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Jesus, the Light of the World.

A figure which has captured the imagination of men.

Frank J. Funston.

OF the many beautiful figures used for Jesus, few are more strikingly suggestive than the one chosen as the theme of this paper. The figure is used once only in the three earlier Gospels. In Luke 2 it is recorded that Simon, the servant of God, has at last had fulfilled unto him the promise that he should see the Lord's Christ, and now, with the infant Jesus in his arms, he prophesies of him as "a light to lighten the Gentiles and the glory of thy people Israel." But John, as early as the fourth verse of his gospel, and frequently later, in striking passages, tells of Jesus as the light—the light of men; the light of the world; the true light that lighteth every man; the light which came but to which men preferred darkness because of their evil deeds; the light in which men should walk lest darkness come upon them; the light in which men should believe that they might become children of light.

The figure has captured the imagination of men. John Ruskin speaks of Holman Hunt's picture, "The Light of the World," as "one of the very noblest works of sacred art ever produced," while the expressions, "Lead, kindly light," "Light of the world," and "Let there be light," have become familiar to us from the church's hymnals. The facts of the life of Jesus are amazingly appropriate in the light of his saying, "As long as I am in the world, I am the light of the world." While Bethlehem shepherds watched, the glory of the Lord shone round about them. Why? Because in a Bethlehem manger the light of the world had come! One day, there was darkness over the earth for the space of three hours. Why? Because at Calvary, the light of the world had for a time submitted to powers of darkness. On the first Easter morn-
ning, it was just "as it began to dawn" that the women at the sepulchre learned

that with returning light of day the light of the world had returned to life. Then the last pages of the Book tell us that the seer of Patmos learned of a city where there is no need of sun nor moon—the Lamb is the light in the city of gold, the light of that world (as well as of our own) is Jesus! There the Light shines again for ever.

Many of the physical facts concerning light have such striking parallels with the facts concerning Jesus that we will endeavor to present them one by one.

(1) Everything about us is seen by the light of the sun applied either directly or indirectly. The blind man is to us an object of great pity because to him many things must remain a mystery. And it is so to him upon whom the Light of the world has not shone! The Bible, the soul, our future, our salvation, are all dark fields without the light Christ sheds upon them.

(2) The beauty of nature is due to the

sun's light. Look through red or blue glass and what a queer old world it is! And what beauty is in things when Christ sheds his light upon them! A woman "wasting" precious ointment is one worthy of remembrance the world over. A betrayer, a dying thief, and those who crucified him are in his light, "friend," one who shall be with him in paradise, and those for whom forgiveness is prayed. What beauty in unlovely things when the true light shines on them!

(3) The one sun in all the earth's history is the source of all the heat, light and energy upon earth. And Christ's claims are not unlike this. Of things material, we are told "All things were made by him, and without him was not made anything that was made"; in our work for him, he is the mainspring—"All power is given unto me in heaven and in earth"; of spiritual gifts "Every virtue we possess and every victory won, and every thought of holiness are his alone"; of salvation "there is none other name given under heaven among men whereby they might be saved." Yes, he, the man of Nazareth, is the centre and source of it all.

(4) This same sun, our doctors tell us, has a wonderful purifying, healing and stimulating influence on the human body—our Victorian invalids go north, and our beloved King goes to one of the sunniest spots in old England for restoration to health. So also for our spiritual healing the "Sun of righteousness is risen with healing in his wings," and that tree whose leaves are for the healing of the nations will be found not far from his throne. In this connection a London cable early this year was strikingly suggestive. The annual report of the Medical Research Council pours scorn on the widespread and popular belief in the tonic effect of artificial light treatment. Would to God that pro-

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fessed healers of men's souls would take a hint! How many ethical, political and philosophical systems, how many lodges and unions, have come forward as substitutes for Christ as healer of the nations! And how many have succeeded? The sun of righteousness and the sun which lights the heavens still hold their own, and are unchallenged in the healing sphere!

And now to deal with a few of the more scientific aspects of the study of light.

(5) Light can be reflected from a polished surface. Two could not hear a closer resemblance than we do to the person we see behind the mirror—and Paul bids us see Christ as a mirror. "We all beholding as in a glass the glory of the Lord are changed into the same image from glory to glory." May our resemblance be ultimately perfect, with the image quite unclouded!

(6) The simple white light has a wonderful diversity about it. Passed through a glass prism or even through a raindrop, that wonderful band of seven "rainbow" colors is formed. So when the spirit of Christ enters a man it emerges with a wonderful variety about it—love, joy, peace, long-suffering, meekness, gentleness, temperance, goodness, faith.

(7) Light may be focussed at a point—as the schoolboy with a "burning-glass" knows. So, too, all the story of Christ focusses at a point. Of the cross, it may truly be said that "all the light of sacred

story gathers round its head sublime." The church, the Lord's Supper, our hope of salvation and of resurrection go back only as far as the cross; the old covenant and Jesus' earthly life have their termination at that glorious "bright spot," and much prophecy has focussed there.

(8) By the action of light, and an intelligent application of its laws, as in telescope and microscope, far-away things may seem near and small things great. So, by the action of Christ and obedience to his laws, one who was in the Spirit on the Lord's day saw a door open in heaven and was able to report for us on that which awaits us there, while by the same Spirit the weak things of earth become so great that they may confound the things which are mighty.

(9) And, lastly, in the laws of light, there are amazing harmonies which one could not expect and certainly cannot explain. Line for line, length for length, color for color, recur in almost bewildering fashion, and any explanation must, it would seem, come much nearer fundamentals of the constitution of matter than we are at present. So has Christ schemes and plans—no finite, imperfect, incomplete like ours—but infinite, complete, perfect, a wonderfully ordered whole, with harmonies beyond number and beyond measure. To explain these we must get right down to fundamentals—he is the fundamental of all things, the light in whom is no darkness at all.

