

# THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXXI., No. 27.

THURSDAY, JULY 5, 1928.

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

## “If I Had Only One Sermon to Preach.”

WHAT an alluring title this is! It comes, if we mistake not, from the heading under which Dr. Norwood's sermon was broadcasted in London some considerable time ago. Now it has been used as the attractive name for a volume of sermons. Rather, far too volumes of sermons; for, curiously, there arrived in Melbourne recently two books bearing this title—one a collection of sermons by American preachers published by an American firm, and the other a volume of sermons by British preachers published by Cassell's. The former we have not yet read.

Sir James Marchant, who edits the British volume, is well known to a wide circle of readers, for other helpful books. He has made his mark as an editor rather than a writer. “Life After Death” and “The Future of Christianity” are two good examples of his work. His “Anthology of Jesus” is a delightful book and highly prized by many of our readers as by hosts of others. Sir James Marchant seems to have a certain genius for seizing upon a simple idea, and so acting upon it as not only to make it issue in an interesting and helpful book but also to make the reader wonder why it was not acted on before. It is all very simple once it is done!

### The book.

Of Sir James Marchant's book we have no wish to write at length. As might be expected when eminent men and a woman (Miss A. Maud Royden) are the preachers, the sermons contain much that is excellent, and yet they are very unequal. One or two of the sermons are both beautiful and moving. That, for example, by Dr. George H. Morrison on “The Love of God in the Cross of Christ,” reveals the heart of the Gospel and wins a response in the reader's heart. Other sermons also are very good.

We might express wonder that a volume of this kind should contain “The Right to Be Happy: A Sermon to Boys on a Wet Day” by Dr. L. P. Jacks. The sermon it-

self is very interesting, and it contains some first-rate advice. Dr. Jacks gives three and three-quarter pages of preface, and eight pages of sermon! In the preface he seeks to make it clear why he chose this sermon. But for that preface we should have judged that he must have forgotten the title of the book, “If I Had Only One Sermon to Preach.” Instead, of all the contributors he makes it clearest that he had this idea before him. He tells us that “it is easy to preach a good sermon, but difficult to preach a sermon that *does no harm*.” He says that a “distinguished preacher, an American, after preaching one of his finest sermons to an enormous congregation, came into the vestry where the deacons were waiting to congratulate him, and, flinging his manuscript on the table, exclaimed, ‘Well, thank God, I don't think that can do harm to anybody.’ Let us hope he was right.” Dr. Jacks has the credit in the present case of eschewing a merely “fine” sermon.

Of the sermon on “The Right to be Happy” its author says, “Strictly speaking, this sermon is not about religion at all.” How is that for our one and only sermon? The preacher explains that he thinks the direct way is not the way to teach religion, and that “there is only one direct teacher

of religion—that is God, or, as I prefer to call Him, the Holy Spirit!”

Will the reader believe it, when we say that in this carefully selected sermon (as if it were the “only one” to be preached) there is not once a mention of the Lord Jesus Christ? Not only are his divinity, his sinless example, his atoning death not alluded to; but there is no quotation from his teaching or mention of his name. Extraordinary! Some will find a partial explanation in the fact that Dr. Jacks is the editor of the “Hilbert Journal.”

The curious reader may wonder why Sir James Marchant put this sermon which ignores Christ into his book. We know not. But he may have felt that a glaring example of how not to do it would be of some use.

### The theme.

For the preacher there is something peculiarly searching in the title of this book. Dean Church spoke of our meeting our sermons some day before the throne of God. Doubtless all of us would be sorry to be confronted once again by some of the addresses we have delivered.

We have a very familiar petition in our prayer meetings that the preacher may be enabled in adequate and appropriate manner to speak as “a dying man to dying men.” This comes close to the thought of preaching as if one had but one chance of passing on the message of the Gospel. Really, there are many of our sermons which are our one message to somebody. Last Sunday evening, many of our preachers had visitors, perhaps strangers to Christ as to the preachers, who that night for both the first and the last time heard the message from their lips. It might be well if we all pondered this and sought so to preach as to make the fullest use of our one opportunity. It would be sad if, on the only occasion we had, we were to seek to give a fine sermon, to show our eloquence, or merely to please men, when there were broken hearts to be bound up, captives to

### UNSEEN AND UNSUNG.

Why fret you at your work because  
The deaf world does not hear and praise?  
Were it so bad, O workman true,  
To work in silence all your days?

I hear the traffic in the street,  
But not the white worlds o'er the town;  
I heard the gun at sunset roar,  
I did not hear the sun go down.

Are work and workmen greater when  
The trumpet blows their fame abroad?  
Nowhere on earth is found the man  
Who works as silently as God!

—Selected.

be released, needy sinners to be saved. The next sermon we preach might be our last opportunity or that of some poor unsaved listener. Quips and jests, fine phrases and well rounded sentences, would give place to definite Gospel proclamation, and to loving, earnest, urgent entreaty, if we were to realise this.

#### The content of the message.

Dr. W. E. Orchard, in the volume before us, in the introduction to his sermon on "God's Purpose for Man," has the following pertinent sentences: "Seeing that some souls will come under the sound of the Gospel but once; that for everyone there will be some occasion critical for its acceptance; and by every soul it will once be heard for the last time, there is necessity sometimes at least, for making the whole system visible, and always for enough to press the point of personal decision. There used to be a society which demanded of its evangelists that on every proclamation of the Gospel they had to mention the seven points which were believed to be essential. Although these were perhaps stated somewhat narrowly, and the effect of such a direction was bound to become somewhat mechanical, there was sound sense in the demand." The first of these quoted sentences contains a very much needed lesson. It sets forth the necessity of what we have often called a full Gospel. "Nobody can tell the whole truth of God in one sermon, and we shall all agree that it is a terrible strain on our forbearance when any preacher makes the hopeless endeavor. Dr. Orchard's word about *always* giving "enough to press the point of personal decision" greatly appeals to us, and suits also the general custom of our preachers. Sometimes, alas, we have addresses which are not evangelistic and hardly religious, and yet an impassioned attempt is made to tack on a Gospel appeal to the incongruous preceding utterance. Why does the appeal fall flat? Simply because there was not enough given to justify or adequately introduce the pressing of personal decision.

All of us would wish our one and only sermon to deal with fundamentals, the real essentials of the faith. We would not wish to leave the Godhead out of it. The greatest truth of revelation that God, the creator and sustainer of the universe, is our Father, one who loves us, gives us every good thing we enjoy and wishes to bestow yet greater and better gifts, would certainly be proclaimed. Nor (despite Dr. Jacks) could we possibly be content, in the one sermon we had to preach, to omit the name and work of our Lord Jesus Christ who died for our sin and is the sole mediator between God and man. A Gospel sermon without Christ?—let us not have contradictions in terms. The promised help of the Holy Spirit, the abiding guest of the child of God, will be referred to in the address which gives a summary of the essential truths of Christianity. The heinousness of sin in the sight of God, and his loving provision for our redemption through the death of

his Son; the fact that men are saved not by works of law but through God's mercy in Christ—these are also essentials of the Gospel.

Needless to say, in our sermons we must not only tell what God has done for the redemption of humanity, but also declare what he asks of men. The *provision* of salvation must be stressed, but also the means of *appropriation*. Here very many sermons, and volumes of sermons, come short. In the book now before us, we see no such clear teaching on this as the apostles gave. In Sir James Marchant's introductory chapter on "The Word of the Lord" there are given excellent selections from the teaching of the Lord Jesus, closing with the Great Commission. But in the sermons there is no such teaching as one would gather from the commission and the teaching of the Apostle Peter on Pentecost. The faith, repentance and obedience in baptism as required of us and as things to which God has attached his promise of pardon—these should have a place in Gospel proclamation such as they are not wont to have in most of modern preaching. We do not take up the position sometimes assigned by way of jibe and count the Scripturalness of a sermon by the frequency of its mention of confession and baptism. It is obvious that not all the sermons recorded in Acts mentioned these things; and we shall not be guilty of the absurdity of finding fault with the apostles' Gospel addresses! But it is a lamentable state of affairs when unsaved sinners can attend night after night for a long period and not be presented with the requirements and promises of the Gospel as Christ taught in the Commission and as Peter was led by the Holy Spirit to enunciate in the first sermon ever preached after the Lord had ascended to heaven. Such a thing should be impossible with a people pleading for the Christianity of the New Testament.

The one sermon which we might have to preach should be one in which the truth is preached in love; in which self (with its

display of talent, vanity, personal experiences and accomplishments) is not intruded; in which Christ is so presented as Redeemer and Lord that men are led to think only of him and are won to a present obedience and a life of service.

#### THE LOVE OF GOD.

Thou love divine, encircling all,  
A shoreless, soundless sea,  
Wherein at last our souls must fall,  
O Love of God most free.

When over dizzy heights we go,  
A soft hand blinds our eyes;  
And we are guided safe and slow,  
O Love of God most wise.

And though we turn us from thy face,  
And wander wide and long,  
Thou hold'st us still in kind embrace,  
O Love of God most strong.

The saddened heart, the restless soul,  
The toll-worn frame and mind,  
Alike confess thy sweet control,  
O Love of God most kind.

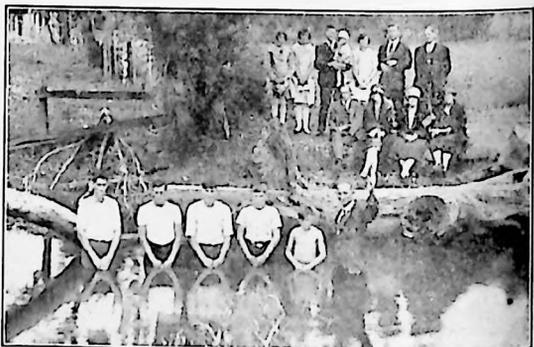
But not alone thy care we claim,  
Our wayward steps to win;  
We know thee by a dearer name,  
O Love of God within.

And filled and quickened by thy breath,  
Our souls are strong and free,  
To rise o'er sin and fear and death,  
O Love of God, to thee.

—Selected.

#### CALLING FOR SCATTERED DISCIPLES.

An effective service is being rendered by A. M. H. Larsen and the gospel van sent out by the Western Australian I.M. Committee. Wherever there is a need, Bro. Larsen is able to go and he is finding much joy in the results of his ministry. Since commencing this year's work Bro. Larsen has taken twenty-one confessions of faith. He has commenced regular monthly gospel meetings at Ballingup and Dughton. Two churches have been organised—one at Rossmith Pemberton Group Settlement; the other at South Cliff, Group 115. The latter was the result of a household baptism; four adults. There were nine members at Pemberton, and two more confessions on June 3. The brethren in the West are finding this work among the most profitable they have started. Other fields are opening up, and an urgent opportunity exists in the Barkan-Bokai district, where some members already reside. We give a picture of a baptism service conducted at Ballingup by Bro. Larsen.



Baptism at Ballingup, W.A.

# The Missionary Message for To-day.

The report of the Lausanne Conference was published the most important religious document issued in 1927. The message of the International Missionary Conference recently held in Jerusalem is certainly the most remarkable statement yet issued in 1928. The American "Christian Evangelist" publishes the full statement, from which we call the following paragraphs which will be of exceptional interest to our readers.—Ed.]

