

# THE AUSTRALIAN CHRISTIAN

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## Christian Principles and Amusements.

**I**N every generation the church of Christ faces new problems. There are changing conditions within and without which the church must meet, and to which she may have to adjust herself. Since the apostolic age there have been differences and discussions regarding doctrine, worship, polity and ethics. It would be strange if our generation alone escaped the trials which test professors of religion and which are calculated to strengthen those who meet them in the spirit and power of the Master.

One general question is perennial, while its particular applications vary with the changing years. It is that of the Christian's relation to the world and the enjoyment of the common pleasures of life. At present in nearly all churches the question is causing anxiety to earnest Christians. With our own congregations, it is apparent, there has been a considerable change in recent years. Things which were once very rare are becoming common. The increasing love of sport and the feverish love of amusement which mark the world of to-day are finding their way into the church to the danger of our young people.

We share the anxiety of those who fear the effect of an encroaching absorption in worldly pleasure on the part of young or old. Christians who are intended to be "the light of the world," to use the great term which Christ applied to his disciples, simply must not let that light be quenched, as undoubtedly it will be if the man out of the church can see no difference between his standards and those of the believer.

### An inquiry about dancing.

A correspondent brings before us a modern problem and asks our opinion of the neglect of his suggested solution:

"As it is admitted that dancing by church members is wrong, such being 'disorderly walkers,' is it right for those so doing to be permitted to come to the Lord's table, unless previously admonished, or exhorted before the whole

church, not to attend or take part in such? Does the omission of such discipline betoken the fear of offending?"

In reply, we may say that obviously not all agree that dancing is wrong. If they did, there would be no problem for us. Those of our people who trip it "on the light fantastic toe" (if Milton's words apply to modern dancing) do so without consciousness of wrong, and numbers of others who do not themselves dance, would decline to give an unqualified condemnation. If newspaper accounts are correct, then there seem to be some dances of so ugly, vulgar, objectionable, suggestive and even licentious a nature that they are wholly to be condemned. There are some dancing parties, again, which are associated with drinking habits, or where the associations are decidedly bad, where a promiscuity exists which cannot but have a bad effect. Participants in such might be regarded as "disorderly walkers." But doubtless any of our church members who indulge in the terpsichorean art would be able truthfully to deny that the amusement indulged in by them was of the kind described. They would say they know it is not so, and moreover they would seriously doubt the truthfulness

ness or the Christian spirit of the man who would bring their practice and this low re- velling under the one general and indiscriminate condemnation.

For ourselves, we should say that our correspondent's proposed disciplinary action is so unwise as to be impossible. It lacks even the appearance of a Christian solution, helps nobody, and (however well motivated) has no authority behind it but the opinion of individual Christians. It is ludicrous to suggest that it is a species of moral cowardice, a weak fear of giving offence, which keeps churches from ostracising or branding as unchristian those who in the exercise of their right of personal judgment do things of which we cannot approve. Where the Scriptures do not directly legislate or instruct, let us seek a better way than that suggested.

### A word to older Christians.

Let us not overlook the magnificent asset the church possesses in its young people. They are worthy of our best. They deserve our appreciation. We do not believe that the young folk in the church to-day are a whit the worse than those of a generation ago. Some of us might profitably reflect that, if the rising generation is not as good as was ours, perhaps some of the blame attaches to the parents who are not so good as the parents of a generation ago were!

Let us not exaggerate, or hurl at the actions of our young people a condemnation which in its severity might suit quite different practices from those to which they are prone. In endeavoring to meet an admittedly difficult situation, we must preserve sanity and a sense of proportion. There have been a few persons amongst us who would apply to such healthful sports as cricket or tennis the condemnation and action to which our correspondent invites us in this connection. All may be allowed to mean well, but good intentions will scarcely solve the problem.

### THE SPIRIT OF CONSECRATION Which Helps to Solve Life's Problems.

Take my life and let it be  
Consecrated, Lord, to thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my hands and let them move  
At the impulse of thy love;  
Take my feet and let them be  
Swift and beautiful for thee.

Take my will and make it thine:  
It shall be no longer mine;  
Take my heart: it is thine own,  
It shall be thy royal throne.

Take my love: my Lord, I pour  
At thy feet its treasure store:  
Take myself; and I will be  
Ever, only, all for thee.

—F. R. Havergal.

Let us manifest our Christian love and sympathy, remembering that a merely critical and censorious spirit, unloving and unlovely, is more out of harmony with the religion of Christ than is the course of conduct which we are seeking to rectify.

Let us realise that we can only help as we make it clear to others that we want to help. Create the thought that we are wishing to find fault, and our influence will be spoilt.

Let us remember that with unsympathetic and coldly critical leadership the church will probably have no young people's problems because it will have no young people. We could not deem such an issue to be a happy solution.

Let us endeavor to provide such avenues of service, and such opportunities for fellowship and intercourse, for the young people that they may ever be led to find pleasure in the higher things. They will be actively employed. The disengaged hours will be filled in somehow.

Let us lead others in paths of righteousness by the influence of our own example. Do not scold or chide them, and at the same time be doing worse than they in other directions. Some compound for sins which they're inclined to by damning those they have no mind to. Every age—youth, middle life and old age—has its own dangers and temptations. Let us all be on guard. We may woo to heaven by kind words and a holy example, while we shall miserably fail by harsh rebukes.

Let us all, young and old, seek and endeavor to apply the principles of the gospel in our lives.

**We should like our young people to be taught:**

Every Christian should realise that conduct is not to be decided merely by its harmony with positive commands. There is not the moral equivalent in the New Covenant of the Book of Leviticus. A successful challenge to another to show me that my act is specifically forbidden or wrong is not a sufficient justification for it. Our Christian conduct is not so much a matter of obeying laws as it is the embodying of principles. We may refuse to let others judge us, but as followers of Christ we are bound by the principles of his Word.

Obviously, every disciple will refuse to do anything definitely forbidden in the New Testament. He will keep himself apart from things dishonest, impure, or otherwise sinful. But, in addition, he has to "shun the very appearance of evil." He is to "walk worthy of the Lord unto all pleasing." Clearly such great texts take us far beyond conformity with external law or the settlement of our actions by the mere question of "right" or "wrong."

There will probably never be given to a young Christian better advice than so to live as you feel Christ would approve your conduct. Ask the question, "What would

Jesus do?" and seek to live in harmony with what you are assured is the best answer. Go where you can take him with you; do that on which you can seek his blessing.

Another excellent principle is to engage in no business and participate in no pleasure which tends to lessen your appreciation of spiritual things or your desire for Christian service. If you find that in any degree the pleasure you are now seeking makes the church services less attractive to you, or diminishes your interest in Bible reading or prayer, then be sure that, whether or not a general condemnation can be made of that pleasure, it is wrong for you to indulge longer in it.

There is another regulative principle which you must apply for yourself: "Be not conformed to this world." You may not feel bound to accept all that somebody else would bring under that, but after all, the text means something, and you must try to apply it to your own conduct. Our Lord Jesus said that "the world cannot receive" the Holy Spirit, and it is certain that if we manifestly cling to worldly things we cannot receive from him the fullness of his blessing. The Apostle Paul reminds us that we are not to use the world to the full. Do not try to live for gain or pleasure; do not seek to exhaust the field of even legitimate things. Do not live close to the borderline between the church and the world. The joys of neither can thus be appreciated.

Remember that, even if a thing be not wrong in itself, too great an absorption in it, too much time or thought or money given to it, may make our indulgence in it sinful through its leading to the neglect of our duty and to interference with our helpfulness and usefulness.

Let us all bear in mind that it can never be right for a Christian to spoil his influence for good. If we so give ourselves to pleasure that those who are not Christians can see little difference between our lives and theirs, we do mar our influence. Paul the apostle declared his willingness to give up even legitimate things if thereby others would be helped. So even if we are not conscious of harm to ourselves, we must often refrain for others' sake. The world has a fairly high standard for Christians. Those who make no profession are watching us, and we owe them an unspoiled influence. Will they be drawn to Christ if they see us pursuing worldly pleasures with avidity?

We urge that all, young and old, seek to settle the problems which confront us in the light of the foregoing principles. We may trust the man or woman, girl or boy, who lives by them. We dare not seek to judge others, or make our opinion a test of another's Christian standing. But we feel confident that he who takes these as the guiding principles of his life will shun not only the admittedly evil things in the world but also its doubtful pleasures.

## Useless Altar Fires.

Prophets, as a rule, are unsparing in their language. Their words stick and burn. With minds aflame through immediate contact with the presence of God, they were unflinching and scathing in their denunciation of the carelessness with which the people of their day approached the Most High.

Read that biting dialogue in Malachi. "Try to pacify God and win his favor? How can he favor any one of you, says the Lord of Hosts, when you offer him such sacrifices? Will no one close the temple doors, to keep you from kindling useless fires upon the altars?" (Moffat).

After two millenniums the words still stab. Useless altar fires! Isn't there a much needed reminder in the words?

As "temples of the Holy Ghost" are we careful to see that no strange fires leap upon our private altars? Every believer is his own temple and his own priest.

Every man tends his own altar fire. When we are most conscious of the lack of power and wonder why staleness has crept into our devotions, are we honest enough to shut the temple doors and with smarting eyes, examine the secret things to which we burn incense?

Self esteem! A favorite habit! A memory! Love of place! Love of power! What are these but useless altar fires? The believer is a temple of the Holy Ghost, not a parthenon for gods made after our own image.

We are at the present time specially called to consecration. The first act of consecration is to obliterate the strange fires and sweep out the ashes. Let not a cinder remain. Let that burn upon the altar that reminds you that the only basis for the life of consecration is the humility that can say, "none of self and all of thee." And when we have swept out the temple let us not imagine that it will be easy to keep the fire of consecration burning brightly. Those who live closest to God show the marks of the constant struggle to subdue self.

Tissot, the great painter, in his striking picture of Abraham standing at the altar and offering his sacrifice to God, depicts the patriarch battling against the vultures and birds of prey whirling around him, hungry and threatening at the very moment of worship.

Isn't it tragically true that even in our holiest moments, evil thoughts, desires, temptations, swoop down and threaten to defile our petitions?

Jesus himself, when recounting his terrific wilderness experience, spoke of being encompassed by "wild beasts and angels." If his victory was won at the price of ceaseless vigilance, how can we escape if we neglect so great an example?

Are we prepared to be honest with ourselves?—D. Gardner Miller in "Australian Christian World."

# The Brotherhood of Man.

H. J. Patterson, M.A.

At the time of writing our papers daily contain reports of a three-power naval conference between Great Britain, United States of America and Japan, which should be of great interest to us all. Whether the leaders are reported hopeful or not, surely the Christian church must make a greater plea for the brotherhood of man, with all that such a phrase implies. Paul said on one notable occasion, "And (God) hath made of one all nations of men," and, "We are also his offspring" (Acts 17: 26, 29). An honest reading of the text excludes none from that great brotherhood, but it is a truth which is very hard to grasp and harder still to practise. For this there are many contributory causes.

## *The world, not a nation.*

National pride, pardonable though at times it may be, has often given birth to extravagant thinking. This was true in the case of the Jew who considered himself the subject of God's special care. Leading nations of more modern times have shared to a degree a somewhat similar fond belief. But God evidently considered all nations of great value, for he gave his well beloved Son in sacrificial life and death for the world (John 3: 16). The beautiful story of the Good Samaritan ought never to be forgotten. The gospel was given to Jew and all the sections of that multitudinous host of the Gentile world. They are all the children of God, and potentially brethren in the kingdom of God. If God considered them of value, who are we that we should deny them anything they are rightly entitled to, or refuse to co-operate with them for the good of all. Ignorance which breeds fear is a fruitful cause of misjudgment. So we, failing to grasp the true spirit of people of other nations, quarrel and fight and lose our Christlike mind.

