "believe on the Lord Jesus Christ and thou shalt be saved," is underlined and side marked; but the verse (33) which tells of the obedience of the jailer in baptism is not only unmarked but excluded! This extraordinary treatment of the Scriptures may well be noted, under the heading of "Not Handling the Word of God Deceitfully."

Let it not be supposed that we mean to suggest that because we give due heed to the passages maltreated in this marked Testament we therefore will necessarily be free from blame. We may err by ignoring or passing too lightly over other truths. Let us accept all God's word, and hold all truth, giving due proportion and emphasis to its several parts.

"I shall not count my life as vain  
If only in some quiet way  
I find my chance to serve my Lord,  
My debt of love for him to pay."

We are told that Alexander the Great had introduced to him a man who could shoot at a pea, wherever it was placed, and never miss. After seeing a display of the man's skill, Alexander gave him for a reward a sack of peas, evidently thinking that the feat did not count for much!

I was travelling by train one evening, and next to me was a lady doing some very fine knitting in the uncertain light. I said to her: "I wonder you can see to do such fine work." She answered: "Yes, the light is very bad; it makes it very difficult."

"Does it not try your sight?"

"I am afraid it does."

"What are you making so earnestly?"

"A doll's frock."

"Surely your eyesight is too precious to be strained for a doll's frock."

"Well, I want to finish it," she responded; and all the journey she continued with a task which I thought did not count—and at the expense of her precious sight.

"Oh, I have something that counts," I hear someone say. "I have a good education. I can speak French and German, besides being accomplished in several subjects. I have been most successful in my exams."

Yes, you are right! Education is a great asset, and a responsibility, but have you ever noticed what Paul says?—that we may have the gift of tongues, and know all kinds of hidden wisdom, and have our name on many a charity-list, and have faith so as to remove mountains, and may pose as martyrs; yet, if we *lack love* the other things do not count for much, for only *love* abides. Love "suffereth all things, and is kind, seeketh not her own, beareth all things, believeth all things, hopeth all things, endureth all things"; it never fails, and is above all earthly knowledge.

I was once told a true story of a young lad who left his village home to seek his fortune in the city. Being keen and capable, he quickly made his way upward, until he became partner in the firm. Then, on the death of the principal, he became head. He enlarged the business by introducing modern methods, until it became a great concern. When he had first come up to town, there was always the weekly letter home, but such letters became farther and farther apart, until his old father said, "I must go up and see Tom." I think he must be working too hard."

When he arrived at the address given by his son, it was a lovely mansion. A footman opened the door. "I want to see my son," said the old countryman. "You have come to the wrong place, my man," said the footman; "how could you expect to

see your son here?" Just then a door opened in the hall, and his son passed over to another door. "Tom! Tom!" the father cried, but the son took no notice and passed out of sight.

"There, I told you so!" said the footman. "Go away, your son is not here." With a cry of anguish, the broken-hearted old man turned from the door, neglected and rejected. What was the son's success worth? The thing that counts—*love*—was lacking.

But some will say, "Success *does* count. It is something to be prosperous, to gain houses and motors and riches and land and influence." Yes, but we need to know *God's values*. Listen to this: Jesus said, "What shall it profit a man if he gain the whole world and lose his own soul, for what can a man give in exchange for his soul?"

I remember writing that text in the sand at Margate, and a lady came up to me and asked if I meant the Kaiser. "No," I answered. "I was not thinking of the Kaiser, though it applies to him, but it applies equally to each one of us, if we put anything else in the place of God. Even if we gain the whole world, there is no means of buying salvation, and to lose our soul is the greatest calamity that can befall us." My questioner looked at me in astonishment. But it is *true!* Nothing can compensate us for the loss of the soul; no wealth, or might, or influence or grandeur can avail—they do not count.

Getting right with God; finding the Lord Jesus Christ as our Saviour; making him Master and King of our life—these are the things that truly count. Satan knows this, and his keen desire is, so to crowd our lives with things that do not count (very often apparently innocent pursuits), that we have no time to think, no time for God's Word or work, little time for prayer. So we neglect God; we are shocked at the ingratitude of the son in the incident I have related, but how much worse is our ingratitude, for we owe everything to him.

A certain man confessed: "I've made money; I have been what you might call a success—at least, my friends say so—but I'll tell you the truth. I've never done what I wanted to do or been what I wanted to be. I have a kind of self-disgust, as though I had deliberately wasted my life. I am a stodgy, uninteresting business man, uninteresting to myself and to everybody else. I do what every other man of my kind does, say what he says, think what he thinks. It sometimes seems as though I had never lived." Does not your heart go out to this unhappy rich man? Does it leave any echo in your own heart? Perhaps when his heart was young and tender.

he almost yielded his life to the Lord Jesus, but he lightly esteemed the things that God counted as precious, and chose his own way, instead of listening to the still small voice. Though, again and again, God's Holy Spirit had pleaded with him, he spurned the divine entreaty, and went his own way instead of God's way, until "visions and voices" almost ceased in his life. How different from the life lived in simple dependence on God!

Let us try to look at things from God's standpoint. "To obey," he says, "is better than sacrifice." Obedience is the measuring-rod in every man's life. I believe that as Adam and Eve's obedience was tested, so, sooner or later, we are tested, and our wilful ignorance of his command is no excuse for our disobedience. Many a life is *powerless* and *joyless*, because we have not yielded our wills in obedience to him. Jesus emphasises the same truth when he says: "If ye love me, *keep my commandments.*"

Micah also shows us what *counts* with God. "What doth the Lord require of

thee, but to do justly, to love mercy and to walk humbly with thy God?" Yet how often we say that things are "business," when we know they are not *just*. How often we judge unmercifully and think nothing of it; and walk proudly according to *our* ways, instead of humbly in *God's* ways. True humility counts for much with God; he says that "He dwells with him that is of a humble and contrite heart."

The Beatitudes give us other glimpses of what *counts*. How startling and arresting they are, how different from the world's ambitions; they need a God to make them possible in a man's life, they are so opposed to the "natural" man.

Let us study to get so acquainted with the things that truly *count* in God's sight, that we may be ready to give a cup of cold water in his name, or to do whatsoever he saith unto us. So, walking humbly in simple dependence upon him, our life will grow in beauty and joy, and we shall find out the gladness of realising "I am his and he is mine."—Alice E. Leader in "The Christian."

## Hidden Things.

Matt. 13.

Alan Price, B.A.

The operations for good or evil in the heart of man are hidden for the time from public view, but they ultimately reveal themselves in the life and character.

Matthew 13 is a chapter of hidden things. The sower sowed the seed in the ploughed soil and then buried it out of sight until rain and sunshine revealed it as a growing crop.

In the parable of the tares, the enemy, under cover of the night, hid the noxious seeds among the wheat, but time revealed the dastardly act.

Again the housewife hid her handful of leaven in the meal, where it grew and grew, until it showed itself throughout the full kneading trough.

The treasure that was buried below the surface of the field, perhaps a century before, by some frightened thief, was revealed at last under the upturned sod.

The pearl, too, was hidden in the stick, perhaps, of a travelling pedlar, when the connoisseur discovered it.

The fish as they sported under the rippling surface of the lake, were unseen by human eyes, until the net dragged them ashore and revealed their characteristics. They had been little fish once, able to escape through the meshes of the net, good and bad together, but now the time of separation had come—the time of the fish harvest.

Whatsoever a man sows, that shall he also reap, in kind the same, but in quantity many times more. The wind brings the whirlwind, the bagfull of wheat—the garner full, the handful of leaven—the oven full of bread.

### The secret origin of great events.

It is in the nature of things that the great changes in life have their origin in secret. In the world of thought, the world owes more to the armchair than to the platform. Newton, as he lay in his orchard and watched the apple fall, hit upon the principle that holds the world together and sends it revolving round its orbit, the principle that governs the whole solar system and the universe itself. Edison and Marconi, fiddling with wires and creating ether waves in their secret laboratories, have lighted up the world and circled it with living messages.

The secret councils of the barons gave us "Magna Charta," and that "scrap of paper," in its turn, became the nucleus of world liberty.

Luther at his chained Bible, Bunyan in his prison cell, Campbell with his "Declaration and Address" gave the secret thoughts of their hearts that set the world thinking, and became the fundamental principles of religious movements.

The debating platform is rarely the origin, although it may be the outcome, of a big idea. Amid the heat of oratory there is not always the time nor the inclination to think deeply. Harriet Beecher Stowe once wrote a simple and interesting story of negro slave life. It became one of the causes of the American Civil War and the emancipation of the slaves. A few secret thoughts on paper—big strong men read them and wept—shame and public opinion did the rest.

Moses in the caves of Sinai became strong. The secret communion on Carmel made a man of a prophet and a prophet of

a man. The shady trees of Olivet were a source of power to the Son of God.

### Willfully blind.

Some things are hidden because men will not take the trouble to look for them, "their eyes they have closed lest they should see and should be converted." "Blessed are your eyes for they see." The mysterious blindness that has fallen upon men regarding the person and work of Jesus Christ still remains the sad wonder of the centuries. After all his "wisdom and mighty works," the criticism of his own people was, He is only a carpenter's son; we know his mother and his brothers and sisters. He is an ignorant peasant. A man of such origin cannot be great.

The claims of Jesus were hidden things to them. They remain hidden to millions, who despise the simplicity of the gospel, who seek a religion that enthrones pride and self-esteem, that would call a man with only riches, righteous, and despise the man of lowly birth. "Thou hast hid these things from the wise and prudent, and revealed them unto babes."

### Secret thoughts.

As the secret throes of the volcano bring forth lava, and as the silent moon creates the resistless tide, so must the secret meditations of the soul bring forth activity of life for good or ill. Out of the abundance of the heart the mouth speaketh. Nicodemus has been accused of being a secret disciple, but I think we wrong him. He certainly came in secret darkness to consult Jesus, but he must have gone away a different man, for he stood up for Jesus with his lowly origin, and when feelings ran high, he went out to perform the last rites on the body of his crucified Lord.

Joseph of Arimathea was another, but he must have been very much in the open when he faced the Roman court and begged the body of Jesus.

The secret thoughts of love in the hearts of both forced them ultimately to open confession. The Christian who keeps his Christianity to himself runs a great danger of losing it altogether. The man that is filled with the Spirit of God must speak and do the things of the Spirit.

### Let the light shine.

The gas-pipe that worms its way beneath our city streets is a conveyor of light and power. It finds its outlet high up on our walls, and casts a dazzling light on all around. In Jesus' time there were only candles or lamps, but no one lit them to cover them in obscurity. Let your light shine that men may glorify God. A city set on a hill cannot be hid. The hidden streams of power may flow on unperceived, but if we place the citadel of our lives on the hill-top of service the light of the glorious gospel of Jesus will shine through us into the hearts of others, leading them also to the hidden things that give us power to serve.

## Religious Notes and News.

### Presbyterians in Egypt.

Sixty years ago the United Presbyterians, U.S.A., settled down to extensive mission work in Egypt, and their success is one of the outstanding achievements of Foreign Missions.

