

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXX., No. 27.

THURSDAY, JULY 7, 1927.

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

The Vision of God the Great Reward.

THOUGHT of the Vision Beatific has inspired the minds of saints in all ages. One of the most beautiful of the rewards presented to people in Old Testament days was this: "Thine eyes shall see the King in his beauty." The Scriptures of the New Covenant close with a similar promise to the redeemed of God: "They shall see his face." In the greatest sermon preached on earth, the Lord Jesus declared of the pure in heart that "they shall see God."

Instruments of vision.

There are many great inventions of men by which the wonders of God's work may be known.

The telescope.

By its distant objects are brought near. Man searches the heavens and learns more of the vastness of God's universe. With more reason than ever David had, the modern scientist may exclaim: "When I consider thy heavens, the works of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?" But by the telescope man does not see God.

The microscope.

The wonders and usefulness of the microscope have in recent days been more than ever revealed to us. The instrument has lately been brought to a perfection never before known. The marvels of God's minute creation are thus brought before us. The little worlds once undreamt of are more explored. The admirable adaptations, marvellous beauty and inconceivable perfection of the smallest particles are being declared. The universe is seen to be more wonderful than was imagined in years gone by. Things which eye formerly saw not, are now revealed, and doubtless glories beyond any of our present imagining yet wait to be disclosed. The microscope lets us see the work of God, but he himself is not seen.

The spectroscope.

This is another means whereby we have come to understand more of God's great universe. The colors of the rainbow, the colors on the wall when a ray of light passes through a prism, have delighted us all from childhood. At school we learnt how each substance gives its own distinctive spectrum, so that as light comes to us from the stars the scientist can tell of what substances they are composed. Fascinating stories are told us of some discoveries, such as that of helium which was known in the sun before it was discovered on earth. The spectroscope, too, was used to measure the speed of light, which travels so swiftly that it would fly seven and a half times round our earth in one second. We are impressed when scientists tell us that it would take light, speeding at the rate of 186,000 miles per second, 50,000 years to travel from one end of our universe to the other; but no one can adequately comprehend or imagine such distances as are suggested. We say that the spectroscope helps us to know and reverently wonder at the wisdom and power of God; but man does not by it come to know God himself.

The Telescope.

If we may coin a word, we may say that the Creator and Sustainer of the

REFLECTIONS.

The stars proclaim the majesty of God,
Those matchless gems—Divine regalla,
Whose ordered courses through the heavens display
The Wisdom Infinite, o'erruling all.
And when around on this fair world we gaze,
In signs so unmistakable we trace
The self-same order—telling us of God.
The spring-time, with its fresh young life renewed,
The summer with that life more perfect grown,
The autumn with its glorious tints which tell
Of full maturity. Then winter's robe
Of spotless fairness. All in order move
'Neath the wise rule of God.

—P. D. van der Swan in "British Weekly."

Universe is known to those who possess and use the Theoscope. There are men who see God, for there is an organ of spiritual vision. The Lord Jesus Christ, in the Sermon on the Mount, has revealed the secret. "Blessed," he said, "are the pure in heart, for they shall see God."

The inward sense.

Throughout our Lord's Sermon on the Mount there is an insistence on the inwardness of true religion. A man's life consists not of external acts alone. What he is rather than what he does determines his standing in the kingdom. The thought of the heart, the motive which prompts the action, are regarded by God.

Particularly in the Beatitudes is there insistence upon the need of the right inward feeling and spirit. Thus those who are poor in spirit, meek, mourners for sin, hungerers after righteousness, have the promises of the Beatitudes.

Nowhere is the need of the right inward spirit more emphasised than in the sixth beatitude: "Blessed are the pure in heart; for they shall see God." Old Testament and New Testament agree in this: "As a man thinketh in his heart, so is he." "Keep thy heart with all diligence, for out of it are the issues of life."

Who are pure in heart?

"Purity when affirmed of other things, as water, air, glass, means freedom from mixture." "It is gold purified from all dross. The telescope with no speck upon its lens. The mirror with no imperfection in the glass. Dr. Geo. D. Boardman says that "purity of heart means singleness of moral aim, freedom from all alloys, whether of insincerity, distraction, hate. Not that the pure in heart are absolutely sinless; for none is good save One, even God. But the pure in heart are the simple-thoughted, the clear-purposed, the straightforward, in one word, the guileless."

The Example the World Needs.

Augustine of old spoke of a man with a *cor simplex*, a heart without folds. Jesus elsewhere has described the man of "single" eye.

Bishop Gore points out that purity of heart is continually being taken "in its narrower meaning of absence of sensual defilement and pollution." Of course that is involved, but the words of Christ are not the mere "spiritual counterpart and enlargement of the seventh commandment." "The pure in heart" are those who are "seeking God's kingdom with undivided heart."

Dr. Plummer well says that "it is the pure-minded, single-hearted man who is best able to see God in his works, and to trace his counsels in the course of history. His mind, like a mirror that is kept clean and bright, is able to reflect the workings of Providence." But it is also he "who is most frequently conscious of the presence of God in himself," and certainly also he who will finally be admitted to see God and become more and more like him because they see him as he is.

"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs,
Their soul is Christ's abode."

If we do not see?

We do not receive the fulfilment of promises because we do not fulfil conditions.

There is an organ of spiritual vision which must be exercised. A man may live in God's world, enjoy divine gifts day by day, and never come to a sense of the presence of the great Giver. A man may be great in knowledge, keen-sighted, proud in his acumen and worldly wisdom, and because he does not see God think there is no God to be seen. Not all men see him; only the pure in heart.

"I do not see thee, God!" a soul made plaint;
'O for an angel hand to tear the veil apart;
Hide not from me thy face, I strive, I faint!
The silence whispered, 'Art thou pure in heart?'"

"They shall see his face."

To see God means enjoyment of him here, and an eternal felicity with him in the life beyond. It means reconciliation, peace and harmony. It is told with horror in English history that, when Monmouth after his rebellion lay in prison, King James II. granted him an interview, and after that let him go to his death. It was a deed of infamy. Death might be the fitting penalty of rebellion; but to grant the privilege of an interview was tantamount to a reprieve. To see him and let him die was a disgrace to the monarch.

They who see God's face are owned by him, received into his favor, and will never perish.

As we consider not only the fact that we shall see him, but also become like him because we see him, let us remember that "assimilation is the natural result of intimacy, and the intimacy must be begun in this world if it is to bear fruit in the next."

Our little hospital ship, "Strathcona," was lying in St. Anthony Harbor; we had run in from sea, over night. It was Sunday, and, according to custom, our flags were flying to invite the fishermen from both the vessels and the shore to join us for worship in the big school hall.

A large number accepted the invitation, and anyone unfamiliar with such gatherings, and the way that an audience of our fishermen can sing hymns, could not have escaped being stirred by the simple heartiness of the "joyful noise," as one after another chose some old favorite for the next number.

The service was nearing its close. I had just finished a talk, "On Being Alive," telling how Christ taught that everyone's life was filled with glorious opportunities for real fun, and the endless chances there were around us for helping, in some way, others less fortunate than ourselves, and so of redeeming life from just a tragic, selfish drama, ending in death. In this way the humblest of lives could be filled with happiness, because that does not come from what we have, but from what we do with what we have, and everyone can do the same sort of things that a Carpenter in a village in Galilee can do.

At that moment a stranger sitting at the back of the hall rose, and asked if he might be allowed to say a word before the audience was dismissed.

"Now is your opportunity; come right up here and let us see you, and hear what you have to say."

The burly form pushed its way through the benches, and a tall man, in the dress of a country clergyman, stood by my side. He had a white bandage round his head, covering both his eyes, and he had to feel his way to the front of the platform.

"What I want to say," he began, "is just this: I have been listening to all that has been said about the fun of helping others. Well! I have been helped, right here, myself, as it falls to the lot of few men to be helped. For I was blind, and now I can see. But I want to say that even then I would far rather be the man to do the helping."

"I came to St. Anthony less than three months ago, quite blind and unable to see anything. All the world was darkness to me; I had to feel my way about. I had been long going slowly blind, and the doctors where I was told me that I should never see the light of day again. As a result, I had been obliged to resign my work, and to lose the only way I knew by which to earn a living for our family; and I and my wife had been obliged to leave the house we had lived in for so long. The whole world seemed lost to me; I was broken-hearted and hopeless."

"One day someone said to me: 'Why not go to St. Anthony? There they have

given quite a lot of blind men sight, without charging them anything.' Well! I came here, and now I can see, and there, sitting right in your midst, is the man who not only gave me back my sight, but with it almost everything else that makes life worth living. What I would like you to do when you go out, is to ask him what he was paid for it. Of course, I had nothing to pay of my own, and it had to be done, so far as I was concerned, without money, and without price, or I should have had to remain blind for the rest of my days. I am not ashamed to say that, because it was no fault of mine that I had nothing whatever myself to offer. You ask him how much he was paid for giving me this great gift. I know what he will say: 'Oh, I am only a volunteer.' The fact is, he comes to this place every year, at his own expense, from California to Labrador, over 3,000 miles, and back again—paying his own expenses, and giving his time freely, just for the sheer joy it gives him to help his neighbors. He understands that many like myself would have to go without what he can give, were he to fail to play his part in the grand game we call life. What he does spells to every man all the world round the plain message of the love of God, in whose Name he does it. Ask him, I say, what he gets in return; ask him (he is getting to be an old man now) if he would sell what he gets for silver or gold? But you need not trouble him, for you know the answer that any man that is a real man, would give. This is the example the world needs. That is what Jesus meant, when he said: "Follow me, and I will make you fishers of men." It is more blessed to give than to receive, and the more it costs you to give, the truer is the saying. As I have told you, I was blind myself once, but now I can see. I have been a clergyman all my life. But I have learned a new lesson here, and only when all the world sees that those alone who follow the Cross can ever get the light of life, then only can 'his kingdom come' and 'his will be done on earth as it is in heaven.' Only when you and I and everyone else see that, and do it, will religion be again the vital factor in human affairs."

There was a strange silence as the preacher stepped down from the platform and wended his way back to his seat, and even while I watched, I saw many handkerchiefs mopping tears from cheeks that were seldom wet from weeping. But they were not tears of sorrow solely because of the lost opportunities, but tears of joy that there is time and chance left for everyone of us to seek and win this greatest of all pleasures for ourselves. Only then can we be said to love, when we can each believe that a righteous judge could say to us: "Well done!"—Dr. W. T. Grenfell in "The Congregationalist and Advance."

The Relation of the Covenants.

S. H. Mudge.

There are three principal covenants in the Bible. The Abrahamic (Gen. 17); the Sinaitic (Ex. 19-24), and the New Covenant (Heb. 8). We purpose to note the chief features of these and their relation the one to the other.

In Genesis 12: 2, 3 we have the first indication of God's purpose in Abraham. He called him to go "unto the land that I will show thee," and accompanied this call with the following promise: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." This promise is received and some details added in Gen. 13: 15-17; 15: 4-6. In the 17th chapter it is definitely embodied in the terms of the covenant, namely, the blessings to the natural posterity of Abraham, the land of their inheritance, and the spiritual posterity through the promised seed. So that it has promises for the two succeeding covenants.

The Sinaitic covenant.

We have already said that the Sinaitic covenant is comprehended in Ex. 19-24, but in many passages of Scripture the ten commandments are regarded as the covenant. In proof notice the following, "And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; and he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34: 27, 28). "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deut. 4: 13). For further confirmation read Deut. 9: 9, 11, 15. Things associated with this covenant bear its name, such, for example, as "the book of the covenant" (Ex. 24: 7), "the blood of the covenant" (Ex. 24: 8), and "the ark of the covenant" (Num. 10: 33). We should carefully observe that the ten commandments are never of themselves called "the law," "the law of Moses," nor "the law of the Lord." They are a part of the law as is the covenant which was made in the land of Moab (Deut. 29: 1), and are so regarded in the New Testament (Rom. 7: 7). It is necessary to notice this as there are some who make the ten commandments exclusively "the law of the Lord." This is entirely and absolutely an unscriptural distinction.

The new covenant.

While still under the covenant made at Mt. Sinai, a promise was made to the Jews respecting the new covenant. "Behold,

the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah" (Jer. 31: 31). Regarding this covenant the following things should be noted:—(1) It was a new covenant. (2) It was not to be made according to the covenant made with their fathers. (3) It was to be written in their hearts. (4) All were to know the Lord. These things are confirmed in Heb. 8: 6-13.

Relation of the covenants.

Earlier we remarked that the Abrahamic covenant held something for the two subsequent covenants. In the Mosaic covenant the promise relating to a great nation was fulfilled, and the promise of spiritual posterity was realised through Jesus. Between the giving of the promise to Abraham and the coming of "the seed" there was a period of waiting. To serve during this period the law was given at Mt. Sinai.

THIS MUCH I KNOW.

This much I know,
That winter hills are very lovely things,
And naked trees are praying to the skies,
That hearty walks on hushed and humble feet
On barren ways, and in great solitude.
This much I know,
That God is very near to those
Who seek to find him in a lonely heart.

—Lucia Trent.