Confidence and Cheerfulness.

JOE J. FRANKLYN.

This is a tabloid sermon on optimism. I shall begin it by defining that admirable quality as a wise combination of cheerfulness and confidence. We may have one without the other and still be incomplete. With both we are assured of individual happiness, and we are likely to be liberal contributors to the joy of the world at large. So-called practical people frown on the building of air castles; they think it a useless and wasteful occupation. Any man or woman with an imagination will indulge in that delightful pastime, and a man or woman without an imagination is poorly equipped for life's problems and struggles.

The best thing that was ever said about air castles came from Thoreau, the modern St. Francis of Assisi, who contributed to the joy of the world by his confidence and cheerfulness. "If you have built castles in the air," he said, "your work need not be lost; that is where they should be. Now, for foundations under them." Could you think of a better plan for life than that—to have the highest aspirations, and seek to make them facts; to foster splendid imaginings and bring them to realities?

One of the reasons why Diogenes never found an honest man was because living in a tub he sat on the ground. Find for yourself a place on the heights, where the air is clearer, the sunshine is brighter, the view is broader, and the world is better.

However strange it may sound, there is a great proportion of the human family that enjoys being unhappy. They would not know what to do with a hearty laugh if one came to them; their life is set to a dirge. The twenty-four muscles which are called into action to reproduce a smile might just as well have been left out of their anatomy.

If you read your Bible carefully you will find one phrase repeated a good many times. It is "Be of good cheer." If you are cast down and want to read a brief sermon that seems to have been written especially for those who are low in spirits or in pursuit to the twelfth chapter of Luke's Gospel, and read from the twenty-second to the thirty-second verses. An other fine passage of the Bible is the twenty-third Psalm, in which King David, poet and optimist, proclaims that "Goodness and mercy shall follow me all the days of my life." Robert Browning is surely a heaven-sent messenger for dark days; "God's in his heaven, all's right with the world."

If you have never built an air castle, become the architect of one to-day. Build it high and big and glorious. Adorn it with your hopes, and furnish it with your fondest desires, and then, as Thoreau told you, put foundations under it.

"Have a good word for everybody. The only person who has a right to look down on others is the one in an airship. Even the tombstones speak well of those beneath them."

The King's Call to Thanksgiving.

Next Lord's day is the day on which His Majesty the King has requested his subjects to join with him in thanks to Almighty God for his mercy and goodness in sparing the King's life and granting him recovery of health. There is such a spirit of duty and loyalty to the throne, and such a feeling of goodwill towards the King personally, that a willing response to the request is assured. Our people will gladly join with others in expressions of gratitude and in fervent prayer that divine grace and blessing will be richly bestowed. There have been numerous recent complaints about the light way in which our national anthem is sung or treated. Next Lord's day the words "God save the King" will be used as the expression of the fervent desire of Christian hearts.

We trust that Christians will not overlook some noteworthy things in connection with the occasion. First, in according to His Majesty's desire we are but fulfilling the commandment of God. The apostle writes: "I exhort that applications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in authority." We should ever regard this Scripture. Another apostle bids us "honor the King." If these words could appropriately be used with reference to a pagan Roman emperor, much more, we instinctively feel, should

they apply to such a ruler as he whom we now honor and obey.

Let us not overlook the very fine example our sovereign is setting to his people. Our nation and the nations of the earth need to recognise God and their dependence upon him. That is certainly one of the greatest of earthly needs. It is easy to forget that he is our Creator and our Father, that if his sustaining power and loving care were withdrawn we should be in hopeless case. Men of power, wealth or soaring intellect are tempted to think that they are self-sufficient. The mightiest of earthly kings is setting an example to his people and showing a Christian spirit when he bids us all thank the King of kings for his grace and favor. "By me kings reign," says Jehovah. No nation abides by its own power. The Lord fixes the habitations of men, and the bounds of empires. Whether we are great or small, high or low, rich or poor, in place of power or in humblest sphere, we have one God and Father; we are either sinners saved by grace of the Lord Jesus or not saved at all. Is it not good that all are led to ponder these truths? Is it not a thing to rejoice at that our King should take the initiative and ask that his people join him in the recognition of the mercy and goodness of the God of the nations and the loving Father of his people?

The Church Invincible.

And upon this rock I will build my church, and the gates of hades shall not prevail against it.—Matt. 16: 18.

The ministry of Jesus in Galilee had proved almost futile. He had "come unto his own, and his own received him not." The cities in which most of his mighty works were done had turned him out. Chorazin, Bethsaida, and even Capernaum could have none of him. He was despised, and they esteemed him not.

So he withdrew into the coasts of Casarea Philippi, a Gentile neighborhood. Here, under the shadow of Mount Hermon, and in full view of the huge rock-boulders from which so many famous buildings had been hewn, Jesus began those personal heart-to-heart talks which made his disciples what they afterwards became. Like seed or leaven be it his teaching commenced its life-giving power to equip these humble men, and from one of them there came the confession which Jesus aptly refers to as "this rock" on which, he says, "I will build my church."

I.

The time had come when Christ was thinking out the future of the kingdom of which he had so often spoken. He knew that its prosperity depended upon human faith in himself, not as man, but in relation to God. Thus his question first, "Who do men say that I, the Son of Man, am?" He rejoiced in calling himself the "Son of man." What would the world call him? Some said he was John the Baptist. Others again spoke of him as if Elijah had re-appeared. Yet others likened him to Jeremiah, or, more vaguely, referred to him as "one of the prophets." He was, in fact, a "man of mystery" to them. They did not know what to make of him in what he wrought and taught. So they guessed and surmised and wondered. What would his immediate disciples say of him? "Who sayest that I am?" With a flash of inspired revelation, Simon Peter replies, "Thou art the Christ, the Son of the living God."