They now have five Presbyteries (think of "The Presbytery of Thebes," on whose territory is the tomb of Tutankhamen!) with over 350 churches and stations, and over 100 native ordained pastors and upwards of 20,000 communicants.

They have strong schools and hospitals, and their work extends from one end of that long strip of country to the other.

They have five strong congregations in Cairo, and in Alexandria their mission building stands on the site of the church of Athanasius, who in the fourth century stood as a rock against Arius and saved a divine Christ to Christianity.

Egypt is a stronghold of Mohammedanism, the hardest rock Christianity has tried to disintegrate, and it is now being penetrated, and shows signs of cracking.

The Turks are taking the fezes off the heads of the men and the veils off the faces of the women, and abolishing polygamy, and are at least putting on some of the outer trappings of Christian civilisation.—"The Presbyterian Magazine."

### A Broken Truce?

A few weeks ago the Archbishop of Canterbury made an appeal that, during the discussions upon Prayer Book revision in the House of Bishops, "letters and criticisms should be stayed," and that both public press and private pens should leave the Bishops to do their work in peace. Due heed has been given in most quarters to the desire thus expressed, but there has been one glaring and wanton contravention of the spirit of the Archbishop's appeal, viz., the wide circulation of the "Anglo-Catholic Prayer Book." The facts of the matter have now been brought to the notice of the Primate by Mr. J. A. Kensit, who, in a letter to his Grace, undertakes an analysis of the definitely Romish practices which the Anglo-Catholics are determined to adopt—without reference to the findings of the Bishops. The "Anglo-Catholic Prayer Book," remarks Mr. Kensit, "is not issued for any mere academic purpose, but for use," and there is little doubt that it will continue to be used, notwithstanding any Protestant safeguards that may find a place in the revision measure as finally approved. Though we are unable to quote Mr. Kensit's analysis at length, his tabulation of some of the contents of this unauthorised Prayer Book may be reproduced, as indicating its character and intention:—

Sacrament of Penance.  
The Asperges.  
Mass and Holy Communion.  
Requiem Mass.  
Absolutions of the Dead.  
Visit to the Blessed Sacrament.  
Devotions to the Blessed Sacrament.  
Litany of the Blessed Sacrament.  
Litany of the Sacred Heart.  
Litany of the Blessed Virgin.  
Litany of the Saints.  
Litany of the Dead.  
Way of the Cross.  
Holy Rosary.  
Vespers of the Blessed Sacrament.  
Vespers of our Lady.  
Serving at Mass.  
The Holy Hour.

The publication of this book is, of course, nothing less than a declaration of war against every principle of Anglican church-order and discipline. How, more plainly than thus, could the Anglo-Romanists proclaim their intention to declare to the Bishops, "Your decisions count for nothing; we go our own road?"—"Christian."

### The Christian Conquest of Japan.

The following quotation from a recent editorial in the "Japan Times and Mail" ought to be read with gladness by all Christian people. The editor (S. Shiba) is not a Christian, but he attributes his country's present greatness to its conquest by Christian ideas. "It is common enough," he writes, "to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard; namely, the quality of civilisation. What is it that has given Japan her present civilisation? It may be claimed that Japan has had centuries of Oriental civilisation that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilisation that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture. Her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilisation.

"We are to-day received to all practical purposes (except, alas, in emigration questions) as equals in the most advanced centres of the world's civilisation, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners. Let us ask, then, who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice, and propriety, therefore Christianity. Japanese Christians professing their belief in the

Bible and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion is making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country."

### "God is Beaten"!

The most lamentable aspect of the atheistic regime in Russia is the extent to which children are being exploited in furtherance of the policy of organised unbelief (says the London "Christian"). A leading feature of the propaganda is the constitution of "units of convinced atheistic young people," who are encouraged to engage in active measures for spreading anti-Christian ideas among their companions in school and college. We read:—

Young military recruits are treated to atheist lectures, and, as they are illiterate peasant boys to a large extent, they are plastic to the teaching of the agitators.

The Bolshevik newspaper, "Pravda," of Moscow, relates that a school teacher asked the children: "Who believes there is a God?" Three, four, seven hands went up; then two presently sank down again. "Who is against God?" A forest of hands shot into the air. There was a great shout: "God is beaten!"

To what terrible and destructive ends such courses might lead the coming generation in Russia, who shall say? Opportunities for gospel work under the Soviet are lamentably few; yet, nevertheless, there is a spirit of readiness and inquiry among many distressed souls. Dark though the prospect may appear, the Lord in his mercy and majesty can overturn all agencies of darkness, and refine things evil to ends that shall make for purity and righteousness. "The Lord is on the way," and his children will be instant in prayer that, ere he come, enabling grace may be given for brands to be plucked from the burning, in the night of Russia's fiery trial.

## "The Disciple Whom Jesus Loved."

R. Verco.

The Apostle John, who is thus prominently honored as beloved by Jesus, was the youngest apostle. He was a fisher lad, and his parents were Zebedee and Salome. Some have thought that his mother was a relative of our Lord, and that it was this fact which encouraged her to ask the two chief places in Christ's kingdom for her two sons. Anyway, we are given a closer insight into her character than into that of Zebedee. He seems to have been comfortably off, being the owner of boats and nets, and employed servants.

Salome, I should judge, was a fine woman, of strong character and loving heart. She was ambitious for her boys, but she was ardent in her love for Jesus, and was one of those who went up with Jesus to Jerusalem to minister to him. She was living with John at that time, and it was to their home and their love and care that Jesus confided his mother while hanging on the cross. From such a mother John inherited all that was strong and bold in his character.

John was probably favored with more glimpses into the inner chamber of Jesus' life—into the holy of holies of his character and being, and probably enjoyed a fuller confidence and more intimate fellowship with his Lord than any one else. Truly could he say in commencing his first general epistle: "That which was from the beginning, which we have heard, which we have seen

with our eyes, which we have looked upon and our hands have handled of the Word of Life." He was one of the first to behold Jesus at the Jordan; to witness his baptism by John the Baptist; to attend to the voice of Jesus calling him and Andrew to follow him; to leave his nets and boat, and everything, afterwards, at Jesus' command; to see Jesus manifest forth his glory at Cana of Galilee in the turning of the water into wine, when "the conscious water saw its Lord and blushed"; to be his close companion in all his walk up and down the dusty highways of Palestine; to hang upon his gracious words; to stand see him work all his wonderful miracles; to thrill with him at Lazarus' grave and hear that thrilling voice of command that penetrated into the spirit land and called the departed spirit of Lazarus back to reanimate his mortal body; to ascend together with Peter and James the Mount of Transfiguration and behold the ineffable blaze of the eternal throne transfigure Jesus' form with its glory, and to hear the voice from the cloud attest that no longer Moses or Elias but the Son of God was the Oracle whom all must hear and obey.

True, Peter and James were likewise highly favored beyond all the other apostles as witnesses of the most important incidents in Jesus' life; but John alone of them all hung near his Lord to the last, heard the dying cry, and received his last message concerning his mother; and most

# Migration.

Will H. Clay.

likely he helped take that loved form down from the cross and lay it reverently in the tomb; and it is his voice and Peter's we hear first, after the inauguration of the kingdom, bearing fearless testimony to the gospel of Christ. So marked was this that it has a special word in the Acts of Apostles in these words: "Now, when they saw the boldness of Peter and John, they marvelled." And long after the other apostles had yielded up their lives as martyrs to their faith and testimony of the gospel, he still remained to see the church send its branches far and wide throughout the world, and on the Isle of Patmos to see that strange and wonderful vision of things to come.

But it is as the disciple whom Jesus loved that John pre-eminently shines forth. How near love strives to get to the object of its love; how clinging are its tendrils! We are told that at the supper table John leaned on Jesus' breast—that is love's place! True as the magnet to the pole is love to its object; and as the dove flutters to its cot, so does love flutter to the nest wherein are held its heart's choice treasures.

At a first glance there is something almost startling in the expression "the disciple whom Jesus loved," as though Jesus loved John to the exclusion of others. But we know full well that it contains no such idea as that. The love of God for man is inexhaustible, infinite, all embracing. When I read that wondrous verse, "God so loved the world," I know that here is a measuring line that will compass every human horizon; here is a plummet line that will fathom every depth of human woe; here is a soothing balm that will heal every wound that sin has made; here is God's love underlined in blood, the blood of Jesus; here is a mountain top from whose heights God looks to north and south and east and west, and with outstretched arm and with voice, ah, me! so winsome, calls to every son and daughter of Adam and invites them to his heart and home and love.

Let us always remember this in connection with every blessing which God bestows, whether in the gospel or in daily providence—that godward all is perfect, and if we lack the blessing the fault is in ourselves and not in God. Thus Paul, writing to Timothy, says, "God is the Saviour of all men, especially those who believe." We do not have to go far for familiar illustrations of the philosophy that underlies this. God has done all he can do to save man from sin, from its consequences and its power; and yet we see that the vast majority of men are not saved. Why? Because they do not believe. "According to thy faith be it done unto thee" is Jesus' description of the measure of our blessings. The blessings we get from God are no bigger than the vessels we carry with us. Two men go to a fountain for water. One returns with a large bucket full and the other with a cup full. The fault lay, not in the fountain but in the smallness of the vessel.

Now let us look at that expression again, "the disciple whom Jesus loved" in the added light of these illustrations. Jesus blesses to the extent of our love. And it was because love was so supremely the characteristic of the apostle John that Jesus loved him so supremely. Peter was impulsive and daring; James was a man of fine judgement and tact and very practical; but John excelled in that characteristic which made him most like God himself. Whether in his gospel or in his epistles, it wells from his heart, and burns in his tongue and flows from his pen. There is an unfailing law of affinity that holds good in Nature, and that we here see in God himself, in the person of his Son. What sweet counsel can we find for ourselves in this reflection upon the loving apostle and the nearness to Jesus' heart—the best leaning on Christ's breast that is brought to him? Let love be the impulse of our lives, the atmosphere we breathe, the fragrance we exhale, the kindling of our eyes, the accent of our voice, and it shall be to our lives as the tendril of the vine to cling us to the God of love, and make of us indeed disciples whom Jesus loves.

During the last five years there have migrated to Victoria approximately 48,000 people, apart from those who have come from southern Europe. No records have been tabulated of the religious persuasion of these people, although the religion is stated on every nomination paper. However, such information would interest us but very little, unless to show just how far we lag behind other religious bodies in the proportion of arrivals to those of other churches.

The "Age" newspaper published recently a record of migration from the Commonwealth Statistician, showing the number of arrivals in the Commonwealth for the quarter ending June 30, 1926, to be 26,544. The question suggests itself most naturally, How many of these came to us? We are not able to speak for the other States, but so far as we are aware, only few came to Victoria.