In after years, when Paul expounds these matters to the Galatians, he emphasises the fact that we are not inheritors of the blessings through the law, but through the promise made to Abraham (Gal. 3: 14, 18, cf. Rom. 4: 13). In view of the foregoing the apostle anticipates a question. He therefore states it and gives the answer, "Wherefore then serveth the law?" His answer is, "It was added because of transgressions, until the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Gal. 3: 19).

A further distinction the apostle makes is that "the law is not of faith." It was concerned with legal observance, "The man that doeth them shall live in them." It was legal righteousness. In contrast with this both the Abrahamic covenant and the new covenant were concerned with faith. "The just shall live by faith." "They that be of faith are blessed with faithful Abraham." During the period of the law we were "shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after faith is come we are no longer under a schoolmaster" (Gal. 3: 9, 11,

23-25). The apostle reinforces this truth in Gal. 4, by a promise made to Abraham's sons (Gen. 21: 8-13). They represented two covenants. The one from Mt. Sinai, "which gendereth to bondage"; the second which concerns the descendants of Isaac, and are called "the children of promise."

The Sinaitic covenant "done away."

It is remarkable that in spite of the foregoing there are some who would go back under the old covenant. We therefore wish to show that Christians are in no way under the Sinaitic covenant. Paul refers to this covenant under the terms given below, and makes explicit statements as to its termination.

1. "The law." "What things soever the law saith, it saith to them who are under the law" (Rom. 3: 19). Termination: "For ye are not under the law, but under grace." "Ye also are become dead to the law by the body of Christ" (Rom. 6: 14; 7: 4). Note this additional fact: "Whosoever of you are justified by the law; ye are fallen from grace." "But if ye be led of the spirit, ye are not under the law" (Gal. 5: 4, 18).

2. This covenant is referred to as "the ministration of death." "But if the ministration of death, written and engraven in stones, was glorious" (2 Cor. 3: 7). Termination: "For if that which is done away was glorious, much more that which remaineth is glorious." "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished" (2 Cor. 3: 11, 13).

3. It is thought of as a "schoolmaster." "Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. 3: 24). Termination: "We are no longer under a schoolmaster" (Gal. 3: 25).

4. The "two sons." "Abraham had two sons, the one by a bondmaid, the other by a freewoman . . . for these are two covenants; the one from the Mt. Sinai, which gendereth to bondage. . . . Now we, brethren, as Isaac was, are the children of promise" (Gal. 4: 22, 24, 28). Termination: "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4: 30, 31).

5. It is called the "first covenant." "For if that first covenant had been faultless, then should no place have been found for the second" (Heb. 8: 7). Termination: "In that he saith, a new covenant; he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8: 13).

As we have chiefly followed Paul in the above, let us close with words from him which form a fitting conclusion: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage."

Religious Notes and News.

OPENING OF DOMINION BIBLE COLLEGE.

The "New Zealand Christian" for June contains the following paragraphs from the pen of Principal A. L. Haddon, M.A.:—

The official opening of the Bible College has been fixed for July 6. The churches should have cause to thank God for "the glorious sixth."

The building and grounds are being brought to first-class order for the occasion—partly by the voluntary efforts of the Dunedin men.

Students have been enrolled, but most of the prospective entrants have had too little notice to enter in July. The beginning of 1928 should see a full complement.

By the time these notes appear the writer will have completed a visit to the churches. In each church keen interest in the work has been displayed and an extremely cordial welcome extended. For these we are sincerely grateful.

There is in our Dominion movement something that comes very near to that divine quality called "brotherhood."

Promises of financial support have been encouragingly liberal. The amounts are not complete from any centre, but present responses are, approximately:—Auckland District, £300; Wellington District, £220; Nelson District, £150.

DR. MACKLIN IN JAPAN.

The "Tokyo Christian" for June contains the following paragraph:—Dr. and Mrs. W. E. Macklin of Nanking, China, visited the Cunninghams (their third visit in twenty-five years) April 24. The Macklins were driven from their home in Nanking by Cantonese soldiers who looted or destroyed everything in sight. Their piano was broken to pieces and the frame used as firewood. Their library was all destroyed and everything usable carried away. Even the hospital was destroyed. After forty-two years of self-sacrificing service in China, the Macklins are returning to America under very discouraging circumstances. Dr. Macklin expressed himself as much pleased with the Yotsuya Mission, and added, "I am glad to see independent missions prosper."

FIRST CHRISTIAN CHURCH BUILDING.

What are described as the ruins of the first Christian church that was ever built have been found at ancient Antioch by an expedition sent by the University of Michigan under direction of Professor F. W. Kelsey. Readers of the New Testament will remember that in the eleventh chapter of Acts it is recited that Barnabas went to Tarsus to enlist the aid of Paul, and that when he found him he accompanied him to Antioch and there: "A whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch" (v. 26).

The ruins (says the "American Weekly") comprise those of a great basilica built over a church of the fourth century, which, in its turn, so the scientists believe, was built either around or over the still older church where the first Christians sat and listened to Paul's preaching. Here men and women met who had actually seen and heard the Saviour and who even, perhaps, had talked with him. Here, it may well be, gathered also eye-witnesses of the tragedy on Golgotha, who had beheld the scenes described by Matthew 27: 50-53.

AMERICAN MISSIONS IN CHINA.

According to Harlan P. Beach, of a total of 138 Protestant missionary societies at work in China, seventy, or over one-half, represent the United States and Canada. These societies are supporting 4,492 missionaries, apart from 3,171 sent from lands other than North America. Women make up the larger portion—2,867 out of the 4,492 workers from United States and

Canada, as against 1,629 men. There are 1,149 stations in China and 496 of them American. The total American investment reaches the sum of nearly eighty millions of dollars. The Protestant Christian community of China includes some eight hundred thousand persons. Protestant higher institutions number twenty-four, with a total enrolment in schools of all grades of a little less than three hundred thousand. In the hospitals and dispensaries, to be found everywhere, are 381 men and 118 women doctors, assisted by 320 nurses.

THE POPE'S BAN ON IMMORAL BOOKS.

The Pope of Rome has sent forth a decree concerning immoral books. He instructs bishops to condemn books which they consider improper and to make public their decisions with reference to such books. As the background of this official action, there is a pronouncement in ancient documents of the church concerning vile literature. The Pope also addresses his members exhorting them to abstain from reading such literature, even though the bishop of their dioceses may not have included it in any published list. The Pope's instructions express a three-fold purpose:

"(1) To denounce the danger, especially to youth, of immoral books which, because of modern conditions, have gained an enormous circulation at places and prices making them widely accessible; (2) To invoke the aid of the bishops and the diocesan clergy in reading and banning books whose number is too great to permit detailed examination by the authorities of the Holy See, and (3) To call attention to Catholics that the reading of evidently immoral books

Jesse R. Kellems in South Africa.

A letter just to hand from South Africa reports as follows:—

One of the biggest things that has happened to the rapidly growing work in South Africa has been the addition to the ranks of the Restoration preachers of Bro. Basil F. Holt, pastor of the Baptist church of Benoni, Transvaal. Among the younger men in the ministry in South Africa, none is more popular nor so widely known as this brilliant and versatile young preacher. Popular as a convention speaker, strong in organisational ability, and possessed of a charming personality, he has won for himself a large place in the affections of Christian people in the Union.

On the very first night of the Benoni campaign Bro. Holt came to the service after his own meeting and asked to meet Dr. Kellems. This was a strange experience for the doctor, for while business clubs, universities and fraternal organisations have been most delightful in their attentions, the preachers of this country have discreetly kept at a safe distance. It was discovered also that Bro. Holt had not only determined to show interest in our campaign but that he had been announcing it to his people, and for weeks had engaged in earnest prayer that it might be crowned with success. From this first meeting, therefore, a strong friendship developed which afforded many opportunities for frank discussions of the differences between the Baptist people and our own. Some of the books of our brethren which have made history were eagerly devoured by Bro. Holt. The time came when he was ready to acknowledge that the Churches of Christ were right in their stand for the restoration of New

Testament Christianity, and their constant affirmation that only through this method can the unity of the divided people of God be made actual, and the programme of Christ for the salvation of the lost world be carried out.

MRS. G. M. ANDERSON.

While George M. Anderson was doing notable work as a pastor in Southern California, his wife, Alra B., showed such capacity for leadership that the Woman's Missionary Society of that region—half-a-state, but more than most whole states—elected her secretary. In 1918 the Christian Woman's Board of Missions recognised her state service by electing her to a national secretaryship and bringing her to the headquarters at Indianapolis.

In the United Christian Missionary Society her special duties have been as counsellor and guide to the local woman's missionary societies throughout the United States and Canada. This threw upon her the leadership of the Golden Jubilee campaign of 1923-4. In the midst of this arduous labor her health broke and Miss Trout completed the endeavor.

Six months' travel in the Orient partially restored her to health and strength, and she returned to her desk full of renewed enthusiasm and inspiration for imparting to the women she led the full implications of the missionary task as she had personally seen it. For a year she carried on even though the work was quite evidently sapping her vitality and seriously impairing her health. In recent weeks she was almost entirely confined to her home, and in March offered her resignation that the work, for which she had so sacrificially given her strength, might not suffer. After a month's delay the executive committee reluctantly yielded to what seemed to be an imperative decision.

Mr. Anderson is now engaged in a happy pastorate at Shelbyville, Illinois, where Mrs. Anderson, it is hoped, will have a better chance to regain her health.—"World Call."

The resignation of Bro. Farrow from the church at Johannesburg gave opportunity for our people there to hear Bro. Holt. He received an invitation to visit them on one Sunday night, and after that visit the matter was settled. A unanimous call extended to him was accepted, and Bro. Holt will begin his ministry with the Central Church on the first Lord's day in July.

Bro. Holt was born in Umtata, Transkei, South Africa, and is the son of a Baptist missionary. His grandfather was one of the first Italian Baptist ministers. This good man was a member of Garibaldi's famous band of a thousand red shirts, and later having been converted to Protestantism he became a leader in the Baptist faith in Italy. He was persecuted and several times attempts were made on his life. Of Irish and Italian blood the new Johannesburg minister has brains and fire, both of which will be needed in his great new field.

The many friends of Bro. Farrow deeply regret the fact that the high altitude of Johannesburg makes it impossible for him to live in this part of the world. He has had a successful ministry here from the point of view of adoptions, but due to heart trouble, he must find his labors in a lower altitude.

Bro. Holt was educated in the public schools of Umtata and the Selbourne College, East London. For four years following this he attended the South African Bible Institute at

Cape Town. We are so much misunderstood in this country, and so many terrible things have been told about us, that the coming of Bro. Holt to our position and the acceptance of the call to the great church in Johannesburg has caused a great furor in denominational ranks. The question which is being asked everywhere is, "What is going to happen next?" One of Bro. Holt's first sermons in Johannesburg will be "Why I Became a Member of the Church of Christ." This will be given to our papers around the world, and later on we hope it may be published by the Standard Publishing Company in tract form.

The meeting in Boksburg in the beautiful new town hall is attracting the largest crowds since the Johannesburg campaign. There seems to be every indication that it will eclipse the Benoni meeting, and that it may even equal that held in the city. If so, we will have

three strong churches on this reef right in the centre of the population of South Africa. We have made just a good start, however, and, while we have been blessed of God far above what we dreamed, we must not be satisfied with the victory, but must press on until even greater and more glorious things have been accomplished.

Thursday night of this week we will celebrate the anniversary of our coming to South Africa. Just a year ago to-day we arrived in Johannesburg and just a year ago on Thursday next we began the Johannesburg campaign. A great service is being planned with a number of speakers representing the churches that have been organised. Two bus loads are going over from Benoni, and one from Boksburg, so a great gathering will assemble on that evening in Elen Hall. Brethren, continue your prayers for the success of the great undertaking.

Quo Vadis?

Alan Price, B.A.

Whither goest thou? What is your destiny? What is the goal towards which circumstance and choice are taking you? The wheels of time turn quickly on and there is no reversing gear. They carry us speedily through the varied scenes from childhood to old age. Every turn gives the kaleidoscope of experience a shake, and every shake brings a different picture before our eyes.

In youth the picture glistens fascinatingly, in middle age it loses some of its lustre, while old age has its drab colors with a distant horizon of amazing hue, giving promise of peaceful rest. Thus rolls on humanity, but whither does it roll? What is the ultimate destiny of the human race?

Reading History.

Individually, we see but a microscopic of history, and that little gives to each an impression varying according to age and temperament. The politician reads it politically and endeavors to follow the march of social reform, wondering all the time what is the ultimate social destiny of man. Will civilisation break down under its own weight? Will trade unionism gone mad lead to bolshevism and social strangulation? Will some awful suicidal war wipe out humanity? The religious man reads history from the religious aspect. Looking upon the world as a religious problem, he views with satisfaction the decadent forces of idolatry making way for the enlightening influences of Christianity. Yet he sees with concern the cancerous growth of infidelity at the very heart of Christianity itself. While pleased at the strides that are being made towards a united Christendom, he fears the inroads of pleasure and worldliness that are sapping the vitals of true religion.

Whither is this conglomeration of good and evil leading us? Is the world drifting religiously without a rudder, in the stream of fate, or is there a settled purpose in it all?

The Trend of our Church Life.

Turning now to the more intimate question of our own destiny as Churches of Christ, we should sincerely ask the question, Whither trends our church life? What is our goal?