II.

The satisfaction of Peter's confession blunted out the disappointment of unrequited ministry and of imperfect discernment on the part of the multitude. He was the Christ, and knew that he was. He was the Son of the living God, though he called himself the Son of man. With benediction upon the disciple who made the confession, he said, "Happy art thou . . . thou art Peter, and upon this rock I will build my church." Imperfect as the manhood of Peter might be, there was the impregnability and stability of rock in him when used of the Father as a voice of revelation. Not on Peter, but on Peter plus divine inspiration, it was possible to build. So, apart from his confession, the weak apostle stood for no more than the man he really was—mistakeable, unreliable, impulsive and irresponsible.

III.

This is the first time Jesus ever speaks of a church. He had taught the approach and arrival of the kingdom, but none had known that in his plans was the building of "his" church. Only once again does he ever refer to it, and then he lays down the laws of discipline which are to govern offenders within it. The church he will build is to be distinguished in one thing, one thing only. It is to be an invincible church. The gates of hades shall not prevail against it. With all that Christ might have said about it, he who knew its chequered history and its potential glory, all he chose to say was that it would be invulnerable. The mighty rocks within his view as he spoke gave emphasis to his words among those

PRAY—GIVE—GO.

Three things the Master hath to do,
And we who serve him here below,
And long to see his kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift,
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To help the others in the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands upon wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Elliot.

who shared the sight. The impenetrable mountain stood for the unconquerable church.

One wonders if these apostles ever forgot, in the buffeting and persecution of the church's "growing" days, that the Founder and Builder had promised, of all the qualities they could wish, this superb stability—no yielding even at the gates of the unseen world.

IV.

It is clear from the epistles that something of courage tinged the vision of the church which the apostles served.

Thus Paul (Ephesians 1, 22 and 23) writes, "And gave him (Christ) to be head over all things to the church, which is his body, the fulness of him that filleth all in all." How easy for Jesus to have said, "On this rock I will build my church, of which I shall be the head, and which shall be the fulness of him that filleth all in all!"

Again, Paul writes (Ephesians 2: 21), "In whom all the building fitly framed together, groweth unto an holy temple in the

Lord." How simply Jesus could have predicted this as the aim of the church he was to build!

Yet again (Ephesians 5: 25-27), "Christ loved the church, and gave himself for it, that he might sanctify it, having cleansed it, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy, and without blemish." Can any doubt that the prospect of a pure people in a soiled world was dear to our Lord, and that he might readily have foretold this when he said, "I will build my church"?

V.

Why did Jesus select this one quality of invincibility as the distinction of his future church in his kingdom, unless it was to keep perpetually before his disciples that she would have to contest every step of the way in the world from which she was a "called out" people? He knew what the nature, and what the intensity of her conflict. One of his apostles, from the thick of the fray, wrote thus, "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of this world's darkness. . . . The weapons of our warfare are not carnal, but mighty to the pulling down of the strongholds of Satan. . . . The last enemy that shall be destroyed is death."

There we have the war programme of the church of Jesus Christ. Opposing herself to all which is contrary to the things for which Christ lived and died, she must carry on the warfare to the very gates of hades, unafraid because unconquerable! No evil, however entrenched, is too deeply established when once the church has decreed that it must go. What immeasurable force an united church would be in an attack against vice of every kind, war-lust, gambling, intemperance, oppression and tyranny of unprincipled rulers and landlords!

Yet, as always, the strength of this great fighting force is only the strength of the fighting units in it. The apathetic and the nominal warriors may be ornamental, but they are by no manner of means hastening the day of triumph which is potentially at hand. The very last stronghold of Satan will fall, but not until the opposing army carries the battle to the gates. Every church member is a Knight of the Order of the Cross. As surely as Christ himself attacked the gates of hades, and has now the custody of the keys of hades and of death—every disciple is pledged to his or her share in this victorious warfare.

"The prize, the prize secure,
The Victor nearly fell,
Bare all he could endure,
And bare not always well,
But he may smile at troubles gone,
Who puts the Victor's garland on!"

—A. Julian Elwes in "Joyful Tidings."

GOD'S PAINTINGS.

And let the beauty of the Lord our God be upon us;
And establish thou the work of our hands upon us.

—Psalm 90: 17.

Pentecost.

A New Day Dawns.

Ethelbert Davis.

"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 they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 1-4.

With these graphic words Luke, the sacred historian, begins the record of the events of that day which, after the death and resurrection of Jesus Christ, has meant more to this world than any other day in human history.

To rightly appreciate Pentecost it is of primary importance that we note carefully what actually occurred on that memorable day, and that we should bear in mind that it was pre-eminently the day of the Holy Spirit. We shall miss its real meaning, and shall misunderstand the essential characteristics of the new dispensation, if we fail to recognize both the objective and subjective experiences of that day centred in the spiritual.

For ten days the disciples had waited, by divine command, for the coming of the promised power from on high. Upon their return "from the mount called Olivet, which is from Jerusalem a sabbath day's journey," they came and assembled in an upper room where a number of the disciples abode, named by Luke in the first chapter of Acts. Intent upon obeying their Lord, whose presence during that forty days had detached them from all other relationships, and whose love bound them together in a bond more durable than any earthly tie, they spent the days of waiting in a fellowship of spiritual devotion and communion which emptied them of self, and which prepared them for the inflowing of the divine Spirit.