There are some 16,500 members of our churches in Great Britain; not many, seeing that the entire population numbers 45 millions, approximately one in three thousand. Even this low proportion should lead us to expect that for the quarter mentioned we should have had not less than nine migrants. Information to hand from the English end discloses the fact that our people are as keen as others to migrate, but they wait a message from us to come. Truth is, each State is afraid to venture, lest we should have numbers arriving with little or no prospect of employment; and while we hesitate, thousands of others are being absorbed in our country districts, and, reasonable to assume, by some of our own people.

The Social Questions Department of our British churches is keenly alive to the possibilities of the group nomination scheme, under which whole families may migrate. The Victorian Department, co-operating with this committee, requisitioned for 48 families, as far back as May, 1925, the first of which is arriving by the "Jervis Bay" as the "Christian" goes to press. The photograph of this fine family will surely go far to establish confidence in the type of migrant coming, as well as in the Department which is primarily responsible for the venture. It is not amiss to again refer to the fact that Bro. C. R. Burden originated the requisition system of group nomination which is sometimes called the church scheme. The Department has made no promise other than that made by other religious bodies, viz., that we undertake to find employment and accommodation for our nominees. The three lads of the photograph are looking forward to rural life in a district where we have a church. An enterprising farmer, after talking the matter over with his good wife, might find it in his heart to invite them to come, if not to his home, then to his district, where they would not be separated. Mr. Bowerman is a business man, who is splendidly

recommended as a man of fine character and a good church worker, ably supported by his wife. The "Jervis Bay" will be met on arrival by members of the Department of Social Service, and Mr. A. Withers, the preacher of the Ivanhoe church, in whose district the family is going to reside temporarily with relatives. This is a piece of work which should commend itself to the brotherhood.

One denomination (there may be others) has a representative employed in finding employment for new arrivals, as well as suitable homes in country districts. The advisability of such a man is without question. Not only are the migrants absorbed on arrival, but an immediate benefit is conferred on the local church. Churches of Christ could not dream of making such an appointment for obvious reasons, but, nevertheless, the work must be done. It would be possible for local congregations to undertake some responsibility in the matter, and invite the Department of Social Service to send a family to their district. Some families well recommended are ready to come, if they could be nominated at this end. The Department is prepared to nominate for any person or church, no financial responsibility falling upon the nominator. In June, 1925, "The Herald" published a highly complimentary statement concerning Churches of Christ, in which the following occurs, "An action has been taken by the Department of Social Service for the Churches of Christ in Victoria, which is the beginning of an immigration movement in connection with their church along very sound lines. This committee has lodged with the Immigration Authorities a nomination for 48 families, who are to come during the ensuing year from the Churches of Christ in the Old Country. Families will be brought out under the care of a Y.M.C.A. representative, which institution's machinery they are using. Careful preparations are being made for their reception and assimilation into the life of this country. The Church of Christ is evidently a go-ahead body, and deserves every commendation for their courage and enterprise." Have we proved worthy of this compliment? Perhaps an easier question would be, Shall we try to be worthy of it? The Department's record, so far, is a clean one. Every migrant that has arrived under its auspices speaks in glowing terms of the welcome given, the position that has been found, and the consideration of the employer. Others are coming; we expect that families will be following hard upon one another in the course of a few weeks. It is high time we "put our house in order." Let the brotherhood combine to give a hearty welcome to our brothers and sisters, and to do its best to locate them where they will continue to serve according to the New Testament order.



Arrivals from England by "Jervis Bay"  
(See Article Above.)

Mr. and Mrs. Bowerman and Family

# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Family Altar.

J. C. F. P.

MONDAY.

### Work.

When work was set to music,  
In the long ago,  
There was music in the evenings,  
Round the fire's bright glow.  
There was music round the table,  
With its humble fare,  
And dreams were full of music,  
For Content was there.

Now, work is all a bugbear,  
All a hateful thing,  
And the meal-times or the evenings  
Little gladness bring.  
There's a constant fret and grumble—  
Man and work estranged—  
But surely it's the motive,  
Not the work, that's changed,

If work was set to music,  
As it used to be,  
The hard of heart might soften  
To the harmony.  
Each might realise his calling  
In the great Life plan,  
As service to his Master  
And his fellow-man.

—John Roebuck.

### The Danger of Dallying.

Hannah More, in her story of "Parley the Porter," illustrates the evil results of dallying with temptation. The porter parleyed with the enemy until the house was robbed and ruined.

Said some little boy, who was advised to persuade his mother to reconsider some decision to which she had come, "When my mother says 'No,' there isn't any 'Yes' in it." Many a man, tempted by appetite within and by associates without says "No," but feebly and faintly; his "No" has a "Yes" in it, and the "Yes" finally prevails over the "No." We remember an anecdote of a young Rhode Island boy, which we put on record in substance as we heard it related. He was coming along up the street one day with a young man who lived near him, who was somewhat exhilarated with strong drink, and after walking along awhile, his companion drew a bottle from his pocket and said: "Have some?" "No." "Oh, come, it won't hurt you." "Well, hand it over," replied our friend. The bottle was passed to him, and raising it aloft he hurled it with a crash against the stone wall, and turning to his dazed and astonished companion, said, "There, don't you ever put a bottle to my lips again."

The young man was perhaps a little irritated, but had strength enough to restrain his anger, and our friend had no further occasion to resist his solicitations to drink, while there is reason to suppose that the forcible example set before his companion had a restraining influence to hold him back from an evil path. There are hosts of young men who need the decision which this young man had. Thousands of men are to-day drifting, wrecked and ruined, down to drunkards' graves, who might have been saved, if they had possessed the courage to smash the bottle, and stand free from its defilement and its curse. What we need is men who can say, "Get thee behind me, Satan," and who would crush a rum bottle as soon as they would a serpent's head.—Selected.

### Fighting a Fire.

A missionary tells the following story: "I was in Peking," he says, "when a fire broke out a few doors below the house in which I was lodging, and at the first alarm I rushed out, and into the burning structure to see what could be saved. I was at once arrested for interfering, and later on discovered the Chinese way of fighting a fire.

"A policeman first of all required an affidavit of the head of the household to the effect that he did not deliberately start the blaze, and for this purpose took him before an official who lived half a mile away. A second policeman was stationed to see that no one removed any furniture until the papers had been made out.

"After about forty minutes the firemen arrived. They looked at the burning house, and decided that it was on fire. After much argument it was agreed that it would be a waste of water to put out the flames. Two members who erected a ladder and climbed part of the way up, were duly reproved for too much zeal, and after the name, age, and habits of the owner had been taken, the fire department retired in good order.

"As the flames were unhindered, the house was burned to the ground, and when the owner returned he was beaten by his neighbors for endangering their property. I was laid in durance vile for two hours, and then fined two shillings." There is something of this method rife in Germany. A fire broke out at Rimpar. The brigade from Wurzburg hurried to assist, but the commander of the Rimpar brigade said, "Come, now, is this your fire or ours? You want everything." Zeal is sometimes a mistake, evidently, and especially at fires.—Selected.

### Amusing Printers' Errors.

The "British Medical Journal" of March 20, 1923, had an interesting account of a dairy visited during an investigation into "The Milk Supply of Large Towns." One of the incidents was described as follows: "The driver having finished milking, his cow offered to take me into an adjoining room, where the milk was cooled."

The "Evangelical Observer" had a writer who said he was "Rectus in ecclesia," meaning "of good standing in the Church"; but the printer meant "Rectus in culina," meaning "of good standing in the kitchen."

The "Eclectic Review" once appeared in an advertisement as the "Epileptic Review," which somebody explained as a new publication which was coming out in "fits and starts."

### The Linguist.

There had been a fatal accident at the railway crossing, and the Coroner, a pompous old chap, had empanelled a jury for the inquest. There was only one witness of the accident, a Slav, who could understand no English. With him the Coroner began to struggle. "Can you speak English?" he asked. The man shook his head. "Can you speak German. Again the man shook his head. "Can you speak Italian?" The same response. "Can you speak Russian? Can you speak Swedish?" were the next questions, to both of which the man signified in the negative. "It's no use, gentlemen," said the Coroner, turning to the jury. "We can't proceed with the case. I've spoken to this man in five different languages and can't make him understand me."

### Do It.

Do it because it is right;  
Not for the sake of the pay,  
Or because you are asked and don't like to refuse,  
Or because it's the easiest way.  
Do it that you may grow strong;  
Learn to use all of your power  
To do the unpleasant and find in it joy,  
To make the best of each hour,  
Do it without being asked;  
Because you see somebody's need;  
A hundred strong hands will take up the task,  
If you will take courage and lead.

And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.—Mark 5: 39.

Rutherford wrote, "Ye have lost a child; nay, she is not lost to you, who is found in Christ; she is not sent away, but only sent before; like unto a star which, going out of sight, does not die and vanish, but shines in another hemisphere." Reading—Mark 5: 21-43.

TUESDAY.

Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.—Mark 6: 20.

"Your success is very much connected with your personal character. Herod heard John gladly, and he 'did many things' (A.V.), because he knew the preacher to be a just and holy man. Words uttered from the heart find their way to the heart by a holy sympathy. Character is power." Reading—Mark 6: 1-29.

WEDNESDAY.

And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.—Mark 6: 31.

Dean Burgon wrote, "I am always struck with our Saviour's invitation to his disciples to come apart with himself and to 'rest a while.' We have also to learn that intellectual work is not the only—no, nor is it the highest work we can do. There are other things to be done besides that. Social kindness is one of these things—and to swell the merriment of a family party is an admirable way of passing a few days. The snare is when levity and laughter become the habit, amusement, the business, of life." Reading—Mark 6: 30-36.

THURSDAY.

And he said unto them, Full well do ye reject the commandment of God, that ye may keep your traditions.—Mark 7: 9.

"Some suppose these words mean, 'You show great cunning, or art, in laying aside God's commands, and substituting in their place those of men.' Others say they were used ironically, 'How nobly you act! From conscientious attachment to your traditions, you have made void the law of God,' meaning to intimate by it that they had acted wickedly and basely." Reading—Mark 7: 1-13.

FRIDAY.

From within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries.—Mark 7: 21.

"A malicious thought and a malicious deed are from the same spring, and have the same nature; only the deed is the riper serpent, and can sting another; when the thought is as the younger serpent, that hath only the venomous nature in itself. A lustful thought is from the same defiled puddle, as actual filthiness; and the thought is but the passage to the action; it is but the same sin in its minority, tending to maturity." Reading—Mark 7: 14-37.

SATURDAY.

And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation.—Mark 8: 12.

"That is, no such sign as they asked, to wit, a sign from heaven. He said a sign should be given, the same as was furnished by Jonas (Matt. 16: 4). But this was not what they asked, nor would it be given, because they asked it." Reading—Mark 8: 1-21.

SUNDAY.

Whosoever shall lose his life for my sake and the gospel's shall save it.—Mark 8: 35.

From this text a hymn was composed which is now sung in all churches—  
"For my sake and the gospel's go,  
And tell redemption's story."  
Reading—Mark 8: 22-38.

