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## The Heart of the Gospel.

**T**HERE is one text in the New Testament which may be regarded as the very heart of the Gospel. It contains an epitome of the "good news." It reveals the grace of God, the grace which has been defined as "the love which loves the unlovely." John 3: 16 is the favorite verse of many a Bible lover:

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Charles Haddon Spurgeon wrote: "Pliny declares that Cicero once saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligrapher, in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved, but never has so much meaning been compressed into so small a space as in that famous little word 'So' in the text."

### The incomparable love.

Jesus Christ came to reveal unto men the Father. His incarnation and atoning death were the fruit and not the source of the love of God. That "God is love" is a pure revelation. Alexander Maclaren says that "before Jesus Christ came into this world, no one ever dreamt of saying 'God loves.'"

To how many sin-burdened souls has this message of the Lord Jesus brought relief! Many texts of Scripture have been blessed to the conversion of men, but surely this one has a supremacy even amongst these. It brings the very message we need. It encourages the spiritless, strengthens the weak, comforts the disconsolate, cheers the downcast, lifts up the fallen, and pierces and melts the heart of the rebel sinner. All this, because it reveals to us that in spite of all God loves us. There is One who cares. Though father and mother forsake, he will never leave us. Though adversity overtake us, and trial and penury be our

constant lot, yet God has not forgotten; he knows and loves. Though we live by our own sin and folly brought our lives to ruin, so that men despise and we ourselves have a feeling of self-loathing, yet it remains true that "God loves." No wonder that it has been declared that "'God loves' is the greatest thing that can be said by lips." It is a happy day for a man when he first realises that

"There is no place where earth's sorrows are more felt than up in heaven.

There is no place where earth's failings have such kindly judgment given."

The great text is not only one most calculated to touch the sinner's heart, but it is one which becomes ever more precious to the Christian. The saint who in long life has sought to serve the Lord finds in it his comfort and stay. He well knows his own frailty and unworthiness, and finds in the cross of Christ the sole ground of human hope. His salvation is by the grace of God revealed in Christ Jesus.

### Sermons in outline.

Many a preacher has hesitated to preach from John 3: 16, not because he did not



### HOW MUCH MORE—

When once you have taught your heart to go out unto every living thing,  
From fish of the deep and worms of the soil to fowls of the air on the wing,  
When beggars who whine and lepers who hide and sinners who feel no shame,  
When the creatures who never have wished to awake, yet dream not of whence they came,  
Have filled you with mercy or pity or love, witless who brag or hungry who steal,  
Yet all, like yourself, without say or choice, caught upon Life's great wheel,  
And when you have served or attempted to serve, even one or two or three,  
A light will suddenly come someday—a flash, in which you will see  
How the Father, Creator, God, can have patience with such as we.

—J.M.B., in "The British Weekly."

appreciate its beauty and its truth, but because anything he could say regarding it would seem so hopelessly inadequate, falling so far short of the charm of the text itself.

Some helpful outlines of the text have been given by great preachers.

Alexander Maclaren, the prince of expository preachers, presents an outline as follows: "I venture to say that my text shows us a lake, a river, a pitcher, and a draught. 'God so loved the world'—that is the lake. A lake makes a river for itself—'God so loved the world that he gave his . . . Son.' But the river does not quench any one's thirst unless he has something to lift the water with—'God so loved the world that he gave . . . his Son, that whosoever believeth on him.' Last comes the draught—'shall not perish, but have everlasting life.'"

We may think of Dr. W. M. Clow's great sermon on "Love in Four Dimensions" based on our text in John 3: 16 and on Paul's great word in Ephesians 3: 18—"to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ." Following Paul's four dimensions, Dr. Clow deals with Jesus' words as follows: First: *the breadth of the love of God*—"God so loved the world." Secondly: *the length of the love of God*—"He gave his only begotten Son." Thirdly: *the depth of the love of God*—"That whosoever believeth in him should not perish." Fourthly: *the height of the love of God*—"But have everlasting life."

### "The world . . . whosoever."

The comprehensiveness of God's love is strikingly emphasised. God loved the world, not a part of it, not the elect as opposed to the non-elect, not our favored nation in contradistinction from other peoples; but the world. Then there is the "whosoever," which brings in love for in-

dividuals, each of whom may appropriate the blessing.

"I thank God for this word 'whosoever,'" remarked Richard Baxter; "did it read, there is mercy for Richard Baxter, I am so vile, so sinful, that I would have thought it must have meant some other Richard Baxter: but this word 'whosoever' includes the worst of all the Baxters that ever lived." Or, to quote Maclaren once more: It is Jesus that says to us "God so loved the world that he gave his Son that whosoever"—"whosoever," a blank cheque, like the

M. or N. of the prayer book, or the A.B. of a schedule; you can put your own name in it—that whosoever believeth on him shall not perish, but have—here, now—'everlasting life.'"

Of this glorious Scripture it has been well said that "if we would try to think of what it means, the whole truth would flash up into fresh newness, and all the miseries and sorrows and perplexities of our lives would drift away down the wind, and we should be no more troubled by them."

## "When We Lived in Jerusalem."

Miss Estelle Blyth, daughter of the late Bishop of Jerusalem, lived for twenty-five years in the Holy City. In her new book entitled "When We Lived in Jerusalem" she gives many intimate sketches of life and customs which cannot fail to interest. London "Public Opinion" contains the following passages from the volume which illustrate native customs referred to in the Bible:—

### *The simile of the bare arm.*

"In connection with the simple garments of every day it is interesting to note the custom of rolling up the long hanging sleeves and knotting them behind the neck to be out of the way, for this springs to mind on hearing the words of Isaiah, 'The Lord hath made bare his holy Arm in the eyes of all the nations,' and of Ezekiel, 'Thine Arm shall be uncovered,' both expressing, by a simile drawn from daily life, the preparation for action and effort.

"The Palestinian shepherd learns his calling as a child. The shepherd goes before his sheep, leading them over the stony hills and ways in search of pasturage and of the waters lying cupped and still in hollows in the valleys or at spring-heads. All day long the shepherd watches over his sheep, with the help of a small rough-haired sheep-dog; he beguiles the tedious hours by playing on his reed pipe, which gives out a sweet if rather monotonous music on a few notes. He may often be seen carrying in the bosom of his robe the tiny new-born lamb that is too weakly or too young to keep up with the rest, while a full-grown sheep, which has hurt its foot and cannot walk, will be carried across his shoulders, the legs hanging down on either side of his neck.

### *The "hireling" shepherd.*

"The 23rd Psalm is an exact commentary on the daily life of the shepherd of Palestine. Hireling shepherds are engaged during the lambing season, part of their wage being in kind, and according to his care of the ewes and lambs which are successfully dealt with by him. The 'hireling' has to make good any losses which are proved to be due to his negligence. In

Old Testament days perils from robbers and from wild beasts made the shepherd's life one of anxious care, and often of active danger.

"David told Saul of his exploit in delivering a lamb from the lion and from the bear which preyed upon his father's flock; and the words of Amos, the shepherd-prophet, 'The shepherd taketh out of the mouth of the lion two legs, or a piece of an ear,' describe the responsibility of the shepherd in such cases, and his anxiety to prove that the loss was beyond his power to avert.

"The shepherd still carries a staff, both for support over rough ways and for protection, his reed pipe, a sling with stones, such as David used, and often a light stick or rod with which he can tick off the numbers of the flock at morning and evening, by causing them to pass one by one under it, and so to be sure that none is missing. 'Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord,' was one of Moses's commands to Israel. 'Thy rod and thy staff comfort me,' said the shepherd-king.

### *The garden lodge of Isaiah.*

"To enumerate all the ancient customs of Palestine which have descended to the present-day inhabitants from an antiquity too remote to be dated, and to give Bible examples of them, would make this book run into many volumes. Only one or two of the most arresting can be mentioned. 'The Daughter of Zion is left as a lodge in a garden of cucumbers,' was one of Isaiah's similes for the desolation of Jerusalem. Every summer, when the grapes, figs, and other fruits of the gardens are ripe, the owner will erect a little 'lodge' in the midst, from which he can keep watch and ward over them till the harvest is gathered.

"The 'lodge' is a small, square room, raised above the ground on the four long poles round which it is built, so that it is well out of reach of the scorpions and other stinging creatures, as well as above the damp mists which go up from the face of

the earth every morning. The roof and walls of this 'lodge' may be of thatch, or sacking, or carpets, and whatever comes to hand as a protection from the heat by day and the dews by night; it is reached by a ladder.

### *Removing a neighbor's landmark.*

"Moses said, 'Cursed be he that removeth his neighbor's landmark. It is a very simple matter to remove your neighbor's landmark in Palestine, for it is but a heap of stones piled together here and there at intervals down the course of a field. Each man knows exactly the limits of his inheritance, and it is sufficient to raise these little piles of stones as boundary-marks; but the man of evil heart could very easily remove them to the advantage of his own plot, and thus literally 'enter into the fields of the fatherless.'

## Visit of Jesse M. Bader.

As previously announced, Jesse Bader, Secretary of Evangelism of the United Christian Missionary Society, U.S.A., expects shortly to visit Australia. He will hold Conferences in different States. The revised programme allots dates as follow:

Brisbane, July 28-31 inclusive.

Sydney, July 26; August 2-7 inclusive.

and final gathering, Sept. 7.

Melbourne, August 9-15 inclusive, and a final meeting on Sept. 5.

Adelaide, August 17-22 inclusive.

Kalgoorlie, August 25.

Perth, August 27-31 inclusive.



Mr. Jesse M. Bader.

# The Song of the Freedman.

A. W. Connor.

"Unto him who loves us, and has loosed us from our sins with his own blood . . . to him be the glory and the dominion for ever and ever. Amen."

This wonderful doxology is a slave's song, but of one who is a slave no longer, but who has tasted the bliss of freedom, and has been raised and ennobled. It is the song of the redeemed—the true glory song of earth and heaven.

The hero of the prelude and postlude is easily identified. He has already been described as the "faithful witness, the first-born from the dead, and the Prince of the Kings of the Earth." The writer has named him explicitly—Jesus Christ—and before the chapter closes proclaims him as the ever-living one. Between the prelude and postlude is celebrated the matchless ministry of the hero, by which the slave had been freed. It is nothing less than a transition from a gutter to a throne, from a prison to a palace. Men who have lost all sovereignty are made kings; men, prisoners of vile passions and sins, are set free and ennobled for service; men lost to purity are washed and exalted to be priests. And who has done it? How did he do it? Why did he do it? The answer is in the notes of the song, and those notes present the vital realities of our Christian faith. Loved! Loosed! Lifted!

## I. The reality of divine love.

"Unto him who loves us."

Here is the genesis of the salvation of every sinner. The beginning of the divine life is outside ourselves. How the Bible glories in revealing this great truth! "God so loved the world that he gave his only begotten Son," and the whole of the Gospel story from Bethlehem to Calvary is the revelation of that love. "Christ loved . . . and he gave." The writer of this song had accompanied with Jesus, and had realised that "having loved his own he loved them unto the end."

This was the great reality which was the warrant for all his hope, the background of all his thinking. "He loved me and gave himself for me." Notice the tense of the verb. Not "loved" but "loves." The demonstration of the love was in the past, the love itself persists for ever. He who trusts it can say, "Nothing shall separate us from the love of God in Christ Jesus." Here is the genesis of all redemption. "Love is the alphabet, and out of this alphabet is woven all the literature of redemption."

"He's a wonderful Saviour to me." And it is so wonderful because for that love for us there was nothing in ourselves to draw it out save our need. Wonder of wonders! He loved me when I was sunk in sin. He loved me and gave himself for me. This is the great reality. Would that we could

realise it and preach it with conviction and power. "Thou hast loved us with an everlasting love." "Unto him that loves us . . . be the glory."