## Our Message.

Our message is Jesus Christ. He is the revelation of what God is and of what man may be. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God in the final, yet ever unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and overruling, Jesus Christ, in His life and more especially through His death, His descent into the Father, the supreme reality, as almighty love, reconciling the world to Himself by the cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humankind again for an ever-growing, ever-changing, everlasting life.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships to live in love and righteousness with Him. By the resurrection of Christ and the gift of the Holy Spirit, He offers His own power to men, that they may be fellow-workers with Him and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His kingdom in His fullness.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault, opposed His holy will. Yet that same vision which brings the sense of guilt, brings also the assurance of pardon, if only we yield ourselves in faith to the Spirit of Christ so that His redeeming love may avail to reconcile us to God.

## The Utterance of the Lausanne Conference

### Adapted.

We will not ourselves offer any further formulation of the Christian message, for we reiterate that as lately as in August, 1927, the Lausanne Conference on Faith and Order met at Lausanne and that a statement on this subject was issued from that conference which it had been received with full acceptance. We are glad to move this our own:

The message of the church to the world is and must always remain the gospel of Jesus Christ. The gospel is the joyful message of redemption to both here and hereafter, the gift of God to sinful man by Jesus Christ. The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became flesh and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

Through His life and teaching, His call to repentance, His proclamation of the coming of the kingdom of God and of Judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father and by the power of the Holy Spirit, He has brought to the consciousness of sin and of His revelation of the living God, and His boundless love to all men. By the appeal of that love shown

in its completeness on the cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide gospel of the apostles and the church. Because He himself is the gospel, the gospel is the message of the church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, prayer, and of praise. The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the as-

## THE SOULS OF BLACK AND WHITE.

The souls of black and white were made By the selfsame God of the selfsame shade; God made both pure, and he left one whiter; God laughed o'er the other, and wrapped it in night.

Said he, "I've a flower, and none can unfold it; I've a breath of great mystery, nothing can hold it.

Spirit so blivous the wind cannot sway it, A force of such might even death cannot slay it." But so that he might conceal its glow He wrapped it in darkness, that men might not

know it. And the wonderful souls of both black and white Were made by one God, of one soul, on one night. —Anah Lalah in "Atlantic Monthly."

assurance of the glorious liberty of the sons of God. The gospel brings peace and joy to the heart and peace in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspiration of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy and life of the living Lord.

Struggling with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the gospel is the only way of salvation. Thus, through His church, the living Christ still says to men "Come unto me. . . . He that followeth me shall not walk in darkness, but shall have the light of life."

## The Call to the World.

Filled with conviction that in Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow-Christians and all our fellow-men to turn again to Him for pardon and for power:

(a) To all the churches of Christ we call that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its mis-

sionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the universal church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is only by "living Christ" among men that we may most effectively lift Him up before them. The Spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His Spirit. Especially must it be a serious obstacle to missionary effort if the non-Christian country feels that the relation of the so-called "Christian" countries in itself is morally unsound or is alien from the principles of Christ, and the church must be ready for labor and sacrifice to remove whatever is justly so condemned.

## The Task Impossible Without Power from Above.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in His completeness; only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His body, which is the church; any discontent with its organisation or tradition or failings, should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength both inward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life, through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole church through all the world should be earnest and joyful in prayer, each part for every other part, all together for the hallowing of God's name throughout the world.

Further, we call on Christians throughout the world who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, herdism and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the gospel. The churches of Europe send missions and missions-of-help to the churches of Africa and Asia. We believe that there is also more need than ever to gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, not to ask for assistance, not to advertise their own need or their own development, but to minister of their treasure to the spiritual life of those to whom they come.

(b) To non-Christians also we have our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendour, we find rays of that same light where he is unknown or even is rejected. We welcome every noble quality in non-Christian religions, or persons, or groups, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral con-

(Continued on page 430.)

# My Saviour's Bible and Mine.

Ethelbert Davis.

In the introduction to his lectures on "Modern Criticism and the Preaching of the Old Testament," George Adam Smith speaks of "Christ's Bible and the church's Bible," and proceeds to show that they are not separate and unrelated books, but part of the same continent of truth. "That at once throws us back upon the relation to, but distinction between, the old and the new covenants, so clearly explained by the writer of the letter to the Hebrews.

The Bible consists of an old and a new covenant, and is called the Old Testament and the New Testament. A covenant is a mutual agreement between two or more parties. God made a number of covenants with his people during the years of Old Testament history. In the Bible those covenants are summed up in one, and called the Old Testament. The Old Testament was not perfect for all time; it was suitable only for the age for which it was intended. Hence, we read in the seventh verse of the eighth chapter of Hebrews: "For if that first covenant had been faultless, then should no place have been sought for a second." But those old laws and covenants having fulfilled their purpose in the developing revelation of God, he said, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah."

## The Bible as Jesus Had It.

It was the old covenant contained in the thirty-nine books of the Old Testament that constituted the Bible which Jesus read and studied, and from which he quoted so frequently, and which he recommended to us to read.

It is well here to recall the fact that Jesus recognised the Old Testament Scriptures as the word of God. In the four Gospels there are over one hundred quotations from the Old Testament. Jesus always quoted the Scriptures as having the authority of God at the back of them. When he met Satan in the temptation, he said, "It is written," and quoted from the Scriptures, and throughout his whole ministry of teaching he quoted from, or else made reference to, the Old Testament. To convince in respect of himself he said, "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." On the day of the resurrection, when Cleopas and that other disciple were on the way to Emmaus, Jesus said to them, "O, fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

## Foretells and Pictures Christ.

The Bible that Jesus had foretells of and pictures himself. The first few chapters of Genesis tell us of the origin of all things that exist. They also tell us the story of man's fall into sin, and then the rest of the books foretell of him who is to redeem from sin. From Genesis 3 on to Malachi there is an unfolding revelation of the Redeemer. The portraiture of Christ is drawn in every section of the Book. The cross begins to rise in the origin of all things; the atonement can be traced from garden to the New Jerusalem. Christ appears in Genesis as the "seed of the woman." In Exodus he is typified by Moses as the "Deliverer." In Leviticus, and Numbers, and Deuteronomy he is typified by the sacrifices as the "Lamb of God." In the historical books there are pictures of him as the chosen nation prepares for his coming. In Job he is the "Dayman," and the "Heavenly" who shall stand in the latter days upon the earth. In the Psalms the "Messiah" is everywhere seen. Someone has said, "The Psalms and the Inearnate Word stand together." The golden key to the Præter lies in a pierced hand." Christ is

present in the book of wisdom, Proverbs. Solomon's songs are redolent with the perfume of the "Lily of the Valley" and the "Rose of Sharon." All the prophets, major as well as minor, hold him up to the adorning gaze of nations then unborn.

The Old Testament is a corridor through which Christ advances. As he appears in Genesis, the further end of the corridor, we can only discern his large outline. As he advances down the corridor of the Old Testament Scriptures we can distinguish his person, and character and life, so that, as he steps into the arena of the New Testament, we recognise him as the long-promised Redeemer.

The cross, as the central fact of Christ's life, divides the Bible in two. Christ hangs on the cross in the centre, and one arm of the Christ goes back through the books of the prophets,

## THE GOLDEN CORD.

In Christ there is no East or West,  
In him no South or North,  
But one great fellowship of Love  
Throughout the whole wide earth.

In him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord,  
Close-binding all mankind.

Join hands, then, Brothers of the Faith,  
Whatever your race may be;  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In him meet South and North;  
All Christly souls are one in him  
Throughout the whole wide earth.

—John Oxenham.

[This hymn was sung at the International Missionary Conference at Jerusalem.]

and through the books of devotion, and through the books of history, and through the books of law, and the bleeding hand grasps Genesis, and binds all the books forward to the cross. The other arm of the Christ goes forward through the Gospels, and through the Acts, and through the Epistles, and through the book of prophecy, and that bleeding hand grasps Revelation, and binds the books back to the cross. Both the Old and the New find their centre and their fulfilment in him.

## My Bible.

My Bible differs from the one that Jesus had by the addition of twenty-seven books. And the New Testament like the Old is full of Christ. Christ is the theme of the Gospels. Christ wooing souls to himself by the preaching of the gospel and the pleading of the Holy Spirit is the theme of Acts. Christ binding to himself the souls he has won, and teaching them his will through the Spirit-filled apostles, is the theme of the Epistles. Christ coming again in glory is the thrilling story of Revelation.

The gospel is in bud in the Old Testament; it is in full bloom in the New Testament. It is winter in the Old, and everything is living but unfolded; in the New it is spring, and everything is unfolded. The Old is twilight; the New is noonday.

The distinction between and the wonders of the two are appreciated most in their contrasts. The Old reveals law, the New grace. In the

Old, type and shadow only is seen; in the New, the antitype is revealed. There is a difference in the worship. Only one man, the high priest, had access to the Holy of Holies; now, every believer may enter within the veil.

The contrasts between Genesis and Revelation are significant. Genesis is the book of beginnings, Revelation is the book of endings. Genesis has to do with the first heaven and the first earth; Revelation has to do with the new heavens and new earth. In Genesis the sun and moon appear; in Revelation they disappear, for there is no need of the sun to shine, by day or the moon by night, for the Lamb is the Light thereof. Genesis opens with an earthly home for man; Revelation closes with a heavenly home. In the first book a river flows out of Eden; in the second a river flows from the throne of God. Moses writes of the tree of life in Eden; John writes of the tree of life in the city of God, in the first book of the Bible the curse is pronounced; in the last book there is no more curse; in Genesis sin, and suffering, and sorrow, and death hang like a pall over the earth; in Revelation the pall is lifted, and there is no more sin, no more sorrow, no more tears, and no more death. In Genesis man is defeated by Satan; in Revelation Satan is defeated and man is victorious. The Old Testament is full of promises; in the New the promises are fulfilled. We may go on reviewing the wonders of these two books until we are lost in amazement at the stupendous revelations disclosed to our astonished minds.

Perhaps in nothing is the contrast so striking as between Sinai in the Old and Calvary in the New. The storm-clouds gathered over Mount Sinai, and its thunderings and lightnings struck fear into the hearts of the people. People who have, once or twice in a lifetime, seen two terrific storms meet, have not soon forgotten the experience. One cloud comes north, another comes south. As they draw nearer across the heavens thunder roars to thunder, and lightning flashes to lightning, and wind rushes to wind, and when the two meet they break and pour out their torrents upon the earth. Two storms had been gathering; they were the storms of God's wrath and indignation against sin. As they came nearer, lightning flashed to lightning, thunder roared to thunder, and wind met wind in fury, and the storms met and burst upon Sinai, and poured out their red torrents of law against sin, and 3,000 men perished. And the blood of the innocent animal slain sealed the covenant on God's side, while the blood of the 3,000 guilty men was the seal to the covenant of law on man's side.