It is more than time that we realised our oneness, our brotherhood. As that has been forced on the notice of men in the past ages enmities and hatreds and wars were pushed farther afield. Tribal wars have given place to state, and state to nation, till recently we witnessed what was almost a world war. The idea that we have a community of interests as men is growing, also the idea of the extent of the community.

## *Our individual duty.*

The practical point, perhaps, is to ask and satisfactorily answer the question, What can I do to promote this harmony? One might reply in the words of Lord Bryce: "Well, the State is made up of private citizens and such as they are such will the State be. Each of us individuals can do little, but many animated by the same feeling and belief can do much. What is democracy for except to represent and express the convictions and wishes of the people?" The citizens of a democracy

can do everything if they express their united will. The raindrops that fall from the clouds unite to form a tiny rill, and meeting other rills, it becomes a rivulet, and the rivulet grows to a brook, and the brooks as they join one another swell into a river that sweeps in its resistless course downward to the sea. Each of us is only a drop, but together we make up the volume of public opinion which determines the character and action of a State. What all the nations now need is a public opinion which shall in every nation give more constant thought and keener attention to international policy, and lift it to a higher plane. The peoples can do this in every country if the best citizens give them the lead." This means that we must have a knowledge inspired with the spirit of brotherhood.

## *The church's responsibility.*

There is none who could be more capable and powerful in spreading this message than the Christian church. In fact it is the duty of the church. How can we expect to see fulfilled the dream of the brotherhood of man unless it is manifest in the sons of the kingdom of God? The individual relations of Christians will provoke a national spirit of a like kind. While there are worse than wordy wars within there can never be the desirable freedom from wars of a similar kind only grown a little bigger in the world without. Especially between Christian people, not Christian nations but Christian people, must there be tolerance and a fervent desire each to understand the other. If any of us believe we have a truth let us live and preach it, but may God give us grace to know when to preach it, and to know that teaching or preaching by force is in principle both wrong and unchristian. The progress of men in attaining to the ideal of world brotherhood is retarded by just such conduct as is pictured in the following lines:

"They met the next year where the cross roads meet,  
Four men from the four winds come;  
And it chanced as they met that they talked of God,  
And never a man was dumb.  
One imaged God in the shape of a man,  
A spirit did one insist;  
One said that nature itself was God,  
One said that he didn't exist.  
But they lashed each other with tongues that stung,  
That snote as with a rod,  
Each glared in the face of his fellowman,  
And wrathfully talked of God.  
Then each man parted and went his way,  
As their different courses ran;  
And each man journeyed with war in his heart,  
And hating his fellow man."

## *A new spirit.*

Some of us need to be converted again. Paul's idea of his service to God before he

met Jesus on the way to Damascus we cannot think of except in the light of the phrase, "breathing out threatening and slaughter." Afterward he said, "I could wish that I myself were anathema from Christ for my brethren's sake"; not his Christian brethren but his brethren, the Jews, who were rejecting Christ. This is the man who, a Christian, has given the world the beautiful love chapter, I Cor. 13, an ideal to which we might strive to attain. Manifesting the spirit of Christ to-day let us adorn the doctrine of God our Saviour in all things. So while conferences between the nations are held, and we, more than usually interested, await results, let us not forget we can hasten or hinder the glorious consummation of a world brotherhood by our own conduct. By the promotion of a spirit of goodwill as between individuals we can be makers of a world peace and help to usher in the glad day when—

"The war drum throbbed no longer and the battle flags were furled,  
In the Parliament of man, the Federation of the world."

## A New Greek Testament.

A new Greek Testament, to take the place of the editions of Tischendorff and Westcott and Hort, is proposed by a group of scholars, including the Bishop of Gloucester, Professor Burkitt and Professor Souter. An appeal for at least £5,000 to carry out the preparation of the work is made by these scholars in "The Times." The need for the work arises from the number of new MSS. that have been discovered since Tischendorff was published in 1869-72, these including the Greek MS. known as "W"—now at Washington, and as old as the Alexandrine Codex in the British Museum; the Greek MS. Theta—found in Georgia and though of ninth century date, containing an early element of the utmost value; and the Sinai Palimpsest, discovered by Mrs. Lewis in the convent on Mount Sinai. Besides these, there are the Oxyrhynchus fragments, giving bits of the New Testament books as they existed in the first two centuries, and numbers of early Latin versions. These MSS., taken together, furnish material for compiling a Greek text far nearer to that which existed in primitive times than any now available. An edition was published in Berlin by Von Soden as recently as 1913, but it is somewhat dogmatic in its choice of readings, and has not found general acceptance. The proposed new work will follow the method of Tischendorff in giving a selected text, but with copious references to authorities for other readings. It will not, so far as seems likely, render our existing versions out of date, neither will it lessen the value of such translations as those of Dr. Moffatt, Dr. Weymouth and others, but it will place at the service of ministers and scholars the means of understanding the New Testament better than ever before.

## Religious Notes and News.

### Prayer Meeting Topic.

July 27.

LEANNESS OF SOUL.

Psalm 106: 15.

F. J. SIVYER, B.A.

#### "SELL ALL THOU HAST."

Dr. Sherwood Eddy, the well-known Y.M.C.A. leader, has decided to sell his large apartment in New York, to reserve £300 a year on which to live, and to share his fortune with the poor.

#### "IF I HAD MY LIFE TO LIVE—"

"For nearly fifty-two years," said Dr. James Sibree, preaching at Bishopsgate Chapel, as the representative of the L.M.S., "it was my privilege and honor and responsibility to labor in Madagascar for the furtherance of the gospel. If I had my life to live over again, I would ask for no other or better work to do than that—except to do it with more earnestness and devotion." The honored veteran missionary recounted in outline the fascinating story of the L.M.S. mission in Madagascar from its inception in 1818 to the present time. He acknowledged with warm gratitude the help of the Bible Society—a society in which he was personally deeply interested, inasmuch as he himself had seen the Malagasy Bible through the press four times.

#### CHRISTIAN COLPORTAGE.

At the annual meeting of the members of the Bible Institute Colportage Association of Chicago, U.S.A., founded thirty-three years ago by evangelist Dwight L. Moody, held on May 31, the secretary's report for the year showed that 226,986 colportage books, 137,477 evangel booklets, 380,246 Scripture portions, and 992,633 gospel tracts had been published; also that 3,896 shipments of gospel literature for free distribution had been made to hospitals, lumber and mining camps, prisons and jails, southern mountaineers, western pioneers, etc., totaling 433,680 pieces of evangelical reading. A special and successful effort was made to promote the memorising of Bible verses by school children in the southern mountain districts.

#### DR. POLING'S NEW POST.

Dr. Daniel Poling, President of the United Society of Christian Endeavor, has been appointed to succeed Dr. Charles M. Sheldon as editor of "The Christian Herald" (New York).

#### LEGH RICHMOND CENTENARY.

A hundred years ago Legh Richmond, the most popular religious writer of his day, died at the age of 55. His "Annals of the Poor," comprising "The Dairyman's Daughter," "The Young Cottager," and "The Negro Servant" had already circulated to the number of two million copies, and been translated into twenty languages. The volume may still be found on old-fashioned bookshelves, but its unctuous style places it out of favor with modern taste. Young women who write to their ministers letters of extraordinary length, full of pious admonition and hymn-quotations, amid "a pleasing kind of gloom," are not appreciated in books as they were when the Tsar of Russia sent Legh Richmond a ruby ring in token of admiration for the characters he had depicted. A pious, sincere, and able preacher, Richmond was a faithful disciple of the "Clapham Sect," a stalwart supporter of the British and Foreign Bible Society, the Society for the Propagation of the Gospel amongst the Jews, and a joint secretary of the Religious Tract Society.

#### TRIBUTE TO A WIFE.

The classical tribute from a man to his wife is that of Mr. Choate, the American Ambassador in London, who, when asked whom he would most like to be if not himself, replied, "Mrs. Choate's second husband." A tribute even fuller and more tender was that paid by the late Lord Cowdray to his wife in the speech he had written

for delivery at Aberdeen on the day after his death. It is worth quoting in full:—

Of the influences which shape one's life, nothing comes into the same category with the great crowning influence which a man possesses in that perfect partner, a well-mated wife. To have by you one who shares with head and heart the successes and the failures, who gives due encouragement, but has the courage to administer the home truth, unpalatable, but necessary sometimes, who is never afraid of responsibility, but is prepared to start life afresh should the need arise—such a partner is beyond praise or price. She is simply one's needed life-blood, and I make no apology for this due tribute to mine.

We think all the more of Lord Cowdray for not being afraid to own that his wife sometimes administered unpalatable truths. But we feel very sure that many a man in business life would pay much the same tribute to his own helpmeet if the occasion rose.

#### CHINA TESTAMENT FUND.

In spite of the terrible upheaval in China, producing grievous hindrances to the carrying on of missionary work there, Mr. J. I. MacDonald (secretary in England of the China Testament Fund) has received news from Shanghai to the effect that 150,000 Testaments out of the million aimed at have been distributed. Some 750,000 Testaments have been applied for by missionaries throughout China, and about 500,000 of these have been printed, which will be distributed as opportunity may be afforded. Funds are still needed to complete this great work.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The summary of the work for the year ending March 31, 1927, reveals the fact that for the first time in this Society's history they are able to report that in the space of twelve months fourteen new versions of Scripture have been added to the world's sacred literature, thus bringing their language list to 593.

It is interesting to note that during the past twenty-five years one fresh language has been captured for the kingdom of God every six weeks; during the past year the average has risen to one language every twenty-six days! Of the new versions, nine are for Africa, one is for China, one for South America, two for New Guinea and one for the Solomon Islands. The year's circulation of Scriptures totalled 10,128,087 copies, this was a decrease of 324,646 on the previous year. The following figures are significant: over 1,500,000 volumes of Scripture were circulated in continental Europe; 438,000 in Africa; 412,000 in Canada; 159,703 in Australia; 25,762 in New Zealand; 436,000 in South America and the West Indies (an increase of 22,000); 869,000 in India (an increase of 194,000); 194,000 in Malaya and the Netherlands Indies (an increase of 36,000); 236,000 in Japan (a decrease of 11,000); 610,000 in Korea (an increase of 28,000); 4,142,000 in China (a decrease of 119,000). Of every five volumes circulated, two China.

The total available income amounted to £396,344; the expenditure to £412,651. There was therefore a deficiency of £16,310 on the year's working. This deficit would have been more serious but for the reductions which were made in expenditure. It is obvious that these reductions cannot be continued without handicapping the Society's work. The world-call needed the ministry of our ears. The nations whole church rally to give the whole gospel to the whole world.

"He gave them their request, but sent leanness into their soul." Kibroth-Hattavah, "the graves of lust," was where the incident referred to occurred. "The mixed multitude that was among them fell a-lusting" and the Israelites joined them in sighing for the fish, and the cucumbers, and the garlic, and the flesh-pots of Egypt. God met their desires by sending immense flocks of quails into their camp, but after they had fallen upon the meat with almost bestial avidity, they paid the price of their murmuring and gluttony—a great plague swept many of them to their graves. The psalmist with deeper insight than the historian bids us look beyond the physical aspects of the tragedy: "He granted them their request; but sent leanness into their soul."

#### Desiring and Having.

Life is so finely adjusted that what we wish to be, seriously and with a true intention, that we become. What we deeply desire, that we really possess. If we do not actually gain possession of what we desire, we gain it in imagination. We remember the searching sentence of Jesus in the Sermon on the Mount (Matt. 5: 28), and the warning word of the apostle that: "As a man thinketh in his heart, so is he."

#### "Forcing God's Hands."

God desires only the best for his children. Sometimes they will not have the best, but persist in having the second best. God wished Israel to be a theocracy, but the voice of the people prevailed. Israel had her king and became like the nations round about. Judas had set his heart on the gold that glittered. Jesus sought again and again to cure the madness but at last Judas gained his end and "went to his own place."

A missionary, who through ill-health has had to relinquish her work among the women of India, on being asked if she did not long to be back at the task she loved, replied: "No; I love India more than ever, but since it is God's will for me to be here, for the present this is where I wish to be." It is good for us to carefully examine our wishes and ask ourselves: "Can we make these our prayers?" "And can we say concerning them, 'Thy will, O God, be done?'"