## II. The reality of the redemptive cross.

"And loosed us from our sins by his own blood." The radiant cross is clearly in view, but it shines clear against the dark background of human sin and need. That need is well illustrated by the two words washed and loosed, used respectively by the A.V. and R.V. (There is only one letter difference between the two words in Greek.) Sin is a stain, a defilement, and Christ's blood (i.e., his atoning sacrifice) has power to cleanse. Sin is a bondage, an enthrallment, and Christ by his sacrifice, by shedding his blood, has set us free. "He loosed us from our sins." How does he do it?

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### THE TWO WILLS.

We dreamed of one, free, dominating will,  
Our will, our own! Until  
We wakened up in Eden, there to find  
Another will—of wholly diverse kind!  
The one will, ours, moved only among human things,  
Rising no higher than man's covetings;  
The other, pendent 'twixt the Sky  
And Earth, linked Eden to Eternity.  
Two wills which, whensoever they meet, build  
once again  
A Cross of rending pain.

—J.M.B.

And John answers, "By his blood." By love at its uttermost, even in its own blood. This is no new note but the reuttering of the one struck by Christ when he said, "The Son of Man is come to give his life a ransom for many." Whatever we may think, it remains true the blood of Christ was shed for the remission of sins. "In him we have redemption through his blood, even the forgiveness of sins." Then this freedom for the enslaved sons of men is a costly thing. The pardon which the penitent receives is ministered by the pierced hands of him who loved us, and gave himself for us. "By thy cross, thy precious cross, draw us to thee." Out of the mire of sin, out of our bondage to lower self. The bondage of guilt, the fear of the outer darkness, the shame of our failure and loss. Yes; he has loosed us. How did he do it? "By his blood." He went out in the darkness that we might never know its power. Now he says, "Fear not." Now he invites, "Come unto me." Now he urges, "Him that cometh unto me, I will in no wise cast out." We may find difficulty in theories of the atonement, but the power of the cross is a present reality. This note—"Unto him who loosed us" in the song of Christ's freedom is not other than the first note of Paul's evangel: "Christ died for our sins."

Sin is a black reality. Redemption by the cross is a radiant reality. Forgiveness that emancipates is a glorious reality, "I believe in the forgiveness of sins." When Count Zinzendorf looked up at the picture of the Christ on the cross, and read the words, "I did all this for thee," it evoked a faith which broke chains of sin and set him free a servant of Christ, and a minister of men. Christ's freedman, yet the slave of love.

## III. The reality of Christian privilege.

"He made us a kingdom of priests."

We are not only loved and loosed but we are lifted up. Out of the servitude of Satan we are lifted to a citizenship in a holy kingdom. He crowns us with the gift of self-mastery, and then gives us the status of "priests unto his God and Father." The redeemed soul is a king, but delighting to do the will of the King of kings. The Christian is a priest with the right of entry into the holy place. There is no man with banners and keys who may block my entrance. He loved me. He gave himself for me, and we need no permission of priests with sacramental grace to enter into the merits of Christ's sacrifice. No; he has made us a kingdom. Priests unto God. Loved! Loosed! Lifted!

"Unto him be the glory." Surely that is reasonable. Yet the infinite debt is not recognised. Won't you say "Thank you?"

"O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe  
That in thine ocean depths its flow  
May richer, fuller be."

Unto him be dominion! To him every knee shall bow. Him shall every tongue confess. But has he dominion over your heart and life?

His kingdom is an everlasting kingdom. But his people must be a willing people in the day of his power. Loved! Loosed! Lifted! "Unto him be the glory and dominion for ever and ever. Amen."

## A TRUE SENSE OF VALUES.

Some men's interest in foreign lands is limited to material exploitation. Money and markets control their thought. The missionary is concerned with higher interests. He sees men not as machines, mere hands, or as political pawns, but as lives for whom Christ died. Christ estimated the human personality at the highest value. The whole world was not comparable to this. False valuations lie at the root of all human ills. Christ alone can harmonise life. The triumphs of the Gospel on the foreign fields show what he can do with most unlikely material. Our missionaries, through the Gospel, are producing the best assets. Believing that new creatures in Christ are of the highest value to God and man, we must support generously with our thought, prayers and gifts our Foreign Missionary enterprise. Our best offering on July 3 will prove that we have accepted Christ's standard of values.—J. Whelan.

## Religious Notes and News.

### BIBLES FOR RUSSIA.

The St. John's River Conference (Florida) of the Methodist Episcopal Church has been permitted to send 50,000 Bibles into Russia.

### MEMORIAL TO COMMANDER BOOTH.

The Salvation Army is planning to build a memorial in honor of Commander Evangeline Booth, head of the Salvation Army in the United States for more than twenty years. The memorial, to be located in Washington City, will be a home for women and girls. It will be called the "Evangeline" and will cost a half million dollars.

### A NOTED AUSTRALIAN PREACHER.

Mr. Henry Howard, pastor of the Fifth Ave. Presbyterian Church in New York, who is on four months' holiday, is now in Australia. Mr. Howard, who is aged 68 years, was born in Fitzroy, Melbourne, and began his ministry at Warragul in 1881. For 19 years he was in charge of the Pirie-st. Methodist Church, Adelaide. He went to England from South Australia. When he had been there for five years he went for a visit to America. The Fifth Ave. Church was vacant at the time, and he was asked to fill the pulpit for a month. After three weeks the church authorities proposed that he should become the permanent pastor, but Mr. Howard said that, having been for 44 years a Methodist, he feared the wrench of a breakaway. Then Mr. Howard returned to England. In the following year he went again to New York, and as the position at the Fifth Ave. Church was still vacant he again temporarily filled the pulpit. He again was urged to become the permanent pastor. Still he hesitated, and his final decision was influenced by President Coolidge, who had heard him preaching at Washington, and when the offer was made for the third time he accepted. Mr. Howard is allowed three months' holiday every year, and has two ministers to assist him and do the visiting, so that he would have only to preach. The church is a very wealthy one. The ordinary congregation in the morning is 2,000. Mr. Howard said that the last special collection for Foreign Mission work amounted to 13,000 dollars.

### DR. CAMPBELL MORGAN.

It has been announced that Dr. Campbell Morgan will settle in California, U.S.A. "After more than seven years of itinerating ministry in this country," writes Dr. Morgan, "in which God has given me a wonderful measure of health, and abundant blessing on my work, both Mrs. Morgan and I feel that the time has now come when I should have more of my home and some easing off from the unceasing labor. At this juncture, an invitation has been extended to me to join the staff of the Bible Institute of Los Angeles, to give four lectures a week there for the nine months of the school year, these lectures to be given on the Thursday and Friday of each week, thus leaving me free from Sunday to Wednesday for such outside Bible Conference work as may be arranged. After very careful consideration, I have accepted this invitation, seeing that it offers me the relief I need, and yet enables me to do work in this great centre facing the Pacific, which I feel will be of some value amid the tremendous problems and opportunities of this swiftly developing area."

### SIR OLIVER LODGE ON MIRACLES.

Preaching recently at Wigan Methodist Mission, Dr. S. W. Hughes said: "In our church vestry the other day Sir Oliver Lodge said to me, 'Of course you know, Mr. Hughes, we scientists don't have much difficulty in regard to a number of the miracles. We think it is quite possible that Paul heard that voice on the road

to Damascus. There is no great difficulty there.'"

### "INVITING A SCHISM."

The Bishops are stated to have completed their revision of the published proposals for Prayer Book revision (says "The Christian"). Meanwhile, the chorus of doubt and unfavorable comment in regard to the new book increases in volume, and the legality of some part of the Bishops' procedure is being called in question. The Home Secretary, a staunch Evangelical, has also intervened in the controversy by endeavoring to secure from the Archbishop of Canterbury an assurance that the proposed new book, if accepted, shall be regarded as marking the limit of concession to the Anglo-Catholic party. Sir William Joynson-Hicks wrote, in his letter to the Primate:—

"What I mean by this is whether the Bishops would be prepared to say:—

"Thus far and no further. The whole church has spoken in this matter, and an arrangement has been reached. The Evangelicals have assented against their wishes, and even against their convictions. It is for us now definitely to say that no section of the church goes beyond this measure of peace."

We understand that Dr. Davidson's reply to this inquiry did not give the satisfaction sought

## Jesse R. Kellems in South Africa.

In a recent letter Dr. Kellems writes as follows:—

The great meeting in Benoni, the thriving Transvaal city, came to a close last night. When we think of the fact that previous to the coming of the Thomas Mission these people had never heard of the Churches of Christ, the victory won is almost unbelievable. There were 304 confessions of faith, and there are numbers still to come. The last service was indeed wonderful. Twenty-four people walked down the aisles to confess Christ, twenty-two of them to make this confession for the first time in their lives. This means a strong, self-supporting Church of Christ in Benoni. We are to have another service next Friday night, in which we shall baptise a large number, and again on Sunday morning.

We are in a campaign now at Boxburg, three miles from Benoni, a city of about 15,000 people. We have twenty brethren here who have become members of the Church of Christ in other campaigns on the Rand. The fact that we are so close to Benoni will make it possible for us to finish our work here. There are a large number of people yet who will come, so we must remain until Bro. Phillips and his good wife arrive from England. The Boxburg campaign will be a great success we are sure. The people there know about us, so we can begin immediately to preach those distinctive things which mean so much in bringing these people, so long oppressed with ultra-Calvinism, to decision.

A big time is being planned for Johannesburg for June 2. This is the anniversary of our beginning in Africa, and it is proposed to hold a big jubilee service in Eton Hall. The brethren from Benoni and Boxburg will unite with the Johannesburg church in a great service of praise and thanksgiving to God for his wonderful mercies to us all in the past year. What a year of joy it has been! With my own hands this year I will have baptised more than a thousand people. And, brethren, this is but

by his correspondent. Perhaps the impending situation has been most appositely foreshadowed by the eminent scholar, Prof. George Saintsbury, who says, in a letter to "The Times," "At once, and on the face of it, the permission of two books or two forms of a book invites a schism, and not a very minor one; while, lines of cleavage you find."

### BAPTIST STATISTICS.

Latest statistics of Baptists in North America give the total membership at 8,471,582, a gain over the previous year of nearly 111,000. There were 302,055 baptisms against 336,808 for last year. The gain of 700 Sunday Schools represents a corresponding gain of 500,000 in enrolment. The value of church property has increased from \$343,540,300 to \$391,981,700. The amount of money raised for current expenses rose from \$48,084,602 to \$61,986,436, but for beneficence it fell from \$19,140,669 to \$15,877,800.

### DO!

"S.O.S." is throbbing on the air, insistent, persistent. There is danger. There is death. There are those who can help, but they do not know.

The world would execrate those who, knowing and being capable of helping, would not succour; engrossed in their pleasure trip, concerned about their commercial venture—knowing but declining to feel.

But an answer punctuates the ether, "Coming, coming." Thank God for those who do.

We at the home base hear the call of missions. We know. As we feel so shall we do on July 3.—H. G. Payne.

the beginning. The ground has been broken; the hardest work has been done. Now we must go on and consolidate the victory.

It is hard work, this. It means long hours and every day. Everything must be done, but what a victory for God! This year will mean seven Churches of Christ in Africa. Five of these are European; two are colored. And this is the wonder of what is being done. As soon as the European churches are organised, they go out and establish churches for the natives and the colored people. Directly as a result of the work of the Thomas Mission is a rapidly-growing work among the natives. This is the proper way to bring the Gospel to Africa. The Europeans of this country know the native as it is impossible for our brethren to know him even in America where we have the negro peoples. In England and Australia we do not know him at all. Grave mistakes have been made over here simply because of the unfortunate ignorance concerning the native. All the missionary work in South Africa and Rhodesia ought to be headed up by these brethren. We must continue to help them; the task is far too large for them to shoulder. They have buildings to build, and everything to do to make their own work solid. We can help them with money and with confidence in them to do it in the right way leave the supervision of the work to them. We hope to bring about a co-operation in our Convention which has been postponed until August.

The Boxburg campaign began last night. It was Monday night, but the great hall was more than half filled, so we are assured already of another glorious victory here. Boxburg is but three miles from Benoni, so we will have great crowds of people from there to attend this new campaign. We are having to wait for the coming of Bro. Phillips, so will preach at Benoni on Sunday mornings.