# Prayer Meeting Topic.

August 25.

## The Message of Habakkuk.

(Haba. 1: 1-17.)

F. J. SIVYER, B.A.

Habakkuk probably lived during the dark days that embraced the reigns of Josiah, Jehoiakim, and Jehoiachin. There are many legends but few facts concerning him. The *man*, however, is in the *manuscript*. If handwriting reveals character, then much more does the heart-writing of Habakkuk, as he wrestled with one of the sternest problems of life, reveal the prophet as a rare and choice personality—fearless in thought and strong in faith.

Unlike other prophets, he did not address the people, but faced God himself in an effort to find out why tyranny and evil are permitted to prosper.

"Perplexed in faith, but pure in deed  
At last he beat his music out."

### THE ETERNAL "WHY"?

The book begins with a plaint and ends with a pron. Violence, injustice, oppression were everywhere prevalent in Judah, and he cries and asks God, "How long?" "Why?" The answer comes that God will "raise up the Chaldeans, that hasty and bitter nation," as his instrument of chastisement. But this revelation only increased the problem; for the prophet foresaw the havoc and desolation such a pagan people would bring about. In perplexity he asks, "How can God reconcile with his own purity and holiness these coming atrocities?" It is because of this fearless questioning of God's dealings that Habakkuk has come to be called the Thomas of the Old Testament.

"Habakkuk's is the burden of the finest faith," says Dr. Jas. Hastings. "He illustrates the great commonplace of religious doubt—that problems arise and become rigorous in proportion to the purity and tenderness of a man's conception of God. It is not the coarsest but the finest temperaments that are exposed to scepticism."

### IN THE WATCH TOWER.

It was only when he climbed the tower of faith that the prophet received light upon the problem. God's answer is that the proud shall perish and the righteous shall live. This will not be verified until the appointed time, but it is sure. Therefore "though it tarry, wait for it; because it will surely come, it will surely come, it will not delay." "Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith."

But Habakkuk saw more than this from his watch tower. While denouncing the hideous deeds of the conquering Chaldeans in a series of woes—"taunt songs"—he speaks of the time when "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea."

### FAITH TRIUMPHANT.

The magnificent psalm which concludes the book is "a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction." It splendidly illustrates the struggle of a mind in which hope triumphs over calamity and fear.

The opening words, "O Lord, I have heard the report of thee, and am afraid," is the keynote to the poem. The story of Jehovah's justice and judgments in days of old filled the prophet's heart with such awe and reverence that he trembled to think of what God might yet do in working out the deliverance of his people. Holy fear, however, leads to triumphant faith. Although fresh calamities, unheard-of sufferings, and even dark death may overwhelm the race, he is still able to sing with sublime faith and irrepressible hope, "Yet will I rejoice in the Lord, I will joy in the God of my salvation."

TOPIC FOR SEPT. 1.—THE PERSECUTED.  
—Matt. 5: 10-12.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## Victorian Notes.

One of the most important towns in the south-west of Victoria is that of Warrnambool. Here a church after the New Testament pattern has carried on work for very many years. Last June Bro. A. J. Fisher, late of Queensland, took up the work here. Bro. Fisher is full of enthusiasm, and is a great lover of young people. Already he has led the church to partition off a portion of the church building as a young people's hall. Here it will be possible to carry on to better advantage the work among the young people. Our picture shows some of the young people and teachers of the Warrnambool school. Hanging in the rear of the picture is one of the recruiting clocks issued by the Victorian Sunday School Council for use in the Children's Year campaign, with its excellent motto, "Keep moving." We wish for the church at Warrnambool, and Bro. Fisher, its preacher, a very happy and successful period of service.



Teachers and Scholars, Warrnambool.

Twelve months ago a Bible School was organised at Ormond with an enrolment of 52 scholars. The first year has been marked by excellent progress, the enrolment showing more than a hundred per cent. increase. Good work has been done in the several departments, while five scholars were present every Sunday for the year. Large meetings characterised the anniversary gatherings on August 8, while at the annual demonstration on August 11 it was impossible to seat the crowd who came. Mr. Rez. Ennis presided over the meeting and Mr. L. C. McCallum presented the prizes to the successful scholars. The programme was good throughout, with items that were especially suitable for a Bible School gathering. Mr. Les. Clay is the superintendent and Mr. Kershaw the secretary of this thriving school.

Miss Bessie Woodbridge, B.A., Dip.Ed., one of our young people who did excellently in her University course, has recently been appointed to the staff of the Hamilton High School. Hamilton is one of our large provincial towns in which there is no church after the New Testament pattern. Though isolated from her own people, Miss Woodbridge is still finding opportunities of service. The Presbyterian church of Hamilton has secured her services as instructor of a teacher training class. The class meets weekly, and there is an attendance of about fifteen, every one of the number being older than the instructress herself. We wish Miss Woodbridge well in her work and trust that it will not be long before she is located in some place where one of our own churches can use her talents as a teacher.

## Twelve Things to Remember.

- The value of time.
- The success of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The joy of originating.
- The beauty of cheeriness.

## The Final Goal.

The supreme goal of all Bible School effort is spiritual. We dare not centre our attention upon facts and methods of teaching to such an extent that we lose sight of the spiritual needs of our pupils. It is easy for the teaching process to become mechanical. When this happens the teacher may go through the motions of teaching, but he does not teach. *We must be possessed with the master motive of establishing the life of God in the souls of our pupils.* We must look upon our teaching as an evangel. We must believe that we are sent of God and expect that he will make our influence and our teaching effective. Our evangelism should not be regulated by the calendar. Our zeal should be as intense, our spirit as fervent, our faith as strong in mid-summer as in the depth of winter. We should have respect only for "the seasons of the soul." We must recognise that our work must be carefully done, that we cannot force a spiritual response from the pupil by our authority as a teacher, or by the authority of the church, or of the Bible. We fear dire results if in our spiritual strength we seek to override our pupils' wills, or create artificial emotion, or by circumstance or method take unfair advantage of them. We have faith in our pupils and in the truth of God, and we believe that if we can make it clear and plain and real to them that their minds and hearts and wills will respond, and "with open face beholding as in a glass the glory of the Lord," they will be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

The most distressing fact in connection with the Bible School work of the past has been that from forty to seventy per cent. of the boys and girls have passed through the lower classes and gone out of the Sunday School without having been won for Christ and the church. This is a fearful commentary on our work, and in future it must not be. Whatever else must be left undone, let us win our boys and girls to permanent love and loyalty to Jesus Christ and active service for him. It is only as we accomplish this that we can regard our work as at all successful.

## Put-Off Town.

Did you ever go to Put-Off Town,  
Where the houses are old and tumbledown,  
And everything carries and everything drags,  
With dirty streets and people in rags?  
On the street called Slow lives old man Wait,  
And his two little boys named Linger and Late,  
With unclean hands and tousled hair,  
And a naughty sister named Don't Care.  
Did you ever go to Put-Off Town  
To play with the little girls Fret and Frown?  
Or go to the home of Old Man Wait  
And whistle for his boys to come to the gate?  
To play ball all day on Tarry Street,  
Leaving your errands for other feet.  
To stop, to shirk, or linger, or frown,  
Is the nearest way to this Put-Off Town.

## Foreign Missions.

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

### Notes and News.

We were very pleased to receive the following invitation:—"Miss F. M. Cameron requests the pleasure of the company of Mr. and Mrs. Walden and family on the occasion of the marriage of Eleanor Wynne (daughter of Mr. and Mrs. T. R. Morris, of 'Invermay,' Brighton, Victoria, Australia) to Andrew Arthur (son of Mr. and Mrs. G. A. Hughes, of 'Emoh Ruo,' Brighton, Victoria, Australia), at Shrigonda, Ahmednagar District, India, on Thursday, July 15, 1926, at 3 p.m. R.S.V.P. Shrigonda, July 10, 1926."

In a letter just received from Miss Caldicott she says: "Mr. and Mrs. Hughes's wedding was a very pretty one indeed, and all we guests enjoyed a very happy time of fellowship and pleasure around the board at the wedding breakfast. We expect the newly wedded couple to return to Baramati this week."

Mr. and Mrs. Black, of South Australia (Mrs. Black is a sister of Mary Thompson), have very kindly given £4/11/3 to purchase a Mosberg complete set of wrenches for Ford cars for the use of boys' industrial training school, Baramati, India. We have sent Mr. and Mrs. Black's money to Mr. Coventry.

One of the very necessary things in China is a good lamp oil. Perhaps there are more foreign lamps in Yunnanfu than any other article with the exception of cigarettes. Kerosene is imported, of course, and the American Oil Co. has made a rare fortune out of it. I believe Dr. Macklin has a strong protest to make against the American Oil Co. and the British and American Tobacco Co. He opposes their methods with all the strength that such a man can. Lighting is an expensive item here at Yunnanfu, but at Hueilichow it is much more so.—H. G. Clark.

### Letter from Dr. Killmier.

Dr. Killmier sends his April report on dispensary work:—Dressings, 66; Patients (first visit), 126; Return visits, 92; Operations, 5; Opium poisoning cases, 4; Fees received, \$26.60, about £2/14/-. Total treatments for April, 293.

"Lately we have been invited to several feasts, and several trips to famous places in the vicinity. These invitations have come from the gentry of the oldest established families in the place, and included in the parties were many of the official and military classes. In view of anti-foreign feeling in other parts we thought it would be foolish not to encourage these evidences of desire for friendship. So in spite of the terrible waste of time involved, we went to them all and made ourselves as pleasant as possible. It was purely out of a desire for friendship that we were invited, for otherwise there is no reason in the wide world for asking us. We have been here long enough for the novelty to be worn off. I think perhaps when we first arrived we were asked to some places in order to be looked at and examined at close quarters. At these functions, the guests sit for hours and smoke the waterpipe and make a few spasmodic remarks now and again. The majority talk very little, and when they do the main topic of conversation is food, and the price of various articles. There are always a couple of gambling tables where they play poker or ma-jong. They know poker is a foreign card game, and often invite us to play, but we tell them we don't know how to play it, and that in any case we do not think it right to play for money. There is also usually a big wooden bed arranged for opium smoking, and those who indulge in this go in turns and have a whiff. They nearly all know we do not drink wine, and so as a rule they place us at a table with others who are not very fond of wine, and no wine is set on that table. We are always without exception placed in the highest seats in

the guest room, and at meals. If the chief official of the city is present they put us up in an equal position with him. This is a sign of the highest respect in the eyes of the Chinese. We are not very keen on these high places, and always try to settle down in another seat, but no one else will sit above us. So the top seats are left empty and those right at the bottom have to stand until we submit to be honored. They usually say that since we are guests from a far distance we must take the highest place. After several hours of desultory conversation and sitting about the tables are set, and the guests sit eight at each table. The food is brought in, one course at a time. Usually there are nine different courses. As soon as the meal is over the guests depart, the host accompanying them to the front doorstep and there saying, 'Walk slowly.' It is a fearfully empty business, and everything is done for the sake of show. There is not much scope for evangelism among this class of people except that we get an influence among them in an indirect way. On a recent Lord's day evening three or four of those we had come to know at these places came to church. Our meetings are steadily increasing in numbers, and the schools are well attended. Kindest regards to all."