#### Starving the Soul.

The full purse and the lean soul are common companions. When the desires of the lower self are freely indulged, the higher nature is starved and leanness of soul follows.

In these days when "pictures" are so much more attractive than prayer meetings, and novels so much easier to read than the Bible, we need to carefully guard against losing our taste for spiritual things. If we love God's gifts better than the Giver of them, then leanness of soul inevitably follows.

"Not what we wish, but what we need.

Oh let thy grace supply!

The good, unasked, in mercy grant;

The ill, though asked, deny."

TOPIC FOR AUGUST 3.—PAUL THE INTENSE  
Colossians 3: 23.

"All human ill is mixed with good,  
And serves some lofty purpose of the soul;  
Misfortune strengthens love, as tempests rattle  
Assist the growing oak. Rain takes her toll  
Yet leaves love richer; and should death  
intrude,  
It brings us sooner to the goal."

## The Home Circle.

Conducted by J. C. F. PITTMAN

### A GLEAM IN WINTER.

"The days have been drab, and Dame Fortune a shrew.  
The dreams that beguiled me have failed to come true.  
My plans that seemed surest have met with reverse."  
It might have been worse, friend, it might have been worse.  
Is there love in the heart? In the home, is there love?  
Does faith's anchor hold? Look not down, but above!  
Man's wealth's in his life, not the length of his purse—  
It might have been worse, friend, it might have been worse.

—H.J.

### OIL YOURSELF.

An old Quaker was once visited by a garrulous neighbor, who complained that he had the worst servants in the world, and everybody seemed to conspire to make him miserable. "My dear friend," said the Quaker, "let me advise you to oil yourself a little." "What do you mean?" said the irritated old gentleman. "Well," said the Quaker, "I had a door in my house some time ago that was always creaking on its hinges, and I found that everybody avoided it, and although it was the nearest way to most of the rooms, yet they went round some other way. So I just got some oil, and after a few applications it opened and shut without a creak or jar, and now everybody just goes to that door and uses the old passage. Just oil yourself a little with the oil of kindness. Occasionally praise your servants for something they do well. Encourage your children more than you scold them, and you will be surprised to find that a little sunshine will drive out a lot of fog, and a little molasses is better than a great deal of vinegar."

### ARE YOU DOING YOUR PART?

Why, if a fishing or hunting party is made up or a pleasure excursion is undertaken, every man that goes in expects, as a matter of course, that he shall pay his equal portion of the expenses; and no man would be regarded as a gentleman who would hesitate about it, because it is one of those self-evident moral principles that all human beings acknowledge at once, without dispute or hesitation. There is to be equality, then, in giving in the church; and equality here means just what has been stated in those previous principles—that every man shall give according to his ability, and according as the Lord has prospered him. . . . Paul says: "No covetous man shall inherit the kingdom of God." Men of my acquaintance have lived and died in the church, whom I knew, and all the neighborhood knew, whom whole counties knew to be covetous men. I had ten thousand times rather die the death of a drunkard than to die the death of such a man as that; I would have more hope that God might forgive me and save me at last."—J. W. McGarvey.

### CARRYING THE GOBLET.

There is an old story of a subject consulting his monarch as to how he might escape the enticements of the world and reckon himself dead to them. The monarch ordered him to fill a goblet with wine, and to fill it to the brim. He was then ordered to carry the goblet through the streets of the city. An executioner was appointed to attend him, with orders to remove his head if he spilled a single drop. He car-

ried the goblet in safety. Nothing was spilled on the ground. "What did you see by the way," asked the king, when he came back. "Did you see the jugglers and gamblers in the marketplace?" The man replied that he had noticed none of them. His mind had been so absorbed in the immediate task that he had not trailed away to surrounding distractions. "So," said the monarch, "learn thy lesson. Become absorbed in God, his greatness, his goodness, the doing of his will, and thou shalt be dead to the enticements of the world."

### WORTH CAREFUL READING.

The pleasant things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.—"The Boy's World."

The breaking away from a bad habit must be sharp and decisive. It is a great mistake to play with it, or to think that we can gradually break away, while at the same time indulging ourselves.

Never lose an opportunity of seeing anything that is beautiful, for beauty is God's handwriting—a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing.—Emerson.

### JACK FROST'S AGE.

How old is Jack Frost? Why, I've known him  
For ever so long, and I'm six!

And years before, mother had met him,  
And grandmother, too, knew his tricks.

He must be grown up. Yet in autumn,

He waits for the pumpkins to grip them,  
And chestnuts and leaves know he's coming  
Straight up in the treetops to nip them.

He sets all your teeth in a chatter,

He pinches your fingers and toes,  
Then skips, like a flash, round the corner  
To twank at somebody's nose.

He walks 'round our house, too, at midnight;

His footsteps go "creak!" and then "crack!"

A post-card he prints on my window  
To say that he'll surely come back.

He froze the nice milk that I left there,

And broke, too, my very best cup.

He may live for years half a million,

But Jack Frost will never grow up!

—"Christian Observer."

### THE REASON WHY.

Lady—"How dirty your face is, little boy!"  
Boy—"Yes'm; we ain't 'ad no company for more'n a week."

### BOTH IN DISGRACE.

Tommy, to escape whipping, ran from his mother, and crept under the sofa. Presently the father came home, and hearing that the boy had taken refuge, crept in to bring him out. As he approached on his hands and knees, Tommy asked, "What, is she efter ye a'nall?"

### JUST OUT.

A native minister in India was telling the missionary in charge of the district that a sparrow had built a nest on the roof of his house. "Is there anything in the nest yet?" asked the missionary. "Yes," replied the Indian, proud of his English; "the sparrow has pups."

## The Family Altar.

J.C.F.P.

Monday.

Commit thy way unto Jehovah; trust also in him, and he will bring it to pass.—Psalm 37: 5.

"Dr. Livingstone gave a friend a Bible with a verse, in the Sechuana language, and its translation. He also signed and dated the inscription. The verse is Psalm 37: 5. Dr. Livingstone said that text sustained him throughout his wanderings when he disappeared in the trackless solitudes and savage wilderness."

Reading—Psalm 37: 1-18.

Tuesday.

Many, O Jehovah my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be set in order unto thee; if I would declare and speak of them, they are more than can be numbered.—Psalm 37: 5.

"When all thy mercies, O my God!

My rising soul surveys,

Transported with the view, I'm lost

In wonder, love, and praise."

Reading—Psalm 40.

Wednesday.

O my God, my soul is cast down within me; therefore do I remember thee from the land of the Jordan, and the Hermons, from the hill Mizar.—Psalm 43: 6.

"Have you never (says Bunyan) a hill Mizar to remember? Have you forgot the close, the milk-house, the stable, the barn, and the like, where God did visit your souls? Remember also the word, the word, I say, upon which the Lord hath caused you to hope; if you have sinned against light, if you are tempted to blaspheme, if you are drowned in despair, if you think God fights against you, or if heaven is hid from your eyes, remember it was thus with your father; but out of them all the Lord delivered me."

Reading—Psalms 42, 43.

Thursday.

Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty, and in thy majesty ride on prosperously.—Psalm 45: 3, 4.

Preaching from this text, Donald Cargill said, "No sooner Christ became all in all to a soul, but the next wish of that soul is, 'O that he were thus to all the world!' And let none think that they are in a right exercise of true religion that want zeal for God's public glory."

Reading—Psalm 45.

Friday.

For when he dieth he shall carry nothing away.—Psalm 49: 17.

An Eastern legend says that "Alexander the Great, being upon his death-bed, commanded that when he was carried forth to the grave, his hands should not be wrapped as was usual in the cere-cloths, but should be left outside the bier, so that all might see them, and might see that there was nothing in them; that . . . in this matter the poorest beggar and he were at length upon equal terms."

Reading—Psalm 49.

Saturday.

Have mercy upon me, O God, according to thy loving kindness.—Psalm 51: 1.

Robertson, of Brighton, observed that the Psalm from which this text is selected "describes the vicissitudes of spiritual life in an Englishman as well as in a Jew."

Reading—Psalm 51.

Sunday.

And I said, Oh that I had wings like a dove! Then would I fly away, and be at rest.—Psalm 55: 6.

"Ruckert's prayer was 'O for wings, for wings!'"

Reading—Psalm 55.

# A Progressive Church.

The advisability of organising a congregation at Thornbury, Vic., originated with Bren. Smith, Hagger, and Aird. The first public meeting, in Normanby Hall, was held on June 5, 1921. At that meeting the Home Mission Committee was represented by the late T. Bagley and R. Lyall, and was attended by 25 members who formed the nucleus of the new church.



Mr. H. Swain,  
Preacher of Thornbury  
Church, Vic., since its  
inception.

On the recommendation of the H.M. Committee Bro. H. Swain was unanimously invited to conduct the services.

From its inception the work prospered, and it was soon decided to secure a central block of land. The site on which the present building stands was secured,

several members guaranteeing the bank for an overdraft to pay the necessary amount. Immediately the money was paid, the members entered into another arrangement on the same condition to secure the needed amount to erect what is now the hall at the rear of the new building. The price of that structure with furnishings amounted to £1,150.

In three years that debt was paid, and by the end of five years the splendid sum of £1,700 had been paid for land, buildings and necessary equipment.

This great work could not have been accomplished without the wonderful assistance of the lady members. The women of the church have demonstrated their inestimable value to the work of the Master. By the end of five years they had raised the magnificent sum of £590 for building purposes, and from June 1926 to July 1927, without any special effort, have raised the further amount of £110 towards the seating of the new building, making a total of £700 in six years. The church is under great obligation to them for their untiring zeal and generous giving.

A gratifying feature has been the phenomenal growth of the Bible School, which began with 22 scholars and 5 teachers, and at last conference returned 430 scholars and 40 teachers and officers. Every church officer, with one exception, is engaged in the school work. Bro. Aird was the first superintendent, and Bro. C. Harvey the secretary, both of whom are still actively connected with the school. Bro. Aird at once vacated his position in favor of the preacher, who has continued to act as superintendent to the present time.

On account of the scarcity of room to provide accommodation for the increasing scholars, during the past two years classes have been held in the front rooms of five of the neighbors, and three in motor cars outside the building.

Another work undertaken was the securing of the young people at the church services, and for the whole of the time Bro. T. Batty has enthusiastically labored for that purpose. He has had the care of some 60 young people, and also the joy of seeing a number of them coming into church membership.

Through the co-operation of the Church Extension Committee (the members of which, with several local brethren, signed a guarantee to the bank) the church was able to plan and erect the new building at a cost of some £2,600, the interest on which has been promised for four years by the members over and above their usual weekly contributions, by which time, with God's blessing, it is expected to reduce the overdraft by £800. Mr. V. Cook was the architect and Mr. F. Kelley the contractor.

During the six years of its existence the church

has contributed £116 to both Home and Foreign Missions, and for other and general purposes the fine sum of £2,800.

On July 3 and 6 the opening services were observed, large and enthusiastic numbers being present on each occasion. Bro. Lyall presided at the morning service, and the President of the Conference, A. W. Connor, was the speaker. At the gospel service Bro. Shipway was the preacher. At the public meeting on July 6, a large number was present at tea, and the building was well filled at the after meeting. Bren. Connet, Lyall, Main, Scambler and Thomas delivered congratulatory speeches, and several musical and elocutionary items were rendered.

On July 10 the anniversary of the Bible School was held, Bro. Abererombie speaking both morning and evening, and Bro. Reg. Clark in the afternoon, the attendances at all services being very large.

The church is grateful to those who have assisted, and above all to God who has greatly blessed the work.

The faithful work of the preacher, Bro. H. Swain, and of Mrs. Swain is greatly appreciated. A spirit of harmony prevails, and prospects for future work are very bright.

## The First Year in Africa.

Jesse R. Kellems, D.D., Ph.D.