Two thousand years later the storms of God's wrath against sin gathered again. Wind raised to wind, fury answered fury, thunder resounded to thunder, lightning flung challenge to lightning, and the storms burst over Calvary and poured out their red torrents, this time not law but grace, and those torrents flowed a healing stream from Calvary's mountain. That storm which burst over Calvary did not destroy but saved 3,000 souls. The blood of the innocent victim that died on the cross was that which sealed the covenant of grace on God's side; man's signature was set to that covenant in gray by the 3,000 who, on the day of Pentecost in faith and baptism, died to sin and rose again to a new life. The Old Testament and Sinai tell of God's law and of sin. The New Testament and Calvary tell of God's love and grace for the sinner. In the Old Testament God speaks to us through his Son; in the New he speaks to us in these last days by his Son.

The only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us and carry out in our ordinary conduct.—Andrew Murray.

Earth is the rehearsal for heaven. The street life, the home life, the business life, the city life in all of the varied range of its activity, are an apprenticeship for the city of God.—Drummond.

## Foreign Missions.

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

### JULY 1 OFFERING.

At this writing we have a beautiful sunshine day, and are praying that we may have a similar day for July 1. You will all be interested to hear of the results from the churches. May all be encouraged in the vote from the home-land that the work is, if possible, to be increased.

We are sure that the offerings will indicate great self-ideal and even self-sacrifice on the part of thousands of our members. We hope the time will soon come when few, who are able, will give less than a pound to our Foreign Mission Day Offering.

### SEND F.M. DAY OFFERINGS PROMPTLY.

Send moneys as soon as possible to your State treasurer or secretary, and thus reduce our bank overdraft interest of 7 per cent. One week's interest on £100 is 2/8. If £1,000 of July offerings are kept in the local church treasuries it means a loss to the F.M. Board of 17/6/8, enough to keep an orphan 21 months.

### GOOD NEWS FROM HORDERTOWN, S.A. DISTRICT.

We are very pleased to receive a cheque for £27/15/- from the Hordertown, Mundalla and Wampoo churches, £50 of which is to be used for providing pumping machinery to the well that has recently been dug at Shrigonda, so that the water can be conveyed direct to the Lyall Children's Home buildings and the bungalow. £27/15/- was an additional amount towards the purchase of a car for Bro. Escoff.

### MISS LYNDA FOREMAN.

Miss Foreman, who expects to go out at the end of this year to India as a nurse missionary, has had to undergo an operation. It was entirely successful, and she is doing well, and expects to be out of the hospital within a week from when you read this paragraph. Many earnest prayers were offered for her speedy and complete recovery, and God is answering these prayers.

### BAPTISMS AT HAIRDA.

Miss Mary Thompson has had the joy of seeing four young people confess Christ and baptised into the name of Jesus. Three of the four baptised were grandchildren of pioneer members of the church in Hairda, and represent the third generation of those to follow Christ. The fourth is a niece of our oldest member at Hairda.

### MISSIONARIES RETURN TO CHINA.

In a letter received from Bro. Albert Anderson he writes: "I was back in Singapore, and the Bro. and Sister Porteous off to China last week. They are on their way to Shanghai, and later will return to their field. They are our nearest neighbors to the south on the small road, and I had a letter from Mr. Nicholls, too, and he says that their committee are sending out fifteen new workers from Shanghai immediately, and some of them are for Yunnan. The Methodist field are sending all their workers back from England. I saw this in the 'British Weekly,' and this was confirmed this week by a letter we had from Yunnan by October, and the other workers will return with them. All this group is going to the near north workers we have on the East, and are of Mr. Mayne's mission. This you see that all the stations in our immediate vicinity were occupied before the end of the year. Our work done of all that part will remain unoc-

### DIHOND HOSPITAL.

We have good news from Dr. Oldfield concerning the Ashwood Memorial Hospital. He writes: "I am glad to be able to tell you that the other day I received a subscription to the hospital fund from no less a person than Sir Leslie Wilson, the Governor of Bombay. He is usually in Malaheshwar for the hot season, and so, at the recent garden party, I asked him for an interview, which he granted a few days later. I showed him the plans that we have, and explained the need of the district to him. He, however, said he already knew the need of the district, and he did not hesitate to give me the amount he had available for such a purpose. Two days later I received a cheque from him for Rs. 2000 (£150), and the following letter:—

Government House,  
Malaheshwar,  
May 17, 1928.

Dear Dr. Oldfield,—

I am sending you herewith a cheque for Rs. 2000, the contribution which I promised to you when I saw you last Tuesday, towards the building of the new Mission Hospital at Dihond.

I hope very much that you will soon see successful in raising the amount of money which you require, for I am quite sure that a hospital at Dihond is badly needed, and will be sincerely welcomed.

Yours sincerely,  
Leslie Wilson.

This governor has taken a great interest in bringing the Bombay hospitals up-to-date and in establishing more of them in Bombay, and he explained that he is keen on getting more and more hospitals established all over the Presidency.

We are glad that Miss Foreman is to come out to India, and that the hospital will be finished before she arrives. We are at present in Malaheshwar, and expect to take the language examinations next week.

All Christian greetings,  
Yours sincerely,  
G. H. Oldfield.

### DOES IT PAY?

The prophet Isaiah, in answer to the call of Jehovah, "Whom shall I send, and who will go for us?" said, "Here am I, send me." All cannot go to the foreign fields; many are too old; others, from other causes, cannot go; but all will have an opportunity to send.

Does it pay to send out missionaries? Consider! Dr. Hira Lal is in charge of Mungeh Hospital in China. Who is he? He is one of Bro. T. J. Wharton's orphan boys, lifted by the power of the gospel into a life of service.

In New York some years ago, Miss Singh, of India, spoke at a great missionary convention with such power and eloquence that President Harrison remarked, "If all the money put into missions in India had done nothing else but produce Miss Singh, it would have been well spent." Does Miss Singh, it would have been well spent, if the power of the gospel into a life of service, the distant lands that the in darkness are calling. If you cannot go yourself, send a worthy offering.—J. Platt.

### BROTHER BILL BOILING THE BILLY.

One day in Western Australia a number of us were out picnicking. When the time came for billy boiling, Will Clay began operations on the fire; the wood was damp, the kindling scarce. Some stood around criticising "Brother Bill boiling." "Brother Bill," we said the wood is wet—he ought to have brought a hellow to blow the fire out; to have got some petrol from Bro. Wilson's car to start it; he hasn't enough stones to form the fireplace—why didn't he bring a tommyhawk to chop the wood into smaller pieces? We noticed two or three were not saying anything,

but were busy gathering some small twigs and dry leaves to help Brother Bill build the fire, and soon with the united labors Bro. Clay had the billy boiled, tea made, and everybody enjoying the cup that cheers us into "swapping yarns."

"Each has a hand in the building,  
No one has builded alone;  
Whether the cross he was guiding,  
Whether he carried a stone."

Doesn't that just seem to express the gathering of our great foreign laborers? The F.M. Board has been charged with the management of the work. The State Committee has a hand "in the building" by educating and enthusing the churches and assisting with their counsels; the Board, but both Board and Committee can only do their work effectively by the co-operation of every member of our churches. So let us consider ourselves engaged as master-builders of our great Foreign Mission offering.

Is your part going to be helping build or criticising the builders?

Carry on, I pray, plan and work. Ours is a great opportunity, but our missionaries cannot be at home to plead the cause of an unworked world. The heathen cannot—possibly would not, plead their own cause. Angels would—but dare not. This work is ours.—Selected.

### HAVE YOU MADE YOUR WILL?

I give, devise and bequeath to the Treasurer, for the time being, of the Australian Churches of Christ Foreign Mission Board, the sum of £..... upon trust, to act in conformity with the same for Foreign Mission work conducted by the said Board.

"It is a bad will that has not the Name of our Lord Jesus Christ among the heirs."

### VICTORIAN MISSIONARY ACKNOWLEDGMENTS.

March 14 to June 30, 1928.

Churches.—Bayswater, £1; Malvern-Gaulthill, £19/6; Gardiner, £15/2; North Fitzroy, £12/10/-; Doncaster Mission Board, £12.

Dihond Hospital.—Footscray U.S., £2/7/6; U.S. Bambera rd., £5.  
Duplex Envelopes.—Hampton, £3/3/7; Brunsvick, 10/10; N.H. Williamstown, 18/9; South Yarra, 10/7/9; Fitzroy, 6/3; Hartwell, £3/18/3; North Melbourne, £15/-; North Fitzroy, £3; Swanston-st., £17/7/4; Castlemaine, £1/13/1; Maryborough, £2/7/11; Kanika, £1/4/-; Colac, 16/10; Ascot Vale, £1/8/-; Footscray, £1/13/8; South Richmond, £1; St. Kilda, 5/5; Pyramid Hill, £1/4/-; Preston, £2/4/10; Bendigo, 9/4; Northcote, £6/5/3; Box Hill, £3/15/7; Dandenong, £1; Werriamboul, 16/6; Swan Hill, £19/9; Footscray, £19/10.

Members.—Bro. Gale, £1; Mr. and Mrs. Mott, £5; M. & A. Stevenson, £1; Mr. and Mrs. Silgrove, £12/2/-; W. Holduan, £2; Member, 5/-; Bro. Hay, £1; A. Brother, £13; H. Emmiss (Conf. prom.), £20; Mrs. G. Hayward, 10/-; (Conf. prom.); Mr. & Mrs. P. A. Dickson, £15 (Conf. prom.); Bro. Holduan, £3 (Conf. prom.); Mr. and Mrs. Brownfield, £2 (Conf. prom.); Mrs. & Miss Anderson, £1; Miss Gilmore, £1; A. Dahl, £1; Mrs. Piper, 18 (Orphan Woman, China); Mrs. Lee, 10/-; Miss Gordon, £1; Bro. Leo, 10/-; Interested Friend, £50 (Gift of a Friend, £5).

Miscellaneous.—Mrs. Schaeffer (Miss Thompson's work), £6; Teacher Wang, £22; Prahran U.S., 15/6; Lygon-st. U.S., £2/16/-; H.S. & Y.P. Dept., £7/13/9; Dawson-st. (Miss Thompson's Bible Women), £5; Okleish U.S. (add.), 7/-; Sale of "A Peep into India," per Mrs. Morris, £1 5/-; Sisters in Victoria, per Mrs. Zelius, £30; Carnegie U.S. (4 Days), £12/9/-; Horsham (Escott Motor), £1/17/-; Conference Offering, £52 8/9.

Orphans.—Mrs. Hovey, 16; Ascot Vale Kinlers, £1/10/-; U.S. Bendigo, £1; Prahran Girls' Bible Class, £1/10/-; Northcote Church, £1; Bendigo U.S., £1; Box Hill Kinlers, £1/10/-; Fairfield U.S., £1; Ballarat Mission Bazaar, 16; Bendigo, £1.

Gratefully acknowledged,  
J. E. Allan, Acting Treas.

# The Home Circle.

Conducted by J. C. F. PITTMAN

## TIMES PACES.

When as a child I laughed and wept,  
Time crept.  
When as a youth I thought and talked,  
Time walked.  
When I became a full-grown man,  
Time ran.  
When older still I daily grew,  
Time flew.  
Soon I shall find in passing on,  
Time gone.  
O Christ, wilt thou have saved me then?  
Amen.