We are not told how much of each day and night was taken up with prayer, or whether the prayer meetings were held in a private house in which many of the disciples lodged, or whether in one of the many rooms of the temple. From the fact that when the Spirit came upon the disciples it was soon observed by the gathered multitude, and from the reference in chapter twelve to Peter and John going to the temple at the hour of prayer, we have strong presumptive evidence that they were assembled within the temple precincts.

It was while the apostolic company was engaged in prayer, "with one accord in one place," that there came the sound from heaven as of a rushing mighty wind, which filled all the house where they were sitting. Then there appeared unto them cloven tongues like as of fire, and it sat upon each of them. The result was that they were all filled with the Holy Spirit, and spake with other tongues as the Spirit gave them utterance.

The Spirit's first manifestation was "as of a rushing mighty wind." "God revealed his presence," says one, "through the media of air and fire; the one in unworldly, indeed, supernatural agitation; the other in unworldly, lambent flame." As we think of the wind, we are reminded of that wonderful scene at Nicomedia in which he spoke, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." We recall, too, that Jesus breathed upon the disciples and said, "Receive ye the Holy Spirit." The coming of the wind would not be unknown to the Jews. It would lead to need headaches in their past history. The wind that blows completely overcasted them. Wind is in fact, the Spirit is the unbreathed power of God.

The second, and visible manifestation, were the "cloven tongues." The symbol of the tongues would be understood as a means to testimony. Jesus had said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." The Spirit gave them power to witness for Christ. In the new dispensation, because "your sons and your daughters shall prophesy," "the tongue of the stammerers shall be ready to speak plainly," and "the tongue of the dumb sing," and to the witnesses "the Lord God hath given the tongue of the learned, that they should know how to speak a word in season to him that is weary." The third, and visible manifestation, were the cloven tongues "like as of fire." This would recall the words of John the baptiser, "he shall baptise you with the Holy Spirit and with fire." According to the Old Testament fire was that which cleansed and sanctified. The work of the Holy Spirit was to cleanse and sanctify.

BE HAPPY.

Be happy—but be happy in God's way, by making others happy day by day; by down life's path with laughter in your eye, that you may laugh to make another cry. Sing when alone, and if you have the voice, let others join the chorus and rejoice. Begin the day in silence—God is near! No worldly prayer, but just to know him dear; but in that knowledge all throughout the day to know he plans the best for you always. So you may go, a messenger of good, And touch to vision eyes fast growing dim, Unstop deaf ears, and in a thousand ways Make it more easy for sad hearts to praise. And, if some weary soul has lagged behind, Unearthed that our God is really kind. Just slip your arm through his, and gently say: Christ paid life's debt for me—help me repay.

—Howard T. N. Cusker.

The descent of the Holy Spirit was the fulfilment of the promise given by God through the prophet Joel: It was the fulfilment of the promise made by Jesus before his departure from the world.

To the Pentecost celebrations people gathered from all nations. Luke names many of the places from whence they came: devout men out of every nation under heaven, Jews and converts to Judaism. These men who had come to Jerusalem heard the Spirit-filled apostles speaking in their own tongues of the wonderful things God had done and not understanding the phenomena some were amazed, some doubted, and others mocked, saying, "These men are full of new wine."

It is interesting to note men's attitude toward the things they cannot understand. Some were amazed, some doubted, some mocked. Paul's preaching at Athens was received in a similar way: "Some mocked; others said, 'We will hear thee again of this matter.' . . . Bowell certainly men close unto him and believed." Some of those who witnessed the remarkable incidents at Pentecost were amazed, but were ready to acknowledge that there was some explanation to the supernatural happenings, though they could not understand them. These were typical of all those who, through the ages, believe in the spiritual and the supernatural, and whose attitude toward the supernatural is that of the manifestations of God's power. Some doubted;

doubt of the supernatural is not necessarily irrational. When it is honest, it leads to inquiry. There have always been men whose first attitude of mind toward the supernatural has been doubt. Some mocked. They denied the supernatural. What some men can not understand they deny. It is a characteristic attitude of mind of the one who denies to mock and ridicule the spiritual.

Peter was the spokesman on the day of Pentecost as Jesus said he should be. The first witness of his sermon was a stern rebuke to the mockers—"These men are not drunken, as ye suppose, seeing it is but the third hour of the day." Then, as though anxious to meet the doubters and the scoffers, he explained the strange phenomena they had been witnessing. "This," he said, "is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on your servants also will I pour out in those days of my Spirit; and they shall prophesy."

Every effect must have an adequate cause; an effect so stupendous as Pentecost could arise only from supernatural causes. Not only must the cause be adequate, but it must also be commensurate with the effect. Peter's explanation had a well-known prophecy with its fulfillment its reasonableness satisfied his immediate auditors, and explained for all time that power which was liberated that day.

Commencing with the twenty-second verse, we read part of the first gospel sermon ever preached. Only ten days before, Christ had given his command, "Go ye into all the world and preach the gospel to the whole creation." We learn from subsequent statements in the Acts and in the Pauline epistles, that all gospel preaching is a proclamation of the great facts concerning Christ. Paul declares that the gospel has to do with the death, resurrection, and Lordship of Jesus. Hence, Peter commenced his sermon in these words: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered up by you to counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In these words he affirmed the crucifixion. He affirmed the resurrection by propounding his proposition: "And he hath raised him up, having loosed the pains of death, because it was not possible that he should be holden of it." He then quoted David's prophecy concerning the resurrection, and concluded his argument with evidence of their own knowledge—"This Jesus hath God raised up." "Therefore let all of us be witnesses." The Lordship of Jesus we all are witnesses. "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Conviction was so strong in the hearts of many of his hearers that, before he could conclude his address, they cried, "Men and brethren, what shall we do?" Peter gave answer in harmony with the command given by the Lord himself, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." With the baptism of the thousand that memorable day closed in, and her march through the centuries toward that country and city whose builder and maker is God.