The Thomas Mission celebrated its first year in Africa on June 2 in a great meeting in the Eton Hall, Johannesburg. The hall was packed with brethren representing the five European churches which have been organised during the year, and Bro. Titus spoke for the native and colored brethren. Enthusiastic singing from a choir of more than a hundred voices started the programme, and this was followed by a number of short happy addresses delivered by visiting brethren. Bro. Farrow, the retiring pastor of the Johannesburg church, spoke in glowing terms of the church in the metropolis. Bro. Hugh McCallum then told the story of the rapidly-growing cause in Durban. Bro. Wilson, elder of the newly-established church in Benoni, brought a very happy message concerning the optimism and faith of the baby church. Bro. Erickssen spoke for the church in Boksburg, now in its beginnings, and Bro. Basil F. Holt,

the newly-called pastor of the Johannesburg church, told "how it feels to be a Christian only," the Baptist denomination. Bro. Titus then spoke of the native work in his usual hearty and enthusiastic manner.

The following report was then given by the writer of this article:—Sermons preached, 329; special addresses, 7; total, 335. Missions held, 5. Confessions of faith, 1,558. Baptisms held, 1,140. Churches organised, 7. Ministers located, 5. Three of these preachers were brought from America, and the churches in Africa paid their transportation. Two fine brethren have come to our work from the Baptists, Bro. Ormond Lovell, M.A., of Durban, and Bro. Basil F. Holt, of Benoni.

The work of Durban church was especially commended. For six months two classes of men have been meeting under the direction of Bro. McCallum, ten colored and ten white. These men have been taking work which will help to prepare them for the ministry. In addition to this the Durban church had led in additions to its membership.

While distance prevented Bro. Roberts, from Cape Town, attending, a glowing letter from the secretary of the church was read and fine progress indicated. One native church has been organised there, and there have been frequent additions to its membership. In Durban the Moore-rd. Church of Christ has been organised by Bro. Lovell, and is being ministered to by Bro. Lovell. These are colored brethren and they number about thirty. They have an average attendance of one hundred. We are certain of a fine church among these people.

The meeting closed with great rejoicing for the work that has been done and with prayer that the second year would be even more eventful than the one which had just passed into history. The South African brethren are now looking forward eagerly to the first convention, which will be held in Johannesburg about the last week in August. Here great plans for the future will be adopted.

"Some high or humble enterprise of good contemplate. . . . Pray heaven for firmness thy whole soul to bind To this thy purpose, to begin, pursue, With thoughts all fixed, and feelings purely kind, Strength to complete and with delight review. And grace to give the praise where all the praise is due."



New Church Building at Thornbury, Vic.

Opening services were held on July 3 and 6. At the extreme right is seen the school hall, which by the opening of folding doors can on special occasions be used as part of the auditorium.

# Propitiation.

J. Pittman.

There are words in the New Testament that are like stars of the first magnitude. Each contains a world of truth in itself. Such are the words salvation, redemption, propitiation, etc. The last-named word, however, is clouded over with erroneous ideas. The word by itself, with its English meaning, is repellent. It seems, however, fairly correctly to represent the original word, for the most modern translators have retained it. The word, I hardly need to explain, means in the verb form to make favorable, to appease, to conciliate.

It is generally understood that God is the Being who is propitiated, though it does not appear definitely so stated in any of the texts where the word occurs. But apart from those passages we know from many other Scriptures that God is "angry with the wicked," and his "wrath abideth" on the disobedient. In Rom. 1: 18 we read, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." And it is made quite evident that that anger or wrath must be appeased before man can be saved.

Now this is a matter which needs most careful handling and clearly defining in order that God may not be misunderstood, and that the truth in this word may shine forth in all its beauty and lustre.

I remember very many years ago reading a sermon on this theme by an old-time Calvinistic preacher who represented the matter thus: God in righteous wrath with flaming sword was about to smite the human race, when his Son Jesus Christ stepped between him and sinful, rebellious man, and received the deadly thrust in his own heart, and thus the divine wrath was appeased, and God made willing and able to save the human race.

This view is now generally regarded as a dreadful misrepresentation, and utterly contrary to the character of God. But error dies hard. We sometimes sing a hymn in which this flaw appears; and think we are singing gospel truth; but because of it only presenting a part of the truth and failing to present the most important side of it, God is made to appear as a vengeful being, whose wrath can only be satisfied by the blood of an innocent victim. The hymn is 128 in Sankey's collection. The third verse reads—

Jehovah lifted up his rod:  
O Christ, it fell on thee!  
Thou wast sore stricken of thy God;  
There's not one stroke for me.

Again in verse 5—

Jehovah bade his sword awake,  
O Christ, it woke 'gainst thee;  
Thy blood the flaming blade must slake,  
Thy heart its sheath must be.

I do not think for a moment that the writer of that hymn intended it, but the fact remains that it presents God in a character entirely opposed to that which he hears according to New Testament teaching.

Now it is quite true that in Zech. 13: 7 we find the words, "Awake, O sword, against my shepherd. . . . Smite the shepherd, and the sheep shall be scattered." And it is also true that Jesus applied the prophecy to his own death. There is no doubt but that the hymn was inspired by these words, and shows, as we shall see, how dangerous it is to build a doctrine on isolated texts without obtaining all the truth the Scriptures contain concerning it.

The best way to understand this word propitiation is to examine it in the light of its scriptural settings. It occurs only three times in the A.V. The first is Rom. 3: 23-26, "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the Justifier of him which believeth in Jesus." Four truths are made clear to us in these verses.

1. The human race in a state of sin and under condemnation of God's righteous law.
2. God, in tenderest pity and forbearance, desirous of saving us and blotting out our sins.
3. In his infinite wisdom he finds the way, so that his righteous law may be upheld, and at the same time he may remit our sins. That way is through the

shed blood of his own dear Son, who gave himself freely for our salvation.

4. And lastly that this "propitiation" is "through faith in his blood." We must be reconciled to God, and humbly and lovingly put faith in the blood of Christ in order that this propitiation may be an accomplished fact.

So far then, we see that propitiation does not arise from the wrath of God against guilty man, but from his wonderful grace and forbearance.

The next place where the word appears is in 1 John 2: 2, "And he is the propitiation for our sins; and not for ours only but also for the sins of the whole world."

The only additional thought in this Scripture—a most precious one for us—is that the propitiation is for all mankind, not forgetting that it is "through faith."

The last occurrence of the word is in 1 John 4: 10, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." There is no love worthy to be compared with this. All other displays of love grow dim before it, like the stars before the rising sun. It is God's greatest and most beloved gift, from his love to man—his only beloved Son.

There is not the faintest suggestion of vengeance, but on the contrary, love, as God alone can love, in all these Scriptures where this word appears.

How, then, are we to understand the word in these Scriptures? The question is not settled by personifying the justice of God. That would be an evasion. It is God himself whose anger needs to be appeased, and who is appeased by the blood of Christ.

It may be that a human illustration can go a long way to make it clear to us. Imagine an absolute monarch, possessing sole power of life and death. His laws are perfectly righteous; his administration is just and impartial. His own son is brought before him and proved guilty of capital crimes. As father the king loves his son very tenderly; but as judge he must condemn him. He is full of righteous wrath against the temptations and crimes his son has yielded to, and his very love for him makes him angry on account of his disgraceful conduct. Is there anything the king can do to save his son and at the same time maintain his justice? We know that a human judge in such a case would be shut up to one course—that of passing sentence of death upon his own son. If he pardoned him he would be partial and unjust, and we know that no government could stand if its laws were so violated.

But if it were possible for that king to find a way by which he could be just and pardon his son, we can easily imagine how joyfully he would adopt it.

Now, what was impossible to that human monarch is possible to God. He has found a ransom. Jesus Christ, his dearly beloved Son, "offered himself a ransom for all." In 1 Tim. 2: 3-6 we have this glorious truth in few words. God's desire that all men should be saved is stated and also the fact that the one and only mediator between God and man, Christ Jesus, gave himself a ransom for all. The sacred compact was made between the Father and the Son. "God so loved the world that he gave his only begotten Son." Gave him up to death on the cross; as an all-sufficient ransom for the sin of the world. And Christ freely gave himself. It would be terrible while it lasted; unspeakably painful to the Father and to the Son. But it would last only for "a little while," and the way would be made open for the salvation of mankind, and the Son would again enter into the glory which he had with the Father before all worlds, and would also "see of the travail of his soul and be satisfied."

The death of Christ "put away sin," he being "made a curse for us." Man by faith is made



Sisters' Society, Church of Christ, Thornbury, Vic.

(Continued on page 463.)

## Foreign Missions.

Conducted by J. E. ALLAN.

### THE FEDERAL SECRETARY.

Bro. G. T. Walden left for the New Hebrides by the "Makambo" on Wednesday, 13th inst. During his stay in Sydney he visited many churches, and was busy with many last minute details of his trip. He purchased a small launch for service at the Islands; £30 of the cost was contributed by the native Christians. Members are asked to remember our beloved brother in their prayers as he journeys across sea and land. He is expected back home about the end of September.

### BRO. ANDERSON.

After nine weeks' strenuous deputation work in Tasmania and Victoria, Bro. A. Anderson, accompanied by his wife and family, is enjoying a well-earned rest at his parents' home, Mt. Eccles, Vic. On August 19 he leaves for a visit to West Australia, returning to South Australia for annual conference in October.

### THE ANNUAL OFFERING.

Bro. A. L. Read, Federal Treasurer and Acting Secretary, is anxious to receive annual offering money from the various States at the earliest possible date. Church treasurers are kindly asked to forward any money in hand to their State F.M. secretaries. This will greatly help the Federal Committee in a time of financial stress.

#### Victoria.

To date 51 Victorian churches report 50 per cent (incomplete) having raised £1,130. 65 churches have not yet forwarded reports.

#### N.S.W. Breaks Records.

Bro. G. T. Walden writes: "All N.S.W. churches have broken records in giving for July offering." Well done New South Wales.

### A SAMPLE OF HEATHENDOM.

Great has been the outcry in various quarters at the wretched conditions under which some indentured laborers and their families are being carried from French Indo-China to the New Hebrides. Two French steamers have called at Australian ports with these folk aboard and have provided material for Commonwealth news vendors. For our brethren these lovely visions should have additional interest, as the road to Huelliebow lies right across the eastern portion of their homeland. Leaving Haiphong, the port, by train, our missionaries spend the first day crossing French Indo-China. Next morning they cross a river and enter Chinese territory.

One reporter, referring to the ship at Torresville, was shocked at the cage-like arrangements and the armed guards used to keep the poor wretches in place. Next day a correspondent to a newspaper stated correctly that all travelers along China's coasts are familiar with these "cage" barricades and guards. It will burn as one for our public thus to be shocked. It is a pity that the true significance of it all is apt to be missed. These passers-by who are making so strong an appeal to Australian sympathies only represent the general status and condition of their kind. They are a tiny fraction of the Foreign Missionary field pausing a moment upon our doorstep. They form a sample of heathendom thrown into our faces. Ordinary "missionary pagents" are made believe. This is a "missionary pagent" that is grimly real from start to finish. Humanitarians have fastened themselves in protest. The United Missionary Council, in which organization our brotherhood

is included, decided during the past week to take action through the press and before the Government. It ought to be a Christian matter supremely. If the passage of these poverty-driven Asiatics before our gates helps Christian people to realise more vividly the sad realities of life in non-Christian lands, and to respond more fully that Christ Jesus may lighten their darkness, it will be well.—A.G.S.