—Henry Twells.

## JUST FOR FUN.

In a country town, many years ago, some children were met for a social evening at an old farmhouse; and while the sports were at its height, a little boy thought it would be funny to draw a chair out from under a little girl, and let her sit down on the floor.

He watched his opportunity, and made the attempt; but the little girl, seeing what he was doing, jumped back into the chair, and striking her spine on one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was carried from her chamber to the parlor but once.

Thirty years have passed. Thirty years of disability and pain, as the consequence of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose aid she would be sent to the poor-house, or home for the wretched and homeless poor.

Terrible consequences to follow a thoughtless act! Let boys be careful. Let all remember that consequences walk hand in hand with every deed, and that for all our deeds God will bring us into judgment. Selected.

## IN THE KING'S PALACE.

There was once a king who had the most beautiful palace in the whole world. Everything about it was more lovely than had ever been seen, and all the people in it were perfectly happy.

The king wanted every one in his kingdom to live in his beautiful home, for there was room for all. He sent messengers everywhere to invite them and tell them the way to take. Many, however, would not listen and many would not believe them, so only a very few came.

One day a messenger saw a very rich man travelling along the king's highway. He wore rich robes covered with jewels, and behind his horse rode his servants carrying boxes filled with gold and silver.

"Come to the king's palace," said the messenger.

"With pleasure," said the rich man, "if you will show me the way."

"You must dismiss your servants," said the messenger.

The rich man called his servants and told them they could go their way. He gave each one the horse he rode and enough gold and silver to take them safely to their own country.

"You must leave all the gold and silver behind you," said the messenger again.

The rich man looked thoughtful. "What can I do with it?" he asked.

"I will help you carry it to the village," said the messenger, "where there are many poor people who need the things it will buy."

They carried the heavy chests between them until they reached the village, where they gave freely to the poor and needy until they were empty.

"Now come with me," said the messenger, and they walked briskly along until they reached the king's palace.

Then the king's servants took off his robes, soiled by the journey, and dressed him in white garments, and led him into the king's presence, and he was so happy he forgot all about his riches that he had left behind.

Now in the village they had left, there lived a poor, ragged boy. He heard about the rich man and his journey, and he decided to follow along the way.

Soon he met a messenger who said to him: "Are you one of the children who are Journeying to the king's palace?"

"I would like to go," answered the boy, "but I do not know the way."

"I will show you," answered the messenger. "I will go with you."

They journeyed the messenger talked to the little ragged boy of the king and his kindness and love for all his subjects, and showed him how to do many kind, loving deeds as they went along.

At last they came to the palace where the attendants took the boy and dressed him in white robes and led him before the king, where the rich man was also.

And such was the miracle of the king's palace that no one knew who had worn the royal robes and who had worn the ragged garments as they walked on the king's highway.—"Exchange."

## HE THUE.

"Hlook up, I entreat you, in your souls not only every avenue, but every lane and bypath, and little winding way to falsehood. And do not be content with the vow that no lie shall ever defile your lips, but nothing which has the most distant odor or complexion of a lie; no half lie or quarter lie; no smoking subterfuge; no long-jagging exaggeration; no prevaricating ambiguity."

"Falsity in word and action give a crookedness to the whole character; you may be sure of this, that it does lead, and that quite inevitably, to self-delusion and hypocrisy—to a cheating of ourselves and a cheating of God."

"To hide one's self he true.

And it shall follow as the night the day,"

"Thou canst not then be false to any man."

—F. W. Farrar.

## WHERE JESUS CHRIST LIVES.

A preacher once asked a young girl if she could tell him where Jesus Christ lived. The reply came: "In heaven, sir." Then the preacher said: "Yes, that is quite right; but do you know where else he lives?" Like a flash came the reply from the child, as her eyes lit up with joy: "Oh, yes; he lives in my heart." Happy is the one who has Christ dwelling in his heart, and who can answer with the same assurance.

## DENSE.

Little Bobby (at school).—"The people of London are noted for their stupidity."

Teacher.—"Wherever did you get that information?"

Little Bobby.—"From this book, miss. It says, 'The population of London is very dense.'"

## SAFE NOW.

"Two friends were talking about a young man who had just passed them in the street. "Yes," said one, "he fell in love with a girl at a glove counter. He bought gloves every day for a week, so to discourage her attentions she became a flourist." "Then he had his walls manureed every day, I suppose?" remarked the other. "Just so. But I don't think he will worry her any more." "Oh, why?" "She's found employment with a dentist."

# The Family Altar.

J. C. F. P.

Monday.

I found (Paul) to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.—Acts 22: 29.

"The moral influence exerted by Paul on this Roman captain was so decided that he is compelled to send to his superior this report. Such a man would judge fairly matters of character or of conduct. He had no blinding and bewildering ecclesiastical prejudices which made crimes where there were none. So his testimony to the apostle is important."

Reading—Acts 23: 17-25.

Tuesday.

Go thy way for this time; and when I have a convenient season, I will call thee unto me.—Acts 21: 25.

"Oh, 'tis a mournful story, Thus on the ear of passive eve to tell. Of morning's firm resolve the vanished glory, Hope's honey left no warmer in the cell, And plants of mercy dead that might have flourished so well."

Reading—Acts 23.

Wednesday.

Paul was brought in.—Acts 25: 23. The apostle was "as unashamed in the presence of worldly splendour, as simple-minded and modest, as untempted by that fear of man which bringeth a snare." Note the "striking contrast between the spiritually-minded Jew and the apostate and mere worldly-such as Actrippa."

Reading—Acts 25.

Thursday.

To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.—Acts 26: 18.

Dr. Chalmers quotes this text as "a commendous expression of Christianity the object of which is to give forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Jesus."

Reading—Acts 26.

Friday.

I exhort you to be of good cheer; for they shall be no loss of life among you, but only of the ship.—Acts 27: 22.

"There could be no question about his (Paul's) own assurance. It was evident by the strong brave words Paul used, but even more in the tone with which they were uttered. On his own faith he could uplift and cheer others." So now faith he pronounced that their lives should be spared though the boat would be lost.

Reading—Acts 27: 1-20.

Saturday.

And so it came to pass, that they all escaped safe to the land.—Acts 27: 44.

"In one way or another they all came 'safe to land.' We may arrive at the end like the captain who steers into port his vessel whole, except a sail spread to the wind, rich and glad with a prosperous voyage; or we may reach the strand like Paul and his fellow-passengers, on planks and broken pieces of the ship. We may die honored, strong, influential, triumphant; or we may reach our end poor, unregarded, snatched. It is of small account, so that we do reach that blessed shore, and pass into the Saviour's presence and glory."

Reading—Acts 27: 21-44.

Sunday.

And he abode two whole years . . . preaching the Kingdom of God.—Acts 28: 31.

"Jesus, thy servants bless. Who, sent by thee, proclaim The more, and joy and righteousness Experience in thy name."

Reading—Acts 28.

## Prayer Meeting Topic.

July 18.

### WHEN THE POWER CAME.

(Acts 2: 1.)

W. Waterman.

"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and then came the promise itself: they were all filled with the Holy Spirit." Yes, the promise itself was just that: the sound and the tongues were merely auxiliary. They were

#### A Miraculous Prelude

designed "to reveal the fact, in letters that could be read from the stars," that the invisible spirit was actually present, to make the fact clear and unmistakable, to show the source whence the power and its effects came, and to illustrate its nature." By attaching great importance to the spiritual event they advertised, these symbols exalted the inner baptism "with Holy Spirit and with fire."

#### Significance of this Spiritual Event?

It is certain that for the church, historically considered, the supreme significance has been the return of Christ in the Spirit to dwell in his church. But it is equally certain that, for the apostles at that time (they looked rather for the personal return of Christ than for his spiritual return), the descent of the Spirit meant, first and foremost, power. "Ye shall receive power when the Holy Spirit is come upon you," Luke writes our text thus: "And they were all filled with holy spirit," suggesting, thereby, not so much with a Person as with a Power.

#### How did the Power Exhibit Itself?

First, by the gift of tongues—on this occasion, plainly, the ability to speak foreign languages hitherto not known by the speakers. It enabled the apostles to reach all their hearers in their native languages, and was intended to persuade the multitude of the divine mission of the apostles. And, secondly, the apostles were immediately inspired with knowledge of the facts, commands, and promises of the gospel. Peter without premeditation was able convincingly to preach Christ risen and exalted, and to announce the terms of salvation. And what of the remarkable moral change in the apostles? To talk with tongues, and to preach the Gospel, for the first time, were ventures of faith. Is it not illuminating that the man first to essay a declaration of the good news was that inebriate adventurer—Peter?

Primarily, then, the exhibition of power was in the Gospel. All miraculous accompaniments were added merely to confirm and further the Gospel, and the residue of circumstances seems incidental. The New Testament confirms the Gospel as the power of God in man's salvation; thus, "The gospel . . . is the power of God unto salvation to every one that believeth." "His divine power hath granted unto us all things that pertain to life and godliness, through the knowledge of him."

#### What Remains to us of this Power?

I repeat all of it. The gospel, which was the darling child of that travail of Spirit, is as much ours as Peter's. The miracles confirm the truth as well in print to-day, as they did in performance at Pentecost. The Comforter was promised to the church "for ever." He remains the unfailing fountain of all spiritual influences, life, and joy.

The lesson, then, is: we have the same Lord, the same Comforter, and the same Gospel of Power, as the apostles had; let us have the same love, the same faith, the same courage, and the same zeal. "You have God's power when God has all of you" (Carson).

TOPIC FOR JULY 25.—THE JOY OF FELLOWSHIP.—Acts 2: 46, 47.

## Our Young People.

Conducted by Leslie C. McCallion, M. A.

### ESSENTIALS TO SUCCESS.

Never before in the history of the world has there been such a desire for higher education. During the last few years high schools, technical schools, and kindred institutions of learning have sprung up everywhere. Each year increased sums of money are being devoted to the work of education. Class distinction is disappearing and everybody has an opportunity to receive a worthwhile education.

But with all our learning there is a danger that we will miss some of the great essentials in a really good education. Young people to-day are hurrying through school and overlooking the necessity of having these essentials included in their programme.

To be a success we must have not only education but vision. There must be a definite thought, a fixed picture, so to speak, of what we are working for. God made this earth and filled it with beautiful and wonderful things, but with all of its beauty and wonder it cannot appreciate the beautiful. Man was made with eyes that he might see the things which God has made. He was made with a soul that he might see things that are eternal.

A young person must have a vision of his life's work before he can make it worth while. The greatest challenge before the youth of to-day is the challenge of service. The young man or woman who has no vision of service has missed the greatest thing that life has to offer. "Even the Son of man came not to be ministered unto but to minister." Christ is the greatest servant of all, and has set the example for all young people.

The second great factor in success is vitality. Vision without vitality is hopeless. The one who is commonly known as "a lack of all trades and a master of none" is the fellow who has no vision and no vitality. We may have vision, but we must also have strength and ambition if we are to make our lives really successful.