BIBLE READING TO-DAY.

The words of Dr. Edwin Smith, Literary Superintendent of the British and Foreign Bible Society, are significant. "The Bible has been so long before us that we are apt to say that never before were there so many Bible readers as there are to-day, and never in all its history has the Word of God had more power over the lives of men."

The Outlook of the Church in China.

A Study of Changing Conditions.

(Concluded.)

H. G. Clark, M.A., B.D.

Another fact that has to be weighed is the way in which missions have been criticised with politics. Treaties made after the wars between England and China have placed relative to the position of the missionary. One of the speakers at the last student conference held in Detroit said, "We've realised that you cannot successfully preach the gospel of Christ under the shadow of a cannon." It is difficult for the Chinese to distinguish the politics of the missionary from that of the nation to which he belongs. The presence in China of large bodies of British and American troops tends to heighten the anti-foreign feeling, and to make Christian work more difficult. We are not discussing the wisdom of their being there, but are stating the fact and its bearing on the work of the church in China.

The change that has come as a result of modern thought in the realm of historical criticism is not without bearing on the outlook of the church in China. The modernist-fundamentalist controversy has not been confined to European countries.

It found expression a few years ago in the effort made by one group of missionaries to save the liberal group recalled. This change in western thought has affected missions because we have lost that definite conviction which by one led. The unfortunate consequence of this is well stated by G. H. Oldham, "The future of Christian missions depends in the last resort on the strength of our conviction of the truth of the Christian revelation . . . uncertainty about the gospel cuts the nerve of missionary endeavor."

The Christian Verities will Remain.

In his excellent little book on "The Missionary Obligation and Modern Thought," A. E. Garvie expresses his contention that no changes have been made that should be feared as fatal to the fundamentals of our faith. Writing as one who has sought to grasp the intellectual tendencies of the age, and as willing to receive truth from any source, he says he has preserved "unshaken and unshakable the certainty and confidence of his personal faith in Jesus Christ as the divine Lord and Saviour, and retained undiminished his interest in, and enthusiasm for, the work of Foreign Missions."

In China, as elsewhere, the significance of these changes of thought have been misrepresented and exaggerated. Huh Shih, the dean of the Peking National University, is quoted as saying, "Chinese philosophy began two thousand five hundred years ago with Lao Tzi, who taught a rationalistic conception of the universe, and Confucius, who was frankly agnostic. This rationalistic and humanistic tradition has always played the part of liberator in every age when the nation seemed to be under the influence of a superstitious or fanatic religion. With the advent of modern science, the intellectual classes are well safeguarded against any religion whose fundamental dogmas do not always stand the test of reason and science. . . . After all, Christianity is fighting its last battle, even in the so-called Christendom." An utterance like this from a man in such a position is all too eagerly hailed by the younger less thoughtful.

Still further it is to be noted that a new interest is being stimulated in the faiths that have held sway in China for centuries. We have seen Buddhism and Tao-Confucianism. It has been frankly admitted that too often these other religions have been condemned as being wholly from the devil. To-day there is a greater need than ever for a recognition of what is good in them. As a Hindu said recently, "We see in Christ not so much a destroyer of Hinduism as

the crown of Hinduism." While still claiming the supremacy of Jesus over all others, we can appreciate with a sympathetic understanding no other lesser lights than he. An Indian student in Yale, addressing a little group of men from different parts of the world, said that if we heard the prophet Isaiah spoken of as a bearer of falsehood and Shakespeare sneered at as an ignoramus we would understand how his people felt at times when missionaries spoke in derogatory manner about some of their national heroes. The Chinese church is insisting that the wealth of her cultural heritage be acknowledged and appreciated by the western church, and that in the light of it she be recognised as having a contribution to make to the church universal.

Anti-Christian Movements.

The foregoing will suffice to indicate some of the outstanding features of the situation in China. It has to be admitted that the church is faced with many and baffling problems. This, however, is true the world over. We should let our outlook be colored by a look back. The present situation in China is not without parallels in history. There was a strong anti-Christian movement in the first centuries of our era, and at intervals since there have been such uprisings.

A writer in the "Missionary Review of the World" says: "A glance at the Acts of the Apostles is enough to show that the Jew was an expert at stirring up a Gentile mob to attack Christianity. The anti-Christian upheaval in China is engineered by the same race from a Russian centre." I do not think, however, that any adequate explanation of the situation in China can be given solely or even mainly in terms of Russian influence, but that the early church was opposed, persecuted, and yet triumphed in a fact worthy of our attention as one surveys China to-day.

Another writer, commenting on the fact that some of the best emperors persecuted the Christians most severely, says, "Just as in the present day many look upon Christianity as only adapted for certain races, so these rulers looked upon it as an Oriental, anti-Roman religion, subversive of the existing social order, and which must be crushed if the true Roman spirit was to survive." How interesting to find Christianity opposed then as an Oriental religion. The Chinese view it as an Occidental religion. The reasons for opposing it are practically identical, only that the Roman Empire has fallen, while Christianity is still with us. This fact should color our outlook on China. Whilst staying in Hongkong I chanced to read C. M. Nolte's fascinating book describing Macao, an ancient Portuguese port near the mouth of the Canton river. The passage impressed me par-

ticularly. Writing of the ruler who came to the throne of China in 1722 he says, "The emperor Yung Ching accomplished the suppression of Christianity in China. Whilst a few Jesuits were retained in the imperial service, missionaries were driven out of the land . . . a dozen converts in great numbers reverted to paganism. Desolate churches crumbled into dust. Thus fell the grand fabric reared by the Jesuits after a century's patient intellectual labor."