When I was young I was nurtured in the fold of a national religion. Its sonorous ritual appealed to me, its leaders, with some few exceptions, were to me the embodiment of holy living. I have no reason yet to deny them credit for devotion according to their light, but contact with denominationalism brought me enlargement of vision. While seeking to eliminate the causes of disunion among God's people I found an adjustment of my own faith was neces-

sary. For some thirty-six years I have stood by the principles of the Churches of Christ, and have endeavored to lead others into the same faith.

Finality of faith does not however imply finality of thought. There is much to learn, much to unlearn. Having established the truth that the church of the New Testament is the church of all time, and that the fundamentals, faith, repentance and baptism, are permanently to be the doctrine and practice of that church, we have a broad basis upon which to work. It is in the application of these fundamentals to the general life of churches and individuals that there is so much to learn and unlearn. On the one hand there are those who would teach that God has not only revealed the fundamentals but that he has also given a complete and final revelation of church order and practice in the New Testament. Carried to its logical conclusion, such a theory leads to some rather awkward positions.

Trying Out a Truth.

Trying out a doctrine or a practice and ascertaining whither it leads is generally helpful in arriving at a decision as to its orthodoxy or permanency. Assuming for example that the writings of the New Testament are merely historical records of facts, and the church is free to amend and alter to suit the spirit of the age, we should be landed at once into a state of religious anarchy. No practice or doctrine could be maintained as right in face of a church decree; in other words Rome could reach her tentacles over the whole religious world. On the other hand, if chapter and verse must be produced for every act, we should be reduced to servile legal obedience to a code of doctrine and practice almost as heavy to bear as the old law itself.

Both these extremes lead us astray.

The truth lies between the extremes. Christ has purposely left the revelation of church practice incomplete. The fundamentals of faith, repentance and baptism have been clearly set forth. The necessity for regular attendance at the Lord's table has been emphasised. Church organisation has been exemplified, but no direct command has been given with regard to such questions as the use or non-use of a musical instrument, the building of places of worship, use of hymn books, Sunday School teaching and the thousand and one things we do in church life. The fact of the matter is that the grand plea of the gospel of free salvation for all who believe, so far transcends every other question that we were never intended to waste time over the jots and tittles of church details.

Verbal Inspiration.

There is a tendency to view with suspicion any searcher who questions verbal inspiration, or seeks other methods of interpretation than those generally recognised as orthodox. The "quo vadis" test will also apply to these. If the ultimate result is to destroy the Christian faith, let us beware of such unbridled investigations. If, on the other hand, a candid examination of our position and of the facts that constitute the foundation of our faith leads us to a larger vision of spiritual things and a better understanding of the Gospel of Jesus Christ, we must not burk any such inquiry.

Evolution not Proven.

These investigations are conducted in two directions: towards the foundation of our being as related in Genesis, and the foundation of our hope in the New Testament. With regard to the former, man knows so little about himself that he is hardly in a position to question any statement with regard to his origin. The evolutionary theory as applied to man has never been proved and cannot be proved, as it is untrue. It is begging the question to state that a series of aeons enabled him to alter his frontal bones, or that a few million years deprived him of his tail. It only amounts to substituting "Father Time" for "Father God." A clumsy theory like that cannot be true for the very reason that it is clumsy. The whole tendency of science now is to look upon Nature as a throbbing entity of electrical forces dominated by mind. Time, distance and size measure nothing but the whiffs of human imagination. Man comes and goes as a shadow; he is as nothing in the infinity of greatness that surrounds him.

The Divine Spark.

Yet within man is the one thing that saves him from absolute insignificance, and that one thing is reason or soul. His soul enables him to look from the windows of his body and study what he sees. It gives him a superior standing in the world and confirms his divine origin.

The Kinema of Life.

The world is as a great moving picture operated by the hand of God. Sight, hearing and the other senses tell us of the existence of things, and yet the sensations are only caused by vibrations. Remove the power of vision and light has no existence so far as we are concerned. Destroy the ear drums and sound ceases, abolish the nasal organs and perfume is no more. Then do away with the sense of touch and all the things we look upon as solid and real, so far as we are concerned, have vanished just as a screened picture vanishes with the snap of the film. With this thought in mind we can grasp the meaning of Heb. 11: 3, "Through faith we understand that the worlds were framed by the word of God, so that the things that are seen were not made of things which do appear."

The Gospel Unshaken.

Fanaticism and credulity are founded on crude ignorance. Active faith is the result of sincere investigation. It is well to take an all-round view of Christianity as revealed in the Book. Was there ever anything like it? Can we find another Jesus? The proof of Christianity is in its results. Alter methods of interpretation if you will, but the indisputable fact remains that the life, teaching, death and resurrection of Jesus are the basis of every successful movement for the amelioration of humanity and offer what no other can—a strong hope of everlasting happiness when time shall be no more.

Now lay thine ear against this golden sand,
And thou shalt hear the music of the sea,
Those hollow tunes it plays against the land;
Is't not a rich and wondrous melody?
I have lain hours, and fancied in its tone
I hear the languages of ages gone.

—Thomas Hood.

The Home Circle.

Conducted by J. C. F. PITTMAN

THE UNIVERSAL PRAYER.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy Goodness lent.
Teach me to feel another's woe,
To hide the fault I see.
The mercy I to others show,
That mercy show to me.
Mean though I am, not wholly so,
Since quickened by thy breath;
Oh, lead me wheresoe'er I go,
Through this day's life or death.
This day, be bread and peace my lot:
All else beneath the sun,
Thou know'st if best bestowed or not,
And let thy Will be done.
To thee, whose temple is all space,
Whose altar, Earth, Seas, Skies!
One chorus let all beings raise!
All nature's incense rise.

RECOVERING POWER OF CHRIST.

(From a Keswick Address.)

There is an old Scottish mansion, quite close to where I have a little summer home in the North of Scotland, which has in it a room noted for the sketches and pictures which, from time to time, have been drawn upon the walls by visiting artists. It is a room to which people come from the ends of the world, and it all began in this way. That room had been re-decorated. Its plaster walls had been repainted. There was an accident in that room with a siphon of soda-water, which burst and covered the newly-decorated plaster wall with stain. The lady of the house was, of course, not unnaturally irritated at such an accident to her newly-decorated room, and she was not slow to express her irritation. There was a great artist s'aying in the house, no less than Sir Edwin Landseer. He did not say anything to her, but when even the next day her irritation had not altogether abated—for the stain had dried, and it looked even worse then, and was seen to be permanent—he stayed at home when the rest of the party in the house went out on to the moors, and he took a piece of charcoal, and with a few deft touches and strokes, he transformed that disfigurement into a thing of priceless beauty. He made it the background of a waterfall, and he put in the surrounding crags and one or two fir trees, and a noble stag. It is regarded, indeed, that sketch upon the wall, as one of Landseer's most successful sketches of Highland life. The point is this. That which was a disfigurement has become a thing of permanent beauty and priceless value, and whenever I have seen it I have seen in it a parable of what I would be at with you to-night.

I do not care where you have failed. I do not care if it is in the deepest motive of your being. I do not care if it is a thing that makes you a murderer of your own conscience. I do not care how far you have fallen. I do not care how deeply you have disfigured and defaced the image of God. The great Craftsman, the great Master and Lord of us all, can turn your soul from that very failure into a positive endowment for future service.

I do not believe in the truth of the poem, that the bird with the broken pinion never rises, never soars as high again. I think of one who, imprisoned for his offences against society, there in his prison-house in one of our great penal settlements, came to know the delivering, recovering power of the Lord Jesus. He wrote on the flyleaf of the prison-cell Bible a verse in addition to the usually quoted verse of that poem, a verse which ends like this:

"But the soul that comes to Jesus,
From failure, shame and pain,
By his wondrous love and mercy
May soar as high again."

If I did not believe that, I would quit preaching from this hour. If I did not believe that, my friends, I have got no Gospel either to save my own soul or to help to save yours.

Can failure be atoned for? I cannot atone for it myself, any more than I can lift myself by my own boot straps, but if he in whose blessed Name we are gathered is the One to whom all power is given in heaven and on earth, then I tell you that here and now you may recover yourself, who have hitherto been taken captive by the devil at his will. Failures may become new starting-points. "Take my yoke upon you." Here, and here alone, is the courage, the assurance for everyone of us to start again.—T. Stuart Holden, D.D.

TIPS TO YOUTH.

If youth but knew that which men for themselves must learn:

That faith in some one, or something, anchors us.

That one act does not establish a habit, but its repetition does.

That we are but a composite group of our habits.

That nothing will pay that is not right.

That "duty" means to do in the best way the thing that lies nearest.

That each succeeding day should profit from yesterday.

That only those can rule who were first taught to obey.

That the lessons of obedience must be learned in youth.

That the head should control, but the joys of living come from the heart.

That he best serves himself who first serves others.

That happiness can not be captured; it comes to us.

That nothing happens; it is brought about.

That we get from the world an equivalent for what we give to it.

That what we see in the faces of others is reflected from our own.

Then youth could appreciate that the future promises more than ever before of that which is true and good, to contribute to the happiness of those coming to do the world's work.—"Cincinnati Enquirer."

Genial Parson (to Farmer slightly deaf):
"Spring in the air, Mr. Crochety!"
Farmer: "Eh?"

Parson: "I said Spring in the air!"
Farmer (very irritably): "Why should I, eh? Why should I? Don't be ridiculous!"

Green went to have his photograph taken. "Will you have it mounted or otherwise?" asked the photographer, as he fiddled about with his camera. "Well, I'll have it mounted I think," was the hesitating reply; "though what the wife'll say I don't know; she's never seen me on a horse before."

Portly Gentleman—"What kind of car have you got, young man?" Young Man—"I drive a Ford. What make is your car?" Portly Gentleman—"I own a Rolls-Royce." Young Man—"Yes, that's a good car, too."

The Family Altar.

J.C.F.P.

Monday.

Shall he that cavillett contend with the Almighty? He that argueth with God, let him answer it.—Job 40: 2.

"Who shall contend with God; or who Can hurt whom God delights to save?"
Reading—Job 40.

Tuesday.

And Jehovah turned the captivity of Job, when he prayed for his friends: and Jehovah gave Job twice as much as he had before.—Job 42: 10.

"I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation," wrote Bunyan; "great sins to draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when showed to the soul, appears most high and mighty. When Job had passed through his captivity, he had twice as much as he had before."

Reading—Job 42.

Wednesday.

Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers.—Psalm 1: 1.

"How blest is he who ne'er consents
By ill advice to walk;
Nor stands in sinners' ways, nor sits
Where men profanely talk."

Reading—Psalms 1, 2.

Thursday.

In the morning will I order my prayer unto thee, and will keep watch.—Psalm 5: 3.

"Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice."

Reading—Psalms 5, 6.

Friday.

When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained.—Psalm 8: 3.

In 1842 Emerson wrote to Carlyle, "When I go out of doors in the summer night, and see how high the stars are, I am persuaded that there is time enough here or somewhere, for all that I must do; and the good world manifests very little impatience."

Reading—Psalm 9.

Saturday.

Lighten mine eyes, lest I sleep the sleep of death.—Psalm 13: 3.

Writing to his sister Marcia, Dr. Marcus Dods expressed himself thus: "If you can direct me to anything more exquisite than the thirteenth psalm, I will follow your direction with a happiness not often attaching to earthly pursuits."

Reading—Psalms 12-14.

Sunday.

For thou wilt light my lamp; Jehovah my God will lighten my darkness.—Psalm 18: 28.

"Think then, my soul, that death is but a groom,
Which brings a taper to the outward room,
Whence thou spiest first a little glimmering light,
And after brings it nearer to thy sight;
For such approach doth heaven make in death."

—John Donne.

Reading—Psalm 18.

Prayer Meeting Topic.

July 13.

STILLNESS BEFORE GOD.

(Psalm 46: 10.)

F. J. SIVVER, B.A.

This forty-sixth psalm has been referred to as "A Psalm of Refuge in Time of Trouble." During the stormy days of the Reformation Luther frequently turned to Melancthon with the words, "Come, Philip, let us sing our song." The version they sang was quaint and rugged:

"A sure stronghold our God is he.
A timely shield and set us free:
Our help he'll be and set us free
From every ill can happen."

This psalm figured also in the famous Londonderry siege of 1689. Every morning the defenders, led by the minister, Geo. Walker, who was also the leader of the garrison, sang this psalm as their hymn of praise and petition. When at last after three terrible months of suffering and privation the day of victory dawned, the people of Londonderry declared that it was the daily singing of this psalm which had stimulated them to hold out, and that relief had come in answer to it.

The thought of the psalm centralises in the line where God is represented as saying, "Be still and know that I am God." And in all the straits of life this is his word to us. We hear in it the same assuring note as came to the fleeing Israelites in their perilous plight at the Red Sea: "Fear ye not, stand still, and see the salvation of the Lord." When we have done our best and have gone as far as it is humanly possible in the way of obedience, and yet seem to face inevitable failure and disaster, it is well then to remember this word. In the present China crisis this is God's message to the missionary, who has to stand aside and see the work of arduous years threatened by devastating war, "Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." He is able to bring order out of chaos and good out of apparent evil. He makes even the wrath of men to serve him.