Consider yourself a partner with God in your life's work. Every honest trade or profession helps God to make the world better. If we get such a conception of our work it will lend strength to our hands and enthusiasm to our efforts.

But vision and vitality are not enough in themselves. We must have one more essential if we are to enrol among those who may be counted as having achieved success in the moral and spiritual realm. Value is the next thing and spiritual strength and spiritual courage that will enable us to endure the hardships of life. We may have our fixed pictures before us, we may have the energy to get us where we want to go, but if we do not have the cour-

age to stand by our ideals and our convictions in the time of discouragement, trial and failure we may find ourselves adrift on the sea of despair.

Every cloud has a silver lining. If we have the strength and valor to withstand the temptations that assail us, we shall some day anchor on the shore of success. If we have a conviction that our vision is right, let us have the courage to stand by it. The kingdom of God needs young men and women of vision, vitality, and valor—young men and women who will dare to stand with the man of Nazareth for that which is beautiful and true.

### THE POSSIBLE YOU.

There is a book bearing the above title, and I have recently read an article on the same theme. "The possible you"—what a world of encouragement there is in those three words! It is a note of despair that lies in the lament of Paul, "The good that I would I do not and the evil that I would not that I do." A note of despair, and yet not entirely so; for Paul found his way out in the hope that he could pattern his life after that of his Master, in whom he had perfect confidence and for whom he felt absolute love. Through him he hoped to attain.

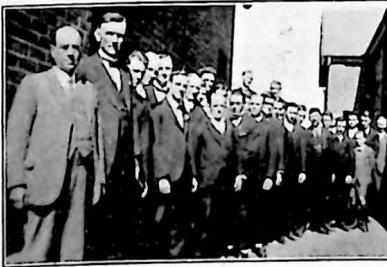
If you have read the genial Oliver Wendell Holmes' book, "The Autocrat of the Breakfast Table," you will perhaps remember how he says that there are "three Johns" in every person. John as he thinks of himself, John as his neighbors think of him, and John as he is; these represent John's self-estimate, his reputation and his character. But, as has been pointed out, there is a fourth John—the John as he shall be, as a result of the discipline of life and of his own self-discipline. It would be a sad world if every man had to believe that he would never grow into something better than he started. But we know that men do change—and usually for the better. Think of the crude, emotional Peter, ready at one time even to forsake his Master through cowardice, but at last becoming a veritable rock in his character. Think of Paul, at first a stoner of the saintly Stephen, but finally the greatest of the apostles. Think of Saint Augustine, growing from a roustabout to one of the church's greatest. Or in modern times, note the career of John R. Gough, from drunkard to reformer; John G. Woodley, from gutter snipe to great foe of liquor; Francis Thompson, from the lowest of the low to one of the greatest religious poets of all time.

It is "the possible you" that cheers every man, and the better world to be that puts a silver lining upon the confused, unhappy world that now is.—T. C. Clark.

### MEN'S BIBLE CLASS,

CROYDON, S.A.

The men's Bible Class connected with the church at Croydon, S.A., is an organization that is doing much to help the men of the church. Our photo, represented the full complement of the class, and the smallest attendance on any Sunday is twenty. Every two weeks the class runs a prayer meeting, and is generally the directing force in the work among the men of the church. The class draws up six-monthly programmes, and always tries to secure strong and able men to lead the discussions. Mr. Barton Pope, the capable leader of the class, was absent when this photo was taken.



Men's Bible Class, Croydon, S.A.

## Religious Notes and News.

### MORE THAN 1,300 BIBLE SITES LOCATED BY ARCHAEOLOGISTS.

No less than 1,312 of the places that made Bible history in ancient Palestine have been accurately located by archaeologists, according to Dr. George S. Duncan, professor of Egyptology and Assyriology at American University.

Picks and spades wielded by scientists are unearthing so much important evidence about the Bible that it is like a new book, Dr. Duncan pointed out.

"Hebrew architecture was deeply influenced by Egypt," he stated. "Solomon's temple and its utensils were modelled after Egyptian patterns. Temples on the Nile contain altars, tables with bread, and arks with cherubim, all recalling the Bible descriptions.

Archaeology is throwing light on historic references in the Bible which have been obscure, Dr. Duncan showed. We now know all about the tower of Babel, its location, size, and purpose, he said.

"Archaeology has given us a more accurate knowledge of Hebrew and Greek, which are the original Biblical languages, so that all translations in the future will be more correct," the professor continued.

This is a point of special interest, since the Bible has been translated into 835 languages, and there are many controversies over the proper equivalent words to express obscure passages in the Hebrew and Greek. The Hebrew literary methods were similar to those of the Babylonians and Egyptians, Dr. Duncan pointed out, and as these ways of expression were vastly different from the western ways, to understand the Semitic mind and method of writing helps to interpret the Bible.

### HEPHEAL OF THE TEST ACTS.

May 8, 1928, was the centenary of the repeal of the Test Acts, a measure of liberation due to the pertinacity of Lord John Russell. The Test and Corporation Acts, dating from 1673 and 1678 respectively, provided that all persons appointed to civil, military and municipal office, should take the sacrament according to the forms of the Church of England within six months of appointment. The Acts were first a tyranny and then a scandal. Unscrupulous persons would frequently wait in taverns near a church until service was over, when there would be a hasty communion service called "qualifying for office." University tests against Nonconformists were abolished about fifty years ago. Only one serious anomaly of this kind remains to be removed—the test which shuts out Nonconformist teachers from the headships of thousands of our national elementary schools.

The Test Acts not only compelled all persons holding office under the Crown, whether civil or military, to receive the sacrament according to the forms of the Church of England, but compelled them to take the oath against transubstantiation. A medal was struck in 1828 to mark the occasion. On one side Britannia is represented presenting to Liberty the Act of Hephel, while Britannia raises her eyes to heaven in thankfulness, and on the reverse side, in an open wreath, are the words, "Truth, Freedom, Peace and Charity."—"Christian World" (London).

### BUTTONS AND NONCONFORMITY.

The connection between Nonconformity and the manufacture of buttons may not be obvious (says "The Christian World") and some Birmingham writers apparently pleased with the proposed safeguarding duties—remind us that the earliest makers of metal buttons were Dissenters, who were attracted to Birmingham for reasons unconnected with the metal industry. The Five

Mile Act of 1665, which forbade Dissenters from ministering within five miles of an incorporated town, made Nonconformity in many places difficult; but as Birmingham was not then incorporated and the Five Mile Act did not apply, these Dissenting buttonmakers found there a religious liberty denied them elsewhere. Buttons, of course, were originally regarded as things of ornament rather than use, and worldly ornaments at that; so much so that in America at one time the Hook-and-Eye Baptists founded separate churches in order to protest against the use of them.

### WILL NOT SUPPORT A WET CANDIDATE.

The Baptists in convention assembled have pledged themselves not to support a wet. The question came up in the Southern Baptist Convention at Chattanooga and the delegates pledged themselves to break party lines rather than see any candidate termed an "unmanned friend of the liquor interests" become president of the United States. The vote was practically unanimous.

Interesting and prophetic. The Baptists are not a feeble folk in the South. They have 3,700,000 members. Besides, the Baptists stick to the covenants and agreements made at their convention. They vote as they resolve. In addition to this the Southern Methodists are with them on this point and so are the Disciples, and so are also, we believe, the Presbyterians; which means, if the Democrats nominate the governor of New York as their presidential standard bearer it probably means for all time to come good night to the Democratic party.—"Christian Evangelist" (U.S.A.).

### SUNDAY SCHOOLS.

As the time comes round, year by year, for taking account of annual statistics, the various denominations are almost invariably faced nowadays with a vital problem affecting Sunday Schools. Among recent statements is one from the Baptist Union recording a decrease of over 6,000 Sunday School members in the past twelve months. The report says:—

"It appears that the Sunday School does not exert the same attraction for parents and children that once it did, and we urge that Sunday School teachers and committees, deacons' meetings and churches should look closely into this matter."

If any such step were practical, it would be of interest—and might be of importance—for the churches to undertake an organised house-to-house inquiry in selected areas, with the purpose of publishing a joint report as to the reasons assigned by parents for the decline in Sunday School attendance. It seems obvious that, in the first place, this is a parents' problem. Few children will find their way to Sunday School unless parents send them, and it is in parental preference or opposition that the root of the present decline is to be found. Of the reasons assigned, no doubt, carelessness, indifference, or ignorance is chiefly responsible; and it is in dealing with these negative obstacles that the churches' greatest difficulty will be found.—"The Christian."

### VICTORIAN DEPT. OF SOCIAL SERVICE.

Parcels have been received from the following places, for which we offer sincere thanks:—Brighton S.E. 1; Groundwell 1; Hamilton 1; Boronia C.E.S. 1; Camberwell 1; Stawell 1; Berwick, 2; North Melbourne, 1; Colburg, 1; Kaniva, 1; Pimpino, 1; Gardiner, 2; North Fitzroy, 1; Glenferrie, 1; Boronia, 1; Carnegie, 2; Gore-st., Fitzroy, 1; East Malvern, 1; Gardiner,

7; Glickburn, 1; Doncaster, 2; Lillimur, 1; Dagg-water, 1; Anonymous, 1; Thornbury, 1; Dingles, 1; Brim, 1; Hartwell, 1; Hampton, 1; Isambell, 1; Horsham, 1; Glen Iris, 1; Malvern East, 2; Woolfden, 1; Gardenvale, 1.  
Groceries.—Berwick, Ormond C.E., Brighton C.E., 3 ton pumpkins, Bru. Elder, Oakleigh.

### COMING EVENTS.

JULY 10.—Women's Mission Band, Oakleigh, Birthday Celebration, Tuesday, July 10, at 8 p.m. Speaker, Dr. E. H. Kilmier, of China. Good programme. A cordial welcome to all.

JULY 10 (Tuesday).—Assembly Hall, Collins-st., Melbourne. United girls' missionary rally, 8 p.m. All women and girls interested in mission work urged to be present. Pageant, "In the Light." No admission fee; collection.

### BIRTH.

HIGH (nee Isabel Gray).—On May 10, at Nurse Daley's, Waggoo, to Mr. and Mrs. George Rich, of Ariah Park—a daughter (Lesley Isabelle).

### BEREAVEMENT NOTICE.

Mrs. Clements and family desire to express their sincere thanks to all kind friends and relatives for letters, cards and floral tributes in their recent sad bereavement. Will all please accept this as a personal expression of our sincere gratitude.  
—"Haily," 18 Bellett-st., Camberwell.

### WANTED.

The church at Launceston, Tasmania, desires to engage the services of an evangelist. This field offers excellent prospects for a brother of experience and ability. Address communications to Jas. P. Foot, Jr., Secretary, 14 Halfour-place, Launceston.

### TO LET.

Willow, alone, will let well-furnished bedroom with conveniences to refined lady; good position, near tram and train, quiet home, terms very moderate, companionable.—59 McPherson-street, Moonee Ponds.

### FOR SALE.

Magnificent corner building block, 60 x 125 midway between Hartwell and Camberwell churches, on the Hassell Estate. Red-rock price and particulars from Luke, Highfield-grove, Canterbury.