The emperor and his dynasty have gone, but the church has survived the opposition. Again there are "dazed converts" and "desolate churches," but let us look back at the history of the church in China and elsewhere and take courage.

The Boxer uprising is not far removed from us, and it was followed by a phenomenal growth in the church. The voice of history has a right to be heard in a time like this.

The Upward Look.

Finally our outlook should be accompanied by a look above. The missionary enterprise in a real sense has its origin in the bosom of God himself. It is an expression of the love that he has kindled in the hearts of men. We are co-workers together with him. He was in Christ reconciling the world to himself. The outlook becomes brighter when we look up as well as out.

It is not true to the facts to do what many are tempted to do—represent China as calling for our Christian faith. Even within the church there are some who desire the missionaries to stay away. However, both within and without the church there are those who look to the West for friendship. L. T. Chen writes, "In this crisis of her fight for freedom and democracy, China stands in greater need of friendship, sympathy, and understanding than ever before. Bid none of the powers seem uninterested. Brittain looks after her vested interests, Japan watches her opportunity on the side, the United States strangely aloof occasionally injects a gesture which adds bewilderment to mystery. Russia alone persistently bids for China's good will."

The Christian church must continue to seek to give to China that sympathetic friendship which she needs in this her hour of conflict and chaos. She must see in that way a challenge. In response to the criticism which is hurled against the church in the West, she must seek to set her house in order that the nation as a whole may have more of that righteousness which exalts. Then both the political and commercial contacts of the West with the East will be nearer the Christian ideal.

China presents to the Christian church a challenge to prove her faith in the Christ who loved the church and gave himself for it. We are called not to despair but to dare, not to cringe but to conquer; not to falter but to follow him who said, "Lo, I am with you always."

I always try to handle my little in front of children and young people as if I really loved it. I do not think that we should ever ask children to read from Bible, that are badly and carelessly used.—Miss J. H. Miller.



Cecil Jaelck, A. B. Withers, Wallace Jaelck.

THE THREE LEADERS OF THE ST. ARNAUD MISSION, VIC.

Twenty-six took their stand for Christ during the effort, and three have since been added. The Home Missionary Committee has expressed its pleasure and appreciation at the preparatory work conducted by Mr. Cecil Jaelck, and of the combined efforts of Mr. Wallace Jaelck, missionary, and Mr. Withers, zone leader.

The Home Circle.

Conducted by J. C. F. PITTMAN.

LIFE'S SCULPTURE.

Chisel in hand stook a sculpture boy,
With his marble block before him,
And his eyes lit up with a smile of joy
As an angel dream passed o'er him.
He carved the dream on that shapless stone
With heavy's sharp incision;
With heaven's own light the sculpture shone;
He'd caught that angel vision.
Children of life are we as we stand,
With our lives uncarved before us;
Waiting the hour when at God's command
Our life dream shall pass o'er us.
If we carve it then on that yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own—
Our lives, that angel vision.

—Selected.

THE SAFE SIDE OF LIFE FOR YOUNG MEN.

I do not assert that every man who drinks intoxicating liquor as a beverage will become a drunkard, but I do hold up total abstinence as safer and better for practice, and if confined to but one moment of time I could prove this claim. Moderate drinking leads to drunkenness; total abstinence leads away from drunkenness—then total abstinence is the better. Drunkards are made of moderate drinkers, drunkards are never made of total abstainers; then total abstinence is the better.

I give as the Bible definition of temperance, "Moderation in regard to things useful and right, total abstinence in regard to things hurtful and wrong." I know drunkenness comes from drinking intoxicating liquor, therefore I plead for total abstinence.

"But," says some young man, "I will not go so far. I can control myself." You do not intend to go beyond the danger line, and they who sleep in drunkards' graves. Do you suppose Edgar Allan Poe ever dreamed when he took his first drink of intoxicating liquor that it would ever weave for his tongue a bitter wall? Do you suppose Thos. F. Marshall, the great Kentucky orator, imagined when he stood at the foot of fame's ladder that his last words would be "And this is the end. Tom Marshall is dying, dying on a borrowed bed, under a borrowed sheet, and without a decent suit of clothes in which to be buried?"

Don't you think if alcoholic liquor had been a good beverage, God would have made a few springs of it? Bore into the earth; you can strike oil, but nowhere whisky; plenty of springs of water are up and down the earth, but nowhere in nature a beer brewery. It is water, water, everywhere.

"But," says one, "this is a free country, and if a man wants to drink and become a brute it is his privilege." Drunkards are not brutes, Richard Porsen the scholar, Richard Brinsley Sheridan the wit, and Robert Burns the poet, were not brutes. But when intemperance brings down the gifted and noble, temperance will drag up the humblest and lowliest.

"Again," says another, "this is a free country, and if a man wants to drink let him, and take the consequences." The trouble about that is, a man takes the drink and some one else takes the consequences. All over our land bruised and blackened bones; heads above hearts that are broken, and wives and mothers go down to death because men take the drink and women take the consequences. I can understand how young men are tempted to take a glass of wine from the jeweled hand of a beautiful young woman, but I cannot see how a young man who loved his mother, whose mother loved him first, loved him best, and will love him to the last, can go out of his mother's home into a saloon. Young men,

have any of you done this in the past month or six months? Promise in the name of home and mother you will never do this again. All young men should make this promise and keep it to the end of life. If you would keep in the safe way of life, make the title the "man of your counsel and guide of life." I have now passed the sixteenth milestone of life, I have studied life's problem, and without faith in this book human life is a failure and a farce.—Selected.