### The Annual Offering.

Foreign Mission Day offering contributions by the States up to August 9, 1926:—

South Australia	£1,406 16 0
Victoria	1604 0 0
New South Wales	35 0 0
Queensland	299 0 0
Tasmania	94 5 0
West Australia	469 10 0

£3908 11 0

Queensland.—Annerley, now £43/16/9; Ipswich, £12; Sunnybank, £5/13/6; Wynnum, £5/18/-; Charters Towers, £4/1/6; Meringandan, £5/1/-; Silverdale, £2/1/9; Boondall, 15/-; Albion, now £55/9/-; Bundaberg, now £18/3/6; Maryborough, now £13/7/6; isolated members, now £15/2/-; Zillmere, £8/15/-.

Tasmania.—Launceston now (including Conf. Promises Redeemed, and Sisters spec. id. per wk. for Appeal), £35/2/- (last year £25/17/10); Kellevie, £6/5/- (last year, £4/10/-); Collins-st., Hobart, now £14/11/- (last year, £11/10/4). This makes a total to date of £105/6/2, against corresponding churches of last year of £75/1/- . There are still two returns to come in, and perhaps more from churches already mentioned.—James D. Green, Sec. Tas. F.M.C.

South Australia.—July offering and weekly amounts given during the year through duplex envelopes:—Avon, £3/3/2; Alma, £10/3/6; Berri, £15; Balaklava, £30; Bordertown, £7/14/-; Brooklyn Park, £10/15/9; Broken Hill, £12/-; Blackwood, £25/1/6; Cowandilla, £13/5/2; Cheltenham, £2/5/1; Dulwich, £66/18/7; Fullarton, £10; Forestville, £29/15/7; Glenelg, £45/18/5; Grote-st., £149/18/3; Gawler, £6/13/9; Henley Beach, £8/1/-; Hindmarsh, £30/19/-; Kadina, £7/7/6; Kersbrook, £8/2/6; Long Plains, £76/12/3; Lochiel, £1/4/8; Mt. Compass, £1/3/-; Murray Bridge, £10/6/7; Mundalla, £84; Moorook, £1/1/-; Mile End, £50/1/3; Moonta, £1; Milang, £26/15/8; Mallala, £3; Maylands, £105/1/1; Naracoorte, £5; North Croydon, £31/4/2; North Adelaide, £28/0/2; Norwood, £52/4/6; Nailsworth, £16/9/-; Owen, £30; Port Pirie, £10/12/8; Pt. Sturt, £27/11/-; Prospect, £37/13/5; Queenstown, £35/2/4; Railwaytown, £1/10/-; Snowtown, 5/6; Strathalbyn, £18/3/3; Semaphore, £25/1/2; Stirling and Aldgate, £15; St. Morris, £23/1/3; Tumbly Bay, £12/3/1; Unley, £18/8/6; Willunga, £1/11/-; Wallaroo, £8/11/8; York, £13/1/1.

### DEATHS.

FERGUSON.—On Aug. 11, at East Fremantle, beloved wife of the late J. C. Ferguson, loved mother of Mrs. G. Hill, Cottesloe Beach, W.A.; Mrs. E. Gracie, East Fremantle, W.A.; Alfred, of Palymra, W.A.; Ernest, of Victoria. Late of North Fitzroy. Age 80. Rest, sweet rest.

LAWRANCE, B. J.—In affectionate memory of our dear one, who passed away Aug. 22, 1925, at Naracoorte, S.A.

Sheltered in the Rock of Ages,  
Anchored on the golden shore,  
In the perfect love of Jesus  
Rest, dear father, for evermore.  
To be with Christ, which is far better.

### IN MEMORIAM.

SMITH.—In loving memory of William Smith, who passed away at Brisbane, Queensland, on Aug. 20, 1922. "Joy cometh in the morning."  
—Inserted by E. A. Smith and family.

### COMING EVENTS.

AUGUST 22 and 29.—Balwyn Bible School Anniversary services. Aug. 22, speakers, 11 a.m., Bro. Gebbie; 3 p.m. (Balwyn Hall), Bro. W. Clay; 7 p.m., Bro. J. E. Thomas. Aug. 29, speakers, 11 a.m., Bro. J. E. Thomas; 3 p.m. (Balwyn Hall), Bro. R. T. Morris; 7 p.m., Bro. J. E. Thomas. All welcome.

AUGUST 24.—Hampton Church of Christ Ladies' Guild will hold an American Tea on Aug. 24, at 3 p.m. and 8 p.m. Good programme in the evening.

SEPTEMBER 5, 12, 14.—Collingwood Church of Christ (next Collingwood Station). Bible School Anniversary Services. Sept. 5, 3 p.m., A. L. Gibson; 7 p.m., J. E. Thomas. Sept. 12, 3 p.m., L. C. McCallum; 7 p.m., F. T. Saunders. Sept. 14, Annual School Concert. Wonderful part-singing by Children's Choir, 170 voices, Orchestra assisting. Elaborate decorations. Come early to get a seat.

SEPT. 7 (Tuesday).—6 p.m., Lygon-st. Lecture Hall. Farewell Tea to Sisters Miss L. I. Redman, missionary returning to India, and Mrs. H. C. and Miss P. Ludbrook, leaving for visit to Yunnanfu, W. China. Reserve the date. Tickets 1/-. Tea arranged by the Vic. F.M. Committee.

SEPTEMBER 13.—Annual Concert by Students of the College of the Bible, Lygon-st. Chapel, Monday, Sept. 13, at 8 p.m. Mr. R. Lyall will preside. Good, varied programme of elocutionary and musical items. Tickets, 1/-.

OCTOBER 1 and 2.—Friday evening, 7.45; Saturday afternoon and evening. The Surrey Hills Ladies' Guild has pleasure in announcing that its Annual Sale of Work will be held. Mrs. Hayward will open the function. Friends everywhere are asked to reserve these dates and plan to attend.—E. Wilson, Hon. Sec., "Tynan," Union-rd. South, Surrey Hills.

### WANTED.

Employers seeking workers to get into touch with the Department of Social Service of the Victorian Churches of Christ—accountant, carpenter and builder, motor drivers, caretakers, engineer, laborers, etc., etc., on the waiting list. Homes waiting for domestics and companions.

Apply Will H. Clay, 49 Elizabeth-st., Melbourne. A brother of the church, a tradesman, wants work, painting; recommended. Write Mr. E. White, 8 Atkinson-st., Sth. Northcote.

Mr. J. E. Shipway is now settled at Carnegie and is desirous of getting into touch with all Church of Christ members in the district. He would be pleased if readers who have friends or relatives living in the district would advise them that his address is 10 Shepparton-ave., Carnegie.

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# The Church's Missionary Giving.

Frank Varley.

In a recent issue, the editor of the London "Christian" drew attention to the publication by the International Missionary Council of the World's Foreign Missionary Budget. For the purposes of this letter, I briefly recapitulate the figures.

The annual total was given as over £11,150,000. Of this, the United States and Canada working together as a unit are responsible for over £7,680,000, Great Britain contributed over £2,380,000, and Australia gave over £240,000, leaving about £850,000 as the gift of the rest of the Protestant churches of the world.

The "Christian" drew a contrast between this eleven millions odd total, and the 300 millions sterling spent annually by the British people in the vice of betting, which is a sad enough reflection on the national conscience, or want of it, to-day.

I am not, however, concerned with the nation or nations as a whole, but with that portion which is known as the Christian church.

I do not propose any exhaustive analysis of the figures of this Foreign Missionary Budget. I content myself with the figures cited above, as they concern the English speaking Christian church in the United States and Canada, in Great Britain and in Australia. I notice that in all three the giving is about proportionate in regard to population. The United States and Canada give about 3¼ times as much as Great Britain, and Great Britain gives about 10 times as much as Australia. As the basis of this calculation, I take the population of Australia at about 5,000,000, Great Britain at about 50,000,000, and the United States and Canada at from 150/160 millions. So that it may fairly be inferred that the English speaking Protestant Christians give in about the same ratio the world over.

What, then, do they give? Not as a whole. That is settled by the figures given above. The question is, "What, as individuals, do the Protestant Christians of the world give for the cause of the gospel in heathen lands?"

I saw some time ago in a missionary paper the statement that the total membership of the Protestant churches of the world was about 30 millions. The writer went on to say that, of these, a liberal estimate would give about one half as real born-again Christians. A world's total of about 15 millions real Christians! Putting the population of the world at 1600 millions, these figures establish the awful fact that to-day, nearly 1900 years after Calvary, more than 99 out of every 100 persons the world over are still unsaved—lost—perishing!

Statisticians put the life of a generation to-day at about 33 years, which means that three times in a century the whole population of the world dies, say about 5,000 millions. The average man does not think in millions. Therefore, that the terrible significance of these figures may be the more readily grasped, 6,000 every hour pass from time to eternity. Death takes its awful toll at the rate of 100 every minute, of whom, having lived without God and without hope in the world, nearly all pass from a Christless life to a Christless Eternity.

In view then of the awfulness of such a fact, and that over 1000 millions of heathen have never yet heard even the name of Jesus Christ, what does the Christian church give year by year for the work of Foreign Missions? The Foreign Mission budget says over £11,000,000 sterling! But, divide this seemingly magnificent total among 30 million members of Christian churches, and what do we find? That the members of the Protestant Christian churches of the world give a little over 7/- per year per member, about one penny three farthings per week each to make known the gospel of the Lord Jesus Christ among the heathen!

Comment is needless. It is not for me to admonish those who are my brethren and sisters in Christ. Shall we not rather obey the injunction, "Pray one for another, that ye may be healed?" For, surely, it is healing, true spiritual healing, healing of the spirit, that the whole body politic of the Christian church needs for this open sore in its life.

## Thomas-Kellems Mission to South Africa

F. L. Hadfield, M.L.A.

The results of the mission to South Africa which commenced at Johannesburg at the beginning of June have already justified the effort. Night after night the big hall is filled, and on Sundays and special nights it is packed to overflowing.

Bro. Knott has done excellent propaganda work, and the few faithful brethren and sisters who were found at Johannesburg have helped with all their hearts. Bro. Richards has a wonderful way with a congregation. Bro. Kellems is proving that as a preacher he knows, and is able to present what he knows.

The daily press is being used to the best advantage, and the interest in the mission is already much wider than Johannesburg. Here in Bulawayo, hundreds of miles away, we had a man into our office who had been attending and who was deeply impressed. He was going back to hear some more, and his brother has since been baptised.