This great work must go on until Africa knows about the plea from the Cape to the Zambesi.

# Where Sight and Insight are Discerned.

W. Remfry Hunt, F.R.G.S.

"Think it not strange . . ."—1 Pet. 4: 12.

To the thoughtful student of history one of its beautiful and impressive experiences is the element of surprise. It is art in action. It is the mental and visual at turning points on the paths of life. It is the place where new thinks of light gleam in from unexpected places. The pages of history are full of it. Men may omit God as a factor in their calculations, but divinity is infinite, and the statutes of the Lord are right. God's minute men are on time. The dispensations attest this fact. If sight were insight we should learn the lesson that there is nothing secular when the divine is in it; and, moreover, that there is nothing divine that does not take the human into account. With this spiritual discrimination the truth in love shines out. It sets all finest thinking poised with its eye on the truth rather than on even the best interpretations of it. It calls; it touches the inner soul sanctum; it urges to prayer! It was in the shadow of Westminster Abbey and away from the roar of traffic din that the noonday angel wooed me into its sacred aisles. The air was hallowed with prayer! In a secluded pew we knelt. In a moment my early chorister life came again. With fellow-pilgrims came communion. It gave emancipation, illumination, transfiguration.

## Momentous Missings.

In the sanctuary of the Lord the soul finds a place of altered perspectives. Adoration precedes communion, and they are followed by guidance and endowment. One of the soul's most rare canticles came to a sweet singer of Israel when he said: "It was good for me that I was afflicted . . ." Asaph went off on a tangent in his formative and struggling religious life, as some of us are doing now, and it was not until he caught up with himself that he breathed those minor keys that express such fine and valuable meanings. Listen in, O my soul. "Until I went into the sanctuary . . ." emits the cry of a soul in the ecstasies of discovery and in the awe of recovery. Through this vestibule is opened a wonderful door of surprise where the soul meets the Lord in his holy temple. Dare we miss the audience?

Clear and pointed is the lesson. This chorister-prophet bears the stamp of the theo-poetic mould of the seers. It is the vision that sees through changing conditions the unchanging realities. Here is where so many miss the mark. But faith finds the range. Admittedly, this is the recorded heart-throb of a pilgrim on one of the Old Testament roads, but how amply and reverently he lived! Students, I would invite you to study this theme on your knees. It leads along roads like that of Emmaus; and it is there the unexpected illumines the mists of the trail. The malignance of the law of perspective is seen nowhere at its worst than where the temporal obscures the eternal, and where the material eclipses the spiritual. The things which are seen: that is sight. The things which are not seen: that is insight.

## Symmetry of Circumstances.

It is one of the stern but safe axioms of life that "all things work together for good . . ." strange it is, too, that we loosen it from its link "to those that love God." A spirit of easy accommodation to the thought of the age leads so many of us to a manifestly careless attitude in regard to the divine love. God's air is rhythmic with the harmonies of love; but it is also vivid and dynamic with justice and righteousness. "Think it not strange," students, and members of the faculty, that you are not where you should be, and could be, in spiritual in-

fluence and power. Is it not natural that an impoverished soil will produce an anemic plant? May it not be that our altar-observation cars have been covered on much of our pilgrimage with the dust-clouded curtains of elemental and outworn sectarianisms? Is it not possible that we are sometimes in the sanctuary and yet miss the host? Now; let me put it in sum: indeed, it is possible, even in the most diligent and sustained studies, and these on the most divine themes, to get merely the erudition and exegeses of "a worm's-eye view" instead of "the vision splendid" where eternity is murmuring on our horizons, and the cry of humanity in its travail is as the noiseless knocking of Christ at some of our closed gates.

"Think it not strange"—as though some untoward thing had happened unto you. It is sin that mars communion. I do not discuss it; it is revealed in our inner vision. We must face afresh the mercy seat and bank all on the atonement. A religious experience is vital. Strauss calls this inner calm "the centre of the centre"; and Paulsen touches its keys on "that culture which is the highest spiritual life." Neither

## PLANTING FIR TREES.

"Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree." The Gospel is God's method of removing the thorn and the brier and planting in their stead, the fir tree and the myrtle. The heathen world is one mass of briars and thorns, in the soil of human souls, which should be producing something of beauty and usefulness in the Kingdom of God.

It's a wise investment to make the soil produce fir trees instead of thorns.  
Try it on July 3.—W. L. Ewers.

the test tube of the laboratory nor the deductions of logic can challenge enthronement here. Its kingdom is from above. In this light the devotional mood becomes the victorious mood. Its secrets of victory are in its endowments of serene trust and courage. It meets the problems of pain, sin, reverses, and those mundane and that have-got-to-be-met trials; even the heart aches of the kitchen as of the bedroom; and faces them bravely. It makes serious demands upon religion, but it arrives. Here is a theme:

" . . . full of large discourse,  
Looking before and after."

## The Infinite Progression.

The human problem, in epitome, is to keep up with the procession. Ideas function as they catch from life to life. It assumes, therefore, the force of a new and divine necessity that the challenge of life is to move on. Missions must missionise. Science has made the world a neighborhood. Christianity has not yet made it a brotherhood. "Think it not strange . . ." that the assumed "superiority complex" which the West has tried to put over on Oriental peoples is now no longer tenable. "Think it not strange . . ." that spiritual values are being offered to Christian thought by non-Christian philosophies. "Think it not strange . . ." that the newly-born church in our great mission fields refuses our schisms, and is pained at our isms; and turns wistfully first-hand to its newly-found Lord

and Christ for its spiritual sense and direction. What do the churches in India, China and Japan, or in Russia, care for our "feuds of baptisms" and "days and moons and times and symbols," these, he it noted, "figures of the true . . . shadow of good things to come"? They pass into the magnetic constraint of a new gravitation as they move towards the Christ of the Oriental road, whose frontiers of life are liberty, equality and brotherhood in new discernments, new interests and new passions in the ever-ascending trail in and over which it shall be guided into all truth. It compels attention. It impels meditation. It expels aspiration.

There was a Hindoo woman who, out of her darkness, found Christ, and she learned from a missionary: "My peace I leave with you." Later on she learned: "Come unto me all ye that labor and are heavy laden, and I will give you rest." One day in the glow of an Indian sun she was thinking over her great emancipation, and inspired by a study of the twenty-third psalm: "The Lord is my shepherd," there came into her mind the inspiration of a song from her own soul, and she took her pen and wrote:

"In the secret of his presence  
How my soul delights to hide;  
Oh, how precious are the lessons  
That I learn at Jesus' side,  
Earthly cares can never vex me,  
Neither trials lay me low;  
For when Satan comes to tempt me  
To the secret place I go."

This single contribution alone to the inspirational ministry of song is worth all the church has ever put into missions.

"Think it not Strange . . ."

"Think it not strange . . ." that some of our smouldering lamps may borrow fresh supplies of oil from the vessels of unexpected seers of the way in and amid our sacrificial mission fields. In the rarefied air of its undenominational atmosphere the focus is clearer. It defines prayer in its New Testament analysis and exegesis in its Greek form—"prosenke"—a wish, directed towards what? Guidance. When and where the church catches the marvellous significance of this spiritual movement in our vast mission fields, we shall not think it strange that mere statistics and local creedalistic classifications, which are totally unrelated to the burning issues of the new and redeemed communities in Asia, are out-distanced, out-lived, and also out-died.

So it is that our missionary statesmanship looks upon the reflex influences for the highest good that are coming to the home boards and churches by way of our mission fields. Its limited-liability-incorporated-sectarianism has lost credit. Pandita Ramabai and Mahatma Gandhi with Dr. Cheng Chin-yi, of China, and Kawai, of Japan, have discovered that they can have Jesus' way of life, rather than theoretical Christianity; and furthermore, that they can have its spiritual essence without the worldly husk of its material civilisation. It evokes dramas. It breaks new seas. It is the "something more" and the "greater things" that Jesus said should be even so; and he is the motive and the end.

"And as I pondered thus, I glanced, with trembling at my lamp—  
And lo, it burned up brighter than before."

## PRAY OR DISOBEY.

"Pray ye the Lord of the harvest." I must therefore pray or disobey. If I pray that others be sent, shall I, who stay at home, refuse to bear my share of the sacrifice? "How shall they preach except they be sent?" will be an unanswered question to the end of the age. July three supplies an opportunity for me to send and others to be sent. If one has said "Here am I, send me," shall I not help God to answer that prayer?—A. R. Benn.

# The Home Circle.

Conducted by J. C. F. PITTMAN

## JUST A MINUTE.

I have only just a minute,  
Only sixty seconds in it,  
Forced upon me, can't refuse it,  
Didn't seek it, didn't choose it,  
But it's up to me to use it,  
I must suffer if I lose it,  
Give account if I abuse it.  
Just a tiny little minute—  
But eternity is in it.

—N. T. A. Munder.

## THE DUCHESS OF POVERTY STREET.

In a squalid side-street there lives an old lady who has missed her vocation in life. She ought to have been a Duchess . . . but isn't. She is a penniless widow.

Her third husband's name was Courage! She jokes that she "took Courage, while he took everything I 'ad, me dear. Then 'e went an' died, and that's the end of 'im." That was 19 years ago. One day something was said which started for her a train of thought—"Is dying the end for men like 'im?" She stated emphatically that if she thought Courage was likely to be met anywhere again, she would escape him by taking poison and "dying properly for good an' all."

This statement baffled me, until I realised that her belief in immortality only applied to people who died from natural causes. According to her theory, self-destruction meant "dying properly" and eternally ceasing to be.

This Duchess of Poverty-street is full of laughter and witticisms. She is seventy-eight years old and partly paralysed. She has known the depths of misery and degradation. In her young days, I am told, she would only accept work in public houses, and was seldom quite sober. She has given up drink entirely since 1908. This is her reason: "Me pocket was picked in the bar, and my week's money went. I'd only 'ad one drink when I found it 'ad gone. I told the harman, and 'eos I worked there 'e trusted me for me drink. It was no good crying over spill milk, and I was never a one to whine, anyway, so I went 'ome. I lived in an attic then, and I told two of the other women in the 'ouse 'ow my purse 'ad gone. They gave me scraps of food that week, and lent me a few shillings. But," imperially, "I didn't want to be beholden to my inferiors, and so I 'ad no drink till I paid 'em all back and a little over. Two weeks it took, and pay me bills and room, too. Then, when I tried the drink again, I 'ad lost the taste for it, somehow—and that's that!"

She reads a lot by the light of her oil lamp. "Me electricity, me dear," and her kettle boils merrily on an oil stove at her elbow.

The floor of her "third floor back" is always clean, and usually her greeting is followed by: "Mind me new Brussels, me dear," alluding to the newspapers carefully placed to keep foot-marks from the scrubbed boards.

She lives on her old age pension, and talks as if she owned London.

Near her lived another old lady—a dear old dame of eighty-two. They knew one another, but were not on speaking terms latterly, because of a misunderstanding over a penny cup of tea. The older old lady would have liked to make it up, but it is too late now. This old lady entered into rest last June—and she did deserve rest.

Her usual week's charing was done before she embarked on her long journey. She contracted a bronchial cold, and one cannot neglect that kind of thing at eighty-two, especially when

vitality and recuperative power have long been under-nourished. In spite of a hacking cough, she insisted on doing her employer's washing to time, and when I went to tell her that she need not dread being taken to the workhouse, the washing was spotlessly clean drying in scurried rows over her bed in the only corner of earth she could afford.

Under her instructions, it was neatly folded and ironed before delirium claimed her.—Blodwen Davies.

## HE DID HIS BEST.

The story of the writing of John Milton's great poem, "Lycidas," is told by William Lyon Phelps in "Scribner's Magazine." While Milton was a student at Christ's College, Cambridge, an undergraduate friend by the name of Edward King was drowned during the summer vacation. "In American colleges to-day, if a student dies, his classmates appoint a committee, and resolutions expressing regret are published in the college paper.