The text is a rebuke to our murmurings. We grumble because we are not as wealthy as others, or because other people do not treat us with the deference we think due to us. "Be still," says God. "Keep quiet. Restrain your anger. Refrain from complaint. Remember your blessings." And God himself is our greatest blessing. Recall the wise word of William Law, that, although he had lost many possessions, he yet had his wife and children and, most of all, God. Therefore he was rich indeed. God is our exceeding great reward; therefore, he still, murmur not.

Again, this is God's word to us in the times of bustle and haste. We are sometimes so busy trying to do things that we forget the needs of the higher self. We are in danger of losing our souls. "Be still," says God. "Why spend yourself on that which will not finally profit you?" To miss God is to miss the greatest good. We will certainly miss him, if we do not seek him. It is only when we cease from our strivings and are still before him that we really come to experience and to know him. We cannot grow strong spiritually, if we live our lives in the noise and clatter of life. It is in the quiet stillness, when we wait in silent awe before his throne, it is then that the soul reaches out after and grips afresh the eternal things and comes to know God with that knowledge which is eternal life.

TOPIC FOR JULY 20—IN THE STRENGTH OF THE LORD.—Psalm 71: 16.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

K.S.P., GEELONG.

Plans which had been in course of preparation for some time were finalised recently when at the Geelong city chapel a Kappa Sigma Pi Chapter was established. Mr. Emery welcomed the visitors from State Chapter, Bren. Bray, Chaplain; B. J. M. Kemp, Vice-chancellor; R. McKenzie, Scribe; L. Long, Purser, and C. Salberg and T. Stevenson, members of the Executive. Representatives were also present from the Glenferrie Chapter in the persons of Messrs. C. Adams, Chaplain, and J. Laws, Purser.

The visitors were met on their arrival at Geelong and entertained at tea by Mr. Emery, the local Chaplain. Later at the chapel the initiation service was carried through. On Sunday morning, June 12, the visitors attended the service, and at the Bible Class in the afternoon Mr. H. Campbell, the National Scribe, was the speaker, while Mr. McKenzie helped by contributing a solo.

At the evening service the newly-appointed officers were installed by the State Chaplain, Bro. Bray. In a brief address Mr. H. Campbell gave a message to the members of the order based on Paul's charge to Timothy. Mr. Stevens preached an eloquent sermon from the words, "Quit you like men," while the choir rendered an anthem, and Bro. R. B. McKenzie a solo.

The new chapter is creating great interest, and it is hoped that it will do good service among the young men of the congregation.

SOUTH AUSTRALIAN YOUNG PEOPLE'S DEPT.

Mr. R. Raymond, of California-st., Nailsworth, sends word that he is carrying on the duties of secretary to the Bible Schools and Young People's Department in South Australia. Mr. W. Beiler, the previous secretary, is at present conducting a mission at Bundaberg, Queensland. All communications intended for the above department should be sent to Mr. R. Raymond, at the above address.

ORMOND, VIC., BIBLE SCHOOL.

Some weeks ago the Chelsea school suggested to the school at Ormond that they have a friendly competition to see which of the schools would first reach the hundred mark in attendance. The two schools for some months past had been averaging just under a hundred scholars each Sunday. The competition has resulted in a win for Ormond, though Chelsea stands a very good second, and even yet may succeed in sustaining a higher average attendance than Ormond. Both these schools are young, and the progress which

they have made speaks well for the energy and foresight of those who are leading them in the work.

OUR PICTURE.

From many schools there comes news of record attendances. Thornbury has just beaten all previous records with an attendance of 392, while other schools are forging ahead in a splendid way. Among these must be reckoned the school at East Kew. Almost every Sunday lately has seen new records of attendance established. Bro. Fred. Elliot is the superintendent of this growing school, and our picture shows him surrounded by a group of the officers and teachers of the school.

QUEENSLAND BIBLE SCHOOLS AND YOUNG PEOPLE'S UNION.

A pleasant function each year in connection with the Union is the president's reception. That for this year was held at Albion on Friday, June 24, by the recently-elected president (Bro. H. G. Payne). The gathering, which overtaxed the seating capacity of the chapel, was representative of the metropolitan Bible Schools and Y.P. Societies and brethren interested in the work among the young.

The president congratulated the Union on the good work of last year; also outlined the plans for the current year, making special reference to the Dhond Hospital support which was promised at the 1926 conference and reaffirmed at the last conference; pointing out that the promised amount of £50 was not realised last year.

Addresses on the recent Australian S.S. Convention, were given by Messrs. Robt. Millar (Convener of Presbyterian Welfare of Youth Department) and E. Kirwood, of the Baptist church. Musical items were given by the Albion male trio and Bro. Machin. At the close refreshments were served in the hall by ladies of the Albion Bible School and Young People's Societies.—D. Clapham, Hon. Secretary.

LONELY.

Did you ever realise the pathos of a lonely brick that has fallen off from the cart and so got separated from its companions? A brick was never made or meant to be alone; it was many sided precisely because it was meant for companionship, and to be in relationship with its fellows. One brick is really no brick.—Dr. Henry Howard.



Officers and Teachers, Bible School at East Kew, Vic.

Foreign Missions.

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



Mr. J. E. Allan, Vic. F.M. Secretary, who will take charge of our Foreign Mission columns in the absence of Mr. Geo. T. Walden, who leaves Sydney by the "Makamba" on July 12 for a visit to the New Hebrides.

COMING HOME.

A cable has been received by Mrs. Ludbrook stating that her daughters, Mrs. H. A. G. Clark and Miss Priscilla, are returning to Australia by the "St. Albans," which was due to leave Hong Kong on July 1.

DR. KILLMER'S WORK.

Dr. Killmer's last report of medical work at Huellichow before he had to evacuate the city showed that during the month he had 349 treatments; dressings, 182; first visits, 86; return visits, 59; operations, 8; opium poisoning cases, 14; fees received, £18.30.

MISSIONARY RALLIES.

To stimulate interest in the annual offering, missionary rallies were held at several Melbourne centres last week—Glenferrie, Brighton, Lygon-st., Malvern-Caulfield and Collingwood. At the Lygon-st. meeting J. E. Allan (Vic. F.M. Sec.) presided and A. C. Nicholls, of West China, was the speaker. At the other gatherings A. G. Saunders (Vic. F.M. Pres.) was the chairman, and A. Anderson gave stimulating missionary addresses. At all the rallies interest on behalf of missionaries, native Christians and the annual offering was a distinctive feature. About thirty churches were represented, and some eighteen preachers attended.

THE SPIRIT OF SACRIFICE.

One of our missionary candidates has sent us one pound for the China Hospital. This was a medical fee that the doctor very kindly refused to take, and she says, "I laid it aside for three weeks as untouchable for my own use, and thought before I began to look at it with longing eyes I would despatch it to you for the cause most dear to my heart. I yearn for China and her people, and I want to do my utmost to help them, so please accept my little contribution." This indicates the wonderful spirit of our young people who are offering their lives for service in the "regions beyond." Maybe there are some others who have unexpectedly been saved expenses that they anticipated having to incur who would like to make a special gift to the Lord's work.

A WELL-EARNED REST.

Miss Mary Thompson writes the following interesting letter from Brooklands, South India:—

"I'm having one of the most restful holidays I've ever had, in the beautiful Nilgiri Mountains. Mrs. Jackson is here too, through the kindness of my sister, Mrs. Black, and Miss Ashwood. We were both very tired when we came to the Missionary Rest Home, but the ladies in charge have been kind, and we have congenial companions, and the climate is all that could be desired. There have been over seventy missionaries here since we came three weeks ago. Some were here when we came and have returned to their work again. I have just been talking to an Australian who is working in the Methodist Mission. Met another this morning from Colac, who met me when I was on my first furlough. She is working in Mukti, Ramabai's Home.

"Every Sunday evening someone gives an account of work, and it is very interesting to hear about the work in other parts of India. We have a missionary prayer meeting every Saturday, and a Bible reading every Tuesday, so those who are too tired to go to the Union chapel, which is two miles from the Home, are not deprived of all services.

"A convention for the deepening of spiritual life was held last week, and we had some very helpful Bible readings. We were able to walk to the morning meetings, which were held at 8.30. Some who had cars were kind and gave us a lift occasionally.

"One of the ladies here had been in rescue work in one of the suburbs of Shanghai, and gave a graphic description of the difficulty they had in getting their girls, about 200, into safe quarters in Shanghai. There were such numbers of missionaries there, and she was not well, so it was thought best for her to leave for a while at least. Mrs. Jackson's niece is still there, but so far all is quiet where she is.

"Am looking forward to seeing Mr. and Mrs. Ennis soon, and perhaps some of my home folks.—Mary Thompson."

BIRTHDAY LEAGUE OF JOY.

A most interesting service was held in Freemasons' Hall, Surrey Hills, Vic., on Sunday afternoon, July 3, when the Surrey Hills Church of Christ Bible School auxiliary, the "Birthday League of Joy," celebrated its third anniversary. Bro. A. G. Saunders presided, and spoke in highly appreciative terms of the splendid work accomplished by the League, particularly in its fine effort to provide a special ward in the proposed new hospital to be built for our missionaries in Huellichow, China. Sister Luke, president of the League, spoke of its modest beginnings and the faithful work of the children and their teachers, and presented to Bro. Anderson a cheque for £215/7/4 as the League's contribution towards this urgent need. Bro. Anderson gave a delightful address on his missionary experiences in China, and expressed deep appreciation of so splendid a gift. Accompanying the monetary gift were a number of beautiful quilts and other furnishings for the beds in the "Joy" ward of the new hospital. Bro. J. E. Allan, F.M. secretary, in acknowledging the cheque on behalf of the F.M. Committee, paid a glowing tribute to the self-sacrificing efforts of Sister Luke and the Surrey Hills school, and stated that it was the largest individual cheque from any church or auxiliary for F.M. work he had received. Miss Pearl Anderson delighted the gathering with a sweetly sung solo in the Chinese language. The whole service proved a happy and inspiring one. A collection

to aid the Foreign Mission offering realised £3/4/-.

THE ANNUAL OFFERING.

We have received news of the offering from New South Wales from Bro. Morton, who sends the following telegram:—

"Indications point to record offering New South Wales; big increases Enmore, City Temple, Chatswood.—Geo. Morton."

Enmore, £183/4/8; Gilgandra, £23/10/-.

The following annual offering figures are to hand from South Australia, all of course at present incomplete. Adelaide (Grote-st.), £103; Dulwich, £43; Forestville, £21; Glenelg, £29; Hindmarsh, £70; Maylands, £96; Mile End, £70; Nailsworth, £13; Norwood, £40; Prospect, £24; Queenstown, £30; Semaphore, £18; Unley, £190.

The South Australian secretary, H. G. Burdon, specially requests church secretaries to see that all results and cash are sent on to him very promptly at the Home Mission Office, Grote-st., Adelaide.

The Victorian F.M. secretary tells of good first day offerings. 35 churches report a total of £876. Following are some of the amounts raised:—

Ascot Vale, £12; Box Hill, £21; Balwyn, £52; Blackburn, £3/10/-; Brighton, £36; Castlemaine, £15/12/-; Carlton (Lygon-st.), £40; Cheltenham, £28; Collingwood, £19; Drumcondra, £4/8/6; Doncaster, £28; East Kew, £5; Essendon, £11; Echuca, £3/3/-; Gardiner, £204; Gardenvale, £5/15/-; Hawthorn, £60; Hampton, £18/10/-; Kaniva, £54; Moreland, £22; Maryborough, £4/11/-; Melbourne (Swanston-st.), £94; Middle Park, £2/16/-; North Fitzroy, £70; North Richmond, £11; North Williamstown, £3; Parkdale, £3; Port Fairy, £1/1/-; Preston, £6; Pyramid Hill, £1/12/-; Shepparton, £6; South Yarra, £9; Surrey Hills, £8/10/-; St. Kilda, £2; Windsor, £1/12/-.

VICTORIAN F.M. ACKNOWLEDGMENTS.

April 1 to June 30, 1927.

Churches.—Moreland, 1d. per week, collector, Miss Anderson, £1/10/-; Chinese, 1d. per week, 17/5; Malvern-Caulfield, 1d. per week, £4; Burnley, Overdraft, 9/6; Bendigo, dup. env., 4/-; Gardiner, 1d. per week, collected by Miss Chipperfield, £1/9/3; Northcote, 9/8; Collected at South Yarra meeting, £1/2/-; Collected at Essendon Rally, China Hospital, £5/10/-; Kaniva, dup. env., £6/5/9; Swanston-st., dup. env., £4/9/5; Bayswater, 1d. per week, £1/16/-.

Dhond Hospital.—B.S., Bambra-rd., Caulfield, £5; B.S., Ringwood, £5.

Members.—Mr. and Mrs. A. T. Stevenson, £1/10/-; Miss N. Parker, 5/-; Anonymous, 5/-; Mrs. D. M. Warden, £1; Miss E. Drysdale, China Hospital, £1; "Glen Iris," £2/10/-; "A Brother," £15; Mr. C. Thomson, £1; Mr. J. A. Cheong, £1; Miss A. Fisher, £1; Mr. W. W. White, £1; Mr. and Mrs. S. McCann, £2; Miss E. Tyrell, 10/-; "A Sister," £20; Mr. F. G. Martin, £2/2/-; "J.C.," 4/6; Miss Thompson, £1; Mr. H. McDowell, £1; Miss L. G. Williams, £1; Miss M. Pedersen, 10/-; Mr. J. K. Martin, 5/-; Miss F. McKay, £1; Miss D. Gaylard, 10/-; Miss N. McCallum, 10/-; Miss L. Butcher, £2; Mr. R. L. Andersen, 10/-.