The most effective influence in Bro. Kellems' preachings is the place he gives to Christ. After his address on the "Cleansing Blood of Jesus," seventeen people came forward. Baptisms are taking place every evening, both before and after the meetings, and writing to me on July 12, Bro. Knott says: "We had six additions again yesterday, making two hundred and forty-nine to date. Bro. Kellems baptised his 150th candidate yesterday." There have been responses to every invitation.

It has been decided to prolong the gospel effort at Johannesburg till the arrival of Bro. Eugene Farrell, B.A., of Eugene, Oregon, in South Africa to minister to the congregation which is now about three hundred strong. It seems clear that if the reception accorded to the gospel in other parts of South Africa equals that in Johannesburg, it will be quite impossible to complete the work within the year originally contemplated.

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## New Testament Christianity in the Garden City.

This should be established before the opening of the Federal Parliament House there in May next, but to do it you must help.

Crowns required to open the work at Canberra and sustain it for two years, 12,000.

Crowns already received, July 31, 385.

Crowns still required, 11,615.

During the month the number of Crowns has increased from 310 to 385.

The States have given as follows:—

Victoria, 141, an increase of 4 for July.

N.S.W., 100½, an increase of 30½ for July.

Sth. Aus., 60½, an increase of 19 for July.

W.A., 48, an increase of 9½ for July.

Tasmania, 7½, an increase of ½ for July.

Qld., 6.

All the States show increases for the month, except Queensland.

Please forward Crowns promptly to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.; T. F. Stubbin, Boonah, Qld.; H. G. Harward, 242 Pitt-st., Sydney, N.S.W.; A. G. Saunders, 122 McIllraith-st., North Carlton, Vic.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.; or F. Langlois, c/o Messrs. Goode, Durrant & Co., Grenfell-st., Adelaide, S.A.

To be included in the Financial Statement to be presented at the Federal Conference in October, the Crowns must reach Perth not later than August 31.

## OBITUARY.

**PAKES.**—Sister Eliza Pakes was called home on June 26 at the ripe age of nearly 94. She was a loyal member of the church at Paddington for many years, but recently moved to Mayfield, Newcastle, where she passed away at the home of her adopted daughter, Mrs. N. Trunley. A. G. Martin, of Hamilton, conducted the service at the graveside. The late Mrs. Pakes, who was born in Paddington, England, had a family of eight sons and five daughters, most of whom are still alive. The eldest son is 75 years of age. We commend those who remain to the God of all comfort.—J. Chapple.

**DIXON.**—The death took place on July 21 of Bro. George Dixon, at the age of 81 years. Our brother was one of the pioneers of the State, and also of the church of Christ. He landed in Queensland in 1864, a young man of 20, and spent most of his life in mining occupations. Forty years ago he joined the church at Gympie, and in this town he married and brought up a family. He spent the last 13 years at Albion, where he was a familiar and loved figure. Bro. L. Larsen (in the unavailing absence of the writer) conducted the funeral at the Lutwyche cemetery. We tender loving sympathy to Sister Dixon and the family.—H.G.P.

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**ACKNOWLEDGMENTS.  
COLLEGE OF THE BIBLE.**

The Board of Management desires to acknowledge, with thanks, the receipt of the following amounts during July.

- Churches—Annual Offering:  
S.A.—Berri, and Circuit, £2/4/1.  
N.Z.—Wanganui, £3/16/6.  
Duplex Envelopes and Budget Contributions:—  
S.A.—North Adelaide, 2/9; York, 18/2; Port Pirie, 4/8/8.  
Vic.—Benigo, 6/3.  
W.A.—Kellerberrin Brethren, £1.  
Individual Gifts:—  
Queensland.—C. W. Hamann, jnr., 5/-; A. Waldron, 10/6; H. J. Simpson, 10/-; Mrs. W. Boston, 10/-; Miss M. F. Boston, 5/-; F. Lassig, 2/-; Mrs. M. A. Schossow, 5/-; Miss R. Bailey, 4/1/1/-; T. G. Baills, 10/-; R. A. Lassig, £1; Miss F. Ingham, 3/-; W. J. Finger, 3/-; W. G. Smith, £1; Miss V. Stokes, 5/-; T. Ditchman, 10/-; Miss J. Jenner, 2/6; J. Boettcher, £1; Mrs. J. Boettcher, £1; A. Lassig, £1; Miss H. Blackburn, 4/-; Miss M. A. Larsen, 5/-; E. Mellhagger, 2/-; A. R. W. Cane, 10/-; Mrs. J. W. Furlonger, 5/-; J. W. Furlonger, 10/-; W. H. Winter, 4/10/-.  
Tasmania.—A. Carlson, £1.  
West Australia.—Mrs. E. Sullivan, £1; L. J. Michael, 5/-; Miss D. Pennington, 2/6.  
South Australia.—Miss V. Bontoft, £1; Miss E. M. Webb, 5/-; A. W. Wyett, 2/6; Mrs. J. Pickering, £1; Miss A. V. Daniel, £1; G. A. Hurcomb, 5/-; W. R. James, £1; W. Morrow, £3; Miss E. M. Wilkinson, 10/-; Miss J. Pollard, 10/-; G. M. Cox, 10/-.  
New South Wales.—Mr. and Mrs. F. R. Furlonger, 10/-; W. H. Snowden, £1; W. Wadsworth, 10/-; R. Dorfmann, 10/-; Mrs. E. G. Thompson, £5; S. W. Billingham, £3; Mrs. N. Branch, £1; P. Winter, £10; S. W. Gardner, £1; W. F. Wenk, £1/1/-; A. W. Billingham, £1/10/-.  
New Zealand.—Miss Z. Mace, £1; D. H. Hay, 10/-; B. Lund, £3; J. A. Shepherd, £5; J. Beasley, £1; Mrs. J. Charlton, £1; Hy. Bradshaw, £1; L. C. J. Dunlop, £1; Mrs. L. C. J. Dunlop, 10/-.  
Victoria.—Mrs. W. Brewster, 3/-; H. A. L. Hateley, £1/1/-; R. Taylor, 10/-; J. Richardson, 10/-; J. Eaton, 5/-; G. S., £5; C. T. Anton, £5/5/-; F. A. Kemp, £5/5/-; C. Hardie, £10.  
Special.—Women's Mission Bands, Victoria, £4/17/2.  
Total, £109/11/7.  
W. C. Craigie, Treasurer.  
Fred. T. Saunders, Org. Secretary.

**CHILDREN'S HOSPITAL APPEAL.**

The Victorian Home Missionary Department has received the following amounts in response to the appeal for the Children's Hospital Fund:—  
Emerald East, 8/-; Essendon, £3/6/-; Shepparton, £2/10/-; French Island, £1/3/6; Mr. and Mrs. E. A. Hill, 10/-; Boronia, £4/17/6; Queensberry-st., £2/11/3; Preston, £2/3/1; Doncaster, £9/10/3; Oakleigh, £1/16/6; Boort, £1/15/-; Castlemaine, £2/8/6; Parkdale, £1/5/9; Bayswater, £1; Brim, £1/8/6; St. Kilda, 14/-; Pyramid Hill, £1/5/-; Warracknabeal, £2/15/10; Ballarat, Peel-st., £1/2/-; South Yarra, £1/12/-; Warragul, 14/6; Red Hill, £1/5/-; Prahran, £3; Yarrowonga, £5/0/9; Hampton, £1/12/10; Ivanhoe, £4/5/-; Meredith, 15/6; Harcourt, 15/-; Berwick Church, £1/8/-; Berwick (per Miss Cowe), £1/3/-; Berwick Bible School, £5; North Williamstown, £1/3/6; Colac, £1/5/-.  
A cheque covering these amounts has been forwarded to the "Argus" Fund.  
Reg. Enniss, Secretary.

**QUEENSLAND HOME MISSIONS.**

Receipts for May and June.—Conference Promises: Bren, Elvery, £1; Geraghty, £5; Fisher, £5; Miss Larsen, £5; Ma Ma Creek, £5; Bruce, £1/6/-; Miss Pirunder, £1/4/-; Bro. and Sister Morton, £1; Clothier, £1; Neighbour, 12/-; Sisters Barber, 4/-; Small, 4/-; Sisters' Conference Executive, £2/2/5. Circuit Fund, £34/17/6; refund Conference printing, £10/13/4; Duplex En-

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velopes, £16/18/6; Federal Committee for April, £10; Bundamba, £1/5/-; "Dorrigo" Relief Fund, £13/18/2; Sister Scourlar (isolated), 10/6; refund fares, rail ticket, telephone, £1/15/7; Square Ledger Appeal, 11/6.—Geo. Colvin, Treasurer.

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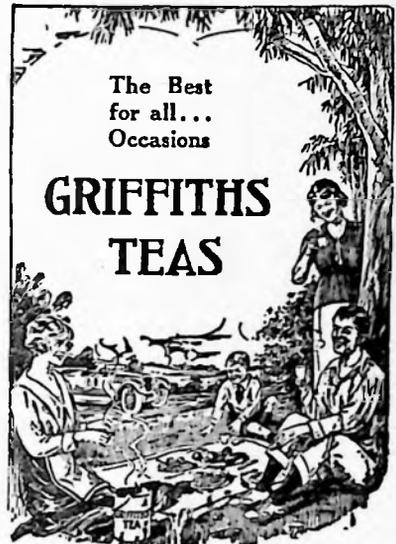
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## News of the Churches.

### New Zealand.

On Aug. 1 Bro. Fitzgerald closed his very successful ministry at Nelson, with large audiences all day. Four made the good confession—two young men, one girl and one woman, making eight recently. The Bible Classes entertained Bro. Fitzgerald at tea and presented him with a beautiful Bible. The Sunday School teachers also presented him with an enlarged photograph of the superintendent and teaching staff. The church at a public farewell social presented Bro. and Sister Fitzgerald with a roll of notes. Many eulogistic speeches were made both by representatives of the church and other organisations. Bro. Fitzgerald feelingly responded. The C.W.A. also met and presented Mrs. Fitzgerald, their president, with a token of the love and esteem in which she is held by the sisters of the auxiliary. Bro. Fitzgerald was also present at prayer service on Aug. 3. After his fine address a woman decided for Christ and was immediately baptised with the others. The church regrets very much the departure of Bro. and Sister Fitzgerald, as their two years have been much blessed. Bro. Bolton will carry on the gospel services for a time.

### Queensland.

On August 8 four were baptised and received into fellowship at Bundaberg; a lad from the Bible School confessed Christ; 134 broke bread, and there were four new scholars in the Bible School and 39 in Loyal Bible Class.

Meetings at Ann-st., Brisbane, are well maintained, with many state and interstate visitors. Mr. Alcorn spoke at both meetings on August 1. The church was pleased to have the church treasurer, Mr. Cottee, back after his serious operation. On 8th inst. Mr. Larsen, preacher of Ipswich, changed platforms with Mr. Alcorn. The sisters are busily preparing for the forthcoming sale of gifts.