Situated in a large beautiful garden, an ideal W.B. home, 7 large lofty rooms, sleep-out verandah, etc., and all conveniences; lawn, vegetable, flowers, fruit and berries; garage and tennis court; fernery, etc. Photo, particulars and red-rock price from Luke, "Dowdells," 11 Highfield-grove, Canterbury.

Burwood.—Modern Villa, just completed, 4 rooms, kitchenette, pan. Hall, B.E. Bath, Basin, Gas and one-fire stove, every conv., E.L. Press. High position, 3 mins. tram. Land, 50 x 125. Cash or terms, 1850. Another, South Caulfield, 5 large rooms, Pan. Hall, L. Room, D. Room, Gas Heater, Garage, Concrete Paths, Sewerage. Land 50 x 170. Apply Owner, "Norlan," 4 Rangor-st., Camberwell, E.6.

Falcon Knight 6-cyl. S.S. Car (with dicke seat), cost £350 six months ago, and has run under 6,000 miles. With storm curtains up is just like a coupe, Four wheel brakes, balloon tyres. This excellent car is driven by one of the famous Silent Knight engines which actually improves with use, and which ensures freedom from sale and mechanical trouble. It is silent, speedy, economical and wonderful on hills. 25 m.p.h. and 70 miles hour. Only reason for selling no further use. Price £245 (terms considered). Reg. Clark, 6 Wolora-rl., Caulfield; phone 11443.

## Here and There.

The following telegram is to hand from South Australia:—"Hirshien-Stewart mission Prospect had wonderful audiences Sunday; two young men confessed; total, to wit, two—Russell."

The following telegram from Ipswich, Qld., reached us on Tuesday:—"Special service conducted by Evangelist H. Priestley Sunday night at East Ipswich; church overcrowded; there were ten decisions."

We learn of some good P.M. day offerings in South Australia. Some churches contributed large amounts, as will be seen from our church reports. The aggregate amount reported from twelve churches in Adelaide and suburbs is over £676.

Friends of Miss Gerlie Spurr will be pleased to learn that although still an inmate of a private hospital at Portland, Victoria, she is making a slow but satisfactory recovery after the severe burning accident of which she was one of the victims.

Series of meetings for the deepening of spiritual life are being arranged by a group of five Victorian churches—Ormond, Carnegie, Malvern, Gardfield, Oakleigh and Hambray-nd. The first series will be held at Ormond on July 5, 10 and 11. Bro. W. Clay will lead the singing. A cordial invitation is extended to brethren and friends to be present.

Sunday last was a day long to be remembered at Emore, N.S.W., for another record was established in connection with the P.M. offering. Over £210 was given, and £18 for local work. This is £30 above last year for the first day. Of this the C.E. gave £20, and the schools £10. Bro. Paternoster preached in the morning and answered questions at night.

A brother asks: "If there is trouble in the church and a brother is waited upon by the individual, then before two or three witnesses and he refuses to hear them, can he be said that the New Testament teaching on discipline is established, if, after that, it is not laid to the church?" If the matter is one which comes within the scope of Matthew 18, then the obvious answer is, No.

Bro. J. E. Allan, Vic. F.M. secretary, reports encouraging offerings in many suburban churches. Several have given increased first day returns, but some show a decrease. 28 churches have raised £756. In every instance the return is incomplete. It is hoped that final figures will show an increased response by the brotherhood. Treasurers are asked to forward money promptly to the P.M. acting-treasurer, J. E. Allan, 51 Watt-st., Box 1111, E. 11.

On Tuesday, June 26, a meeting of intercession on behalf of the Forester Mission offering was held at Swanston-st., Melbourne. Jas. E. Thomas presided over a good audience. Dr. E. R. Killmer gave the address, and the leader of special prayer was A. G. Saunders. Beautiful solos were rendered by Mr. Val. Wolf. Others who took part were G. E. Moore, J. E. Allan, H. B. Robbins, S. H. Mudge and H. L. Pang. Miss M. E. Pittman presided at the piano. A very helpful time was spent.

At Gardiner, Vic., on Sunday morning last, 300 persons partook of the Lord's Supper. Five were received into fellowship by letter of transfer.

The offering for Foreign Missions amounted to £180. Five years ago last Sunday the opening worship service was held in the building. Since then the membership of the building has more than quadrupled. Bro. R. Gardner gave the morning address, and also presided at the Regent Theatre at night. At the opening service a young lady confessed to Christ. Miss Mudge Agnew helped with two beautiful

During the past ten years 175,000 Jews have entered the church, according to a Church of England report on missions to the Jews.

At the meeting of our Victorian Preachers' Association on Monday afternoon, Dr. E. R. Killmer delivered a very much appreciated address on "The Future of Foreign Missions in the Light of the Rising National Spirit." The preachers have decided to have an additional meeting on the third Monday of each month, at 10.30 a.m. The regular meeting is on the first Monday afternoon of the month.

Bro. J. B. Cambridge, who owing to ill-health was compelled to retire from the work at Bundaberg, Q., is now residing at Ballan, Vic. He hopes, after a few months, to be able to resume work in some other field. Bro. Alf. Hjerfvelsen has accepted an engagement with Bundaberg church, to commence early in July. Bro. C. W. Hamann, elder of Bundaberg church and superintendent of the Bible School, will, at the beginning of August, commence labors at Ma Ma Creek as the preacher of the church.

Some months ago (on March 22 and 29) to be precise) we published an article entitled "Pentecostalism" by Mr. Alan Price, B.A. We recently received a long letter from Mr. Geo. Burns denying the accuracy of Mr. Price's accounts of cases and alleged cures. While it is manifestly impossible now to admit discussion of an article printed so long ago, and while we are sure that some of our readers ever imagined for a moment that "Pentecostals" advocates would agree with what Mr. Price wrote, yet we place on record the fact that Mr. Burns disavows.

The anniversary of the opening of the new church building at Thorbury, Vic., was held on July 1, beginning with a prayer meeting at 7 a.m. at which 72 were present. This meeting was led by Bro. Swain. The President of the Conference, Bro. Gole, presided over the service. Bro. A. G. Saunders exhorted the church. 417 were at school in the afternoon. In the evening a great crowd gathered to hear Bro. J. W. Ebniss preach on "The Call of Christ." On Tuesday, June 26, a men's banquet was held, 92 men sat down to tea. The meeting was called to organise the men into a club to work with the sisters in reducing the debt on the church building. The P.M. offering to date is £129. Since last report two have confessed Christ.

"The New Zealand Christian" of June 18 contains an account of interesting meetings held by Dr. Howard M. Fagan, of Honolulu, who spent three days in Auckland. Dr. John L. Brandt supplied Dr. Fagan's pulpit in Honolulu to permit of his trip to his homeland. The following is a translation of the address he also printed in the N.Z. "Christian": "An effort to obtain the services of Dr. Fagan for a period of twelve months in Auckland is being enthusiastically supported. Quite a number of brethren have offered financial help as the nucleus of a guarantee fund, and seeing that Bro. Fagan expressed his willingness to come and help us, it is confidently anticipated that a great forward movement under Bro. Fagan's leadership will be under way early next year. It is highly probable that at the conclusion of his term in Auckland, Dr. Fagan's services will be sought for a series of meetings, at least, throughout New Zealand."

South Kensington, N.S.W., anniversary services were held on June 28 and 29, when 421 spirit being manifested throughout. At worship, during the service, three members were received into fellowship. This was a most inspiring meeting, 80 per cent. of the membership broke bread during the day. The gospel service was also well attended. Tuesday night meeting commemorated the anniversary of the opening of

the building, and also of the commencement of the ministry of Bro. S. J. Southgate. It was a most successful gathering. The secretary's report showed that since Bro. Southgate commenced his labors, nearly 100 have been added to the church, and that the Bible School enrollment is now 150. Bro. Thos. Haeger gave an illustrated address on "The Restoration Movement." Musical items were also appreciated. Bro. E. Smith was presented with a Bible to commemorate the completion of ten years' service as secretary to the church.

Meetings at Norwood, S.A., continue to be well attended. On June 17, 205 broke bread. The Endeavor Society is flourishing, and doing much to help distress and unemployed. Offerings are taken up at Sunday night meetings for the same purpose. Earnest planning is being made for next mission to begin in August. During the month two sisters suffered bereavement in the loss of their husbands. Christian sympathy is extended to Sisters Mrs. Bennett and Mrs. Rudd. Good meetings on July 1. G. T. Walden addressed the church, and the offering for the day was £162. 25 men, 100 women, 100 children, envelopes and other amounts will bring the total to about £55. Bro. Baker spoke in the evening, when one young lady made the good confession. On June 28 the message of Bro. H. Watson was much appreciated. An Endeavor rally of the eastern suburban group of our churches, held at Norwood on June 26, was very helpful.

Dr. Fosdick tells how on one occasion John Wesley blundered: "John Wesley tells us of a man against whom year after year his elder rose. He thought of him contemptuously as covetous. One day when he gave to one of Wesley's favorite philanthropes a gift that seemed too small, Wesley's indignation burst all bounds, and he rebuked the man with scathing condemnation. Wesley tells us in his diary that the man quietly said: 'I know a man who at the week's beginning goes to the market and buys a pennyworth of parsnips and takes them home to boil in water, and all that week he has the parsnips for his meat and the water for his drink; and every morning and evening eat him a penny a week.' 'Who is the man?' said Wesley. 'I am,' was the reply. And Wesley adds, 'This he constantly did, although he then had two hundred pounds a year, that he might pay the debts he had contracted before he knew God. And this was the man that he had thought to be covetous!'"

Meetings at Balaclava, Vic., have been good. One confession since last report. J. E. Allan gave an informative missionary address on June 21. Jas. E. Thomas spoke morning and evening on Lord's day last, it being the sixth anniversary of the founding of the church. W. Gale visited the church last afternoon, and ministered at the evening service. The church gave its first offering of £8 to Foreign Missions, and on Sunday the offering for the same purpose amounted to nearly £71. The mission band had its largest meeting for many months on Wednesday, and there is a most helpful missionary spirit in the church. The boys' club, senior and junior, have been reformed, and the senior and junior girls' clubs have also started new sessions. The church building and school have been painted afresh, and a working list of men has done much to improve the church grounds. On Wednesday, June 27, opportunities were taken to talk to the boys' club. W. McIlwain, a foundation member of the church, who is going on a trip to see his folks in the motherland. Several spoke, including Mr. E. W. Greenwood, M.L.A., and Mr. J. G. Hare presented our brother with a travelling rug, wishing him a safe return.

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### The Missionary Message for To-day.

(Continued from page 423.)

duet which are incited by Confucianism: the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish people, from whose Scriptures we have learnt, and "of whom is Christ as concerning the flesh," that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow Christians in all lands to show to Jews that loving kindness that has too seldom been shown towards them.