A LABORER'S REASON.

Jan MacLaren once declared that if by far the finest preparation to any sermon he ever heard was that of a Shropshire laborer, who brought his simple and moving address to a close with these words: "Friends, you may wonder why I am here to preach, when, after a hard week, I might well have rested. This is the reason—I cannot eat my bread alone." It is the glory of the gospel that it makes a man want to share his meal, and, sharing, to multiply the bread of life for the blessing of his fellows.

GARDEN SONG.

Youth in the garden
Fresh, sweet growing—
Energy flowing—
Beauty springing—
Happiness bringing—
Always youth in the garden.
Life in the garden!
Life unfolding—
Storms defying—
Root enduring—
Fruit insuring—
Always life in the garden.
Work in the garden!
Blessed labor
For self and neighbor—
Hate employing—
Heart enjoying—
Always work in the garden.
God in the garden!
Unseen, walking—
Unheard, talking—
Unfelt, moving—
Unloved, loving—
Always God in the garden.

—Carrie Crosby Fulton.

WHALES IN THE HEART.

The captain of a whaler went ashore one Sunday, and went into a little chapel. After the service the minister spoke to him, and found that no impression had been made on the man's mind. "The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale, 'whales'—it was no room in my heart for anything but 'whales'." If all were equally honest, they would confess that the real reason why the services of the sanctuary did them no good, was that their hearts were too full of business to listen.

AND YOU'RE SAFE.

Stop and let the train go by;
It hardly takes a minute,
Your car starts off again intact,
And better still—you're in it.

OH, LET THEM ENJOY THEMSELVES.

Joseph Chamberlain was the guest of honor at a church banquet. The pastor presided, and when coffee was being served the pastor leaned over and touched Mr. Chamberlain, saying: "Shall we let the people enjoy themselves a little longer, or had we better have your speech now?"

The Family Altar.

J.C.F.P.

Monday.

Shall he that contendeth with the Almighty instruct him? He that reproveh God, let him answer it.—Job 40: 2.

Surely presumption could go no farther than is implied in those questions. If Job had entertained such thoughts, we see in the next verse that he instantly repudiated them.

Reading—Job 39.

Tuesday.

I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes.—Job 42: 5, 6.

The end of Job's trials is thus reached. He was a righteous man, but needed to know God more intimately, and God knew that the way of affliction was the way to accomplish it.

Reading—Job 42.

Wednesday.

There be many that say, Who will show us any good? Lord, lighten thou up the light of thy countenance upon us.—Psalm 4: 6.

The Lord is the fountain of all good. In his light alone can we see light. We seek for good in vain, if we seek it not in his holy word.

Reading—Psalm 3 and 4.

Thursday.

O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens.—Psalm 8: 1.

The "name" of God stands for God himself. Throughout the Scriptures this is so. "The heavens declare the glory of God, and the firmament showeth his handiwork."

Reading—Psalm 7 and 8.

Friday.

For the righteous Lord loveth righteousness; his countenance doth behold the upright.—Psalm 11: 7.

God loves to see his own likeness reflected by us and in us. His countenance means his favor and loving kindness.

Reading—Psalm 10 and 11.

Saturday.

I have set the Lord always before me; because he is at all my right hand I shall not be moved.—Psalm 16: 8.

The consciousness of God's nearness, which is brought about by our faith and love toward him, is the sure antidote to all fear.

Reading—Psalm 15 and 16.

Sunday.

With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright.

"Unspotted are the ways of God.

His word is truly tried;

As in his ways abide."

Reading—Psalm 18: 1-27.

EDISON.

"Do you take alcohol to help you to invent?" Edison was once asked. "Of course not," he answered, "I've a better use for my brain than to poison it by taking alcohol.

"To put alcohol in the human brain is like putting sand in the bearings of an engine. It will stop working."

Prayer Meeting Topic.

July 10.

WALKING TREES.

(Mark 8: 22-26.)

W. Waterman.

None in this miracle, among other themes, take four.

A Weakness of Faith

is first shown—the blind man's friends decide to Jesus the method by which he shall cure their friend: "They bring a blind man, and beseech Him to touch him." But, in order to divorce the trust of men from his means and to win it for Himself, Jesus constantly varied his methods, and particularly so when a certain method was needed. He, therefore, wisely he honored the faith of these men, did not refer to its weakness and presumption.

The Isolation of Faith.

As seen, in that Jesus "took the blind man by the hand and led him out of the town." This man, you see, must believe for himself. "And by and by, by sick-heads, by shutting us out from chosen spheres of activity, by striking down the dear ones at our sides, and leaving us alone in the desert—Is Jesus not seeking to us all in a thousand ways? Come ye yourselves apart into a desert place?" "So, dear brethren, try to feel how awful this earthly life of ours is in its necessary solitude; that each of us by himself must shape out his own destiny, and make his own character; that alone we live, that alone we shall die; that alone we shall have to give account of ourselves to God—and, then, in your solitude listen to him saying, 'Lo, I am with you always!'"

The Encouragement of Faith

is best illustrated: "And laying hold of the hand of the blind man, he brought him forth outside the village, and spitting into his eyes and laying his hands upon him, he was saying, 'The kept'—asking him, 'Saidst thou anything?' The blind man's friends had wanted only an outward miracle, but this Christ, as was his invariable custom, refused; for with him, a miracle was always a means of insinuating a spiritual blessing, e.g. faith. And this man needed faith: "You see him standing there hopeless, listless, not believing that this stranger is going to do anything for him; with his impulsive face glowing with an urgency to reinforce his companions' prayers." Christ had first to encourage him in faith and faith: so he took his hand and his eyes touched his eyes with wet mud, and he strove him, as an undying attention, and repeatedly handling him, Lord asking how much he had gained and how much remained for him to gain. "These methods make a ladder by which his hope and confidence might climb to the apprehension of the blessing."