Miscellaneous.—Ballarat Women's Mission Band, £5; Doncaster Mission Band, Native Tea-chers, £12; Kaniva Mission Band, Milk Fund, £1/2/-; C.E., Northcote, 3/-; Mt. Clear B.S., Children's Day, £1/18/7; B.S., Parkdale, £1/11/4; Middle Park, Children's Day, 10/-; Calendars, 5/-.

Orphans.—Sth. Yarra B.S., £3; Bendigo B.S., £3/10/-; Ascot Vale Kinders, £3; Mrs. Kefford's Girls' Class, Prahran, £1/10/-; B.S., Fairfield, £6; Mr. and Mrs. T. R. Morris and family, £18; B.S., Nth. Carlton, £6.

Gratefully acknowledged.

R. Lyall, Treas.
J. E. Allan, Sec.

Here and There.

The Religious Tract Society has published its first Life of Christ in Turkish.

Bro. Thos. Hagger has commenced his new work as our organiser for Home Missions in New South Wales.

Church representatives are asked to note that the Benevolent Depot at Burnley, Vic., is now open on Tuesdays and Thursdays, 2 till 4 o'clock. We hear that Bro. Reg. Sparks, of 18 Blenheim-ave., Mont Albert, is relinquishing his work at Ringwood, Vic., and that he is willing to help some other church as a part-time preacher.

Bro. J. Mortimer is helping Bambera-rd. church until the end of July. He will be pleased to arrange to assist some other church from Aug. 7. His address is 22 Willesden-rd., Oakleigh.

In less than two weeks Jesse M. Bader is due to arrive in New Zealand. His Australian campaign is planned to begin towards the end of this month. He should receive a hearty welcome in each State.

The seventy-second anniversary of the Melbourne City Mission will be celebrated in the Independent Church, Collins-st., on Tuesday, 19th inst., at 7.45 p.m. His Excellency Lord Somers will preside, and the other speakers are Dr. W. Borland, and Messrs. F. W. Borcham and F. T. Thornburgh. A musical programme will be contributed.

In the May 27 issue of the British "Christian Advocate," mention is made of the helpful services of Bro. D. R. Hill, evangelist, to the church at Egremont during May. "Mr. Hill," the report stated, "sails for Australia on May 28 and carries with him the best wishes of the church." Bro. Hill, as previously announced, will help our Western Australian work.

As a result of the short mission at Port Fairy, Vic., there are now thirty members on the roll. Throughout the mission the attendances were exceedingly good. It seems that much further good will yet result. The church has agreed to raise £2 per week in order to have a student help carry on the work. The thankoffering on the last night of the mission amounted to over £85.

At a luncheon at the Hotel Cecil, London, to celebrate the completion of the restoration of Wesley's chapel, which had been proceeding for the last six years, it was reported that £23,749 had been raised since July 1920. Sir Kingsley Wood, the host, said that money had been raised from all over the world. Mr. Andrus, New York, had generously contributed £2,000, but most of the gifts were in small sums.

British Baptist churches report an increase in membership of 2,455. Sunday scholars have decreased in the past year, but have increased 77,595 during the last five years. A fund of £300,000 has been started for the superannuation of ministers and widows, the former to have £55 as annuity at the age of 65 and the latter £35. The Baptist Union has passed a resolution urging Parliament not to authorise the new Prayer Book in the Church of England.

It has been decided by the Australasian Christian Endeavor Union that in connection with the recent death of Dr. Francis E. Clark, the founder of the movement, a thanksgiving and memorial service should be held in the Independent Church, Collins-st., Melbourne, on Tuesday evening, July 12. The speakers will be the Australasian President (Mr. C. F. Dyson), and the Victorian President (Mr. L. E. Purnell), and brief messages will be presented on behalf of each of the other States. Special music will be rendered by the C.E. choir under the leadership of Mr. C. H. Dyer. It is requested that members of metropolitan C.E. societies be in attendance not later than 7.45 p.m.

Great rejoicing at Enmore, N.S.W., on June 3 over record offering of £183/4/8 for Foreign Missions. Best previous was in 1921 when £154/11/- was given. This is a definite answer to prayer. C.E. gave £15/16/-, and Sunday School £2/1/1 of above. It is hoped to make it £200. Happy fellowship with G. T. Walden and Mrs. Sivyver in the morning, together with 180 others and 24 at night.

Bren. Hinrichsen and Brooker, under the auspices of the Victorian H.M. Committee, commenced a tent mission at Echuca on Sunday, July 3. Bro. W. B. Payne has done yeoman service, conducting all the services of the church for about two years. The missions at Warrnambool and Port Fairy have greatly strengthened the churches. The H.M. Committee asks for the prayers of the brethren and their united financial support. Contributions to Home Missions would be appreciated as money is urgently needed.

In the last report from Bundaberg, Qld., there was an error. The thankoffering was £230, not £23 as reported. The opening of the new building was a great event in the history of the church. Bro. Will Beiler was present to commence a mission on June 12, also Bro. Stuart Trudgian (Conference President), Bro. and Sister Wendorf, from Brisbane, and Bro. and Sister Clappell, from Childers. 164 broke bread for the day. Addresses were given by the visiting brethren, all being greatly appreciated. Ten have made the good confession so far, six of whom have been immersed and welcomed into fellowship. The oldest person in the city has decided to be baptised, through searching the Scriptures for herself; she is 93 years of age.

The following statement by the Publishing Committee appeared in "The Christian Advocate" (Birmingham, England) of May 27: "It was announced a short time ago that Mr. Albert Brown fell compelled to resign the editorship of the 'Christian Advocate.' The Committee were obliged reluctantly to accept the resignation. Mr. Brown is going to Canada for two years, and sails towards the end of August. After very careful consideration the Committee have appointed Mr. A. Campbell McCartney, 64 Willows-crescent, Cannon Hill, Birmingham, to succeed Mr. Brown. He brings to the work a journalistic experience extending over twenty years, and has been connected with the movement since his youth."

A. J. Fisher writes:—"Many of our readers can help the Canberra Building Fund in a very simple manner. The Commemoration Issue of Canberra stamps is now obsolete, and already the market value of used specimens is 2/- per 100. This value will increase as time goes by. It is suggested therefore that our readers gather these stamps and send them in to the 'Canberra Stamp Club,' the proceeds of which go to the Canberra Building Fund. Further, if any shopkeepers care to stock the stamp packets prepared for the club, for sale, a liberal discount can be allowed on the sale or return basis. Full information concerning the club can be obtained from 'Pure Words' or direct from A. J. Fisher, 133 Banyan-st., Warrnambool, Victoria."

At South Yarra, Vic., a memorial service to the late Sister Mrs. D. H. Searle was held on June 19. Bro. Griffin gave a very fine address. A series of four nights' spiritual meetings held during the third week in June proved a great success. Bro. Allen Searle was the song leader, and Bren. R. Gebbie, T. H. Scambler, J. McG. Abercrombie and A. G. Saunders the speakers; their addresses were very helpful. Sisters Mrs. Gedling and

Mrs. Howgate helped with elocutionary and vocal items. Mrs. Griffin, mother of V. Griffin, has presented four platform chairs to the church. On June 26 the women's guild held its half-yearly sale. The J.C.E. is conducting a membership rally; 73 members were present at its morning meeting. The church and all auxiliaries are healthy. Bro. Griffin is giving fine Gospel addresses.

A happy golden wedding celebration took place at Chelsea, Vic., on June 30, when about 120 friends assembled to do honor to Bro. and Sister A. Munro, who fifty years ago were married by Bro. Alexander Yates at South Melbourne. Sister Munro was baptised some ten years later by Bro. G. B. Moysey at South Melbourne, and Bro. Munro was baptised by Bro. Hagger at North Richmond 25 years ago. Both have been faithful Christians ever since, and are deservedly popular. After the breakfast had been partaken of, Bro. Will H. Clay, who presided, called upon representatives of the family, the church, and other friends, who each offered congratulations and good wishes. The family presented a purse of sovereigns, the church a reading lamp and a radiator, while the grandchildren with loving greeting presented a beautiful basket of fruit and flowers. Little Alan Biekford, two years of age, presented the bride with a bouquet. A splendid programme was submitted.

BIRTH.

MILL (nee Jean Franklyn).—On June 20, 1927, at "Dalkeith" Private Hospital, Albert Park, to Mr. and Mrs. W. B. Mill, 10 Lawrence-st., Murrumbidgee—a son (Leonard Bertram).

IN MEMORIAM.

VERCO.—In loving memory of our father and grandfather.

It is sweet to be remembered,
And this our wish will show,
We hold you still in memory,
As the years, they come and go.

—Inserted by his loving son and daughter-in-law, Harold and Elsie, and grandchildren, Clem, Frank, Allen, Thelma and Clifford.

COMING EVENTS.

JULY 10 and 13.—Gore-st., Fitzroy, Annual Reunion. Sunday, July 10, 11 a.m., F. T. Saunders; 7 p.m., W. H. Clay. Wednesday, 13th, Grand Public Meeting. Speakers, A. W. Connor and R. Gebbie. Musical items. Old members and friends urged to be present.

JULY 23.—Brighton Church of Christ, Saturday afternoon and evening, Bible School Workers' Tea and Conference. Subjects to be discussed: "Christ the Master Teacher"; "The Value of Expression Work in the Kindergarten"; "Problems that Face the Adolescent"; "Attention and Interest"; "Methods of Increasing and Maintaining Attendance"; "The Aim of Religious Teaching." All Bible School workers are urged to attend this worthwhile gathering. Hand in your name at once to your local Bible School secretary. Tea will be provided at a cost of one shilling.

AUGUST 22.—Social Service Second Annual Banquet. A great brotherhood event. Monday, August 22, Oddfellows' (G.U.O.) Hall, Latrobe-st. 600 men wanted. A great programme; leading artists. Stirring speeches by Hon. Gullett, M.H.R., and others. Community singing. All churches co-operating.—Will H. Clay, Secretary.

VICTORIAN SOCIAL SERVICE DEPARTMENT.

Benevolent Section.—Blankets, clothes, food, and all necessities may be obtained through church representatives at Burnley, Tuesdays and Thursdays, 2 till 4.—Mrs. Gill, Sister-in-charge. Employment Section.—There are still many unemployed waiting. Smallest jobs thankfully undertaken. Notify the organiser, Will H. Clay, 49 Elizabeth-st., Melbourne. Phone, 4592.

Keeping Canberra Dry.

After a month of enquiry and observation on the situation in the Federal Capital, I have seen enough to convince me that the reports appearing in sections of the press as to the drinking here are grossly exaggerated, and are the usual propaganda of the liquor interests.

A Sunday paper published a startling four-column article alleging that there were "whisky stills in Canberra hills." Personal enquiries from police and others reveal the story as a myth, and show that there is no more drinking here than in any other construction camp. The position compared with other similar camps is decidedly favorable to Canberra.

The final paragraph of the article referred to reveals the motive in publishing the story, viz., to influence public opinion against the proposal to keep Canberra dry.

It is admitted that liquor has been quite legally carried into the Territory. There has been some sly-grogging and drunkenness in the construction camps. There certainly has been a lot of drunkenness in Queanbeyan, the nearest licensed town. All of this cannot be charged against the workers from Canberra, though it is well known that a large amount of drinking is always associated with the construction camps. There have been 2,600 men on the job. Reductions are now fast taking place, and the least desirable element is being put off first. Even in this last fortnight there has been a noticeable improvement.

Home-breakers giving Place to Home-makers.

In the place of the class of men who, unfortunately, often bring disgrace upon their homes and families by their drinking habits, Canberra is fast becoming settled with a type of citizen than any city could be proud of. People holding good official and business positions are making homes by the hundred in the various suburbs.

Instead of the reported unsatisfactory conditions, I have found a remarkable absence of drunkenness in the settled parts of the "dry" city. I have not seen a "drunk" yet. Several definite cases of beneficial results have been related of men who formerly were endangering their careers by over-indulgence, but under the new conditions are finding it possible to pull themselves together and make good.

The Real Elements of Danger.

The two real elements of danger to the ideal of a dry Federal Capital are the thirsty politicians who demand a bar at Parliament House, and a few of the officials who also want their "nip." The latter do not favor the open bar, but propose a system of administrative control. The liquor interests are likely to favor the "control" idea. They will be too shrewd to openly advocate the system existing in the other cities.

Parliament House has a bar room with all the necessary appurtenances thereto, except the beer pumps and the grog. But even without the intoxicants this provision would be necessary to the complete equipment of the house, so that the existence of the bar room is no real argument or even excuse for a "wet" house.

The consensus of opinion here is that, if the legislature has a liquor bar, it will be difficult to keep licenses out of the city generally. Residents will not tolerate a legislature having all the liquor it likes while the rest of the community is standing to the ideal of a city free from objectionable features. Legislators must be led to see the responsibility upon them as regards this important matter.