Toowoomba had splendid meetings all day on August 1. Mr. Rodger conducted a baptismal service. Bro. Bennett, Brisbane, gave a helpful talk on August 4. On August 8, at a fine morning meeting, Mr. Rodger gave the right hand of fellowship to Sister Bert Walker. The church is responding splendidly to its financial obligations. Bro. Browning spoke at Harlaxton on August 8. Miss Draney is still suffering greatly through eye trouble.

Steady progress is maintained at Wynnum. Several were welcomed into fellowship during past month, making 17 since Conference. Membership now is 105. During June and July members were uplifted by a series of addresses on the "Gift of the Holy Spirit," delivered by Bro. Basard at midweekly prayer meetings. Through our brother's visitation several who made the confession during the Hinrichsen-Brooker mission, but subsequently drifted, are again in fellowship. During last month the Endeavor Society presented the church with a beautiful upholstered silky-oak organ stool, which is much appreciated by members.

### Tasmania.

At Launceston on August 2 about 70 young people tendered a birthday party to Sister Dolly Dyson. Over 30 Y.P.S.C. Endeavorers gave an excellent programme on "Prayer," led by Bro. H. L. Subzberger, to the Invermay church improvement society on August 3. On August 7 Bro. N. G. Noble presided over an excellent rally of Launceston, Invermay and Prospect Bible School officers and teachers. Splendid paper was prepared by Sister Thos. Wilmont, and address from Sister P. C. Prichard. A helpful discussion and social closed a fine function. The special winter gospel series continues fruitful. On August 8 a young woman confessed her Saviour. Bro. Noble's subject was "New Testament Conversions,"

### Western Australia.

Bassendean young people gave a concert on Aug. 5 in Guildford Hall, to help a Salvation Army special appeal. The programme was much appreciated. On 7th a special Foreign Mission meeting was held under the auspices of the ladies' guild and girls' Mission Band. Several fine essays were read, and a debate given on "Which has the greater influence, the Platform or the Press?" Musical items were rendered, and an offering taken for Foreign Mission work. On morning of 8th, Bro. R. Ewers spoke on "Heavenly Treasure in Earthen Vessels." Bro. Peacock addressed a large evening congregation. At prayer meeting on Aug. 4 Bro. Peacock commenced the course of Bible study arranged by the H.M. Committee.

### South Australia.

Meetings continue as usual at Milang. Bro. Durdin preaches every other Sunday, local men taking the Sunday he is not present. On morning of Aug. 8, Mr. Keeling, of the S.A. Prohibition League, gave the address. Foreign Mission offering reached £27/4/-. S.S. scholars are practising for the anniversary.

Semaphore church anniversary services were concluded with a tea and public meeting on Aug. 11. Special items by Mrs. L. V. Mathews, L.A.B., Miss Gwen Lashmar, and the choir, together with a splendid address by Bro. F. Collins, were appreciated. Fair meetings on Aug. 15, and good attendance at Bible School.

Dulwich church annual business meeting was held on Aug. 4. Reports from all auxiliaries showed good work being done. Bro. Morrow, Grant and Cooper were re-elected deacons, and Bro. Rudd was elected a deacon to fill the vacancy caused by the removal of Bro. R. Pittman. The girls' club, recently formed, has a membership of over thirty.

Meetings at Alma are as usual. Bro. Bowes' addresses are listened to with much interest. Last month a visit from Bro. E. L. Stevens, from Prospect church, was enjoyed, and on Aug. 8 Sister Louisa gave an interesting talk on "The Mission to Lepers." On Aug. 11 Flora McKenzie was united in marriage to Alick Smyth, Bro. R. Harkness, B.A., uncle of the bride, officiating.

At Croydon a concert was given last week by the Bible School scholars, before a large audience. There has been a unanimous request for it to be repeated. Proceeds are in aid of the kindergarten Christmas tree. On Sunday the church anniversary was held, with special singing by the choir, and Bro. Graham addressed a very large congregation. Attendance at Sunday School was 230.

Large attendances at all meetings at Colonel Light Gardens since close of mission. Two who confessed Christ during the mission have since been immersed and received into membership. Bro. Warren's addresses are helpful and effective. A young man and young woman confessed Christ at the gospel service on Aug. 15. Bible School continues to grow each week. Welcome social to new members on 11th, combined with expressions of appreciation of work of Bro. W. Garratt, Chapel full; happy time spent. Splendid interest being shown by new members.

At Queenstown on Wednesday, Aug. 11, nine (four of whom made confession at Cheltenham) were immersed. On Sunday, Aug. 15, Bro. Brooker exhorted the church. The chapel was crowded. Bro. Oakey and Dobinson, and Sister Burford and D. Sutton, were welcomed. These four were baptised the previous Wednesday evening. Sunday School attendance was good. In the evening the chapel was filled, when Mr. Willsmore, of the British and Foreign Bible Society, preached. In the morning Mr. Len. Berry and Mr. Keith Johnson, from Lake-st., Perth, who are over with the Western Australian team for the lacrosse carnival, were visitors.

At Kadina on Aug. 11 the tea and public meeting were held. Bro. E. G. Warren presided over a good meeting; Bro. W. A. Eagle (Wallaroo), Jarrett (Moonta), and L. A. Bowes (Owen) were the speakers. The choir rendered splendid music. On Sunday morning the preacher exhorted on "Men ought always to Pray," and in the evening discoursed on "Christ's Call to Service." Several were away helping at Moonta school anniversary. Bro. Oram, of Gawler, has again been very unwell, and has not been able to take his place. The church is grateful to Bro. Doley, Killmer, Chapple and Jones for taking the services during the time. Attendances have kept up well, and all departments are in good heart. Sister Window has had a most anxious time, during the illness of her daughter (Sister Gladys). Sister Eva Taylor also has been in hospital. Both are now making good progress. The two lads previously reported as having confessed Christ have been baptised and received into fellowship.

At Hindmarsh Mr. Willsmore, from the British and Foreign Bible Society, addressed the church in the morning of Aug. 1, and gave an interesting lecture on Aug. 4. On Sunday, Aug. 8, Mr. C. Caldicott, from Mile End, addressed the church, and Mr. Paternoster gave the gospel message. One young man has been received into fellowship by faith and baptism. In the afternoon of Aug. 1 a debate was held by the young men's Bible Class on the subject, "Should the Bible be Read in State Schools?" A girls' missionary guild was started on Aug. 3. It will make dresses for the orphans in India. The C.E. has helped various institutions during the month.

Balaklava church was pleased to welcome home Sister Roberts, sen., who has just returned from a visit to her son in America. Sister Sylvia Roberts also returned from America, after an absence of about six years. Bro. Cosh, sen., was present for two Sundays before leaving for New South Wales. Our brother is in his 91st year, and is hale and hearty. Meetings are keeping up well. The chapel is being renovated, and the brethren are busy quarrying the stone for the new hall to be erected after harvest. Three immersed believers have been received into fellowship, and one girl made the good confession recently. A visit from Madame Yasnovsky was greatly appreciated.

### Victoria.

Thornbury sisters' class held their monthly meeting on Aug. 11. 24 sisters were present. The collection amounted to £5/7/5.

Glenferrie morning meeting was addressed by Bro. James Cust, and the evening service was devoted to a special gospel song service, in which the newly-formed junior choir from the Bible School took part.

At Swanston-st. last Lord's day there were enjoyable meetings. Bro. Scambler's talk to children and address to church were very much enjoyed. Bro. Gibson's was well delivered and full of interest.

Good meetings at Ringwood on Sunday. Bro. Cyril Morgan gave a splendid address to the church on "Our Ideal." At night Bro. Lindsay Smith spoke on "Filing a Bill of Exceptions." Miss Blood sang a sweet solo.

Meetings at Burnley on Sunday were splendid. Bro. H. Jackel gave a very helpful address in the morning. In the evening a splendid sermon was given by Bro. Whelan to a large attendance. One lady confessed Christ.

Very nice meetings at Drumcondra (North Geelong) on Aug. 15. Bro. Cave's addresses were most acceptable. At the gospel service a fine solo was rendered by Bro. Combridge. Sunday School and Bible Class continue to grow: 43 teachers and scholars present.

South Melbourne meetings last Lord's day were fairly well attended. In the morning Bro. Waterman continued his talk on "Lord's Day." Good attendance at Sunday School. In the evening Bro. Waterman gave an excellent address on "Smoothing Away the Wrinkles." The Bible School completed its "motor race rally," which has helped to keep the scholars regular and interested in their classes.

At East Kew very fine services were held last Lord's day. Bro. Ewers spoke at both sessions. In evening Bro. Amsdem rendered two fine solos. "Every member bring a friend" was the motto for this service. A fine social was held in connection with a stall for the fair.

Ascot Vale is having good attendances. Bible School boys have been received into fellowship, having confessed their faith on "Decision Day" at the Lord's day school. On Sunday evening one young woman made the good confession. All auxiliaries are doing a good work.

Meetings at Cheltenham on Sunday were helpful. In the morning the treasurer, Bro. F. W. Martin, spoke well. Good school, kindergarten and Bible Class. At the evening service Bro. D. Wakeley preached a good sermon on "How to Become a Christian." All activities of the church are working well.

Bambra-rd. had fine meetings morning and evening. Inspiring addresses by Bro. Schwab. One young lady confessed Christ. Much illness among members. The church is preparing for a week of special meetings for spiritual uplifting. Visitors on Sunday included Sister Doreen Gregson, of Wedderburn. All branches are doing splendid work.

At Warrnambool on 8th inst. Bro. Fisher conducted both services. Sister Mrs. Shields assisted in the evening with a sacred solo. On 15th inst. Bro. Rasmussen, of South Yarra, spoke morning and evening. Sister Mrs. Sharpe was transferred from Annerley, Qld., and with Sister Miss Jordan, who was baptised last week, was welcomed into fellowship.

Bro. Mites has been speaking at Gardenvale for the last three Sunday evenings, and has given inspiring messages. Very good meetings the last two Sunday mornings, when Bro. Morris and Bro. Purdon were the speakers. Good attendance at Endeavor meetings. The church appeals to members living in the district to attend and help to make the work grow.

Good meetings at Warragul on Aug. 8. At the morning service seven young people who confessed Christ at Garfield were baptised by Bro. Waters. Bro. Martin addressed the church. The presence of visitors was appreciated. At the close of Bro. Martin's address in the evening a young lad (son of Bro. and Sister Hayward, of Garfield) decided for Christ.

Moreland had Bro. W. H. Clay all day on Sunday, Aug. 15. He addressed the church on social service, and spoke to the Bible Class in the afternoon. "The Unpardonable Sin" was the evening subject, attentively listened to. Bro. Clay and three Moreland brethren sang a quartette. The kinders were pleased to have Mrs. Taylor (nee Miss Myrtle Skinner) and her little son with them; she spoke a few words of encouragement.

The church meeting at Keilor-rd. State School, North Essendon, had good meetings on August 15. Bro. Geo. Gardiner presided and spoke in the morning, and Bro. G. Mathieson preached at gospel service on "Christian Unity," the second of four special addresses. Bro. Mathieson has been busy, with local brethren, in visiting in the district. The school commences on Aug. 29, under direction of Bro. Mathieson and H. Hillbrick, and other teachers.