### MISSIONARY BEATITUDES.

1. Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. (Matt. 28: 19, 20.)
2. Blessed are the hearers of the precious seed, who sow in tears, for at the time of harvest they shall abundantly rejoice. (Psalm 126: 6.)
3. Blessed are the winners of souls, for theirs is the joy of Saviourhood. (James 5: 20.)
4. Blessed are the compassionate who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King. (Matt. 25: 34-36.)
5. Blessed are the intercessors, for they have the assurance that their prayers prevail. (John 14: 13, 14.)
6. Blessed are the generous-hearted, whose gifts help forward the kingdom of God, for these have the approval of the Saviour. (Acts 20: 32-35.)
7. Blessed are they who surrender loved ones for the sake of the name, for they shall have eternal compensations. (Matt. 19: 29.)
8. Blessed are the obedient, for they shall enter through the gates into the city of God. (Rev. 22: 14.)
9. Blessed are the despised and persecuted for the sake of the gospel, for great is their reward in heaven. (Matt. 5: 10-12.)
10. Blessed are the faithful, for they shall receive the commendation and joy of the Lord. (Matt. 25: 21-23.)—Kenred Smith, B.M.

### State Foreign Mission Secretaries.

- Please send offerings to the following:—
- Victoria.—J. E. Allan, 51 Watt-st., Box Hill.
- N.S.W.—L. Grossmann, 9 Grand-par., Brighton-le-Sands.
- Q.L.D.—H. E. Burton, Church of Christ, Grote-st., Brisbane.
- W.A.—W. E. Holman, 43 Woodville-st., North Perth.
- Q.L.D.—H. W. Hartman, Francis-st., Eagle Junction, Brisbane.
- Tas.—C. T. Green, 33 Collins-st., New Town, Hobart.

Federal Secretary.—74 Edmund-av., Unley, S.A.

### VICTORIAN DEPARTMENT OF SOCIAL SERVICE.

Second Annual Banquet.—Monday, Aug. 22, in the Southdowns Hall, Latrobe-st. Addresses by Dr. E. S. Gifford, M.B.E., and others. A great gathering of 600 men. Tickets, 2/6, from church representatives. A meeting of ladies is being held in the Swanston-st. Lecture Hall on Monday next, at 7 o'clock, to discuss matters relating to providing the tables.

Unemployment.—Members of churches are earnestly requested to report opportunities for work to the Social Service Organizer. Many unemployed are waiting.

Benevolence.—The depot at Burnley is open to representatives of churches for relief on Tuesdays and Thursdays from 2 till 4 o'clock.

Will H. Clay, Organiser, 49 Elizabeth-st., Melb.

### CANBERRA FUND.

A New South Wales brother who had previously contributed to the Canberra Fund has now paid into that fund the first Canberra florin which came to his hand as an additional gift. He suggests that all the members throughout the Commonwealth act similarly. If any member has already had his first and passed it on to him he sends the next one. Money may be sent to Alf. J. Gard, King's Grove, Tranmere, Adelaide; W. G. Graham, 3 Campbell-rd., Parkside, Adelaide, or to any of the State representatives.

### JESSE M. BADER'S VISIT TO MELBOURNE August 9 to 15.

- Tuesday, August 9.—Lygon-st. church.—6 p.m., Invitation Tea by Conference Committee; 8 p.m., Metropolitan Welcome Rally. "Every church officer present."
- Wednesday, August 10.—Morning, Trip around city to view the churches. At Malvern-Caulfield church.—3 p.m., Preachers' Conference; 6 p.m., Invitation Dinner; 8 p.m., Rally of Southern District Churches.
- Thursday, August 11.—11 a.m., College of Bible. At Swanston-st. church.—3 p.m., Women's United Rally; 8 p.m., Young People's Rally.
- Friday, August 12.—11 a.m., College of Bible. At Balwyn church, Whitehorse-rd.—3 p.m., Preachers' Conference; 6 p.m., Invitation Dinner; 8 p.m., Rally of Eastern District Churches.
- Sunday, August 14.—11 a.m., Swanston-st. church.—3 p.m., United Church Rally at Auditorium, Collins-st.; 7 p.m., Lygon-st. church.
- Monday, August 15.—At North Fitzroy Bible School, corner Reid and Brunswick-sts.—6 p.m., Tea-table Conference of Bible School Workers; 8 p.m., Rally of Northern Churches.

Church officers and preachers are urged to attend the meeting, to be held at Swanston-st. chapel at 8 p.m. on Tuesday, July 26, to prepare for the special campaign.

### COMING EVENTS.

AUGUST 4.—Thursday, 8 p.m., Women's Mission Band Annual Combined Rally. Gardiner Chapel. Address, Mrs. J. L. Brandt. Greetings from representative speakers. Excellent programme. Song service 7.45. Everyone welcome.

AUGUST 7, 10, 14.—Ormond Bible School Anniversary. Aug. 7, Special services afternoon and evening; singing by scholars; speaker for afternoon, Bro. J. E. Shipway; evening, Bro. S. R. Baker. Aug. 10, Grand Anniversary Concert by scholars. Admission, adults, 1/-; children, 6d. Aug. 14, Special services afternoon and evening. Afternoon, Distribution of Prizes; evening, special singing by scholars; speaker, Bro. L. C. McCallum, M.A., B.D. All welcome.

### DEATH.

BROOKER.—On July 11, at the residence of his son-in-law (Mr. A. Lawrie), Aveland-ave., North Norwood, Thomas Henry Brooker, late secretary New Market, East Terrace, in his 77th year. The end of a glorious earthly life.

### IN MEMORIAM.

BEASY. In loving memory of my dear husband, Will, who died July 19, 1926.

No space of time, no lapse of years,  
Can dim our loved one's past;  
A loving memory holds him dear,  
Affection holds him fast.  
Inserted by his loving wife and sons, W. H. J. & K.

### VERY SPECIAL OFFER.

Furnished house, 4 rooms, all conveniences, close station, flower and vegetable garden; rent free to careful family, in return for occasional light service. Church members preferred. Very special offer. Williams, Melvor-st., Cheltenham.

## Here and There.

A rush of news this week compelled us to hold over several church reports.

Lane Cove church, N.S.W., has purchased and paid for an excellent block of land for church purposes. The church now talks of building.

Bro. Jesse Bader is due in New Zealand this week. A big brotherhood meeting to welcome him to Australia is planned for Sydney City Temple.

We learn that Mr. and Mrs. J. E. Austin and daughter, of Balwyn church, Vic., will shortly leave England on their homeward journey to Australia, via U.S. America.

The Victorian Women's Executive will meet in the hall, Swanston-st., on August 5, at 2.30 prompt. The afternoon will be social and take the usual form. All sisters cordially invited.

Bro. S. J. Southgate, of Sydney, leaves for Brisbane on July 28, to represent N.S.W. at the Australian Band of Hope Union Conference. This Conference will be presided over by the National President, Mr. F. McClellan, of Lygon-st. church, Victoria.

There is a most cheering page in this issue, telling of the wonderful success attending Dr. Kellems' first year's work in South Africa, and reporting also splendid progress in a home field. Read page 458.

The annual combined rally of the Women's Mission Band will be held in the Gardiner chapel on Thursday evening, Aug. 4. Representative speakers will give greetings, and the principal address will be given by Mrs. John L. Brandt.

We sympathise with some Sydney brethren who suffered loss in the disastrous fire which occurred last week, when the printing establishment of Morton's Ltd. was destroyed. This firm does much of the printing of our Sydney churches, including "The Christian Messenger."

On July 17 Bro. J. Whelan gave a helpful morning message at Enmore, N.S.W., and at night Bro. Paternoster preached to a good audience. F.M. offering now totals £200/3/2. During the week Sister Mrs. Reid, an old and faithful member, passed away after several weeks of intense suffering.

At Prospect, S.A., on Monday, July 11, a social was held in honor of Miss L. Thompson, on the eve of her marriage to Mr. Alan Garland. Several speakers paid tribute to her activities in the church. All departments combined and made her a presentation of cutlery. The wedding took place on Thursday. Bro. Russell is doing splendid work. Attendances are on the up-grade. A new year was commenced at the Bible School on Sunday, with 9 new scholars.

North Sydney church, N.S.W., has decided immediately to commence the erection of a new brick church building on the present site. So far £125 has been promised by members, which with money in hand makes £320. Former members or other sympathetic friends are invited to assist. Donations will be gratefully acknowledged by F. A. Horsey, Ashmore-ave., Pymble. Bro. Sutton's influence and work are appreciated by all. The work is stabilising and advancing steadily.

Very fine meetings were held at Yarrowonga Vic. Bible School anniversary on July 17. Bro. T. R. Morris, of Brighton, gave a fine address at the worship service. Yarrowonga and Mulwala Bible Schools met in the chapel in the afternoon, and 108 listened to Bro. Morris's address on "The Little Foxes." Two years ago the Bible School was formed, when 18 were enrolled; to-day there is an enrolment of 111 in Yarrowonga and Mulwala. A fine number attended the gospel service, when Bro. Pratt gave a splendid address on "God's Railroad to Heaven." General return is felt that Sister Miss Morrison has had to return to Ballarat.

At Sydney City Temple on July 17, Bro. Illingworth spoke at both services. His evening address on "The Force of Conviction," was greatly appreciated. Miss H. Bain rendered a beautiful solo. Mrs. Edwards has been appointed official Bible School visitor. The F.M. offering amounted to £156/5/6, a record for City Temple.

The Friday night open-air meetings held by the students of the College of the Bible at the corner of Llancaust-st. and Glenferrie-rd., Malvern, Vic., have aroused interest and had good attendances. Several times the crowd has numbered about a hundred. The support of the churches has been appreciated, and it is hoped that the brethren will continue to help by their prayers and presence.

The Hinrichsen-Brooker mission at Echuca, Vic. is drawing big crowds. The leading topic of town and district is the mission. Every night of the week sees the big tent almost full. On Wednesday night crowds had to stand outside. Twelve confessions to date. On Sunday a party motored from Bendigo; others came from Rochester. The following telegram is to hand:—"Much interest Hinrichsen-Brooker mission Echuca; extra seating provided accommodate big crowd; thirteen decisions.—Payne."

The fourth annual business meeting of Red Cliffs church (Vic.) was held on Saturday, July 16. Favorable reports were received from the various officers. Five new members were added to the church during the year by letter. The following were appointed:—Deacons, Bren. R. J. Browne, A. J. Brown, P. Hurren, A. E. Cameron, A. L. Martin, J. Mayall, C. H. Gould. Secretary, Bro. A. E. Cameron (re-elected); treasurer and asst. sec., Bro. A. L. Martin. It has been proposed to instal the telephone at the manse. A vote of appreciation was passed to Bro. R. G. Cameron for his services as preacher in the last twelve months.

A paragraph in "Joyful Tidings" (London) states that visitors at Twynholm during May have included Mrs. Bader (U.S.A.), Mr. and Mrs. Reg. Enniss and their daughter (Australia), Mrs. Passe (Melbourne), Miss A. F. Anderson (Perth, W. Australia). At the anniversary meeting of the Twynholm church, the paper says, "Mr. Reg. Enniss, of Australia, who brought greetings from the Australian brotherhood, interested the audience with a brief account of the work of the Churches of Christ overseas. Mr. Enniss is travelling round the world, and passing through London, visited Twynholm. He commenced his tour in February, and his great impression everywhere has been 'The Glory of the Church of the living God, and of Christian fellowship.'" Bro. Enniss also addressed the church on the morning of May 29, his theme being "The Possibilities of a Life in Touch with God."

Grote-st., Adelaide, has had several additions by faith and obedience since last report, and interest in all meetings has been well maintained. The F.M. offering has reached £125. The Bible School has received a number of new scholars since the commencement of the increase campaign a few weeks ago. On July 4 the committee and members of the girls' club paid a pleasant birthday surprise visit to Mrs. Peet, in appreciation of her valued help. The women's pleasant evening held a successful anniversary gathering on Thursday, July 14. There were about 130 women present. This valuable auxiliary was inaugurated a year ago by Mrs. Wiltshire, and supported ably by the Dorcas Society. Bro. O. H. Finlayson has been granted six months' leave of absence from choir duties, and Bro. A. J. Gard, who previously held the office of choir-master for 26 years, has consented to resume.