#### Followers of Non-Christian Religions Called on to Study Christ.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, his place in the life of the world, and his power to satisfy the human heart: to hold fast to faith in the unseen and eternal. In face of growing materialism of the world, to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

#### Christ Belongs to Everybody.

Christianity is not a Western religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the people of Africa and Asia as much as to the European or American. We call men to equal fellowship in him. But to come to him is always self-surrender. We must not come in the pride of national heritage or religious tradition. He who would enter the kingdom of God must become as a little child, though in that kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the one God, all human aspirations are towards him, and yet of no human tradition is he merely the continuation. He is the desire of all nations; but he is always more, and other than they had desired before they heard of him.

But we would insist that when the gospel of the love of God comes home with power to the human heart, it speaks to each man, not as Muslim or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet, at the last, we speak as men to men, bidding them to share with us the pardon and the life that we have found in Christ.

(c) To all who inherit the benefits of secular civilization and contribute to its advancement, we make our call. We claim for Christ the labors of scientists and artists. We recognise their service to his cause in dispersing the darkness of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalisms, movements and in patriotism, the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in his universal kingdom of love all nations by right are producers, and fulfil their own true destiny only in his service. Because patriotism and science are not consecrated they are often debased into self-assertion, exploitation and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

And the clashes of industrial strife the gospel summons men to work together as brothers in

providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to his own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who hear his name the solemn obligation to labor ceaselessly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can only be brought about through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call "Be not conformed to this world, but be ye transformed by the renewing of your minds."

In our conference together we have seen more clearly the fitness and sufficiency of the gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the gospel and the Savior ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

#### A More Heroic Practice of the Gospel Needed.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in their necessary laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the gospel. It cannot be that our present complacency and inaction are a faithful expression of the mind of Christ, and of the meaning of his cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work which Christ has laid upon his church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to be one with us as the cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of his sufferings and by the power of his resurrection.



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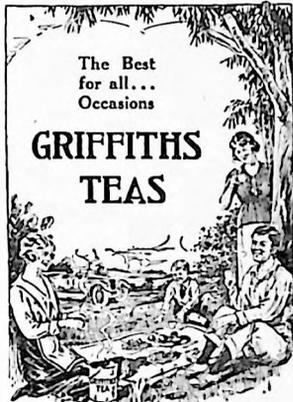
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## News of the Churches.

### Western Australia.

**Hasendenan.**—There are satisfactory gatherings at all meetings, and Kappa club and C.E. enjoy bright gatherings. Bro. Les. Peacock has preached on June 10, 17 and 24. Bro. Heck exhorted on June 24.

### Queensland.

**Gympie.**—On June 21 Bro. G. S. Trudgill exhorted on "Watching for the King," and at night Bro. E. Trudgill conducted the gospel meeting.

**New Newton.**—Bible School had attendance of 32. Gospel service was well attended. Bro. C. S. Trudgill preached on "Man's Greatest Discovery."

**Brisbane.**—On June 7 Bro. Hayward spoke at both services. One young man accepted Christ, he was baptised the following Sunday. Bro. J. K. Morlin, of Wynnum, addressed the church on June 21.

**Marborough.**—On June 21 Bro. Alan Price preached on "Opportunity." The sisters' guild continues to do good work, meetings being well maintained. The school attendance recently reached 86. Half of the children from the homes of sympathetic non-members. The church looks forward to the coming of an evangelist.

**Annerley.**—On June 21 Bro. Young spoke at length on Luke 16 at both services, and was in great form. Two confessions at night. Bible School rally is going well; 151 present; roll, 179. The mid-weekly prayer and young people continued to give a very good programme. Four confessions since last report.

**Albion.**—The Junior C.E. Society, which has been doing well, was at the district rally rewarded with a certificate recording 83 per cent. efficiency. There was a record attendance of 41 in the kinder on June 21, and a very successful tea party was recently held by the kinders. Bible School rally figures show an increase of 38 per cent, with a big rally day on July 1. Many church members have entered into a prayer pact, to pray for souls and increased spirituality.

### South Australia.

**Birling East and Aldgate Valley.**—Good meetings at Birling East on Lord's day mornings; two received by letter. Good meetings at Aldgate Valley. A mother and two daughters made the good confession on Sunday night. Bro. Paterson exhorted.

**Hindmarsh.**—Meetings on July 1 were well attended. In the morning Bro. H. Watson addressed the church on his work in India. In the evening the second of the young people's monthly services was held, when Bro. Allen Brooke spoke on "The Sunshine Girl," F.M. offering amounted to £57.7.

**Willaplague Mills.**—Tomkin paid a visit to the church on June 21 in the interests of Foreign Missions. Her talk was much enjoyed. In the evening she journeyed to Bersbrook, and Bro. Warren preached a splendid sermon to a good congregation. The work is steadily improving.

**Kadina.**—Interest is well maintained. The Bible School is trying to secure an attendance of 150. Last Lord's day 130 were present. Bro. Jones is giving addresses at the good services on "Prophetic Truth." The Foreign Mission offering is expected to reach £11. The work is very healthy and encouraging.

**Dulwich.**—On June 21 the church enjoyed a visit from Mr. H. Watson, and on Wednesday, 27th, Mr. Maxwell, secretary of Y.M.C.A., gave a lecture at the mutual improvement society's monthly meeting. Miss Tomkin, Mrs. Messent and Mrs. Mason, from Conference Executive, visited Dulwich last week and held a missionary meeting with the sisters. On July 1 the F.M. offering amounted to over £10.

**Gawler.**—Meetings are keeping up fairly well. Bro. Watson met with a good reception. The Dorcas meetings are well attended. Sister Olafsen, after some years, resigned her position as secretary. She has done good work. Sister H. Hunting is now secretary and Sister F. Husbridge president. Parcels are sent away from intervals. Sisters Miss Payne and Miss Atseo are helping church and Bible School in playing the organ, and Sister Mrs. Wegener at the gospel meetings. Sister Payne intends training for the mission field.

**Queenstown.**—On July 1 Mr. Geo. Cox exhorted the church. In the evening Bro. Brooke's address was on "Have You Heard the Great Commission?" A young lady confessed Christ. On June 26 H. Watson addressed the women, and in the evening gave an interesting talk to about 100 church members on his work in India. On Wednesday the Bible School had a lantern evening, and prizes won at the last picnic and for attendance were distributed. On Thursday evening the girls' welfare club gave a concert at the seaman's mission, Port Adelaide.

**Snowtown-Lochiel.**—On June 21 Bro. Hiches spoke in the morning at Snowtown in the interests of Foreign Missions. In the afternoon meetings at Lochiel were re-commenced with breaking of bread. A representative gathering, including Bro. Manning, secretary of the Northern Conference, assembled to bid welcome to Bro. and Sister Hiches. At the evening service at Snowtown, following an address on "The First Gospel Sermon," two young people made the good confession. Bro. Geo. Hancock, who had attended the services on Sunday, died suddenly on Monday as the result of heart failure.

**Semaphore.**—A wonderful day of blessing was experienced on Lord's day at the district (in record). One was received by faith and baptism. Happy fellowship was enjoyed with Sister Nurse Gallicott. Bro. Beller spoke to the church on "Voices that Call." In the afternoon the Bible School gave the missionary exercise entitled "Our Investment in Dhond" to a splendid audience. At night the choir rendered excellent singing. Bro. Beller sang "The Old Hugged Cross," and Bro. Henry Watson gave a beautiful address on "I am not Ashamed of the Gospel of Christ." There was a fine audience.

**Unley.**—The girls' gymnasium club and the boys' R.S.P. have each given parents' evenings which were enjoyed. At the annual meeting of the Dorcas and Younger Mission Band Mrs. Trudgill, of the C.E.M., gave an interesting address. The chapel was well filled on Sunday morning, when H. H. Taylor gave an inspiring address, and the offering for Foreign Missions reached £158. Mr. John Cain, of the British and Foreign Bible Society spoke in the evening. Mrs. Uebel was present on Sunday morning, after her previous illness. Some of the members have suffered bereavement, and sympathy is extended to them. Bro. and Sister H. Busmussen, who recently came from Victoria, have lost their infant daughter, and Mrs. B. Caldwell, aged 81, and Mrs. Maddigan have been called home.

**Wickham and Winkle.**—The work is in good heart. Attendances are increasing. Gospel services at Berri are attracting many young people. Mr. Talbot is rendering the service, and with the use of the circuit car he has been able to visit sick members at Loxton Hospital. The seventeenth anniversary services of the cause in Berri were held recently, and were very successful. Weeknight prayer services are having an increase in attendance. Mr. Talbot's series of chart talks are most interesting. At the annual meeting of Berri Band of Hope (combined churches) Mr. Talbot was unanimously re-elected president, and Mr. W. A. Hunt secretary. Mr. Albert Keel-

ing gave a bright message. Mr. H. W. Howey, from S.A. Prohibition League, spoke at Berri on Monday, June 17. A general service held once a month at Winkle is encouraging. The "one" contest at the Berri and Winkle Bible Schools is resulting in increased attendances, and new scholars have been enrolled at each school.

### Victoria.

**Gardenvale.**—Good meetings on July 1. Bro. Forbes, of Brighton, gave a helpful address in the morning. At the close of the gospel address at night two young ladies made the good confession.

**Burnley.**—On July 1 the services were well attended. In the morning two sisters were received into fellowship. In the evening a splendid address was given by Bro. W. Jackel, and a sister made the good confession.

**Sunshine.**—Services are conducted by Bro. Waters. Bro. and Sister Alderson, of Bel Bet, are residing in the district. The work is progressing, especially in the Bible School. Twelve new scholars have been welcomed since last report.

**Cheltenham.**—On Sunday Bro. and Sister D. Wakeley began their fourth year of service under the best conditions. A number of visitors were at all meetings. There were large congregations, inspiring addresses, and a fine Foreign Mission offering.

**Eureka.**—J. C. F. Pittman spoke at both meetings on June 24, his messages being enjoyed by good audiences. 100 were present on June 26 to hear his lecture on "A Tour Round the World." All meetings are keeping up well, and all departments are in a healthy condition.

**Parkdale.**—"When a Man's a Fool" was Bro. Stephenson's subject last Sunday evening. This was a men's service. Favorite hymns rendered by a large male choir, under the leadership of Bro. L. Brooker, were enjoyed by the large audience. All auxiliaries are flourishing.

**Prahran.**—Good meetings last Lord's day. Attendance of 214 in Bible School. At the gospel service congregational singing was led by Bro. Brough. The young people's clubs took part. After Bro. Connor's sermon on "Refusing Gold that a Man might Find God," two men confessed Christ.

**South Melbourne.**—Many helpful addresses have been given during the last few weeks. Last Sunday's gospel service resulted in a little girl (of the Bible School) deciding for Christ. The women's mission band continues its useful work. Much good work is done in the kindergarten. The young people's clubs continue actively.

**Baronia.**—Both morning and evening meetings were well attended on June 21. The fine address of Mr. Williams was much appreciated. P.B.P. and G.S.P. clubs are doing well. The C.E. Society is having good meetings. The church was sorry to lose such workers as the Billis family, who were given a farewell social on leaving the district.

**Marsland.**—180 broke bread on Sunday morning, when Dr. Kilmiver gave an address on his work in China. Two adults were received by faith and abstinence service. Good meeting at night to hear Bro. Webb speak on "Why Don't Men go to Church?" Three adults were baptised. The choir has been re-organised under the leadership of Bro. A. E. Barber.