At Box Hill on Aug. 1 Bro. and Sister P. Rees and son Will were received from Bawswater. On Aug. 8 the church welcomed back Bro. Sparks, who has preached at Carnegie for several months. His exhortation was appreciated. Aug. 15, very good meetings, and good addresses from Bro. Allan. His address at night, on "Does the Bible Provide a Basis for Christian Union?" was convincing. A successful social organised by the sisters' guild has been held. Bro. Stan Buckmaster, who held the position of Bible School superintendent for about three years, and has removed to Hawthorn, was presented with a leather handbag. The sisters' guild had a helpful visit from the Home Mission Committee of the Women's Conference on Aug. 2. On Aug. 12 a kitchen tea was tendered to Sister Betty Bruce and Bro. M. McCredlin in honor of their approaching marriage.

Gardiner Phi Beta Pi gave a fine concert programme before a good audience on Thursday, 12th, when they raised over £10 for tennis court funds. The church officers have accepted a tender for the formation of a tennis court and enclosure without asphalt at a cost of £93. Splendid meetings on Sunday. Bro. and Sister H. D. Black, of Adelaide, were amongst many visitors. Timely sermons from Bro. Gebbie. Three received by letter. An offering for debt reduction amounted to £90.

During the past fortnight attendances and interest at Preston were excellent. Last Sunday four were received by transfer. At the gospel service, after a fine address by Bro. J. Mortimer, a young lady and a young man made the good confession. The Bible School is progressing satisfactorily. K.S.P. and girls' sunshine club report good meetings and work. The interior of the chapel has been painted and ceiling cleaned, and the chapel has a bright and pleasing appearance. Bro. H. Pike was the contractor.

Wedderburn church is preparing for the coming of Bro. Arnold and Turner, who are to conduct a fortnight's mission, commencing Aug. 22. Cottage prayer meetings are being held twice weekly. The young ladies' club is progressing in enthusiasm and numbers. From the ladies' club basket ball teams have been formed, and compete in a friendly game each Wednesday afternoon. The Bible School aeroplane rally has concluded. Blues defeated reds in the race around Australia. Foreign Mission offering has reached £6 odd.

Bro. A. Saunders was the speaker at Footscray last Lord's day morning. His message was appreciated. Bro. Hurren delivered a splendid message at the gospel service, when a young lady made the confession. Bro. and Sister Smith, from W.A., were received into fellowship on Aug. 8. Sister Smith has a wonderful gift of song. The help of Bro. J. McCrackett has been secured as leader of the choir. The Bible School is preparing for anniversary services, Bro. W. Cousins conducting the school in the singing. The C.E. Society is endeavoring to secure 30 homes for delegates at the Convention.

There were 168 at breaking of bread on Sunday at Balwyn. The school was very large, and there was a fine meeting at night. Jas. E. Thomas spoke at both services, and after his address on "What Protestantism Means" a married man and a married lady, formerly a Roman Catholic, came out for Christ. There was a great gathering at the second anniversary of the ladies' sunshine circle. 116 ladies and 46 young children were present. Mrs. Hayward, Sisters' Conference President, and Miss Cowper, of the Prohibition League, spoke, and there was a fine programme. The circle has been a great help to the work.

Newmarket church has been greatly helped during the past two Sundays by messages from Bro. L. C. McCallum and F. T. Saunders. At the annual church business meeting, held on 12th inst., the following deacons were appointed: Bro. Hatty, Southwick, Perry and Warne. Bro. Perry was elected treasurer; J. I. Mudford, acting secretary; Miss Ravenhall, morning organist; Miss Hatty, evening organist. The officers were asked to call a local builder into consultation with a view to the preparation of plans for proposed extension to the church property. Mrs. Easey reported that a substantial amount was in hand towards this purpose.

On Sunday, Aug. 15, a number of visitors fellowshiped with Lygon-st. church, amongst whom were Bro. E. Bagley (just returned from America) and his wife, Bro. Blair (2), from Horsham, Bro. Chick, jr., and Bro. C. Masters, of Wellington, N.Z. A. G. Saunders spoke morning and evening. At night the speaker gave a powerful discourse upon "The Reasonableness of Christ's Requirement." The choir sang a beautiful anthem, "The Reasonableness of Christ's Requirement." On Thursday Miss Edna Bagley taking the solo. On Thursday evening Bro. E. Tippett arranged a splendid concert under the auspices of the Endeavor Society, being their effort to raise funds for Dr. Oldfield's hospital in India.

Ormond Bible School held its first anniversary on Aug. 8. Speakers were: morning, Bro. Les. Clay; afternoon, Bro. Reg. Clark; evening, Bro. Will Clay. Special singing by scholars. Anniversary was continued on Aug. 11. Bro. Reg. Ennis presided. Bro. L. C. McCallum, after an appropriate address, distributed prizes, certificates, and two gold medals. A very enjoyable evening was spent. The musical programme was of high order, including items by scholars. Great praise is due to the superintendent, Bro. Les. Clay. Bro. Kershaw does good work as secretary. Seating accommodation was insufficient, many standing. The preacher, Bro. Les. Clay, continues to deliver powerful addresses on Sundays; two more confessions, by young men. The future looks bright.

**New South Wales.**

At City Temple, Sydney, on Aug. 15, Bro. E. Davis spoke at both services—in the morning on "The Lord's Supper," and in the evening on "What Think Ye of Christ?" Good attendances on both occasions. Two young ladies made the good confession.

Good meetings at Wagga on Aug. 15. Mrs. Rapley was welcomed back again after a long absence. Mrs. Bunt's little boy is still in hospital, but is getting on well. Bro. Greenway, from Preston, Vic., was present. Bro. Campbell finishes his ministry with the church on Aug. 29.

Bro. Bennett continues to preach with power at Bankstown. Meetings are fairly well attended. On morning of Aug. 15, Bro. Lidgard, of Belmore, spoke, and at night Bro. Bennett preached an appealing message from 2 Kings 5: 1-14. The Bible School aeroplane rally which commenced in July has resulted in adding 23 new scholars; the aim by the end of September is 50. Practice has begun for the anniversary.

At Chatswood on Aug. 8 Bro. Chapple gave a helpful talk to the church. Visitors included Sister Burns, of S.A. At gospel service Bro. Whelan's theme was "The Bible's Greatest Text." Soloist, Mrs. Livett. Splendid attendance all day. On Aug. 15, Bro. Whelan addressed the church on "The Church's Task." He also gave a stirring evening message on "This Christ or Another." Mr. Lamb took his stand for Christ before a splendid congregation. Soloist, Mr. Tingate. Bro. and Sister Smith are returning to Melbourne after many happy weeks' stay among their friends. Bro. and Sister Whelan intend leaving for Melbourne for a holiday after Aug. 22.

On July 18 Bro. Clydesdale commenced his sixth year of service with Rockdale church. Good attendances all day. The young people's class held a social evening on Aug. 3, to show their love and appreciation of their president, Mr. Clydesdale, and present him with a copy of Dummelow's commentary. On July 22 Bro. and Sister R. Golby celebrated their golden wedding. Members of the church entertained them at a social evening. Mr. Clydesdale on behalf of the brethren presented them with a purse of sovereigns; Mrs. Clydesdale on behalf of the sewing class presented Mrs. Golby with a basket of flowers, and Mr. Willson for himself and family presented them with a purse of sovereigns.

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**Queensland Home Missions.**

**AN APPEAL TO THE BROTHERHOOD OF QUEENSLAND.**

At last Annual Conference it was resolved that the incoming committee should try to engage in special mission work. At the first committee meeting the matter was freely discussed, but it was realised that means had to be raised before any action could be taken.

Some time previously I had written to Bro. W. H. Winter informing him of the financial position and that the committee had a bank overdraft of £250. Bro. Winter replied that he would be "willing to lend the committee that amount for twelve months free of interest." Through Conference promises and other sources the overdraft was cleared off, and so the committee was for the time being in credit. The whole committee at its next meeting resolved "that Bro. Winter's offer be accepted, the money to be placed in the Commonwealth Savings Bank for the express purpose of special mission work." This has been done, and the amount has been augmented by Bro. and Sister Colvin (£5), Bro. T. F. Stubbin (£5), and interest added to date, 14/6.

The committee has decided to push this work on, although cautiously, as quickly as possible. Brethren, consider the work that has been done, and is being done, by tent missions and other evangelistic work. Look at Bundaberg and Wynnum, two centres where no church on apostolic lines had been established, now one self-supporting and the other fairly strong. Other places can be reached, if Queensland will come to our assistance.

Will the brotherhood help to lift the burden from the committee, remembering that this loan

has to be refunded at the time stated? Who will be the next with £5? If you cannot give that amount, help as much as you can. The money subscribed will be acknowledged and put in the bank to receive interest in the meantime, and will not be used until a missionary is secured. Please send donations to Geo. Colvin, Earle-ter., Bowen Bridge, Brisbane.

**CORRESPONDENCE.**

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Editor,—

In your issue of Aug. 5, the brother who signed himself "Home Missions" expresses his gratitude of the forward movement made by the brethren in the erection of new church homes, but criticises the back streets and obscure places as unsuitable to erect church homes.

I agree with the writer. Often for the lack of money, or perhaps the want of thought, this is done. One aspect of building on more central positions and popular places is the traffic nuisance. When church buildings are erected along main roads where electric trams are running or may run, or close to the electric railway, the noise of the trains, trams, and even motor cars, motorcycles, etc., which are increasing every day, causes a great annoyance, and the voice of the speaker becomes inaudible. Thus the addresses are largely spoiled. And where Sunday Schools number hundreds, there is a danger of children getting injured, as on a fine Sunday motor traffic is very great. Several of our churches have been erected in such places. While the buildings should be central, convenient and in the most popular places,

they should be out of hearing of the traffic nuisance. The writer would suggest that one or two hundred yards distance from main thoroughfares would be cheaper. As regards distance from lines or trams and motor traffic, considerable allowance must be given to the side from which the prevailing winds come, as sound carries a long way with the wind. Many of our large country centres have no electric trams as yet, but the time is near when they will have them. It is wise to build just off the main thoroughfares.

J. H. J.

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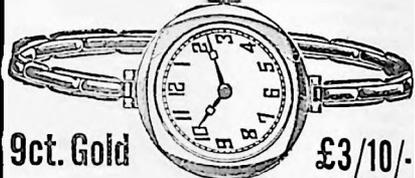
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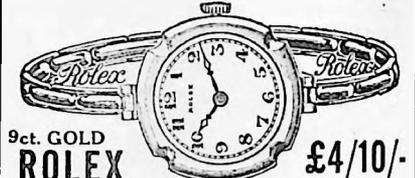
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(4 Doors from Swanston Street)A Home for Neglected, Orphan and  
Fatherless Boys.PHONE:  
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Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest  
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