"But in the seventeenth century there were no college dailies; if a student died, those of his friends who imagined themselves capable of writing poetry wrote poems in his honor, the 'efforts' were collected in a pamphlet, and a few copies printed. So, when Edward King was lost, some Cambridge men, among them John Milton, issued a little booklet containing their memorial verses." "Lycidas" was in it.

This is an extremely rare volume to-day. As Professor Phelps was looking over the original in the Yale Library, he was impressed anew by the fact that, no matter what the occasion, Milton always did his best. "It gives one a strange sensation to read through that collection of poetical tributes, where effort is so much more perceptible than talent, and come to the immortal strains of 'Lycidas.' Milton did not know that he was writing one of the great poems of all time; it was his duty to contribute something to the memory of his dead friend, and he did his best."—"The Motor."

## NEW TO HIM.

"I suppose," said the teacher of a boy who was joining the English literature class, "you don't know much about Tennyson's works?"

"No, ma'am," answered the lad; "I can't say I do, though I know most of the factories in the town."

## "UNTOOTH SOME!"

Of all our pains since man was cursed,  
I mean of body—not the mental,  
To name the worst among the worst,  
The dental sure is transcendental.

## SECOND THOUGHTS.

Mrs. Pecker (sharply)—"I trust you're coming home to-night promptly at nine o'clock."

Mr. Pecker (hesitatingly)—"I had thought about ten—"

Mrs. Pecker (interrupting very sharply)—"What did you say?"

Mr. Pecker (meekly)—"About ten minutes to nine."

## NO HURRY.

All his life the old Scotsman had been hen-pecked, and as he was about to die his wife thought she ought to offer him some consolation. "Jamie," she said, "ye are aboot to go, but I will soon follow ye."

"I suppose so, Jean," he answered weakly; "but so far as I am concerned, ye need be in no hurry aboot it."

# The Family Altar.

— J.C.F.P. —

Monday.

Whose confidence shall break in sunder, and whose trust is a spider's web.—Job 8: 14.

"The assurance of the worldling is rightly called like the webs of spiders, in that all the pains and labor they spend to acquire glory, the wind of mortality blows quite to shreds. . . . The spider's web is woven with pains, but it is scattered by a sudden blast."

Reading—Job 8.

Tuesday.

Who knoweth not in all these, that the hand of Jehovah hath wrought this.—Job 12: 9.

"From God's sovereign dominion over the inferior creatures (wrote Matthew Henry) we should learn to acquiesce in all his disposals of the affairs of the children of men, though contrary to our measures."

Reading—Job 12.

Wednesday.

If a man die, shall he live again? All the days of my warfare would I wait, till my release should come.—Job 14: 14.

"A dutiful child is ever looking forward to the holidays when he shall return to his father; but he does not think of running from school before."

Reading—Job 14.

Thursday.

I know that my Redeemer liveth, and at last he will stand up upon the earth.—Job 19: 25.

"Nearer than the seraphim  
In their flesh shall saints see him,  
With the Father, in the Son,  
Through the Spirit, ever one."

Reading—Job 19.

Friday.

How oft is it that the lamp of the wicked is put out? That their calamity cometh upon them? That God distributeth sorrows in his anger?—Job 21: 17.

Worldlings "are certain to miscarry at last; so true is that proverb, 'Frost and fraud have dirty ends.' The Christian, like a star in the heavens, wades through the cloud that for a time hides his comfort; but the worldling, like a meteor in the air, blazeth for a while, and then drops into some ditch where he is quenched. 'The light of the righteous rejoiceth, but the lamp of the wicked is put out.'"

Reading—Job 21: 1-22.

Saturday.

But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.—Job 23: 10.

"When the oil of spiritual grace will not mollify our iron hearts, oftentimes God makes them soft in the fiery furnace of tribulation. When they are such stiff grounds, that they are not fit for the seed of the word, then he breaks up, ploughs, and harrows them with afflictions, that so they may become fruitful."

Reading—Job 23.

Sunday.

Lo, these are but the outskirts of his ways; and how small a whisper do we hear of him! But the thunder of his power who can understand?—Job 26: 14.

"The thunders of his hand  
Keep the wide world in awe;  
His wrath and justice stand  
To guard his holy law;  
And where his love resolves to bless,  
His truth confirms and seals the grace."

Reading—Job 25: 26.

# Prayer Meeting Topic.

June 29.

## THE EMPHATIC "GO."

(Matt. 28: 18-20.)

F. J. SIVVER, B.A.

Matthew's manner of recording the great commission is worthy of note. Passing by the other appearances of the risen Christ, he fastens our gaze upon this one occasion as being all-important. He has already informed us of the appointment made by Jesus with the disciples to meet them in Galilee after his resurrection (26: 32). He further emphasises the importance of this meeting by recording that both the angel and Jesus instructed the women at the tomb to remind the disciples of it.

Matthew's narration of the meeting is delightfully fresh and graphic. It is easy to visualise the scene: the waiting disciples, the coming of the Lord, the adoration mingled with doubt that was half fear, and then the clear ringing tones of the commission.

The charge hangs round that urgent word—"Go." This same Jesus, who had called them to become his disciples, and who had with care and patience taught and trained them, now sends the little band forth upon their stupendous task. The commission itself suggests the reasons why we should obey Christ's behest.

### Authorised.

"All authority hath been given unto me in heaven and on earth." The word translated "authority" or "power" means every form of right and might, so that Jesus meant that he had command of all means necessary for the advancement of the kingdom of heaven. Included in the idea is his right to rule and sway the lives of all mankind. He has this right because of his death and resurrection. Since he commissions us to preach the Gospel to all nations, none need hesitate for lack of authority.

### Commanded.

"Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." This command has been styled "the clear, imperative, categorical, peremptory—'Go.'" There is no need, however, to search the dictionary for adjectives. Christ did not speak in the spirit of a despot. His commands are entreaties, and his entreaties commands. "If ye love me, ye will keep my commandments." "The love of Christ constraineth us." The command, nevertheless, braces, and stimulates, and keeps us to the task.

### Assured.

"Lo, I am with you always, even unto the end of the world." We are to remember that the Christ who made this promise is the Christ who has all power and all authority. Speaking on this idea, C. H. Spurgeon said: "You have a factor here that is absolutely infinite, and what does it matter us to what other factors may be. 'I will do as much as I can,' says one. Any fool can do that. He that believes in Christ does what he can not do, attempts the impossible, and performs it." "Go ye therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things . . . and lo, . . . world."

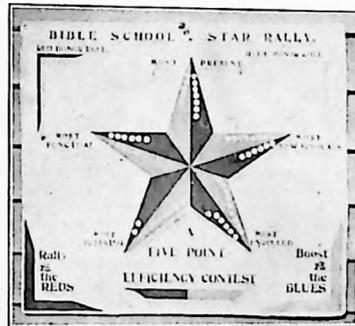
TOPIC FOR JULY 6—SEEING IN THE LIGHT OF GOD.—Psalm 36: 9.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## WARRNAMBOOL BIBLE SCHOOL.

The Bible School at Warrnambool is making splendid headway. Interest is keen and attendances are good. Our picture shows a chart that was lately used in the school with very good results. The five points of the star speak for themselves, and the idea is one that perhaps other schools will be glad to use. Marks are allotted for the five points mentioned, and the side which secures highest marks wins the contest.



## GEELONG CITY CHURCH.

Because of the unique distinction of being the first Endeavor Society formed in Victoria, the members of the society connected with the Geelong city church took more than ordinary interest in the activities of the Victorian C.E. Convention held in their city.

On the authority of the "Australian Christian Witness," dated July, 1884, it has been discovered that the Geelong society was organised on June 5, 1883. Thus the society has just celebrated its forty-fourth anniversary.

On Convention Sunday special services were held at Latrobe-ter., when Bren. A. E. Hurren, of Footscray, and L. C. McCallum, organiser of the Bible School and Young People's Department, occupied the platform at 11 and 7 respectively.

A large number of visiting delegates were welcomed by Bro. Stuart Stevens, who also introduced the visiting speakers. Bro. Hurren conveyed greetings from the Footscray church and gave a helpful address based on Matt. 8: 23-27.

A fine gathering at night sang splendidly under the leadership of Bro. Mitchell, and, in the unavoidable absence of Bro. W. Gale, Bro. L. C. McCallum preached. Taking as his text the words found in Psa. 144: 12, the preacher gave a striking message to an appreciative audience. Other features of the service were musical items by Messrs. J. R. and H. Aubrey, of Ballarat, and selections by the choir.

These services—additions to a large number of such gatherings—will remain to many a happy memory of the Geelong C.E. Society's forty-fourth anniversary.

## VICTORIAN CHRISTIAN ENDEAVOR STATE CONVENTION, GEELONG, 1927.

Nearly 400 delegates were registered by the Victorian C.E. Union for the biennial State Convention at Geelong, held on June 4-6. The Convention was opened at the Yarra-st. Methodist chapel at 10.50 with a conference, the subject being "Soul Winning." Mr. J. McBride spoke on "Responsibilities of the Soul-winner." A Christian has two responsibilities, one towards God and one towards man, Evangelism

was the supreme business of the church. Mr. A. E. Blackwell, of Ballarat, spoke on "Qualifications."

The afternoon was devoted to a junior rally, "The Building of the Endeavor Bridge," over 100 juniors from Geelong societies taking part under the leadership of Mr. A. W. Roberts, the rendering by the local juniors being worthy of special mention.

In the evening, prior to the missionary meeting, a public welcome to Geelong was extended to the visitors, and the hostesses and guests were introduced to each other.

### "The Appeal to Christian Endeavor"

was the subject for the missionary rally. Mr. L. C. McCallum, M.A., spoke on "The Appeal at Home." God himself could have saved his people from Egypt, but he had commissioned Moses for the task. He to-day is calling for helpers. It was the duty of the Christian church to reach out and help those who knew not Christ.

During Sunday the various services in the local churches were led by visiting Endeavorers.

Monday's session began with a Bible study at 9.30 a.m., at which a large number were present. The conference began at 10.15. The subject was

### "The Methods of Christian Endeavor in Evangelism."

Mr. J. H. Kitchen showed Andrew's way. Andrew's way was Christ's way. Citing Christ's talk with the woman at the well, he started with the subject in which the woman was vitally concerned, i.e., water, and then spoke of salvation. Mr. S. Stevens showed "Peter's Way." This is the method of meeting men in the group. It is the easier method, but the call is just as earnest. How much better the world would be if all who can speak in public would say with Paul, "Woe is me if I preach not the Gospel."

On the subject, "The Methods of Christian Endeavor in Citizenship," Mr. A. W. Bean, of the City Mission, dwelt upon the phrase, "As Units." There were many avenues in which the individual can serve—by recording one's vote; the helping hand; personal interest. Mr. H. Palmer Phillips spoke on "In Union." The committee system and the society in action are some of the ways we can work to this end.

The afternoon session opened with an address on

### "The Demands of Christian Endeavor"

by Mr. H. Jullien on "Preparation"—a heart made ready for Christ to dwell in, a life of devotion. "Create in me a clean heart, O God." This led us to the next thought, "Consecration." In the consideration of this theme Mr. J. Thomas, B.A., led the thoughts of all into the life given to the Master for his service.

The crowning meeting was a fitting climax to a series of spiritual meetings. Feeling reference was made to the passing away of Dr. Francis Clark, and when the vast congregation stood with bowed heads as a token of acceptance of a resolution submitted, the silence was impressive.

A special feature of the Convention was the hearty singing under the leadership of Mr. C. H. Dyer and the special choir of young people.

A word of appreciation is due to the splendid way the folk at Geelong opened their homes to receive the visiting delegates.

We would be failing in our duty if we did not express our thankfulness to Mr. C. J. Williams, the local energetic secretary, for the splendid way in which he catered for everybody. —J. H. McKean.

## Foreign Missions.

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

### OUR MISSIONARIES IN CHINA.

On June 17 a cable was received from Dr. Killmier which reads as follows—

Haiphong, China,  
June 16.

Gospel, Adelaide.

Killmiers leaving for Yunnanfu by permission of the British Consul.—Killmier.