**Hartwell.**—On July 1 Bro. C. Robinson gave very fine addresses to good attendances. Bro. and Sister J. Richards and Bro. and Sister Kilmiver have taken leave of transfer to Gardiner church. The members of the Senior C.E., Inter. C.E., and Junior C.E. have presented a lovely Bible to the church, for which officers and members thank them most heartily.

**Glenferrie.**—A decision day was held in the Bible School on Sunday afternoon. At the close of the meeting a special service, at the close of which many young people made the good confession. At the evening meeting Bro. Scambler spoke on the words "I Believe," the first of a series of addresses on "The Apostles' Creed." A young man made the good confession.

**North Fitzroy.**—There were two confessions on June 21. Four were welcomed into fellowship on July 1, and in the evening five decided to join Christ—four young men and a Bible School girl. Confessions have been taken at each gospel service for the past six weeks, totaling 17 altogether. Foreign Mission offering amounted to £11 (including duplex envelope contributions).

**Princes Hill.**—Good meetings on July 1. Bro. Westwood was the preacher. In the morning the fellowship of Sister Mrs. T. Westwood and Bro. Hart was enjoyed. Bro. B. Swalling was present for the first time since his illness. Sister Alice Swalling is now laid aside. The Foreign Mission offering to date is £22/10. In a fine attendance at the gospel meeting Bro. Westwood spoke on "The Confidence of Job."

**Warragul.**—On June 28 a large audience enjoyed Dr. Killmer's lecture on China. Good meetings on Sunday. Bro. Wigney spoke in the morning on Foreign Missions. The offering to date is over £8. At a temperance service in the evening members of the local Y.M.C.A. were given a letter in an address by one of the grand lodge officers, Bro. Manning. The school and other auxiliaries are doing well.

**Collingwood.**—Meetings are fairly well attended. Work in the clubs and women's mission land is encouraging. The soup kitchen has been a blessing to the needy. It has been decided to provide a good meal every Friday, when members will meet at seven. A luncheon in All Saints had donated a sheep every week, and another lady will give 10/- a week through the winter. The children of the Sunday School are being trained for their anniversary.

**Horsham.**—On June 17 a "favorite hymn" service attracted a large congregation. Sister Vivian sang quietly to rest on June 22 after a five weeks' illness. The sympathy of the church is with those who sorrow. On the following Lord's day evening a memorial service was held. Bro. Payne spoke suitably, and there was special singing. Splendid meetings were held last Lord's day. Bro. J. A. Millar spoke in the morning and Bro. Payne in the evening.

**Hamilton.**—Sister Mary Shiley passed away on June 22 at a great age. The girls' club and B.S.P. held an interesting debate on the 18th. The girls conducted the prayer meeting on the 25th, and last Sunday prepared a tea at which food-lots was said to Mr. J. H. Tinkler. The teachers and scholars presented him with some books at the school session. H. L. Arnold and B. I. Pittman were the speakers for the day. The F.M. offering was £17/12/-.

**Ararat.**—The church enjoyed a visit from Dr. Killmer and also a representative of the C.I.M. On June 14 Bro. Lang gave an interesting lecture on "Bible's of Our Bush." Attendance increased, especially at gospel services. Bro. Young's report on a special far cloth hymn night. On June 26 the quarterly meeting of the church was held. The same evening a kitchen tea was given to Miss M. Chandler, who has recently to be married to Bro. Hartigan.

**East Melbourne.**—Splendid interest continues. Bro. Hildes is giving fine messages. The church held its quarterly business meeting on June 28. Bro. Young's report showed that work for the last three months has been most successful. The church has decided to form a choir; Bro. Crooke was elected choir conductor. Bro. McCallum's visit to the Bible School and binders was appreciated. Bro. Allan, from Portland, sang two beautiful solos. The P.B.P. has re-started after recess.

**Boo Hill.**—The church held its half-yearly business meeting. Reports from all departments were most encouraging. The church has on record its appreciation of the work of Bro. H. E. Ward in the building of the new church. Bro. Ward is also church secretary. A Mission offering so far amounts to £20. On Sunday evening a grand and symmetrical meeting followed to a grand address by Dr. E. H. Killmer.

**Carlton (Lygon-St.).**—On Sunday morning two (mother and son) were welcomed by transfer. Bro. and Sister E. Hagley, from America, were visitors.

**Oakleigh.**—Meetings for worship are well attended. Interest is maintained by Bro. Muller's exhortations. Gospel meetings attract numbers of young people, who are interested with bright song services, special solos, and forceful messages by Bro. Muller. Four have been received by letter, and two by faith and baptism. A special effort to assist the building fund has been launched. Boxes have been issued to members to lay by spare cash, to be returned on anniversary day in September.

**Newmarket.**—All services were well attended during June. Bro. Black's messages are appreciated. Bro. A. Stanford has relieved Bro. Warne as song-leader, and his messages in song are helpful. Bro. Hatty has retired from the Bible School after many years' faithful service. Bro. G. Aslett, who retired from Bible School teaching a month ago, was laid to rest on Sunday evening, June 3. Bro. Black's funeral service was well known in North Melbourne and Bendigo, and has been a faithful servant of the Master for many years.

**Brighton.**—Record meetings last Sunday. Dr. Moore, of Swanston-St., spoke in the morning on "The Holy Spirit." In the evening Bro. Forbes spoke on "The Vision of Unfolding Empires." These chart talks are drawing splendid audiences. Sister Clements left for Sydney on Saturday. On Tuesday evening a farewell social was held, after a visit to the photographer. The young men's Bible Class is enthusiastic and loyal, but will greatly miss Bro. C. Sharp (leader), who is leaving for America shortly. Sister Forbes has taken Sister Clements' class in the Bible School.

**Colac.**—For two months Bro. A. H. Lloyd, of the College of the Bible, has labored with the church acceptably. Several members have renounced the district, but interest is maintained. Bartlett has begun his ministry with the church. His sermons on Sunday were inspiring. The young people's club is active. On June 19 a "fathers' night" was held. On the 26th they invited local young people's clubs to a meeting, when Mrs. Matthews, State Treasurer of the Y.M.C.A., gave an address. Supportive members linked up with the W.C.T.U. Supper was served by the club.

**Geelong.**—Good meetings marked the opening of Bro. Clipstone's ministry at the city church. Bro. and Sister Clipstone were welcomed by Bro. Putland and Emery at the morning service. A large congregation enjoyed the gospel message, the theme being "The Christ of Yesterday, and the Christ of To-day." The choir, under Bro. Mitchell, rendered an anthem. On Monday evening a welcome social to Bro. and Sister Clipstone was held. Bro. Putland was chairman, and in addition to speeches of welcome a musical programme was rendered. Bro. Clipstone's sunny response to the words of welcome. At the conclusion the ladies' aid distributed refreshments.

**Bendigo.**—During June many visitors were welcomed. On the 14th Dr. Killmer told of the work in China. J. C. F. Pittman spoke at the morning meeting, and J. C. F. Pittman lectured to the students of the mid-week meeting. The highest attendance at mid-week meetings during the month was 73. All other meetings keep up well, and a beautiful spirit of fellowship exists among the members. Several new converts have come to the Bible School. On June 30 Sister Emma Straycar was married to Bro. Geo. Briggs. The church presented them with a beautiful token of love and good wishes. The offering for Foreign Missions on Sunday amounted to £16.

#### New South Wales.

**Hornsby.**—Good average attendances are prevailing. On July 1 Bro. Sitt spoke on "How to be Happy." A number of strangers were present at night, when Bro. Sitt spoke on "The Wayward Son."

**Bankstown.**—Helpful times are being experienced under the leadership of Bro. W. J. Way. Prayer meetings are very encouraging. Church attendances are slightly improving. The Bible School is planning big things for July. Arrangements for the celebration of Pentecost, 1930, are in hand.

**Rockdale.**—Good meetings all day on June 21. Bro. Leach, from Burwood, gave a splendid Foreign Mission address. Bible School is in a healthy condition. Bro. Alcorn gave a fine gospel message resulting in four conversions. There were splendid attendances on July 1. Bro. Alcorn gave encouraging messages. There were six baptisms (three at Bible School, and three at gospel service).

**Traralgon.**—There were good attendances morning and evening on June 17, when Bro. H. G. Hayward commenced his brief ministry, speaking morning and evening. Bro. Hayward has begun a series of evening addresses on "What can a Man Believe?" The helpful theme on June 24 was "What can a Man Believe About God?" Bro. Hayward has done much personal work, and fresh faces are seen at gospel services.

**Sydney (City Temple).**—The work is progressing steadily, most meetings being well attended. There are increasing attendances at midweek prayer services; the efforts of Bro. Davis are certainly bearing fruit. On June 21 fellowship was enjoyed with several in-late visitors, and also with Bro. A. Morris, who has recovered after a protracted illness. After a fine gospel address by Bro. Davis an elderly gentleman confessed Christ.

**Mosman.**—Bro. Bennett has sufficiently recovered from illness to resume work. On morning of June 17, Bro. Whelan, from Chatswood, gave an address on "Missions"; 63 broke bread. In the evening Bro. Bennett spoke. Both addresses were much appreciated. On June 21 Bro. Bennett spoke morning and evening. A Forward Movement Social Club has been organised among the young people. The auxiliaries are well maintained.

**Belmore.**—Church anniversary services on July 1 were a great success. In the morning the building was comfortably filled. Bro. T. Hagger spoke on "Why Christianity Stands." At the children's service six Bible School scholars and a married lady made the good confession after a splendid address by Bro. Hagger. Extra seating was needed for the gospel service, when Bro. Hagger preached on "The Kingship of Jesus," and two more scholars of the Bible School confessed Christ.

**Chatswood.**—On July 1 special services were held, the occasion being the tenth anniversary of the preacher's ministry in Chatswood. Bro. Whelan spoke at both services. In the morning his subject was "Christian Personality." About 180 broke bread. Visitors included Bro. and Sister Stratton, missionaries from India. Bro. Whelan's evening theme was the Master Artist of the Disciple. About 300 were present. A married woman and two Bible School scholars confessed Christ. Both addresses were greatly appreciated. A duet was rendered by Sisters B. Hall and N. Marley, and Bro. Reg. Hayward was soloist. Interest is being maintained in prayer meetings.

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**OBITUARY.**

**LEWIS.** The church at Paddington, N.S.W., has sustained a great loss in the death of Bro. Edward Lewis, a son of the late Edward Lewis, a former minister of the church at Newtown, and well known in New Zealand. He was one of the foundation members of the church, and for more than thirty years held the office of deacon. He was held in high esteem by all with whom he came into contact. The writer has known him for thirty years, and his life spoke of the faith that was within. He was a man of good report outside the church, and a kind and affectionate father. He passed peacefully away on June 10, aged 71. A short service was held in the home by Thos. Hagger and E. Davis. His remains were laid to rest in the Waverley cemetery in the presence of a large gathering of friends. We commend Sister Lewis and the family to the care of our heavenly Father. — J. Clappie.

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