The brethren at Hamilton (Vic.) are now meeting for the breaking of bread on Lord's day mornings, and last Sunday morning a meeting

was held at the home of Sister Hider. Bro. T. Robb presided, Bren. Wells and Smith read the Scripture, and Miss E. M. Woodbridge officiated at the piano. The address was given by Bro. Bruce Smith. Miss E. S. Fisher (late of Moreland) has presented a tray and set of communion glasses, and all the brethren are enthusiastic to venture into some little service for the Master. There are prospects of establishing a very fine cause in Hamilton, where the plea of the Churches of Christ is practically unknown.

The annual business meeting of Ascot Vale church, Vic., was held on July 14. A splendid report of work was presented by the secretary, Bro. Moneur. Each auxiliary secretary furnished a helpful report. The following officers were elected:—Bren. Moneur, Marshall, Milne, Davis, White and Brown; Bro. Moneur, secretary; Bro. Brown, asst. secretary; Bro. Burns, treasurer; Sister Mrs. White, organist; Sister Miss D. Chilvers, asst. organist. Bro. Patterson has been giving very helpful talks at morning meetings, and stirring gospel addresses. The young men's club, K.S.P., assisted in the service on Sunday night, forming a male choir, helping in reading and leading. After a fine address by Bro. Patterson a young man accepted Christ.

Merbein, Vic., annual meeting was held on July 14, preceded by a members' tea. The following were elected: Deacons, Bren. A. J. Chislett, secretary; A. B. West, treasurer; F. Henderson, sen., W. Oakes, G. Oakes, E. Neville, R. Potter, J. Passmore; deaconesses, Sisters Neville, Chislett, Watson, Oakes, West, Henderson; organist, Sister B. Chislett; asst. organist, Sister V. Watson. Bible School superintendent, Bro. R. Fechner. Bro. Anderson, of China, paid a visit in June, and gave a very fine talk. A pretty wedding was celebrated in the chapel on July 6, Miss Beryl McSwain and Mr. A. Tyers, of Merbein, being united in marriage, Bro. Orford officiating. On July 17 Bro. Orford gave two forceful addresses on the observance of the Lord's day. Bible School again showed attendance of 95 per cent.

The news that Bro. Thomas H. Brooker, of Hindmarsh, S.A., was called into higher life early last week will cause much regret among a very wide circle of friends who will miss his cheery optimism and good fellowship. Almost from his youth Bro. Brooker occupied a prominent place in public affairs in South Australia, but in conjunction therewith he gave outstanding service to the churches. For 15 years he represented the district in Parliament, and for some time was Minister of Education and Industry. He was also Mayor of Hindmarsh. His public services earned for him the title of "Honest Tom"—a tribute to the Christian foundation on which he built his politics. But his chief joys were in the service of his Lord. For well over 30 years he was superintendent of the Hindmarsh Bible School, and when he moved his home to the other side of Adelaide retained his position. As an elder he lived up to the highest standards of the office, his addresses to the church being full of practical teaching, and he loved to encourage young men. In the literary society he gave members the benefit of his experience in the conduct of public affairs, drilling them thoroughly to take part in business according to "standing orders." Not a few of our preachers have reason to thank him for help thus given. He has been a member of the Home Missions Committee of South Australia for many years. As president of the Conference he led the way into larger enterprises, and was honored by election as President of the Federal Conference in Sydney in 1909, the centennial year. He served as a member of the Church Extension Committee of South Australia; as a member of the Board of the Adelaide Bible College; on the Sunday School Union (church and State); on the British and Foreign Bible Society; anywhere that he could honor his Lord. He loved flowers, and was appointed by the Government Chairman of the Board of the Botanic Gardens; was seldom seen without flowers, and frequently made flowers the theme of his addresses.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### VALUE OF ORGANISATION.

The crying need of all our Bible Schools is better organisation. The loosely formed Bible Classes found in so many places need to be made over into well-organised bodies. The very men who conduct great business enterprises admirably often manage Bible Classes miserably because the one kind of institution is organised for positive results, while the other is usually thrown together for whatever may result. A class of ten members in one neighborhood, working on well-considered plans, will accomplish several times as much as another class of twice the size, similarly located, but lacking organisation and singleness of purpose. How the Bible School classes suffer by comparison with secular school classes in these particulars! Granting that the ideal type of class can not be realised in most places, a much closer approximation to it is, nevertheless, everywhere practicable.—“Lookout.”

### THE IDEAL TEACHER.

For a moment let our minds wander to the hearts of young people, their desires, their ambitions, their various characteristics, and then it will be easy for us to outline the main points in the character of an ideal teacher. The Christian young people of to-day need as their teachers men and women whom they may look up to as living examples of what they themselves should become; they require teachers who possess well-balanced Christian lives.

Just what does this mean with reference to our young people? First, there is no question that the teacher of young people, especially those who are in their teen age, should be men and women who possess sterling Christian characters; his or her spiritual life must ever be most prominent. If a woman, she must be respected among women; if a man, he must be a real man.

Secondly, I am sure that the young people of to-day require teachers who know the difficulties that modern life presents to growing boys and girls. The ideal teacher may not have a very great knowledge of books, but if he knows young people, and knows the problems that young people have to face, and can deal with these problems in a helpful, practical way, his influence will be powerful in leading those under his care to a stronger faith in Jesus Christ.

Thirdly, our ideal teacher must be one who gives careful heed to the physical body. No teacher of young people can afford to neglect his or her personal appearance. This may seem a trivial and unnecessary statement, but in reality it is not. The power of the spiritual life and example is increased by careful attention to the physical appearance. The physical as well as the mental and spiritual life of the ideal teacher must receive attention.

Lastly, the ideal teacher must be prepared to share in all the social enjoyments of those whom he teaches. He may not be able to join in all their physical activities; if he can so much the better, but he will always be sympathetic toward the physical life that is so characteristic of young people. Young people must grow and develop, and every teacher should thank God for the opportunity of shaping and moulding young lives for him.

### CONVENTION VERSUS CONVICTION.

It was in a country district far from the big city centres of his State that Chris was born and reared. The home in which he was brought up was one in which the Lord Jesus Christ was always treated as an honored guest, and the welfare of his kingdom a matter for earnest con-

sideration and prayerful endeavor. Surrounded by such influences Chris grew up a strong, healthy, joyous lad. At twelve years of age he was led to accept the Lord Jesus Christ as his Lord and Master, and throughout the years that followed he endeavored as best he knew how to live the Christian life. Always merry and bright he entered into all the life of the community in which he lived, and especially into the social life of the little church of which he was a member.

As he grew older Chris determined to fit himself for the work of a teacher, so he left his home for life in one of Australia's great cities. With no little regret he said goodbye to the people of his home church, for he remembered the very happy times that he had spent with them all. On reaching the city he took membership with the church to which he had been commended. He was soon feeling quite at home, and within six weeks he had been called to teach a class of boys in the Bible School. His bright cheery disposition and ability as a leader won for him a ready entrance into the hearts of all whom he met.

Full of life and energy and ready at all times for good, healthy fun Chris also believed in carrying out the Master's injunction, “Seek ye first the kingdom of God,” and every service of the church found him among those who were present. In every way he tried to be of service, for he believed that if one was to grow strong in Christ Jesus, it was necessary for one to use the talents that God had bestowed.

Life went on very smoothly for him until one day he received an invitation that came to him as a great surprise. At home Chris had been taught by his father and mother that there were some things that it was better for a Christian not to do; all things were lawful, but all things were not expedient. Among the amusements that he had been taught to regard as being unworthy of his attention as a Christian was dancing. And now from one of the church homes, and from people for whom he had a great regard, there came an invitation to an evening where dancing was to be the main form of entertainment. Chris now had to face once more his attitude toward this amusement. Carefully he thought around the whole subject. No longer could he appeal to his father and mother for assistance, the matter must be thrashed out and decided by himself. He was almost inclined at times to accept the invitation, for he did not know how to dance, and did not intend to learn, so surely there could be no harm in his accepting. But somehow he could not reconcile himself to such a step. Thoughts of his father and mother, yea, and of the Master himself, would obtrude themselves, and he decided against such a step. Finally he decided

that he would not go, and further he must explain to his friends the reason for such a decision.

It was no easy thing for Chris to do this, for though his conscience was clear on the matter, yet he knew that his refusal of the invitation might be misunderstood. So to his friends he said, “You know that I love social life, for we have enjoyed many happy evenings together. But I want to tell you that there are some things that I feel that as a Christian I must not do. I do not want you to misunderstand me, and to think that because I cannot do these things I therefore condemn all those who do. The truth is, I find so much joy in the Christian life, and so much happiness in the life of the church, and in trying to reach the high ideals that my Master has placed before me, that I do not feel the need of any such amusement as that to which you have invited me. Of course, I know that very many people dance to-day, and those who do not do so are regarded as being quite out of date, nevertheless, I think it is very much a matter of different view-points. To me the Christian life means so much that questionable forms of amusement must not be allowed to enter into it; my convictions will not allow me to be governed by convention. I know that you may not agree with me, but that is how I look at the matter.”

After saying so much Chris was quite prepared for heaps of criticism. But instead of criticism he was commended for having the courage to stand to what he believed to be right. I with Chris believe that after all what we are going to do depends a great deal on the conception of the Christian life that is ours. If to be a Christian means simply the formal joining of the church and a more or less regular attendance of the services of the church, then I am not surprised if questionable forms of amusement find a place in our lives. But if we have looked into the face of Jesus; if we have marked the weary lines upon his face, lines of sorrow and suffering, that were placed there by the world's sin, yours and mine, then I am satisfied that nothing that is at all doubtful will find consideration for a moment. Others may misunderstand us and think us strange and out-of-date, but what does all this matter when our Master understands? To-day the Lord is looking for young men and young women who for his dear sake, and who for others' sake, will dare to measure up to the standard that he has set. Shall he look in vain?

At the July meeting of the Victorian C.E. Council several important matters were dealt with. Special attention will in future be paid to the organising of country societies and district unions. It is hoped that the work of the “Tenth Legion” will shortly be re-started in Victoria. The aim of this department is to encourage endeavorers to set aside one-tenth of their income for God's work.

A proposal is on foot to invite Dr. Daniel Poing, President of the American United Society of Christian Endeavor, to tour Australia during 1928.

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**PROPITIATION.**

(Continued from page 459.)

"the righteousness of God in him." Herein is reconciliation and propitiation. The cross of Christ is the drawing power to God and the "fountain opened for all sin and uncleanness." Sin is put away, man is reconciled to God; God rejoices. But to those who are "contentious and obey not the truth," who refuse obedience to Christ, after all God and Christ have done to save them, there remains "indignation and wrath"—"the wrath of God abideth" on them. Propitiation is not for them. It is only for those who cease to rebel and lovingly surrender their hearts and lives to God.

**S.A. SISTERS' AUXILIARY.**

The monthly meeting was held at Grote-st. on July 7, 1927, the devotional session being taken by Miss Grant.

Mrs. Fischer, the president, presided over the business session, when 63 sisters were present.

The treasurer reported receipts for Home Missions, £60/2/3; Foreign, £26/10/-; General Fund, £1/19/9.

Reports were read by Miss Herman (Home Mission), Miss Tonkin (Foreign Mission), Miss Garland (Dorcas), Mrs. Young (Visitation), and Mrs. Black (Prayer Meeting). All reports were good, and indicated active work being taken up among the churches and charitable institutions.

Miss Thompson reported that the following sisters had received the home call:—Mrs. Becken, Glenelg; Mrs. Skidmore, Pt. Lincoln; Mrs. Wiloughby, Unley; Mrs. Butterfield, Mile End.

Preparatory arrangements were decided upon in regard to the visit of Bro. Jesse Bader, from U.S.A., and the forthcoming annual conference. —Mrs. A. L. Read, secretary, Edward-st., Evandale, St. Peters.

**W.A. WOMEN'S AUXILIARY.**

The monthly meeting was held in Lake-st. hall on July 5, 35 sisters attending. The devotional session was led by Mrs. H. J. Yelland, superintendent of F.M. Committee, who gave a short paper on "Thankfulness."