We are sure that all will receive this news with great satisfaction. Although our missionaries are not allowed to return to Hueilichow, at Yunnanfu they can keep in touch with our Christians at Hueilichow, and this will be of great assistance in keeping them steadfast in the faith, and we are sure that they will receive the news of the missionaries' return to Yunnanfu with much satisfaction and joy.

### VISIT TO NEW HEBRIDES.

The Federal Secretary will leave Sydney (D.V.) on July 9 by the steamer "Makambo" for the New Hebrides. During the secretary's absence all correspondence and remittances to be addressed to the Foreign Mission Board, 74 Edmund-ave., Unley, South Australia. Please mark all cheques "Not Negotiable." The secretary expects to return to Australia some time in September.

### PREPARING FOR THE OFFERING IN W.A.

A. J. Ingham, our W.A. F.M. Secretary, is doing the work of a giant with the devotion of a saint, in preparing for a record F.M. offering from W.A. He is a great F.M. secretary, and this year is the Conference President. We trust that the hopes of himself and committee will be abundantly realised on July 3.

### AN EQUAL CHANCE FOR ALL.

In our eyes the colored child is inferior to the white, but not in Jesus' sight. We think of them as "heathen," but no child is born heathen. The soul of every child is just a blank, ready to receive any impression from without. It only becomes heathen when allowed to absorb heathenism. Our child left in such an atmosphere could not escape. Will we give the colored child a chance, for Jesus' sake?—Hugh Gray.

### A DIRECT CHALLENGE.

The crisis in China with its result in the temporary closing of doors long open to the Gospel is a challenge from the forces of the evil one to the Christian churches. As after the Boxer troubles new doors were thrown open, so we may expect that God has something big to come out of the present setback. Are we ready? Have we faith? Let us answer the devil's challenge by more prayer and increased sacrificial giving.—J. A. Wilkie.

### "LO, I AM WITH YOU ALWAYS."

Then our Lord is in this missionary enterprise with us. It is the only place he can be found by the Christian. Get out of this service and we get away from our Lord. With him in the business it will succeed. Things look dark at present in China, but we see only the smoke of the furnace in which the church of China is being refined. He will see that she is not consumed. "Lo, I am with you always," and I see and hear you pray, I see your gifts, I see your abandonment to this cause.—J. Wiltshire.

### "SON, GO WORK TO-DAY IN MY VINEYARD."

What a ready and powerful sermon Jesus gave from a parable in Matt. 21: 28! The application is obvious. It also has a missionary value. Rearrange the words, "Go, son, to-day (and) work in my vineyard." There exists that divine prerogative, and authoritative "Go." Our "high calling" is suggested, having received "the adoption of sons." The vital urgency of swiftly passing time is also emphasised. "To-day, if ye will hear his voice, harden not your hearts." The definiteness of service is unavoidable; for said he, "Work while it is day that ye may 'bring forth much fruit in 'my vineyard.'" We may "go" by "sending." "The Lord clothed himself with Gideon." Who is "your" proxy? "Personify" principles, faith and money on July 3.—N. G. Noble.

### A CRITICAL TIME.

Students of Foreign Missions realise that we are living in portentous times. The possibilities that confront the work in India, and the actual events transpiring in China, help us to see that never were there more critical issues before the people of God who are concerned about the world-wide commission. The letters coming to hand from China reveal an optimism and a pathos that should stir us to the depths, and cause us to determine that we at home shall be as faithful to our privileges and obligations as are these who have faced the perils, and are bearing the burden of the work across the seas.—T. H. Scambler.

### ONWARD STILL!

Despite the fact that so many millions of heathen people have been evangelised, there are yet millions more who have never heard the Gospel. How great the field! How few the laborers! How urgent the call! We must not, yea, we dare not, relax our efforts. Our course is onward still. Thousands of these people will become Christians if they have a chance. We have that which will save them, and our Lord has commanded us to "go into all the world and preach the Gospel to the whole creation." We can all share in the task. We can go or help others to go. We can pray and give that others may be sent. Thus all sharing in the work, we shall also rejoice in the victories won for our Redeemer's kingdom in the fields of heathen darkness.—A. C. Rankine.

### LEARN THE FACTS.

A good cause suffers through ignorance. It was so in the first century when such men as Saul of Tarsus madly persecuted Christians. It is so in the twentieth century. A good cause like Foreign Missions suffers because Christians lack information. To educate has been the policy of our F.M. Committees and Federal Board. Such telling facts as were presented by Bro. Anderson in his Tasmanian tour should open the hearts of our island brotherhood to give liberally on July 3. Let our people, until that date, store their minds with all possible F.M. information, and then make an intelligent and loving offering to the work of the Lord.—Lionel Johnston.

### ADDRESSES.

G. C. Dawson, M.A. (preacher Preston church, Vic.)—"Yaroola," 411 Murray-rd., West Preston.  
E. H. Lewis (secretary church, Colac).—Post Office, Box 19, Colac, Vic.  
J. I. Mudford (preacher Newmarket church, Vic.)—35 Madura-st., Flemington. Phone FU7671.

### COMING EVENTS.

JUNE 30.—Lantern Lecture entitled "Birds of our Bush," by Mr. C. Lang, R.A.O.V., in Church of Christ, Gore-st., Fitzroy, at 8 p.m. Tickets, 6d.

JULY 3 (Sunday).—Echuca's Big Three:—1. First Anniversary of Opening of New Building. 2. Opening of the Big Tent Mission. 3. Foreign Mission Offering. All on Sunday, July 3.

JULY 3.—3 p.m., Third Anniversary of the League of J.O.Y. will be celebrated at the Freemasons' Hall, Union-rd., Surrey Hills. A hearty invitation is extended to all friends and visiting Bible Schools to hear Bro. Anderson, from China. Collection for F.M. Fund.

JULY 5.—Young men in Melbourne and suburbs who are interested in the formation of a training class for speakers and church workers are asked to attend a meeting in Swanston-st. Lecture Hall on Tuesday, July 5, at 8 p.m.

### FOREIGN MISSIONARY GROUP RALLIES.

Speaker—A. ANDERSON, from Hueili, W. China.  
Monday, June 27—Glenferrie Chapel.  
Tuesday, June 28—Brighton Chapel.

Wednesday, June 29—Malvern-Caulfield Chapel.  
At above meetings A. G. Saunders, Vic. F.M. Pres., will preside.

Thursday, June 30—Collingwood Chapel.  
Chairman, L. Gole, Asst. Sec. Vic. F.M. Com.

Tuesday, June 28—Lygon-st. Chapel.  
Speaker—A. G. NICHOLS (C.I.M.), from Sapushan en route to Hueili, W. China.

Chairman, J. E. Allan, Sec. Vic. F.M. Com.  
Members are urged to attend the Rally nearest their Home-church.

### July 3 (Sunday).

Opening Services New Chapel, Thornbury.  
Morning, A. W. Connor, Conf. Pres. Evening, J. E. Shipway.

Wednesday, July 6. Grand Tea and Public Meeting.

Tea on tables 6.30. Public Meeting, 7.45.  
Speakers expected, Bren. Connor, Thomas, Main, Scambler, Abererombie.

July 10 and 17, Bible School Anniversary.  
Tickets for Tea, 1/.

### SHOULD AULD ACQUAINTANCE BE FORGOTT'

### COME BACK TO MIDDLE PARK ON SEPTEMBER 4.

Notify H. A. Annetts, 109 Graham-st., Albert Park.

### DEATH.

WILSON.—On June 14, at Homœopathic Hospital, Melbourne, Alexander Wilson, of 23 Alexandra-ave., Canterbury, dearly loved husband of Sarah J., and loved father of Alexander and Stanley, aged 72 years.

### IN MEMORIAM.

LAUER (nee Gartside).—In loving memory of my dear daughter, who passed away on June 26, 1926.

We were not there at the hour of death  
To hear her last faint sigh,  
To whisper just a loving word,  
Or even say good-bye.

Years may wipe out many things,  
But this they wipe out never:  
The memory of our darling one  
Will cling to us for ever.  
—Inserted by her loving mother and brother  
at Harecourt.

STREADER.—In loving memory of my dear husband and our dear father, who was suddenly called home on June 21, 1912.  
—47 Lilac-st., Bendigo, Vic.

## Here and There.

S. J. Southgate, preacher of South Kensington church, has been elected to the position of President of the N.S.W. Branch of the Australian Band of Hope Union.

The Victorian Women's Executive will meet on Friday, July 1, at 2.30 prompt. Leader of devotions, Miss Baker. Mr. G. T. Walden is expected to speak. All sisters cordially invited.

Bro. E. C. Hinrichsen, who is conducting a brief mission at Port Fairy, Vic., telegraphs as follows:—"Wonderful attendances for small town; thirteen decisions, seven welcomed, Sunday."

As the end of the half-year draws near, the Austral Co. would be pleased to receive outstanding amounts from church and school treasurers. "Christian" agents and individual subscribers, and all who owe for goods of any kind.

During the past three weeks, the large weather-board house standing on the church property at the corner of Rowan and Baker-sts., Wangaratta, Vic., has been moved over to the dividing fence, leaving a fine corner block for future operations.

W. Remfry Hunt served for a period of over thirty years as one of our missionaries in China. He is now residing in California, U.S.A. We are glad to print in this issue an interesting article from his pen. It was written for "The Australian Christian."

The church at Kyneton, Vic., has decided on a forward move. Plans are in hand for the erection of a new building, in a central position in the town, in Simpson-st. The work of Bro. Greenhalgh is much appreciated. The addresses are of a high order.

Bren. Fred. Goddard and Noel Saxby, two young men of the C. C. S. Rush training class at Lane Cove, N.S.W., gave very helpful addresses on Sunday. In a little over seven months a sum of £500 has been subscribed for the purchase of land upon which it is hoped soon to build a meeting-house in this rapidly growing suburb of Sydney.

The Directory of Churches of Christ in Australia and New Zealand, issued by the Federal Conference Executive, is ready for sale at 1/- in addition to lists of names and addresses, much useful information is given. Every church secretary should have a copy of the Directory, which can be kept up to date by noting changes of addresses published in the "Christian."

Splendid meetings were held at Carnegie, Vic., last Sunday. Bro. T. Fitzgerald spoke in the morning. In the evening a juvenile Orange service was conducted by Bro. Shipway, when the chapel was crowded. On Saturday, 11th inst., the Bible School held a tea and conference. Sister Miss Gill, Bren. Gebbie and McCallum addressed the conference. A great amount of good will result from the discussion.

Bro. C. S. Trudgian has had the honor of being the first president of the Churches of Christ in Queensland to give a president's reception. The gathering was held at Ann-st. on June 7, and was largely attended by representatives of city and suburban churches. A musical programme was presented by the Ann-st. choir, led by Bro. Syd. Suchting and the Albion orchestra, led by Bro. Hermann, jr. Bro. Trudgian occupied the chair. Mrs. W. A. C. Wendorf (President of Women's Conference) spoke of the women's objective for 1927-28, and Bro. H. G. Payne (President of B.S. and Y.P.U.) spoke of the objective of his committee. Bro. Beever, on behalf of the H.M. Committee, made presentations to Sister E. Berlin and Bro. A. Berlin for special service during conference. Bro. Trudgian gave a message of cheer, while Bro. C. Young (vice-president) gave a chart address on "Thinking Queensland." Refreshments were served.

On June 12, at Woorinen, Vic., two young men and one boy were baptised at the Gospel meeting conducted by Bro. Hagger. On 19th a young man confessed Christ at the afternoon service at Ultima, and a boy confessed Christ at the evening service at Woorinen. Both were baptised at the end of the evening service at Woorinen by Bro. Hargreaves. The brethren of these two churches are greatly cheered by recent additions.

Two special services were held at City Temple, Sydney, on June 12. Bro. Illingworth addressed his morning message principally to girls. "Girls' Week" was being held in the city. In the evening a largely-attended "Father and Son" service was held, commencing with community singing ably led by Bro. James Donnelly. Bren. A. Morris and J. Crawford (fathers), N. Morris and E. Crawford (sons) assisted in prayer and Scripture readings. Bro. T. Jackson, of Enmore, rendered a solo, and Bro. W. Fox assisted at the organ. Bro. D. R. Hall's talk to sons and Bro. Illingworth's talk to fathers were much appreciated and created a deep impression. The service was a great success.