It is obvious that the temperance forces of the Commonwealth must be vigilant, and must act at once to combat the move that will be made as soon as Parliament opens to have a bar in the house.

Let us not forget that although a referendum is promised when there is a settled population, the attitude of the Federal Parliament is going to be the chief deciding factor in maintaining the national ideal of a "dry" administrative city.

It is a matter for earnest prayer and definite action on the part of the Christian forces of the Commonwealth.—Victor E. Stanton, Federal Capital Representative, Australian Prohibition Council.

HYMN FOR DEDICATION OF CHURCH BUILDING.

Lord of Heaven and Earth and Sea,
We would render thanks to thee
For the blessings thou hast given,
Joys of earth and hopes of heaven.
Grateful for thy loving care,
We have built this house of prayer,
And, with hearts sincere, we pray
For thy presence here this day.

All is thine! O Lord, that we
Blend in one great harmony;
Stone on stone, and tier on tier,
Planned with care and purpose clear;
Overlooked with loving thought,
Patiently the workers wrought,
Each desiring all to be
Worthy of themselves, and thee!

Help us, Lord, each one to be
Consecrated unto thee;
Make each heart a "living stone"
In a temple all thine own!
Holy Spirit, fill this place
With thy Pentecostal grace;
Dwell with us, and from this hour
Manifest thy mighty power.

Generations, yet to be,
In this house may worship thee;
Work, which now we gladly share,
Will be, then, in other care;
Grant, O Lord, what'er may be,
That thy Word, from error free,
May be cherished, true and pure,
While this fabric shall endure.

—F. S. Turney in "The Christian."

For World Peace.

An interchurch movement for peace is reported in the "Wellington Evening Post," N.Z., which gives the text of a manifesto recently issued:—

"We, the members of a Peace Committee to which delegates have been appointed by the following churches of the Dominion, namely, the Church of England, the Presbyterian Church, the Roman Catholic Church, the Methodist Church, the Baptist Church, the Congregational Church, the Salvation Army, the Church of Christ, and the Society of Friends, being assured that war as a means of settling disputes between nations is utterly opposed to the mind of Christ, believe that the time has come for the churches and all men of goodwill to take a definite stand against war, and so to use their influence with the people and Government of this Dominion that our country shall play its part in bringing about good and friendly relations amongst the nations.

"With this end in view we are resolved to adhere to the following platform:—

"(1) Realising the evil nature of the usual causes, the conditions, and the results of war, we regard it as the most inadequate, disastrous, and wrong method of attempting to settle international disputes, and urge all the people of the churches, and all ministers and priests in particular, to an outspoken and uncompromising declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed.

"(2) While acknowledging with admiration the courage and self-sacrifice nobly displayed in past wars, we warn all against the tendency to extend to war itself the admiration which belongs only to such courage and self-sacrifice—qualities for which men can find ample scope under conditions of peace.

"(3) We believe that peace can be secured only as adequate machinery for the settlement of disputes is set up and made effective by the hearty support of the great nations, and we consider that the influence of the British Empire is of especial significance in this respect. We shall therefore co-operate with the League of Nations Union in urging that this Dominion give the fullest support to the work of the League of Nations.

"(4) We shall also support every other effort which may be made for the promotion of mutual understanding and friendship among the nations and the removal of all actual and potential causes of dispute; and in particular we shall urge upon the whole community the duty of maintaining a spirit of calmness, reasonableness, and conciliation in the face of any threatened international crisis, so that the attainment of a settlement may not be made more difficult by provocative words or acts on the part of the Government, the Press, or the people.

"(5) In view of the intolerable burdens imposed on the nations by the maintenance of

The State Savings Bank of Victoria

THE PEOPLE'S BANK

OWN YOUR HOME — WHY PAY RENT?

HOUSING ACT LOANS

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not possess a house.

Cash deposit £50 per home. Repayments equal £1/4/7 per week on home costing £850, including land.

Full particulars at Head Office or any Branch of the State Savings Bank.

Head Office:
139-153 ELIZABETH ST., MELBOURNE

GEO. E. EMERY,
General Manager

vast armies and navies, and especially of the fact, now generally recognised, that preparation for war inevitably leads to war, we shall urge upon the Government vigorous co-operation with all efforts for universal disarmament; and realising that the task is one of such extreme difficulty that it may well prove impracticable apart from the active sympathy and co-operation of the people, we shall appeal to the churches and all men of goodwill to be unceasing in their advocacy of disarmament and in the endeavor to quicken in the mind of the community a sense of the momentous urgency of this matter.

"(6) We shall also explore the proposals being supported by the Federal Council of Christian Churches in America and the World Alliance for promoting international friendship through the churches with reference to the outlawry of war by an international conference, treaty court, and code of law, and shall disseminate information about this scheme, with a view to linking up our efforts with those of kindred organisations overseas.

"(7) Realising that in all the matters above referred to an educational campaign to inform public opinion is necessary, we shall endeavor to lead the churches to regard it as a foremost duty to instruct the minds and consciences of their members, and of the people generally, not only as to the waste, the horror, the wickedness, the demoralisation, and the sheer futility of war, but also as to the ways in which peace may be finally established amongst the nations of the earth.

"In conclusion, being convinced that the gracious design of Almighty God in sending his Son Jesus Christ into the world was that his kingdom might come, and all men dwell together as brethren, and believing that 'not by might, nor by power, but by his Spirit' is this kingdom being set up, we feel justified in calling on all Christian people to adhere to the principles of peace even at a risk of loss and humiliation, in the faith that by our living in the spirit of Christ that day will indeed be brought nearer when 'nation shall not lift up sword against nation, neither shall they learn war any more.'"

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.

A. G. NIGHTINGALE,
NURSERYMAN, EMERALD, VIC.

THE BOOK FREE

to the people of Victoria. Many wonder how it can be done. To preach free the story of the Book is the ideal and claim of the Churches of Christ in Victoria.

Thousands have not heard our presentation of the Book.

An Offering from Every Member is solicited by the

VICTORIAN HOME MISSION DEPARTMENT

Help new work—maintain existing fields—by generous support.

Vic. Churches of Christ Home Mission Dept.
William Gale, Organiser & Secretary.
McEwan House, 343 Lit. Collins St., Melbourne

Foy & Gibson's

Specialise in the Manufacture
of **CHURCH** and
SCHOOL FURNITURE

Church Seats, Reading Desks, Pulpits,
School Forms, Dual Desks,
Tables and Presses are our
specialty

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St., Collingwood

**Stained Glass
Memorial Windows**

AND

**Plain Leadlight
Church Windows**

FITTED WITH
PATENT VENTILATORS.
Designs on Application.

**Brooks, Robinson
& CO. LTD.**
59-65 Elizabeth St., Melbourne.

LAMP HOSPITAL Motor, Railway,
Household Lamps,
Primus Stoves, Painters' Blow Lamps.
Motor Radiators, Guards, Wind Screens.
Copper-Asbestos Gaskets.
MOTOR RADIATOR MFG. CO. Phone: CENT. 5785
(H. B. Robbins)
LATROBE ST., 1 door from Elizabeth St.

Australian Baptist Foreign Mission
BOOK DEPOT

TRY THE DEPOT FOR
Sunday School Reward Books, Gift Books
S. S. Library Books

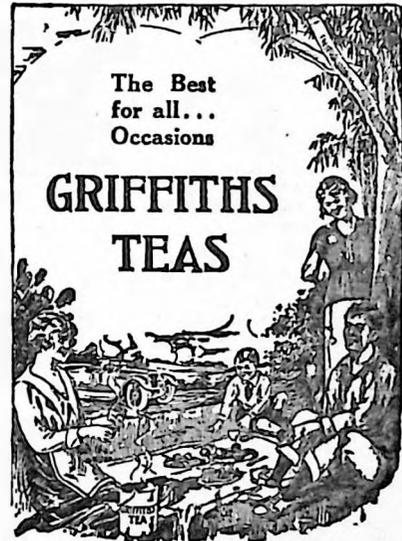
We Specialise in Foreign Mission Adventure
Stories, Biographies, Missionary Recitations,
Dialogues, etc.

Liberal Discount for Sunday Schools. Special attention
to Country School Orders. All Books carefully selected.

201 LITTLE COLLINS ST. (Next to George's)

The Best
for all...
Occasions

**GRIFFITHS
TEAS**



LET US CORRECT YOUR EYES



Certified Ophthalmic
Opticians.

WE are Certified Ophthalmic Opticians
and we only advise glasses after
a thorough and painstaking examination.

Phone 6778 Cent. for an appointment.

E. WOOD PTY. LTD.
95 ELIZABETH ST., MELBOURNE

News of the Churches.

Tasmania.

Hobart services on June 19 were affected by bad weather. Bro. Johnston's evening subject was "A Terror to Thyself." Two girls from Bible School confessed Christ. Good attendance on June 26; subject, "A Judge who Trembled." One lad from Bible School confessed Christ. There were six confessions during June, no Sunday being without a confession. A social to conclude the Bible School rally took place on June 23. It was largely attended and enjoyable. Miriam Cruse received prize for bringing most new scholars.

Queensland.

At New Veteran on June 26 Bro. C. S. Trudgian conducted the Gospel service; subject, "The Feast of the Passover."

At Albion on June 19 Bro. and Sister Escott (missionaries) spoke in the evening, and on the Thursday addressed the monthly prayer meeting of the Sisters' Conference. Sister Mrs. Payne, of Moreland, Vic., is spending a holiday at Albion.

At Ann-st., Brisbane, Bro. Payne exhorted on June 19. Bro. Alcorn spoke at the Gospel meeting. Bro. Alcorn was the speaker at both services on June 26. Bro. Bassard, preacher at Wynnum, has accepted an engagement as preacher of the Ann-st. church.

Maryborough church reports progress in all departments, with Bro. A. Price and Bro. V. R. Adecock preaching soundly. On June 19 Bro. Adecock exhorted, while Bro. Price spoke at night on "Christianity in the Middle Ages." On June 26 Bro. E. Snow exhorted, and Bro. Adecock preached at night on "Practical Christianity of To-day." Bro. and Sister Escott paid a visit on June 27, and Bro. Bennett on June 29. The C.E. Society has presented a very fine cushion cover and pair of vases to the church. The choir is again working.

Western Australia.

At Bassendean prayer meeting on June 21 Bro. J. Leach gave an inspiring address on F.M. work in India. Sunday services continue well attended, the average being 110 in the morning and 140 at the Gospel meeting. On morning of June 26 Bro. Dean gave an address entitled "Impressions." Bro. Peacock conducted the evening service, and two young ladies made the good confession.

Ralgoorlie Sisters' Mission Band had a large attendance on June 16, when a baptismal service was held. On June 19 Bro. Pollard spoke in the morning, and Bro. Hunt preached at night. 232 broke bread. At Sunday School well over 200 attended. On June 21 the Y.L.O. held their meeting, to which the members of the K.S.P. were invited. Supper was served and a very enjoyable evening spent. Midweek meetings are still largely attended. There were large attendances at all services on June 26. Bro. Hunt speaking morning and evening. Sister Hardie is present again after spending some weeks in hospital.

Inglewood ladies' aid society held a sale of work on June 14, raising over £20, £15 of which has been handed to the treasurer for the seating fund. A Bible School social, as a conclusion to the campaign, was an enjoyable function. Two young ladies were welcomed into fellowship on Sunday morning, June 26, and Bro. Hutson preached in the evening on "The Church Jesus Built." At the age of 84 Bro. Uren, senr., was laid to rest on June 27. At the quarterly business meeting on June 28 enthusiastic reports were received from senior and junior Endeavor Societies, Bible School

(primary and intermediate), ladies' aid, tennis club. Church attendance and financial reports were satisfactory.

South Australia.

At Queenstown on Sunday, July 3, Mr. Coyn exhorted the church. At the evening service Mr. Horsell preached on "What must I do to be Saved?" Two young men came forward.

At Dulwich on June 19 Bro. Graham MacKie, of Cottonville, addressed the church on Foreign Missions. There were good meetings on June 26. Four were received by letter from Henley Beach. At night Bro. Rankine preached the Gospel.

The work at Fullarton continues to grow. 165 attended school on June 19. There are larger evening meetings. The mutual improvement class is proving a benefit. Sympathy is expressed to Mr. Heard in his wife's illness. The senior C.E. Society visited Grote-st. and took the meeting on June 27.

On June 19 the seventy-second anniversary of Hindmarsh church was held. Mr. Gordon, from Brooklyn Park, spoke in the morning, and Mr. R. Raymond, from Nailsworth, gave a splendid evening address. Special singing was rendered by a large choir. On June 22 the annual tea was held, followed by a public meeting. The secretary, Bro. F. Holden, presented a splendid report for the year. Mr. Langlois, President of Conference, presided, and Mr. Rankine, from Dulwich, gave an inspiring message. On June 20 the annual get-together social of Church of Christ C.E. Union was held, a splendid social time being spent. The church is glad to report that Mrs. Glastonbury is restored to health.

The work at Berri, Winkie, Barmera and Moorook is being kept up by the able services of Bro. E. H. Randall, evangelist. Berri meetings for breaking bread have good attendances. On June 26 Mr. Gain, of British and Foreign Bible Society, gave a fine talk on the society's work. Bro. Randall is giving good, stirring Gospel messages at Berri. He visits Winkie once each month. Bren. L. A. Chapple and H. H. Gray are doing a good work at Winkie with the young people, and report nine new scholars in the school. Sister Miss Dora Van Bertouch, who ably assisted in the kindergarten, has resigned through removal from the district. Services are conducted by Bro. Randall at Moorook and Barmera. One young man made the good confession during the month, and has been received into fellowship at Berri.