Mr. A. J. Ingham (Conference President and Foreign Mission secretary) gave an inspiring account of the F.M. offering on July 3. He also placed before the sisters the serious position of the proposed retrenchment in connection with the F.M. work, and urged the necessity of the regular weekly giving.

The business session was presided over by the president (Mrs. Robinson). Welcomes were extended to Mrs. Hill, from England, and Mrs. Kellow, from Victoria. Mrs. Hill briefly responded. In connection with the forthcoming visit of Mr. J. Bader, it was decided that we arrange a tea in conjunction with the Bible School Committee, to be held on August 27. The work of helping church members isolated on Group Settlements was discussed.

The Foreign Mission sewing rally was arranged to take place on Tuesday, August 16, when a day of fellowship and service would be spent sewing for the orphans of India. Collectors were appointed in each church.—M. Wilson, sec.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller.

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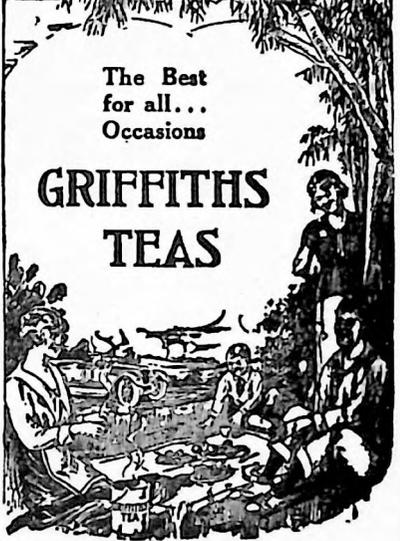
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## News of the Churches.

### Tasmania.

A very successful social evening was held at Devonport which led to the formation of a C.E. society on July 7. Bro. Nightingale spoke to good audiences on July 10, when one young lady confessed Christ.

Wintry conditions have handicapped services at West Ulverstone recently. The J.C.E. and Y.P.S.C.E. Societies continue to do good work; also the penny-per-week collectors for H.M. and F.M., Misses V. Ivory and G. Munting respectively.

At Collins-st. Hobart, there was a large attendance at gospel service on July 10. Members of the Orange Lodge were present in good force. Bro. Johnston's subject was, "Contending for the Faith." Foreign Mission offering has reached £61/15/1, being a record. The Central Mission conducted by Bro. C. Hale and other of our brethren reports that seven persons (five women and two men) confessed Christ on July 3.

At Launceston on July 11 Bro. T. Cope supervised the Federal Scripture examination, when 4 teachers and 8 scholars entered. The Y.P.S.C.E. has entered our own C.E. Union competition for the banner. Keen interest is manifested. Bro. Edward Best, isolated at Beulah, passed away on July 15. Deepest sympathy is extended to Sister Best and Christian family. Foreign Mission offerings to date total £25. The mid-winter Bible School tea was a great success on July 14, beside an excellent programme prepared by Sisters Ruby Gibson, Lulu Nicholls and Mrs. H. S. Brown, with Bro. H. V. Stevens, assisted by the teaching staff and the choir. The aged Sister Mrs. Pearn, of Caveseide, died in the Launceston Hospital on July 14, after a long and faithful service for her Saviour. Sincere sympathy is tendered those who mourn. Best wishes are expressed to Sister Edith Hooper, of Waratah, whose marriage to Mr. Albert Lowe Bro. Noble performed on July 14.

### Western Australia.

Claremont church has sustained a loss by the death of Bro. Finny at the age of 89 years. He leaves an example of Christian faith and fidelity.

Although Perth church felt keenly the departure of Bro. and Sister Hagger, the arrival of Bro. and Sister Schwab has been a great advent. Much visiting has been accomplished, some excellent messages delivered, and many new faces are noticed at the gospel services. A church social was recently held which enabled members to get to know each other better, and Bro. and Sister Schwab to meet all.

At Bassendean on Wednesdays Bro. Peacock continues his interesting course of Bible study. On Sunday, July 10, Bro. Jacques addressed the church, and delivered the gospel message in the evening. Bro. Peacock being at Northam anniversary. A great deal of sickness is prevalent. Sister L. Innes has undergone an operation, and a young brother was taken to hospital as the result of a serious accident. Both are progressing favorably. Sister Mrs. Marsh is slowly returning to health.

Sister Wakefield, of Maylands church, is in a private hospital, and although in the sixth week is making only slow progress. The weekly cottage prayer meetings in preparation for the proposed mission to be held about October are very helpful and inspiring, and requests for same are very numerous. The prayer meeting committee is still anxious to reach the 50 mark for the mid-week prayer meeting, 35 being about the average. The Bible School, the proud winners of the W.A. Bible School Increase and Attendance Campaign (second time), still gains new scholars by the new local competition.

Kalgoorlie mid-week meetings are taking the form of gospel services, and fine attendances are

the result. Bro. Hunt is giving a special series of addresses during the next month or so on Wednesdays and Sundays, as it is just on twelve months since the great mission. July 10 saw fine meetings all day, Bro. Hunt speaking morning and evening. 225 met around the Lord's table. Bible School attendance was 196. Two were also received into fellowship. On 9th inst. 62 Bible School scholars sat for the annual examination. On July 11 at a meeting of the British and Foreign Bible Society the Endeavorers took the major part in some fine spectacular items.

### Queensland.

Meetings at New Veteran on July 10 were well attended. Bro. E. Trudgian preached on "Christ at the Graveside." A new organ has been purchased.

Albion church has had good meetings. There were three baptisms on July 11. The Y.P.S.C.E. held a farewell social on July 12 in honor of Bro. and Sister A. Andrew, who have been members of the society from its first meeting, and who have removed to Merriwa, N.S.W.

Interest is well maintained at Ma Ma Creek. Bro. Bernoth was the speaker on morning of July 3, the chapel being crowded. On July 10 Bro. E. Rosenberg exhorted, and the building was again well filled. A fine spirit prevails. The young people's meetings are well attended, and the school is progressing. F.M. offering amounts to £8, and is incomplete.

On July 9 twenty-two members and friends paid a visit to the home of Bro. and Sister Bruce, jr., as a surprise party to Mrs. York, and Bro. and Sister Bruce, senr. Presentations were made to the guests as tokens of love for work done for many years. Bren. Willis, Herman and Kidd expressed good wishes. On July 10 meetings were very good. Bro. Stabe spoke at worship meeting at Boondall, and Bro. Willis had charge of the gospel meeting. At Zillmere Bro. Beams exhorted, while the secretary had charge of the evening meeting. On July 13 the church held its monthly social evening. A varied programme was enjoyed.

### Victoria.

Glenferrie received four new members by transfer on Sunday, 17th. Bro. T. H. Scambler preached on "Walking on the Sea," and "Calming the Tempest."

At Swanston-st. last Lord's day there were very nice meetings, and good sermons from Dr. Brandt. Several visitors were present, whose fellowship was enjoyed.

Cheltenham church on Sunday morning had a pleasant visit from Bro. D. Stewart, preacher of Parkdale church, who gave a fine message to the church. All auxiliaries are doing well.

St. Kilda had a good attendance last Sunday morning, when Bro. W. Clay's interesting talk was mainly about "Practical Christianity." A scholar has been added to the Sunday School, where interest in the class competition continues. The young people are forming a tennis club.

Ivanhoe had splendid meetings last Sunday. A. Ross Lloyd, from the College, spoke in the morning. K.S.P. installation service at night. Bro. Reg. Bolduan's subject was, "I have fought the good fight." Two lads from the Sunday School were present.

Surrey Hills is having very fine meetings at the Lord's day services. Bro. A. L. Gibson commenced a series of three special addresses at the gospel service on Sunday, on "The Jew in History, Prophecy and Revelation," the first address being an absorbingly interesting study made of the Mosaic law. At its close a young lady

Bambra-rd. is having good meetings. Bro. Mortimer's messages are of a high standard. On Lord's day morning, July 10, Bro. Hendry, of Blackburn, gave a very fine address. One brother was received into membership. One brother, Bro. Fitzgerald, of Fairfield Park, gave a splendid address at the morning service.

East Kew had splendid meetings on Sunday. Bro. Quirk, of Box Hill, exhorted in the morning. Bro. Youens gave a splendid address to a full house in the evening. At the close a young lady from the Bible Class made the good confession. Sister Combridge passed away early on Sunday morning after a long illness.

Meetings at Dunolly keep up fairly well. Bro. Banks was the speaker on June 19. His helpful messages were enjoyed by all. His help was the church anniversary. Bro. Withers was the speaker at both services. His addresses were greatly appreciated. A "golden" offering was taken, and a liberal response resulted. Bro. Anderson delighted all by his visit during June. Last Lord's day, at North Melbourne, Bro. Doherty, from Shepparton, was received into fellowship. Bro. Hunt gave a fine address in the morning on "Peter Followed afar Off." In the evening he gave an excellent one on "Talks by State Dignitaries." Both services were well attended. The prayer meetings are not very well attended owing to many being sick.

Colac is having splendid meetings. Bro. Bird gave fine addresses on July 10. Average attendances on Sunday evenings are larger than for some years past. On July 17 Bro. Bird gave a splendid address on "The Ten Commandments," and at night preached a powerful address on the subject, "Shall we Know our Loved Ones in Heaven?" Sister Edna Wheden rendered a beautiful solo. The outlook is very encouraging. F.M. offering amounted to £6/6/-.

Meetings at Castlemaine are well attended. On Sunday morning, July 10, one who had made the good confession the previous Sunday was welcomed into the church. In the evening Bro. Clipstone gave a fine address on "What We Believe About Repentance." A boy from the S.S. confessed Christ. On Sunday, July 17, Bro. Clipstone spoke on "What We Believe About Confession." The church welcomed Bro. A. S. Collins and his wife, from Surrey Hills. Much interest is being taken in the attendance campaign in connection with the Bible School. On June 30 the senior J.C.E. society entertained the officers of the church and their wives at a social evening.

Box Hill had fine attendances on July 17. In the morning Bro. Youens, of East Kew, gave a helpful exhortation. Much interest was shown in Bro. Quirk's gospel message. He preached for Bro. Allan, who, though much better, was on doctor's advice still resting. 186 present at Bible School. 32 from school sat for Bible School Union examination. The half-yearly business meeting of the church was held on July 13, when good reports were received. Plans are being finalised for the building of the new chapel. At the invitation of the K.S.P. club, church members and friends visited their meeting on July 14, and enjoyed a rare treat in listening to Dr. Mackenzie Meldrum's lecture on "The Wonders of the Deep." A collection was taken in aid of the club's quota towards the Dhond Hospital.

Meetings at Newmarket last Sunday were good. The night meeting, which took the form of a men's rally, being particularly fine. The attendance was a record for the past five years. The rally was very well organised by Bro. W. Warn. The address being given by Bro. J. H. Stevens, of St. Albans. An offering of £2/10/- was received for new hymn books. Bro. Swan, of Hampton, spoke acceptably at 11 a.m. Foreign Missionary offering amounts to over £17 so far. A few sisters recently gave £9 towards the fund for the new building, and the Sunday School teachers voted £16/10/- to the same fund at their last meeting. The Phi Beta Club and the Triangle League (boys' club) are both working well; the former recently raised £2 towards the building fund.

South Melbourne is having helpful meetings. Bro. Waterman spoke at both services last Sunday. The Bible School with big attendances is doing good work. The Bible study circle is studying interesting topics. The church held a successful handkerchief evening in connection with the sale of gifts. The "Kappa Beta," the young people's paper, and the Kappa library, are helpful additions.

The work at Prahran is continuing well. Bro. Connor's splendid exhortations and evangelistic messages are most helpful. The church and Sunday School have sustained a loss in the services of Bro. A. Denton, who has removed to Canberra. For many years he has been active as Sunday School secretary and church officer, and he will be greatly missed. Opportunity was taken to give some tokens of esteem.