### TO PREACHERS, SECRETARIES, YOUNG MEN of Melbourn and Suburbs.

Preachers and secretaries are requested to make on the next two Lord's days, June 26 and July 3, the following announcement:

A meeting of young men desirous of receiving training to equip them as speakers and church workers will be held in the Lecture Hall of Swanston-st. church on Tuesday evening, July 5, at 8 o'clock.

The utility of the motor car in country evangelism was evidenced on Sunday, June 5, when Bro. Stitt, of Wagga, N.S.W. (owing to being held up by rain on Saturday) drove eighty-four miles on that morning to conduct services in the Rand district. He visited and spoke at Rand Sunday School, and preached the Gospel in the evening. On future visits Bro. Stitt will speak in the morning at Bulgandry and Rand in the evening. It is intended to ask the H.M. Committee to conduct a district mission in the spring.

At Glenferrie, Vic., on June 19, Bro. T. H. Scambler spoke on "The Good Samaritan." A young man was received into fellowship on faith and baptism. A feature of the evening meeting was an interesting collection of Bibles. Three of these were aged 269, 181 and 141 years respectively. One had been 139 years in the same family. There were photos, of ancient manuscripts, translations in Hebrew, Greek, Gaelic, New Hebridean, Cantonese, shorthand, and twentieth century editions. One precious memento was the gift of a mother to her boy of twelve presented fifty-six years ago.

The work at Kadina, S.A., is healthy. The choir banquet was thoroughly enjoyed. It has been decided to make it an annual gathering. On the evening of May 29 the service was entirely in the hands of the Women's Guild, it being the guild anniversary. A women's choir was on the platform. Sister Miss Rosa Tonkin delivered a very fine address. Over 210 people were present. Sister Miss M. Johnson continues to do splendid work with her band of young people toward the extinction of the debt on the building. Bro. Bowes' work for the church is of a high standard.

Good meetings at Shepparton, Vic., on June 19. Fine address by Bro. Larsen morning and evening. Three girls from Bible School made the good confession.

Unley C.E. Society (S.A.) held its anniversary last week. Bro. G. McKie spoke in the morning and Bro. J. E. Webb in the evening. Bro. Derbyshire was the soloist, and two C.E. boys made the good confession. On Wednesday evening Bro. J. Gordon gave an address, and special C.E. items were rendered. The church members have donated or promised £62 towards the building of the chapel at Canberra. An appeal has been made this month for the manse fund to repay a temporary loan, and £37 has been received to date. Bro. J. E. Webb, who has resigned, is terminating his engagement with the church at the end of August. The new electric lights are a great improvement. A large bath-heater has been connected with the baptistery. The church has sustained a great loss in the death of Bro. R. K. Spotswood, one of the deacons, and Sister Mrs. Willoughby, who had been in membership with her husband since the early days of this church.

G. P. Pittman writes from India:—"When Mrs. Pittman and I began work in Pachmarhi a year ago, we applied, as a matter of courtesy, to the mission in nominal occupation of the district, for their permission to carry on evangelistic and zenana work. This was readily granted. As a matter of fact they had never really worked the place, having only had an Indian preacher there for a few weeks occasionally, and for three years not even that. They had actually let out their little chapel in the town as a baby welfare centre. After we had put in a full year's work, and just as we were beginning to see some fruit for our efforts, they wrote to say that they did not wish us to remain permanently in Pachmarhi. In an interview with their representative, he gave us clearly to understand that they did not wish us to establish 'our denomination' there. Evidently they feared we would lead astray their Indian Christians, of whom however there are only three families. We were told that they had recently decided to work the place themselves, but we are very doubtful if this will be done. It is just another illustration of sectarian intolerance. If we had been paedobaptists, we could no doubt have remained indefinitely. As we were occupying a cottage owned by them, we had to consider this as equivalent to a polite notice to quit, and we had to reluctantly decide to abandon the field. When one door closes, however, the Lord opens another. We heard just then that the Baptists had decided to withdraw their missionaries from Simla, and to leave their work there, through lack of funds. I wrote to the Baptist missionary who had been in charge, and he told me there would be a fine opportunity for work, and he would be very pleased to have his own efforts followed up. As we stayed in Simla a couple of years ago, we knew the field well, and in fact would not have left it if we had known that the Baptists would withdraw from it so soon. After much prayer and consideration, we decided to enter Simla. It is of course a much larger and more important field than Pachmarhi, having a population of 50,000, and being the summer capital of India. We have secured lodgings in a central position, and have begun work with a good heart. We ask for the prayers of the brotherhood, that in this great city we may be able to witness for New Testament truth among both Indians and English, and that our disappointment may be overruled for wider issues. Our address will be Simla, India."

### WANTED.

The church at Ma Ma Creek, Queensland, desires to secure the services of a preacher. The secretary, Bro. J. S. Metcalf, Mt. Whitestone, via Grantham, Q., would be glad to hear from any brother able and willing to do the work of an evangelist.

## CORRESPONDENCE.

We have received two more letters regarding the care of the members referred to in the article by Bro. F. T. Saunders.

Bro. E. J. Bone, of Wonthaggi, urges the teaching of converts in first principles. He thinks also that the names of some who are in isolation, yet true to Christ and the church, may have been removed from church rolls, and so counted as "losses."

R.E.P. suggests a three-months' Teach-the-Members Campaign to be conducted simultaneously by each church in the Commonwealth. A series of morning and evening topics could be arranged and used by all speakers. The officers and preachers could draw up a list of members who have become or are becoming lax, these to be regularly visited during the campaign by preacher or officers or others chosen to support them in this helpful work. R.E.P. stresses the need of instructing the young. "That large sums of money are being spent in missions and special efforts to bring people into the church while an almost equal number are drifting out calls for action."

We have also received two letters relating to the article "Not Paul, but Dr. Jefferson Mistaken" which we recently reprinted from the "Christian Evangelist."

Bro. Clement Byard, Tasmania, writes strongly in defence of the truthfulness of the apostolic writings, and of all the inspired men told of our Lord's coming, thus opposing Jefferson and any others who would discredit the New Testament witness.

Bro. T. Johnston, Tasmania, opposes Jefferson and also the "Christian Evangelist." He believes that in 1 Thess. 4: 17 "Paul implies that the return of the Lord would take place in the lifetime of some of the first readers of this letter." We mention this view, but feel constrained, without initiating any discussion of the subject, to express our dissent from it.

## VICTORIAN WOMEN'S EXECUTIVE.

The usual monthly meeting was held on June 3. Mrs. Shipway, President, occupied the chair. Devotions were led by Mrs. Gill. Sympathy was extended to Bro. Way and family through the passing of Mrs. Way, who, for some time, was a representative from the church at Brunswick. We were pleased to welcome Mrs. T. Hagger and Mrs. Loie, of West Australia; and Mrs. Forbes, of South Australia. These sisters responded, and conveyed greetings from their respective auxiliaries.

£6 was granted Mr. Hagger toward the appeal for the work at Canberra. Best wishes were expressed for Mr. and Mrs. Mahony as they journey to America. Mrs. Mahony was asked to convey greetings to our sisters abroad. "The Ministry of Adversity: When Things go Wrong, Why?" was the subject of a fine address by Mr. J. E. Thomas.

Additions from Bible Schools: Carnegie, 3; Essendon, 5; Surrey Hills, 1; Ascot Vale, 2; Brighton, 1; Moreland, 3.

Committee for Social Service Department—Supt., Miss Darnley; Mrs. Gill, Mrs. Allen, Miss Anderson. Benevolent Department—Mrs. Meyer, Mrs. Perkins, Mrs. Thomas, Mrs. Fisher, Mrs. Cowderoy, Mrs. Hutchinson, Mrs. Whittington, Mrs. Moncur.

General Dorcas Committee did a good day's work on May 18. Much was accomplished, and parcels were sent to Sister Grace, Mrs. Meyer for hospitals and benevolent mission, and to individual cases. 30/- sent to a sister in need. Parcels received from Mrs. Wilson and Mrs. Oliver, and a donation of 10/- from one of our workers. On June 1 an extra meeting was held to make warm clothing for the boys in Burwood Home.—E. E. Hunter, Supt.

Prayer Committee have visited Moreland, Bamba-rd., and Hawthorn. The meetings were good. Two helpful papers were given and the

message presented in song appreciated.—Mrs. Edwards, Supt.

Girls' Mission Circles.—Hawthorn has continued interest in F.M. work. Carnegie met with Women's Mission Band, when an interesting talk was given by Mrs. Ludbrook on China. Members are busy preparing boxes for foreign fields and helping in other ways.—M. Smith, Supt.

Isolated Sisters.—Ten letters have been written, three replies received.—P. Ellis, Supt.

A Women's Mission Band has been formed at Kaniva. The syllabus for the year is ready. It was decided to hold a united Mission Band rally during August. Committee has visited Malvern, Brighton and Preston. Good interest shown at these meetings.—B. Scambler, Supt.

Members of Cheltenham church visited the benevolent home. Gifts of cheer were distributed amongst the old folk. A service was held in the hall, conducted by Mr. Wakeley. A helpful and happy time was spent with the inmates.—E. Croxford, Supt.

Hospital Committee have paid 45 visits to the various institutions and distributed amongst the inmates warm clothing, books, jam and home comforts.—S. Meyer, Supt.

Next meeting of Executive, July 1. Leader of devotions, Miss Baker. Speaker, Mr. G. T. Walden.—L.R.

## QUEENSLAND WOMEN'S AUXILIARY.

The Executive met in Ann-st. chapel on June 2. The President, Mrs. W. C. Wendorf, presided, and conducted the devotional service.

The treasurer's statement showed a credit balance after all Conference accounts had been paid.

The sisters' aim for this year is to raise £100 to assist the Home Mission Committee in holding a mission at Rockhampton. The president reported holding £4/15/- to add to the Rockhampton mission fund.

The Executive was invited to send a representative to a combined undenominational prayer meeting for Home and Foreign Missions. The president was elected to represent the Executive. Mrs. Yorke, superintendent of hospital visitation, reported 21 visits to various institutions made by the committee.

At prayer meeting held at Annerley on May 12 Mrs. A. E. Alcorn, superintendent, presided, and led the devotional session. Four churches were represented. The Conference President, Mr. S. Trudgian, gave a most helpful address entitled, "Contrary Winds." Mrs. W. Keeble rendered a most enjoyable pianoforte solo. A solo by Mrs. Martin was also much appreciated. Collection of £1/2/- went into the Rockhampton mission fund. Annerley sisters provided dainty afternoon tea.—G. N.

We shall do so much in the years to come,  
But what have we done to-day?  
We shall give our gold in a princely sum,  
But what did we give to-day?

—Nixon Waterman.

## THIS GRACE ALSO.

Brethren, I pray you that, amongst other graces in which you abound, this one may be found in you—that, remembering the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor, that through his poverty you might be rich, you will by your gracious contribution show the proof of your love for him, who did so much for you.—Dr. C. A. Verco.

## MONEY.

The success of our Foreign Mission enterprise for the coming year depends on the money received at the annual offering. This is a fact none can deny. Let us see how money will help us and others.

M Many may be saved by  
O Offering to the Lord.  
N Nothing but our best, if  
E Everyone gives their portion  
Y You (it means you) will hear the will done of the Master.

—W. H. Hermann.

## FOR SALE.

Fruit trees, best sorts, 13/- doz.; Passions, Grape Vines, Gooseberry, Current, Logans, 4/- doz.; Strawberry 9d. doz., 2/6 100; Raspberry, 1/3 doz.; Chestnuts Walnuts, Almonds, 1/3 each; Orange, Lemon, 3/- each; Rhubarb, 5/- doz.; Asparagus, 1/3 doz.; Cabbage, Cauli, Lettuce, 1/- 100 on rail, 2/- posted; Assorted Bulbs, 2/- doz., 2/6 posted; Choice Roses, bush, climbing, 1/- each, standards, 3/-; Gums, Cypress, 8/6 doz., 55/- 100; Oaks, Elms, Planes, Poplars, 1/6 each; Hedges, Golden Privet, 2/- doz., green, 1/6; Veronica, 4/-; Boobyalla, 6/- doz.; Climbing Plants 1/6 each. Price list posted.