Victoria.

At Hampton on Sunday night there was one confession after Bro. R. T. Pittman's address. F.M. offering to date, £18/10/-.

Glenferrie had good meetings on Sunday, July 3. Bro. T. H. Scambler opened the series of six sermons on "The Great Miracles of Jesus." The F.M. offering for the day amounted to over £60.

Several visitors were present at St. Kilda last Sunday morning. All meetings are steadily improving, and the Bible School has gained two scholars during the past month. The P.B.P. club visited Malvern P.B.P. on June 29.

Doncaster ladies' sewing class half-yearly report shows that during this period 103 new garments and 98 face-washers have been made and sent to the following institutions:—Church of Christ Mission, Burnley; Children's Hospital, Eye and Ear Hospital, Convalescent Home, Hampton. Two parcels of mended garments were sent to Sister Grace, City Mission, also one parcel to a local case.

At Kaniva on Sunday Bro. Benn took both services, it being the occasion of his twentieth anniversary as evangelist of Kaniva church. Bro. Benn spoke well on the same subject (John 3:16) as he did on his first service at Kaniva, F.M. offering amounted to £54.

Cheltenham church had wonderful meetings on Sunday, it being Foreign Mission day, and the second anniversary of the preacher's work at Cheltenham. The gatherings were noted for the fine Christian spirit, and the inspiring messages of the preacher.

Warragul had good meetings on July 3. Sister Reid, from Melbourne, was present. At the morning service one was received into fellowship. At the Gospel meeting Bro. Wigney spoke on "The Mastership of Jesus." One young man confessed Christ.

The brethren at Gore-st., Fitzroy, were glad to have Bro. Martin back after his slight operation. Exhortations by Bren. Chivell and Beaumont have been enjoyed. On June 30 Bro. C. Lang (of Doncaster) gave an interesting lantern lecture entitled "Birds of Our Bush."

Warrnambool reports fair meetings on July 3. In the absence of Bro. Fisher, Bro. C. R. Pittock took charge of the morning service and the school. Mr. T. Beattie preached at night. Two were welcomed into the church. On Thursday night the P.B.P. had a lantern lecture.

At North Melbourne on June 26 Bro. Viney (Preston) gave a very fine address in the morning, and spoke to Bible School scholars in the afternoon. Last Lord's day morning Bro. Greenwood (College of the Bible) gave an excellent address. Attendances were good.

Bro. Greenwood, of Dunolly, paid a visit to Bet Bet on June 19. His address to the church was much appreciated. On June 26 Bro. Banks spoke at both meetings. The sisters are sewing for a box to be sent to the foreign fields. Bible School scholars are studying for examinations.

At Dawson-st., Ballarat, on June 23, Bro. Hagger gave an interesting lecture on Canberra; fine meeting. On June 26 he presided at breaking of bread, and Bro. Anderson, from China, gave a splendid address. At the Gospel service Bro. Fitzgerald spoke on "Four Divine Aspects of the Gospel." Good attendance.

At Surrey Hills on Sunday morning Bro. W. Clay gave a fine exposition of the aims and objects of the Social Service Department. Bro. A. L. Gibson delivered the Gospel message to a fine attendance. His address, "The Conquering Christ," closed a series of helpful and inspiring sermons on "The Incomparable Christ."

Middle Park meetings on July 3 were fairly well attended. In the morning Bro. G. Hughes, of Collingwood, delivered an inspiring address. Bro. Baker's Gospel message was entitled, "Feeding the Five Thousand." Bro. A. Mitchell rendered a fine solo. On Sunday, June 26, the members of the P.B.P. club conducted the Gospel service.

On June 30 the girls' guild at Sunshine, which is going into recess for the winter months, spent a pleasant evening at the home of Mrs. Sheehan. The net receipts from the recent concert at Newmarket in aid of the building fund totalled £11/11/2. Last Lord's day four girls from the Bible School made the good confession, Bro. Edwards speaking.

On Sunday morning, July 3, Bro. Stuart Stevens, of Latrobe-ter. church, exhorted at the Drumcondra. Bro. Theo. Edwards spoke at the Gospel meeting on "A Call to Service." A C.E. Society has been formed. A fortnight's mission to commence on Sunday, July 17, will be conducted by Bro. Theo. Edwards. Foreign Mission offerings were received.

Pt. Fairy had very good services on July 3. A. J. Fisher preaching morning and evening. Three were welcomed into the church. The Bible School held a successful missionary service in the afternoon, a number of Indian curios being used for an illustrated talk. The lighting of the chapel has been greatly improved by the installation of a high-power gas lamp.

At Swanston-st. last Lord's day morning the service was well attended, and one young lady was received into membership. Inclement weather interfered with evening meeting. Dr. Brandt's sermons were very fine and enjoyed by all present.

Bro. Mathieson is doing splendid work at North Essendon. At the conclusion of his Gospel message on June 26 a young lady confessed Jesus. Good attendances on July 3. Bible School is healthy, and growing each week. Preparations are being made to commence the second year of the work as a properly organised church. Up to the present the work has been carried on as a branch of Essendon church.

At South Richmond on Sunday, June 26, Bro. W. Jackel gave the Gospel address to a good attendance. Sunday night services are much improved. On Sunday, July 3, Bro. C. Jackel gave a fine address on "Christ Everything." A young woman made the good confession. On Thursday, June 30, the annual business meeting and election of officers was held. Reports showed that Bro. C. Jackel is doing a good work.

Meetings at Brighton are growing, and the work is full of promise. Since Bro. Forbes began, four have been received by faith and baptism, and three are shortly to be baptised. Bible School is in the midst of an increase and attendance campaign. The young people's C.E. class is growing. On June 22 they had charge of a largely attended mid-week meeting, which was followed by community singing and supper.

Maryborough held successful services on Sunday. Bro. Withers gave a grand exhortation to the church. At the Gospel service a powerful message was delivered by Bro. Withers, after which a man and his wife yielded their lives to the service of Christ. Foreign Mission offering reached £4/11/2. The young people's society has commenced another year's work, and the topics listed for discussion are creating interest.

At Hed Cliffs meetings are consistently attended. On June 12 Dr. A. McKenzie Meldrum gave a fine morning address. Bro. A. Anderson gave a good talk on his work in China to a large meeting in the evening. June 19, Bro. Meldrum spoke again in the morning, and in the afternoon gave a lecture at a P.S.A. in the local picture theatre which was well attended. June 26, Bro. R. G. Cameron spoke at both services.

There were fair meetings at Lygon-st. on Sunday, July 3. A. Anderson and wife, from China, were present in the morning, the former giving an earnest address in the interests of Foreign Missions. A. G. Saunders, B.A., spoke at night upon "The Incomparable Book." Recent visitors were Sister Elliott and Bro. Morris, from City Temple, Sydney. Bro. W. Craigie, Jnr., who has been on a visit to America for about 12 months, was also present.

At North Richmond Mr. Edgar, of the C.I.M., spoke at the mid-week meeting on Tibet. A special effort is being made during July. A "Go-to-church" campaign has been organised, the first of these meetings being held last Lord's day, when Bro. Cameron spoke at both services. Attendances were good. Much sickness is prevalent, the family of Sister Mrs. Gray being the chief sufferers. Bro. James Gray, who recently recovered from sickness, is again very ill.

At South Melbourne last Sunday morning Bro. Waterman delivered a fitting talk on Foreign Mission work. Two young lads were received into fellowship. The Gospel service topic was "Why we should go to Church." Among the visitors was Bro. Elliott, of Warrnambool. The women's mission band continues with good discussions. Church members were pleased to see and meet Sister B. Johnston, who recently returned from a holiday following a long illness in hospital. Junior Christian Endeavor and young people's clubs are enjoying seasons of refreshing.

At Gardiner on June 29 a devotional and social rally was held. About 130 were present, and a fine spiritual message was given by Bro. J. E. Thomas. The fourth anniversary of the opening of the chapel was celebrated on July 3. The membership has reached 234, including two received by letter on Sunday morning, when the greatest number in Gardiner history worshipped at the Lord's table, 164 partaking. The F.M. offering was £204. At night, before a fair audience, Bro. Gebbie preached well, and the choir gave several special items.

Parkdale church has suffered the loss of a faithful member, Bro. I. Janssen. Bro. and Sister Janssen have been members since the inception of the cause, and formerly were in membership at Ballarat. Bro. T. H. Parkes, secretary, who has been seriously ill, has made good progress toward recovery, but is still unable to meet with the church. A married woman made the decision on June 19, and was baptised the same hour. During July the church has entered into a campaign for increased attendance and efficiency.

The address of Brunswick Bible School secretary, W. McCallum, now is 24 Hunter-st., W. Brunswick. At the C.E. meeting on June 30, two girl converts were immersed. At worship on July 3 Dr. W. H. Hinrichsen exhorted. The F.M. offering was responded to, and is being kept open for two Sundays. Bro. Leonard J. Smith, of Coburg, preached at night on "The Underlying Element of Character." The evangelist, Bro. W. J. Way, has had his holiday term extended. Sister Mrs. K. Beer has gone to live at Cannic Creek, via Nowa Nowa, Gippsland, to join her husband, Bro. Beer.

Collingwood reports fair meetings. On June 24 an enjoyable men's rally was held in the chapel, 47 attending. The ladies of the church prepared supper. This was a preliminary to a men's meeting on evening of June 26 which was well attended. Bro. Hughes preached, and a young man made the good confession. On July 3 Bro. Baker, from Middle Park, exhorted on "The Book." The K.S.P. club has been abandoned for at least six months, and a new club formed in place of it, mainly for the development of young men for service. The church sympathises with Sister Mrs. Hanger who recently lost her mother.

At Malvern-Caulfield on Sunday week a lady confessed Christ, and last Sunday a brother was received by transfer. The loss of Bro. and Sister Jones, who are moving to another district, is regretted. On Wednesday, June 29, a special F.M. meeting was held, when Bro. Anderson gave a splendid talk. The Bible School is running an attendance and new members campaign, and keen interest is manifested. A somewhat similar contest is being held by the P.B.P. and K.S.P. clubs, marks being awarded for attendance at Bible School, Sunday services, the mid-week meeting and the usual club meetings. The close of the first week shows the P.B.P. to be slightly in the lead.

New South Wales.

At Paddington on June 26 Bro. E. Davis delivered two splendid addresses. His evening message on "At the Heart of Things, or the Common Man's Religion" was very convincing. There was one confession.

At Dumbleton on June 26 Bro. Harvey, from Ashfield, exhorted helpfully. At night his talk was on the "Unspeakable Gift." The missionary prayer meeting was well attended. The Bible School scholars have commenced Bible School exam. lessons.

Hurstville reports excellent meetings during the past few weeks. Bro. Hinrichsen is back after a holiday in Queensland, and is improved in health. A number of visitors have been present. On June 19 Bro. Crossman spoke at the morning service. On June 26 Bro. Thomas, from Belmore, exhorted. On June 27 Bro. Paternoster gave a lantern lecture on India, which was very much appreciated, over 50 being present. The sisters' aid is still doing good work; also the C.E. Society.

At Wagga on June 26 Bro. Stitt spoke on "The Kingdoms of the World and the Glory of Them." In the evening the chapel was full. Reference was made to the consistent life of the late Bro. G. J. Rich, a memorial address being given.

At Lismore on June 26 among visitors were Sister Miss R. Taylor, of Murrumbidgee, and Bro. A. Law, of Sydney. At night Bro. P. J. Pond preached on "Is a Man's Destiny mapped out for him, or has he the Choice?" The names of 50 scholars have been entered for the annual examination.

Big attendances at both services on July 3 are reported from Sydney, City Temple. Bro. T. Hagger gave an appreciated morning address on "Where are the Saints?" In the evening Bro. Illingworth's address on "The Cancelled Bond," was enjoyed. This was the first of a series of apostolic messages. A solo by Sister G. Newby was greatly appreciated.

On July 3 Bro. H. C. Stitt, of Wagga, visited Rand district. The first service conducted by Church of Christ was held in the morning at Bulgandra. In the afternoon the Rand church met for worship; Sunday School was conducted; and Bro. Stitt visited homes in the village. Foreign Mission offering amounted to £2. An offering for Canberra Building Fund was also made for a similar amount. In the evening Bro. Stitt preached on "Almost thou persuadest me to be a Christian."

At Belmore on July 3 the twenty-first anniversary of the church was celebrated. The seating accommodation was taxed to the utmost at all services. Bro. A. E. Illingworth delivered a splendid morning address on "Assurance and Power." At the Bible School Bro. A. E. Adams gave an inspiring message on "The Path of Duty." At a great evangelistic service in the evening, Bro. T. Hagger was the preacher, subject, "The Power of the Cross." There was one confession. The services were a very great success.