The special effort which is being held at North Richmond during July is proving successful. Meetings are well attended. Bro. Cameron's messages are inspiring. Four have been received into fellowship since last report. At the close of the gospel meeting last Lord's day two ladies made the good confession. The special feature of the evening meetings is the splendid anthems and musical items rendered by the choir under the leadership of Bro. Hall.

It was "Orange and Violet" Sunday at Moreland on Sunday, organised by the Y.P.C.E., when 67 doz. oranges and many bunches of violets were brought, and distributed amongst patients of the Alfred Hospital in the afternoon by the Endeavorers. They had about 15 doz. over, and these were sent out to the Austin Hospital on Monday. Sisters Hilda and Myrtle Hill, from Hingwood, were received in, and at the evening meeting two young ladies were baptised.

Warragul had splendid meetings on July 17. Bro. McCallum was present. At the morning service over 40 members listened to his helpful address. He also spoke to the Bible School. At night, after a powerful address by Bro. McCallum, one lad confessed his Lord. At the close of the meeting three were immersed into Christ. On Saturday evening, July 16, a teachers' meeting was held, and all were helped by a splendid message by the Bible School organiser.

On the morning of July 10, J. C. Ferd. Pittman gave a helpful message to the church at Lygon-st. A. G. Saunders, B.A., spoke at the night service upon "Naaman." On July 17 A. G. Saunders gave two fine addresses, speaking in the morning upon "Not in Word but in Power," and at night on "Sons with Wasted Lives," assisted with appropriate scripture by J. Howlett Ross. On Tuesday evening members of the church spent a very successful social evening.

The volunteer mission at Druemondra opened on Sunday last under the leadership of Bro. T. Edwards. At a sunrise prayer meeting held at 7.30 a.m., a number of brethren and sisters were present to seek God's blessing. At the gospel service Bro. Edwards spoke forcibly to a good congregation on "The Night Cometh." A question box has been placed in the porch. The sympathy of the church is extended to Sister Mrs. Cambridge and family, who have suffered a bereavement.

Ormond church was well represented at a British and Foreign Bible Society meeting held by the local hall on Sunday evening, July 17; Bro. Baker opened the meeting with prayer. Mid-week prayer meetings are well attended; average attendance for past six months, 18. Sister Violet Yewdall gained her musical degree L.A.B., and received many congratulations from church members. Her active work as organist, treasurer C.E., superintendent kindergarten, secretary tennis club, is much appreciated.

Oakleigh women's mission band celebrated its anniversary last Tuesday evening. Mrs. Mudge (president) occupied the chair. Mrs. Main pleased a good attendance with an excellent address. Representatives of several suburban churches were present, and other bands sent greetings. Bible School officers and teachers were encouraged by a record attendance (166) last

Sunday afternoon. At the gospel service, members of the young people's club assisted Bro. Mudge in Scripture reading and song message. Their efforts were appreciated by a good audience.

Services at Carnegie were well attended on July 10, and addresses from Bro. Shipway were very much enjoyed. The third young people's winter social was held on July 9. It was well patronised, and the programme was most pleasing. An address by Bro. F. T. Saunders at the morning service last Sunday was greatly appreciated. In the evening Bro. Shipway, continuing a series of special addresses, delivered an excellent oration on the importance of the Lord's Supper and its place in the Christian church. All auxiliaries are working well, and the church continues to make steady progress.

At Brunswick last Sunday morning Sister Mrs. Esther Kane was received by transfer from Footscray. Bro. Campbell Banks, of Moreland, gave an uplifting address. Bro. W. J. Way gave a parting message to the school. His farewell sermon at night to a good audience was on "Christ is all and in all." He also made feeling reference to the death of his wife and Sister Mrs. Alice Partridge. The deacons assisted in this service; Bro. F. Lydiard and Sister Miss Alice Adams rendered a duet, and there were two confessions. The C.E. Society observed "orange and violet" Sunday; 243 oranges and 24 bundles of violets were conveyed to the Alfred Hospital.

### South Australia.

Meetings in Bordertown circuit are keeping up well. The women's mission band had a successful meeting last Thursday. Sister Cornelius presided and Bro. Cornelius gave an address. The Foreign Mission collection amounts were: Munda, £96; Bordertown, £76.

On July 10 Bro. Chappell, from Unley, exhorted Snowtown church on "Faithful Ministers of God." The evening meeting was well attended; subject, "Ye Would Not." A young maiden confessed her Saviour. The Sunday School superintendent has resigned, having been transferred to Gladstone.

At Queenstown on Sunday, July 17, Mr. Coin exhorted the church. In the evening Mr. Garfield Rootes preached on "Christian Union." His address was the first of the week of special meetings. The chapel was crowded. The preacher, Bro. W. C. Brooker, is still confined to his home, and prayers are asked for his recovery.

Attendances at Williamstown meetings are improving, also at Bible School much of the sickness is clearing away. Bro. Talbot's addresses are enjoyed. Mid-week meeting is on the up-grade, and Bro. Talbot has started a series of addresses on "The Church." The aged Sister Mrs. Bain is home from hospital after an illness of several weeks.

At Croydron on morning of July 10 Bro. Graham addressed a good meeting on "Conscience." The Sunday School was well attended. Bro. Nancarrow was welcomed as superintendent of the Bible School as successor to Bro. Banks. Bro. Lewis, a converted Jew, preached at night. A collection was taken up to aid him in his splendid mission in the back blocks.

At Gawler, Colin Killmier, youngest brother of Dr. Ray Killmier, confessed Christ on July 17. The Bible School is preparing for its demonstration at the S.A. Conference. A successful Band of Hope meeting was held in the chapel on July 13. Bro. Oram (president) presided, and Mr. Albert Keeling, general secretary of the Band of Hope Union, gave an instructive and entertaining address.

At the recent annual business meeting of Port Pirie church reports showed a good average attendance, and all auxiliaries and church work to be in a good position. Bro. Bruce Benn has been appointed general secretary of the local Y.M.C.A. The church has teams in both grades of the table tennis association. On July 3 Bro. B. W. Manning spoke on Foreign Missions, and his addresses were enjoyed.

Meetings at Crystal Brook are keeping up well. On July 4 there was a splendid meeting at the Institute, when Bro. B. W. Manning, of Balaklava, delivered a much appreciated address on the second coming of Christ. Over 40 people were present, some coming several miles. On July 10 Bro. Hughes, from Pt. Pirie, and other visitors, were present. 17 broke bread, and Bro. Hughes spoke helpfully on "Service." F.M. offering amounted to £2. Two gospel services were held about four miles away. Bro. Bridgman delivering fine addresses. The starting of gospel services in Crystal Brook is being considered.

There have been six confessions at Mile End during the past three weeks. Last Wednesday three of these, a mother and her two married daughters, were immersed. On Sunday morning Bro. Ewers extended to them the right hand of fellowship. The addresses of Bro. Ewers on the reformation have been very helpful. On Wednesday evenings he is dealing with the earlier reformers in the church movement. An average attendance of 60 is present at these meetings. On Sunday morning, July 17, Sister Twist received a sudden home-call. She was for some years a member at Mile End. Sympathy goes out to her husband and relatives. Twenty-seven sat for the Bible School examination.

Nailsforth attendances at gospel and week-night meetings are good. At the gospel meeting Bro. R. Raymond spoke forcefully on "Rightly Dividing the Word of God." At the close two persons made the great decision. By transfer four new members have recently been received into fellowship. Foreign Mission offering was £16. Finances generally are excellent. The Christian Endeavor Society progresses; meetings are well attended, and this promises to become the church's best auxiliary. The loss of Bro. Herbert Townsend, one of the most promising young men, who was very prominent in the Bible School work, and leader of the young people's dept., is deeply regretted.

### New South Wales.

At Epping on July 17 Bro. Fretwell gave a splendid morning address. He also preached a fine sermon at night. Miss Dot Stevens rendered a nice solo. The Bible School staff recently formed a tennis club.

At Chatswood on July 17, Bro. Paternoster gave a helpful exhortation. Extra seating had to be provided at the gospel service. A mother and two daughters were baptised. Bro. Whelan's address on "The Love that Lasts" was full of power.

At Dumbleton on July 3 Bro. Acland exhorted. He delivered an evening message to a good congregation on "Man as Created." Bro. Lidgard, from Belmore, spoke on morning of July 10. In the afternoon Bro. Acland addressed the first sisters' meeting; 20 present. There was a children's service at night, Bro. Acland speaking on "The Three Wise Monkeys."

At Lismore on July 10, among visitors was Bro. E. Davis, preacher-elect for Canberra. At night Bro. P. J. Pond preached on "What Christ Accomplished on Calvary," and a young lady responded to the invitation. 29 scholars sat for the Bible School examination. Sister S. Gardner is in hospital recovering from a severe operation. Sister H. Cowan was united in the bonds of matrimony to Mr. F. G. Smith on July 13.

Hurstville meetings continue good. On July 10 Bro. Black exhorted and Bro. Crossman preached the gospel. On 17th Bro. Gill spoke in the morning, and Bro. Hinrichsen in the evening, to good attendances. On 13th the half-yearly business meeting of the church was held. It was decided to start a building fund, and it is hoped soon to extend. Since last annual meeting there were 16 additions, 13 by letter and 3 by baptism. The Sisters' Aid is doing good work, and the choir formed by the C.E. is a great help.

## OBITUARY.

**ABERLEY.**—A very old and beloved member of the church, in the person of Bro. Aberley, has passed away to his eternal home. Bro. Aberley was born in Germany over 83 years ago, and came to Australia when a boy. He held membership with the church at Kaniva, but was for a long time unable to meet regularly. For some time Bro. Aberley was living at Nhill with his daughter and son-in-law. About three months before his passing he had to be taken to the Nhill Hospital, where he died on June 8. Our brother's body was laid to rest in the Nhill Cemetery in the presence of a number of his sorrowing friends, the writer conducting the service.—A.R.B., Kaniva, Vic.

**OVERALL.**—Bro. Theodore Overall fell asleep in Jesus on Monday, June 13, after an illness of some months. It is over fifty-one years since Mr. Overall was welcomed into the fellowship of Grote-st. church. He was then but a lad, and had been immersed upon confession of faith at Langhorns Creek, S.A., by Dr. Maslin, when he was only 13 years old. For 13 years our brother was a deacon, and this office he adorned with that humble spirit of sincere devotion to his Lord which characterised his life. Before a large company of relatives and friends the mortal remains of Mr. Overall were laid to rest at West Terrace Cemetery on June 14. The writer conducted the burial service, and Bro. G. T. Walden, who had enjoyed companionship with Bro. Overall for over fifty years, paid a beautiful tribute to his memory. We commend our Sister Mrs. Overall and the family to the God of unfailing consolation until by his grace they greet their loved one again.—J.W., Adelaide, S.A.

**SOMERVILLE.**—On Friday, June 24, Sister Isabella Brewer Somerville fell asleep in Jesus. Sister Somerville was in her eighty-eighth year. She came under the ministry of the late Thomas Bagley, when she accepted the teaching and was baptised twenty-five years ago. Her love for the Church of Christ was intense, and was characterised by earnest effort in visiting and other avenues of usefulness. She was most consistent in her attendance at church services,

and only relinquished when compelled to do so by distance and failing health. She bore her suffering with much Christian patience, passing away peacefully at her daughter's residence at Toongabbie. The service held in the church, at which Bro. A. E. Illingworth gave an impressive message, and the large number who attended at the Waverley Cemetery, testified to the high regard and loving memory in which our dear sister was held. We commend those who mourn to the comfort of the heavenly Father.—J. Chapple, Paddington, N.S.W.

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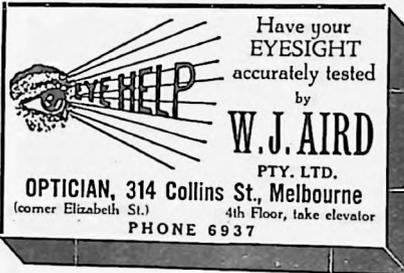
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Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
Readers everywhere are asked to assist the great work of saving the boys.

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