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**VICTORIAN SOCIAL SERVICE DEPARTMENT.**

"The poor ye have always with you."

The excessively cold weather of the past week has made many of us think of the poor. Unemployment is rife all over the Commonwealth, and many honest people have not the wherewithal to clothe and feed themselves. It has always been true that the better class of folk are slow to seek the assistance of others, and even the minister of the Gospel might not be informed of the need. However, it should not be necessary for the poor to cry out before relief is given. The Scripture lays the obligation upon the Christian to help the poor. The Good Samaritan found the man by the wayside, and without any other appeal than that presented by the man's condition, he gave him all the help he needed. Dives on the other hand cared not that Lazarus was at the gate desiring. Both cases have their sequel, which the Christian would do well to ponder. The Victorian Social Service Department of the Churches of Christ have had little difficulty in getting the necessary clothing and food to supply all that might come under our notice as churches. Christian liberality is overflowing at present, but who is going out to find Lazarus? He is at our gate and waits the coming of another Good Samaritan. There is a splendid opportunity offering for "the love that seeks not her own."

Again, the department broadens to the information that food and clothing are to be had for the asking. Write Will H. Clay, 49 Elizabeth-st., Melbourne.

Parcels have been received at the Benevolent Depot, Burnley-st., Burnley, from the following:—Miss Payne, Boronia (3), East Camberwell, Ivanhoe, Moreland (2), Gardiner (3), Bentleigh, Auburn (2), Glen Iris (a pram), Ascot Vale, Malvern, Prahran, Murtoa (3), Women's Mission Band (Brighton), Kyneton, North Williamstown. The department desires to thank all contributors. Mrs. Gill speaks very highly of the quality of the goods supplied. Representatives of churches please call at the depot between the hours of 2 and 4 on Wednesdays.

Unemployed tradesmen and laborers may be engaged for both casual and permanent employment at the office of the department. Odd jobs gladly accepted. Social Service, 49 Elizabeth-st., Melbourne. Phone, F4592.

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## News of the Churches.

### Western Australia.

North Perth meetings are keeping up. On June 12 a young married woman came forward. On June 5 Bren. Jacques and R. Frost took the services and gave splendid messages. The Ladies' Church Aid had a splendid monthly meeting, when Bro. C. Schwab addressed the gathering.

At Bassendean on June 5 the Gospel service was conducted by members of the Endeavor Society, and a helpful address was delivered by Bro. Peacock on Endeavor work. On morning of June 12 a helpful message was given by Bro. R. W. Ewers. The chapel was again filled in the evening, when a Bible School girl made the good confession.

Northam reports good meetings. On May 29 120 were present and 98 broke bread; this is a record since the mission. We regret to report the death of Sister Wilson at the ripe age of 88 years. On May 29 Sister Wilson sat at the Lord's table, and on the following Sunday her remains were interred. On June 5 Sister Sharp, of the C.I.M., gave a most interesting address. An enjoyable garden party was held at the orchard of Sister Hill, about 150 making the trip. The new church building is in course of erection.

Inglewood is having good meetings. On Sunday, June 5, at the Gospel service, the local I.O.G.T. (junior and adult sections) attended in regalia. Bro. Hutson's address on "Childhood's Crown of Thorns" embodied a powerful plea for abolition of the drink traffic. The Bible School came third in its class in the scholars' increase and attendance campaign. The J.C.E. is having good attendances under the organisation of Miss Sharp; 24 were present on the morning of the 12th. At the conclusion of the morning service a young girl was baptised, and at the conclusion of Bro. Hutson's address in the evening two decisions were received. Bro. Peacock has returned after a sojourn in Victoria.

### Tasmania.

Launceston is having good average attendances. Last week Bro. Noble, Conference Secretary, visited eastern Tasmania on behalf of the Home Mission Committee. On June 5 the Y.P.S.C.E. held a "consecration" service at the home of Sister Weymouth, who has been seriously ill many months. At Gospel service on June 12 an offering was made towards the Launceston children's hospital extension. Prospect is maintaining fair averages in school and church. A successful concert-social was held on June 11.

Hobart (Collins-st.) services are being well attended. Bro. Lionel Johnston's Gospel theme on June 5 was "A Tragedy that made Friends." Two young ladies confessed Christ. On June 12 "Delayed Retribution" was the subject, and a lad from the Bible School decided for the Master. At mid-week prayer meetings the officers of the church are planned to speak. An addition of over 50 new scholars to the Bible School is the result of the aeroplane rally. Bro. Green has this work well in hand, and there is a splendid spirit in the school. On June 12 Bro. L. Johnston conducted a service in the Hobart Gaol. On May 31 a get-together social arranged by the Y.P.S.C.E. was a great success.

### Queensland.

On June 5, at Ann-st., Brisbane, Bro. Bothery was the morning speaker. Bro. Alcorn preached at night. On June 12 Bro. Alcorn spoke at both services. By request the choir sang "The Radiant Morn" at night. A banquet was held on June 1, the sisters making bountiful provision. An appeal was made for funds to liquidate the building debt, and over £60 was given or promised.

Maryborough Bible School picnic passed off successfully at Bro. A. Price's residence, there being 200 present, indicating a healthy young people's department. On Sunday, June 12, Bro. Price spoke in the morning, and at night Bro. V. R. Adecock spoke on "Faith Healing."

Mount Walker reports a visit on June 5 of Bro. C. E. Hinrichsen, of Hurstville, N.S.W., who conducted the Gospel service and delivered an inspiring chart address on "The Last Day of Christ's Life." The C.E. has just entered upon a new series of topics under the leadership of Bro. W. J. Campbell.

At Ma Ma Creek on June 12 over 70 broke bread. Bro. Rosenberg spoke on Foreign Missions. Bro. Dallinger and family, nine in number, who were members of the Baptist church, were received into fellowship. They will be a great help. There was a record attendance at the Sunday School.

On Sunday, June 12, meetings at New Veteran were well attended. Bible School attendance was 33, and at night the building was well filled. Bro. C. S. Trudgian preached on "An Important Conversion." Lack of transport facilities prevents rapid progress, as the district is a scattered one. Nevertheless, prospects are most encouraging.

### New South Wales.

On June 19 the City Temple church enjoyed a day of happy fellowship with Bro. and Sister E. Davis. Bro. Davis spoke at both services, his messages being greatly appreciated.

Enmore had bright meetings on Sunday. The morning meeting was large, Bro. Paternoster continuing an exposition of 1 Cor. 1. At night, after an address on "The Baptism of Jesus," a married lady confessed Christ and was baptised.

At Paddington on June 12 Bro. Chapple gave helpful addresses morning and evening. On June 11 a surprise social was given to Sister Nellie Lawrence and Bro. Roy Stockbridge in honor of their birthdays, a delightful evening being spent. Tribute was paid both for their various activities in the church.

At Dumbleton on June 12 Bro. Aeland held his first men's meeting at 4 p.m., with 15 men present. His address was "Four Square Manhood." The ladies kindly provided tea. At night Bro. Aeland preached on the "Golden Rule." Children's service was well attended. The scholars in the Bible School are increasing.

Wagga sisters' Church Aid presented the church with a pair of beautiful silver communion plates. Miss Scott, of Cheltenham, Vic., is a visitor. Bro. H. C. Stitt spoke in the morning on "And they stood every man in his Place." His Gospel subject was "Why I Joined the Church of Christ." Meetings are well attended.

On June 5 at Wagga Bro. Brown spoke at both services. A sister, baptised during the mid-week service, was received into fellowship. Mr. Potter, senr., passed away on 9th inst. Last Lord's day Bro. Stitt exhorted on "Them that are Sanctified," and his Gospel subject was "Enriched by Him." Sisters Ida Oliver and Hazel Wenk rendered a duet. At morning meetings the chapel is comfortably filled. Twenty-five entrants for Bible Schools' examination.

Auburn meetings are well maintained. On June 12 Bro. S. Lacey's exhortation was most uplifting. Elder A. Arnold gave the hand of fellowship to five new members. Bro. Ball's month's mission closed on 6th inst. with 31 decisions. On 19th inst. Bro. H. M. Arrow-smith gave a powerful exhortation on "Thy man gave a stirring address on "Eternal Life." Kindergarten department of Bible School is growing splendidly; seating accommodation over-taxed. All auxiliaries are in splendid order.

South Kensington church continues to prosper, with large attendances at the Gospel service. On June 12 four were baptised, and one made the good confession. The Bible School flourishes, and now has a staff of 35. Great services on 19th, when the anniversary of the opening of the chapel was celebrated. Hon. D. R. Hall 220 attended Bible School, with 42 in the Bible Class. At night extra seating accommodation was provided. S. J. Southgate preached on "Who and Where is God?" Three made the good confession. During the day six were received into fellowship, and one was baptised.

### South Australia.

The meeting of the Adelaide Chinese Church of Christ, held on Sunday, June 12, was addressed by Mr. H. L. Pang, of Melbourne, who was on a visit to South Australia. His address was much appreciated by a fair attendance of his countrymen.

Bro. Cornelius has completed at Bordertown a series of three sermons on "Baptism." This was done on account of special circumstances arising from the tent mission. The interest has been keen, and the subject has been ably dealt with. On the last Sunday evening one young woman made the good confession.

Meetings at Crystal Brook have been keeping up well. On June 5 the meeting was held in the Institute supper room, 15 members breaking bread. Some visitors were present. Bro. C. P. Hughes, from Pt. Pirie, delivered a fine address, which was much appreciated. On June 12 in Sister Cornwell's home 14 broke bread. Bro. Bridgman spoke on "Fishers of Men" very acceptably.

Recently the Col. Light Gardens C.E. gave Sister Warren a surprise social evening and presented her with a birthday gift, and the Doreas enjoyed a visit by the State women's prayer meeting committee. On Sunday Bro. W. Graham spoke to a splendid gathering of the church on Foreign Missions. At night a good number assembled to hear Bro. Warren preach on "Watchman, What of the Night?"

At Queenstown on Sunday, June 12, Mr. Brooker spoke in the morning. At the evening service he preached on "Formation, Deformation, Reformation and Restoration." On Sunday, 19th, Bro. W. L. Ewers gave a very stirring talk to the church. In the evening Mr. Brooker continued his subject of the previous week. Prior to the service two young men and a young lady were baptised. It was football parade night, and twenty-five of the boys occupied front seats.

Glenelg is experiencing a forward move. The chapel has been renovated and reseated. June 8 was the reopening night. Bren. E. Pittman and Taylor (past preachers) were the speakers. After an appeal by Bro. Tease, the total amount of the reseating was raised (£186). On June 12 reopening services were continued, with the annual roll-call service in the morning. 130 broke bread for the day. The evening service was very large. Past members assisted in the choir. There have been two confessions since last report. The boys' and girls' clubs are doing very well.

Port Pirie Y.P. Society has been reorganised. Large numbers are attending. Bro. A. Arnold is an excellent secretary. Bro. Hughes, the preacher, has been re-elected to the local Y.M.C.A. Board. The annual rally of the Northern District C.E. Union was held last Thursday week. Bro. Hughes, as president, presided over the meeting. He also presided over the public meeting of the Northern Convention of the W.C.T.U. Members are organising for the church jubilee. Since last report there has been one baptism. The kindergarten is flourishing under the leadership of Mrs. Klingbing.

Last week Croydon church held special meetings, the theme being "Continuing Steadfastly." On Monday Bro. E. J. Paternoster spoke on "The Morning Service." Bro. Garfield Hoopes on Tuesday night had "The Evening Service" for his subject, and Bro. Brooker on Thursday night

gave a talk concerning "The Officers and their Duties." The choir assisted each night with an anthem or solo. Bro. Graham's subjects for Sunday were "Teaching" for the morning service and "Preaching" for the evening meeting. Bible School attendance was 201. Some of the brethren paid a visit to the new cause at Flinders Park in the morning to assist with their meeting.