At Chatswood on June 28 Bro. and Sister Whelan entertained about 80 of the young folk. July 3 commenced the tenth year of their service. Bro. Whelan gave a spiritual uplift in his morning address on "Soul Winning." Sisters Mrs. and Miss Marley, also Bro. George Marley, from Petersham, were received by letter. Attendance was about 170. In the evening Bro. Whelan baptised four young men who confessed Christ on June 26. Extra seating had to be provided. Bro. and Sister Whelan sang an appreciated duet. Bro. G. T. Walden gave a lengthy talk on F.M. work.

At Epping on June 26 Bro. Childs spoke in the morning, and at night Bro. Arrowsmith gave an address on "A Gracious Invitation." Both were much appreciated. On July 3 there was a large morning attendance and a specially arranged service. Miss Essie Warner sang "My Task." Bro. Fretwell, just returned from holiday, gave a fine discourse on three creeds. At night he preached a splendid sermon on "Christ of the Indian Way." Miss Essie Warner and Mr. Keith Wells rendered a duet. Bren. Chamberlain, Holt, McKenzie and Arrowsmith rendered valuable help during Bro. Fretwell's absence.

Petersham meetings on July 3 were better attended. Bro. Arnott exhorted on "The King's Business requires Haste." The offering for Foreign Missions is better than previous years, being about £5. Bro. Arnott's subject at night was "Perils by the Wayside." Bren. Hibbard and Crossman have given helpful exhortations recently. Mrs. Hiron, of Glenferrie church, was present. The Sunday School continues to grow. As a result of the aeroplane rally 19 new scholars have already been added. A wayside pulpit has been erected, and helpful messages exhibited. The teachers have discussed plans for the improvement of the school. A number of the scholars have entered for the Bible School examination. Money is being collected for the renovation of the church building.

OBITUARY.

LEWIS.—It is with deep regret we record the death of Joseph Marcus Lewis, who passed away on Sunday, June 12, after much suffering borne with great fortitude. Our brother joined the church in the very early days. He was the son of Edward Lewis, well known in New Zealand and New South Wales. We deeply sympathise with those who remain in the great loss sustained.—J. Chapple, Paddington, N.S.W.

SAUNDERS.—With mingled feelings of sorrow and confident assurance, the church at Bankstown records the sudden home-call of Bro. James Cephas Saunders, at the age of 75 years. Baptised some 55 years ago at Maryborough, Vic., our brother subsequently removed to South Australia, being married at Mount Gambier, and afterwards rendered excellent service in Western Australia and latterly in New South Wales. With his wife, he served as foundation member of at least two causes—Subiaco and Bankstown—and has ever enjoyed universal esteem for his sterling Christian character. For several years he served the church here as deacon. The fellowship of his presence will long remain a happy memory. A little more than three weeks prior to his passing away, the golden wedding was celebrated in the church building. Up to the day of his promotion to higher service, he was living a perfectly normal life, and on the evening of June 25 read aloud several chapters before retiring for the night. An hour or two later a paroxysm of coughing came on, and shortly after midnight he passed peacefully away to be with Christ, which is far better. His remains were laid to rest at Rookwood on the 28th. With abundant confidence we look forward to the reunion on the other side. Our sympathies are with his wife, sons E. E., A. G. (India), and P. W. Saunders, and daughters (Mrs. James and Mrs. Alan Price), all of whom are tributes to the wise training of a devoted Christian parental influence.—P.C.B., Bankstown, N.S.W.

WILSON.—One of the oldest members of the church at Balwyn, Bro. Alex. Wilson, was called home on June 14, after a short illness. He had reached the age of 72 years, but had continued in active employment almost up to the time of

his death. Bro. Wilson, with his beloved wife, came to Balwyn from the church at Glenferrie where they had been many years in the service of the Lord. Our brother was deaf, and because of that unable to speak, but he was regular at the services, and his wife always interpreted the service to him. He was most appreciative, and always had a kindly encouragement that he expressed as he left the meeting. He was an esteemed member of the deaf and dumb church, and Mr. Abrahams, the superintendent of that work, spoke at the graveside of his 25 years of service. The funeral took place at Box Hill cemetery on Thursday, 16th, there being a large number at the grave, Dr. Brandt, T. H. Scambler and P. A. Dickson assisting the writer in the services. The church sympathises with Sister Wilson and with Breu. Alex. and Stanley Wilson, his beloved sons. The memory of his life will remain as a benediction at Balwyn and among those who knew him. We look forward to the glad reunion in the home where we shall never grow old.—Jas. E. Thomas, Balwyn, Vic.

Miss Alice Atlamby
SPECIALIST IN
High-Grade Knitted Garments
ROOM 35, 3RD FLOOR
CAPITOL HOUSE
109 SWANSTON ST., CITY
PHONE F2491

Have your EYESIGHT accurately tested by
W. J. AIRD
PTY. LTD.
OPTICIAN, 314 Collins St., Melbourne
(corner Elizabeth St.) 4th Floor, take elevator
PHONE 6937

AN APPEAL TO REASON

The weight of evidence from every State in the Commonwealth; from New Zealand; from the Mission Fields endorses the statement that

The College of the Bible

by efficient service is a dominant factor in all progress.

Its graduates are leading the churches into bigger and better undertakings for Christ.

THE COLLEGE OF THE BIBLE depends wholly on the brotherhood for financial support.

It is reasonable to develop this progressive force; increase its income by personal gifts; and free it from financial fetters.

Will you help the College to be **OUT OF DEBT AT 21?**

Please send your gift now!

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE
Principal, *A. R. Main, M.A.*

Send Donations to
Fred T. Saunders,
Organising Secretary,
250 Tooronga Rd., East Malvern
Phone, U 2964.

SHOP BY MAIL - - SATISFACTION GUARANTEED

SEND FOR CATALOGUE AND COMPARE PRICES



9ct. GOLD
15 JEWELS

This High Grade 15 Jewelled Lever, fitted to 9ct. Gold Fancy Case and with Strong Gold Expanding Bracelet.
3 Years Guarantee, £2/17/6 Others £4, £5

Every Article purchased from us is Guaranteed and if you are not satisfied we will return money in full.

57/6



Beautiful Quality Diamond Cluster in 18ct. Gold and Pure Platinum, £28/10/- Others, £10 to £40



4 Diamonds of Splendid Quality in 18ct. Gold and Pure Platinum, £5/15/- Others £7/10/- to £25



This Beautiful Quality Diamond Ring, 18ct. Gold and Pure Platinum, Usually £13/10/- McMaster's Price—£10 Others £12/10/- to £50



3 Diamond Coronet Ring in 18ct. Gold and Pure Platinum. A Bargain—£10 Others £5 to £50



9ct. GOLD
ROLEX

This Famous Rolex High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracelet, £4/10/-; with heavier Bracelet, £5/5/- Others from £3

£4/10/-



4 Diamonds, Beautiful Quality set in 18ct. Gold and Pure Platinum, £15 Others £7/10/- to £40



Beautiful Quality with 4 smaller Diamonds set in 18ct. Gold and Pure Platinum, £12/10/- Others £7/10/- to £30

McMASTER'S Best Quality Jewelled Open Face Gents' Nickle Lever Watch 20/- GUARANTEED 2 YEARS

Patent Leather Bag with Mirror and Purse, 6/11

P. B. McMASTER

TOWN HALL BUILDINGS, NORTH MELBOURNE, Vic.
(3 Doors Fitz's) Est. 1858 PHONE F3068

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.

Manufactured by
AUSTIN SHOES PTY. LTD.,
210-322 Johnston-st., Abbotsford, Victoria.

HARTLEY G. RYAN

Barrister & Solicitor LL.B.
418 Chancery Lane, Melbourne
Private Address: F 3827
12 Miller Grove, Kew Phones { Haw. 1799

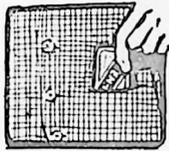
A. J. CURSON

Architect and Designer of the following Church of Christ buildings:—
Brighton, Hampton, Ivanhoe, North Fitzroy and North Melbourne Bible Schools.
— Send for Advice. —
Buildings designed for other States if required. Villas, Shops and Factories Designed. Finance Arranged at Lowest Rates.
Tel. X 6618.
Cr. of **BLUFF-RD. & RED BLUFF-ST., BLACK ROCK.**

T. W. BURROWS,

CASH and FAMILY BUTCHER.
Prime Corned Beef, Pickled Pork and Ox Tongues.
Families waited on daily. Orders promptly attended to.
The favor of your patronage and recommendation respectfully solicited.
Canterbury-rd. (near Suffolk-rd.), Surrey Hills.
Phone: Canterbury 3457.

See Back Page for Rates of Small Advs.



*The Vest-Pocket
Cough
Remedy*

CURE-EM-QUICK
In Little Black Pellets
6^{DP} a Tin
Sold by all Confectioners Chemists & Grocers Made by A. W. ALLEN LTD. Melbourne

CHURCHES OF CHRIST

New South Wales.
Home Mission Office and Book Depot,
Bible House, 242 Pitt-st., Sydney.
Interstate and Country Visitors Welcome.
Phone: City 10,767. E. Davis, Act.-Secretary.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.
Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris, T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and Retired Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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

Please forward contributions to W. H. Hall, 107 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)

Teacher of Singing

Phone, X 6473 "Brentwood," Hampton St., Hampton,
or c/o Allan's. also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS

USE

Owen's Gipsy Balm

Secure a bottle before Winter and prevent the
SKIN GETTING ROUGH AND CHAPPED.

GIPSY BALM

Will also remove Stains on HANDS incidental to household duties.

Price, 1/3 & 2/3, post 6d. extra.

Prepared only by

EDW. G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.

PHONE 2087

J. McCRAKETT

Pianoforte, Theory, Harmony

(Choralester, Church of Christ, Footscray)

Students Prepared for All Examinations
53 PARK STREET, PARKVILLE

VICTOR G. COOK

Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE

Private Address:—92 Primrose St., Essendon

Architect for New Church of Christ,
Buckley St., Essendon
ESTIMATES & SKETCH PLANS submitted
on Request

Bibles

Are the Best Presents.

BIBLES OF EVERY DESCRIPTION.

Text, Reference, Concordance,
Workers', Teachers', Revised,
Scofield, etc.

State kind required, and price you are prepared to pay, and we will post a Bible on approval.

Austral Printing & Publishing

Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Office—49 Elizabeth-st. (2nd Floor).

Benevolent Depot.—Church of Christ, Burnley-st., Burnley. Wednesdays, 2 till 4. Mrs. C. Gill in charge.

The Department offers free service in any social matter to the whole brotherhood. Write for advice in your trouble.

This is a work that should appeal to Christians everywhere. Send contributions to the Secretary, Will H. Clay.

Help us to Help Others.

Offerings for Foreign Missions

from Victorian Churches and Members will be thankfully received by

J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

Mr. Clifford C. Sharp

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

Surgeon Dentist

HAS REMOVED TO

HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

JAMES DICK & SONS

Monumental Masons
6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3646.

Works:
Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free of Cost. Work Done in all Cemeteries. Prompt Attention given to all Country Enquiries.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

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

Country Orders carefully attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

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

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year. Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. PITTMAN, Mgr.

CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths, Memorials, Bereavement Notices, 2/- (one verse allowed in Deaths and Memorials). Coming Events, 16 words, 6d., every additional 12 words, 6d. Wanted, For Sale, To Let and Similar Ads., 24 words, 1/-; every additional 12 words, 6d. Other Advertising Rates on Application.

TO USE

PAULINE

"Reliable" Paper Patterns

is true economy and a wonderful help to the Home Needle-woman.

They are accurate, simple and always in good taste.

MANUFACTURED AT

195 Smith Street, Fitzroy, Vic.

P.O. Box 795.

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

H. Louey Pang & Co. Pty. Ltd.
Fruit, Produce and Commission Agents,

172-176 LIT BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immediately after consignments sold.
Also at Victoria Market.

Also
LOUEY PANG & SAMUEL WONG Ltd
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.
Fruit, Produce Commission Agents and Merchants.

Our premises are right opposite the fruit markets, where the central activities of the fruit trade are being operated. We conduct our business on the same principles as the Melbourne firm.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ Meets Every Lord's Day
At Eton Hall, Noord-st.
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. WILSON, P.O. Box 6182 Johannesburg.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,
5, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

CORRESPONDENCE COURSES

Associated with the Brotherhood Quarterly of Churches of Christ, Victoria,
and heartily commended by the Victorian H.M. Committee.

PREACHERS' PREPARATION, SPEAKERS' PREPARATION, BIBLE STUDY, BIBLE ANALYSIS, BIBLE DOCTRINE, CHURCH HISTORY, CHRISTIAN EVIDENCES, GRAMMAR and COMPOSITION, TEACHERS' PREPARATION, ELOCUTION, CHURCH EFFICIENCY (for Presidents, Officers, Secretaries, and Treasurers), PAUL'S LIFE AND WORK, WOMEN OF THE BIBLE, etc.

£1/1/0 per quarter covers all costs.

TESTIMONIALS.

"I have found your courses very helpful. They would prove excellent helps to any young men starting out in the work of the Gospel."

"I am very pleased with the Grammar and Composition Course; it will always be a great help to me. It has given me a start which I hope will lead to something better in the near future."

"The information I have received in the 'Speakers' Course' is just what I most require."

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

Name.....

Address.....

Instructor, J. C. F. Pittman, "Romney," 7 Staughton Rd., Sth. Gamberwell, Vic.