### Victoria.

Meetings for breaking of bread are well attended at Wangaratta. Lord's day morning, 12th inst., Bro. J. Jaekel, senr., gave an appreciated address to the church on "Christian Unity."

Peel-st., Ballarat East, had fair meetings. Bro. Benson exhorted in the morning and Bro. Ladbrook spoke at night on "The Wonder of a Touch." A young man and a young married woman made the good confession.

Pyramid church on June 3 had a visit from Bro. Anderson, and a very enlightening address on mission work in China. On June 10 Bro. Hagger delivered an enjoyable and instructive lantern lecture on the proposed work at Canberra.

Meetings were well attended at Echuca on June 19; 44 present at worship service. At the evening service Bro. Payne concluded his labors as preacher of the church. Bro. Woolnough has taken the work up full time for the present. The tent mission is looked to as a time of revival.

In the absence of Bro. R. Greenhalgh on vacation, exhortations were given at Kyneton by Bren. W. Newton and R. Goudie; Gospel addresses by E. Goudie. There have been several visitors from Melbourne. On 9th inst. Bro. A. Anderson gave an eloquent address on the work in China.

Hampton J.C.E. held a happy social on Wednesday, June 15, and a nice sum was raised for benevolence. On Thursday there was a baptism at the prayer meeting, and the candidate was welcomed in on Sunday morning. Speakers for the day were Bren. Arnold and R. Pittman. Additions to school in afternoon.

Splendid meetings at Surrey Hills last Sunday. In the morning Bro. A. G. Saunders gave an appreciated exhortation on "The Sufficiency of God." In the evening there was a fine attendance to hear the Gospel message by Bro. A. L. Gibson, who gave the fourth of his interesting series on "The Incomparable Christ."

At Cheltenham on Sunday morning there were received into membership two young men and one older man. Bro. D. Wakeley gave a fine Foreign Missionary address to a large audience. The meeting at night was inspiring. A good sermon by the preacher on "Culture or Conversion." Young people's auxiliaries are doing well.

Last Lord's day at Swanston-st. meetings were enjoyable. Bro. T. Hagger delivered an excellent sermon, prefacing with an account of the proposed work of Churches of Christ at Canberra, and asking support of members. The evening meeting was interfered with by heavy rain. Dr. Brandt's sermon was good and appreciated.

Warrnambool reports good meetings after mission. 12 additions to Bible School. Splendid reunion social of Ladies' Church Aid Society, also of Phi Beta Pi. On King's Birthday a most successful picnic was held at Pt. Fairy, after which all attended the Pt. Fairy mission. One baptism on June 5; ten welcomed in since close of mission.

Meetings at Yarrowonga last Lord's day were well attended. The church enjoyed a visit from Bro. Gale, who spoke at each service. The band of fellowship was extended to Sister H. Morrison, from Ballarat, and Bro. Vincent Richardson, recently baptised. In the afternoon Bro. Gale addressed the Yarrowonga school, then proceeded to Mulwala, where he addressed the teachers and scholars. He proclaimed the Gospel at Yarrowonga at night, and Bro. Pratt gave a fine message in song. There was an increased attendance at the prayer service last Tuesday, including many young people.

A. R. Main, M.A., visited Lygon-st. church on Sunday, June 19, and gave the morning address. There was a fair attendance at night to hear A. G. Saunders, B.A., speak upon "The Difference Jesus Makes." The solo in the anthem was sung by Colin Dalh, and the reading of the Scripture lesson by J. Howlett Ross impressed hearers with the preacher's message from the Word.

At Fairfield one young man has made the good confession. Bren. Cook, Griffin, Cameron and Shipway's exhortations have been much appreciated. On June 11 the evangelist, Bro. Fitzgerald, and Sister Miss M. Featherstone were joined in marriage by Bro. J. W. Baker. An electric kettle and a cheque were presented to them by the church. The young people gave them a kitchen tea. On June 19 the J.C.E. paid a visit to Northcote J.C.E.

At Brunswick W. J. Hatwell exhorted. Bible School concert brought a net profit of about £8. The Women's Mission Band held a devotional meeting at the home of aged Bro. Robert Veitch. Their mission session was held on June 15. Bro. James H. Roberts, the young superintendent of the Bible School, has passed the final examination of the Victorian Pharmacy Board. Mr. Roberts has been a local chemist's assistant for several years.

Good interest is maintained at East Kew. On June 12 Bro. Welsh addressed the church. In the evening Bro. Youens preached to a full house. On June 19 there was a fine morning meeting, Bro. Youens exhorting. In the evening, after a great message by Bro. Youens, a young girl from the Sunday School, and a man and his wife, took their stand for Christ. Record attendance at the Bible School. The inside of the chapel is to be renovated shortly.

Sunday School anniversary services at North Melbourne were brought to a termination on Tuesday, June 14, with a tea meeting and concert, at which there was a very large audience, and the programme was well rendered. The report of the secretary (Bro. S. Woodbridge) showed that the school would start the new year with a small balance. Bro. Hunt, on behalf of the teachers, made a presentation to Bro. Easton of a flower basket, in recognition of his services in training the children.

Drumcondra had good meetings on June 19. The church regrets that Bro. C. J. Williams, the preacher, has found it necessary to resign from the work owing to ill-health. He closed his ministry with the church on Sunday last. Bro. Theo. Edwards has been appointed to carry on the services as week-end preacher. His messages last Lord's day were greatly appreciated. A successful entertainment was held in the chapel on June 13, when Mr. J. H. Bottrell delivered a lantern lecture on Japan.

South Melbourne had encouraging meetings last Sunday. Two girls of the Sunshine club and a boy of the P.S.P. club made the good confession. The Phi Beta Pi held an open night to the ladies, a missionary talk being a feature of the programme. Special classes are doing much in equipping scholars for the Bible School examination. The clubs' monthly paper is securing an increased list of subscribers. Sister Mrs. Simmons performs good work as Bible School visitor. Auxiliaries are healthy.

Bro. Thos. Hagger put the claims of Canberra before Gardiner church recently, and met with a satisfactory response. Local brethren J. W. Ennis, T. W. Smith and A. R. Main have given the church much good teaching in the past month. Upon a recommendation from the officers, the church voted an increase in the preacher's salary by £1 a week from July 1. Bro. J. E. Thomas gave a most earnest exhortation on June 19. 170 were present that day at Bible School. £5 has been given to the deaf mutes' church building appeal. The Women's Mission Band made two successful calls lately; one was for magazines for the Elizabeth Fry Retreat, the other for clothing and boots for Burnley and City Missions. Increased interest is evidenced in all departments.

Ararat brethren are keeping the flag flying, although without a paid preacher. The splendid help from Ballarat brethren is appreciated. Bro. Hamage came several week-ends, and Bro. Burdeu has come 14 week-ends in succession. A visit was received from Bro. Anderson, from China, on Thursday evening. The fine gathering enjoyed his powerful address.

Doncaster had fine meetings last Sunday. Great interest is taken by the young people in their recently-formed club. On June 15 Sister K. Clay and Bro. E. J. Taylor were united in marriage, Bro. C. L. Lang officiating. Sister Clay has been the church organist for the past five years, besides taking an active interest in other departments of church work. The young people gave her a kitchen tea, and the church presented her with a clock. Her services to the church will be greatly missed, as they are making their home at Hastings.

Colburg Bible School recently celebrated its anniversary. Fine addresses were given by Bren. Knight, Morris, McCallum, Saunders, and Clarke. The demonstration was witnessed by a crowded audience. The singing of the scholars, assisted by the orchestra, was splendid and reflected great credit upon Bro. A. E. Barber, who trained the school. The church regrets that because of local circumstances Bro. H. A. Saunders is not now carrying on the preaching work. He has done splendid work during the past year, and was presented with a gold watch as an appreciation of his valued ministry. The J.C.E. is doing good work.

Meetings at Colac were splendid on June 5. Bro. Bird speaking. At night a large crowd listened to our brother's fine address on "Eve's Fatal Mistake." The church has suffered a great loss in the removal of Sister Hager and family to Geelong. On June 12 Bro. Bird commenced a series of addresses on "The Life and Times of Elijah." At night 82 were present, when Bro. Bird delivered a splendid address. Splendid meetings on June 19. Bro. Bird gave a fine address in the morning on "Calling upon God." At night a great crowd attended the Gospel service, and four young men made the good confession.

Attendance at Camberwell Gospel meetings has been gradually increasing, and Bro. Stephenson has been delivering very fine addresses. On 29th ult., a visit was paid by Bro. F. Saunders, who presented the claims of the College. On the following Lord's day Bro. Theo. Edwards gave an uplifting address. Bro. A. Grundy, of the College, and Bro. and Sister Sullivan, late of Surrey Hills, were received into fellowship. On 9th inst. an enjoyable church social was held, at which a hearty welcome was extended to new members and to Bro. Arnold, who has returned from a business trip to Britain and the Continent, and who gave a very interesting talk on his travels.

Meetings at Warracknabeal have been well attended; average at meetings for worship, 50. Gospel meetings average 70 for the month. The Gospel is preached with power by Bro. Combridge. During May a young lady confessed Christ. The church was grateful to Bro. I. J. Chivell, of the College of the Bible, for his help in district. Through the generosity of Bro. G. Smith, of Minyip, the church now is in possession of a fine kindergarten hall erected at rear of chapel by members of the church "working bee," who put in Saturday afternoons and some full days through the week. Recently the C.E. Society gave an evening to the Baptist C.E. Society which was well attended. On June 12 two sisters, previously baptised, were welcomed into fellowship. Bro. Combridge's sermon was of high order, and Mrs. Hitchcock sang a beautiful solo. Sister Combridge has been laid aside, but is progressing favorably. The church sympathises with Bro. Searle in the loss of his mother, and with the relatives of Bro. Burge, late of Minyip, especially his wife in her sad trouble. Bro. Burge had been president of the Brim-Warracknabeal circuit, and was loved and esteemed.

**THE CALL OF CALAMITY.**

Some of the great days in the history of the church have been victories that have followed apparent calamities—Pentecost was only 53 days after Calvary. The first persecution and so many subsequent ones came as a challenge to heroism, faithfulness and sacrifice to the church, and they did not fail. The early Christians scattered by the hand of Paul went everywhere preaching the Gospel. The darkest days have been before the dawn. So we may take hope to-day. Our missionaries in China have had to come for safety to the coast, but the people still need and want them, and we must get ready to send them back when the storm has passed. We face a greater expenditure than ever before. Is this a call to curtail our expenses or to increase our gifts. The difficulties of our task, the indifference of men, the growing expenses that must be faced are only the call of God to pray, to trust, to work, to pray, to give as we never have before. Are we willing to heroically face our task, or will we beat a retreat?—Jas. E. Thomas.

**MISSIONS AND WOMEN.**

Women more than anybody should rejoice in the salvation of Jesus. When we read of the lot of our sisters in lands where Christ is unknown our hearts grow sick. We say Thank God for our emancipation, and for the work of Christian missionaries among our sisters of heathen darkness. May the day of a fuller emancipation soon dawn. To help this great work I hope Victorian sisters will give of their best on Lord's day, July 3.—Mrs. J. E. Shipway.

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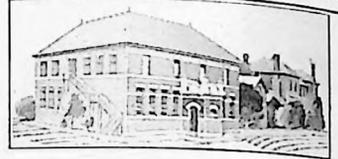
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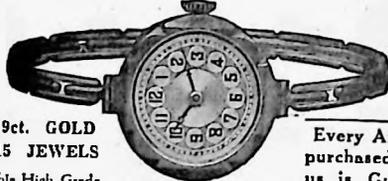
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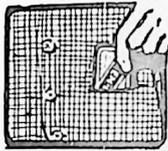
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References: E.S. & A. Bank, Swanston-st.

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All Correspondence to be addressed to the Secretary, Burwood Boys' Home, Boundary Rd., Burwood, Victoria.