The Progress of Faith

also is taught. "First, 'he looked up and said, I believe; for I beheld them as trees, walking.' Then, when Jesus had again laid his hands upon his eyes, 'he looked steadfastly' (and, therefore, with earnest desire and faith), and was restored, and saw all things clearly." Next, as Luther has put it, "he was seeing distinctly in broad splendour all things together." It was unto him according to his slowly progressing faith. So our faith should progress; not that we shall ever transcend Christ, but we should grow in appreciation of him. Indeed, "the first lesson that we set is the last lesson that we shall ever learn—'Ours' at the Alpha of the beginning, and the Omega at the end, of that alphabet." Strive hard to grow, then, in grace and in knowledge of our Lord Jesus Christ. "The author's Christ, is also 'the finisher of faith!'"

Our Young People.

Conducted by W.M. GALE.

QUEENSLAND B.S. AND Y.P. WORK.

The new committee is hard at work. Plans are in hand for a camp conference during the Christmas holidays. A record number of entries has been received for the Scriptural examination. The annual offering is coming in nicely. Some forty schools have already responded. Will treasurers holding this offering please remit to the secretary an early date, that the full list of schools and amounts can be published simultaneously?—C. Wolf.

IVANHOE HOLDS BOOK SOCIAL.

Recently a splendidly attended book social was held by the Ivanhoe school, Vic. The objects were to allow the teachers, parents and scholars to meet socially, and thus become better acquainted, and also to increase the number of books in the school library. An attractive programme had been arranged, not the least agreeable item being supper. It had been requested that all should come bearing something representing the title of a book, and nearly fifty titles were thus represented. A number of fresh volumes have been added to the library as a result of this evening.—Ernest B. Gibbons.

SOMETHING FOR ANNIVERSARIES.

Every school will welcome new material for anniversaries and special occasions. Quite a lot that we see on these occasions is really below the dignity of Bible School work. The difficulty often is to find suitable material. We have pleasure in drawing attention to three volumes of especial interest.

Each is a book of dramas, or dramatic dialogues, suitable for Bible School anniversaries, Bible Classes, Endeavor Societies, etc. They may also be used for the ordinary sessions of a school or society, when they would lift it very much above monotonous routine. One of these is of especial interest to juniors; the others are suitable for adolescents and young people.

"Junior Pageants," by Ada Rose Demerest, contains fourteen dramatic programmes for junior departments, Junior C.E. societies, and junior missionary groups. Its price is 1/-.

"Dramatised Bible Stories for Young People" has twelve dramatised stories, all of which have grown out of actual experience, and have been given as part of the school programme, at prayer meetings, concerts, and summer camps. It sells at 1/6.

"Dramatised Missionary Stories," by Mary M. Russell, includes twelve missionary dramas. It would be well for the Women's Mission Bands to see these and arrange for their presentation on special occasions also. Price 4/6.

These are outstanding books, and may be obtained at the Austral Publishing Co., 530 Elizabeth-st., Melbourne, C1—W. Gale.

By a Bible School Teacher.

4. VITAL FACTORS.

We have already intimated that our work is primarily educational. We are teachers in a Bible School, and those whom we meet are our scholars. Thus we emphasize three vital factors: teacher, scholar, text book.

1. The Teacher. Educational qualifications have not been made essential to Bible School teaching, although they are of great aid in effective work. But the teacher must, by character and devotion, be fitted to instruct, to inspire and to lead. Therefore the teacher must have a knowledge of Christ and the Bible, or else there will be no real teaching. There must be an implicit faith in the word, else the scholars will not be inspired to follow the teaching. And there must be a consistent life, otherwise the pupils will not seek to follow Christ, but will rather follow the inconsistent teacher.

2. The Scholar. Let us not forget that the scholar is ready to learn and expects to be taught. Do not simply try to entertain the class, impress one definite lesson upon the pupils, and make it related to the life and needs of the class, so that the impression will be expressed in the life of the scholar.

3. The Text Book. The Bible is the common medium of instruction. It is the link between teacher and class. It is the source of authority, the foundation of the lesson, the basis of inspiration. It should be studied, read, quoted, explained. Its characters should be analysed, its history understood, its doctrines explained. Around the Bible the vital work of the school centres. Without the Bible the scholar and teacher drift apart, the school collapses and the work fails. But by prayerful loyalty to the Bible the teacher and pupil are brought together and in the fellowship of the school all are helped to grow into the likeness of Christ.

THE BEST.

"God has his biggest things in life
For the few who dare to stand the test;
God has his second choice
For those who will not have his best;
And some there are who never make the highest choice.
And, when by trials pressed,
"They shrink, they yield, they shun the cross,
And they lose the best.
I want in this short life of mine
Just as much as may be pressed
Of service true to God and man,
So help me, Lord, to be my best."

"He who regretfully lives in the past wastes himself away; who fearfully worries over the future wears himself away; who thoughtlessly lives only in the present fritters himself away."

FREEMANTLE (W.A.) PH BETA PI.

This club has an enthusiastic band of young women. The present membership is 14. The club recently held a banquet in the hall, at which 65 were present. The object was to present the officers of the church with the sum of £12 10/-, the result of efforts made by the girls in aid of the land fund.



Freemantle, W.A., Phi Beta Pi Club.

Foreign Missions.

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

As our last word for the July 7 offering, we would ask the brethren to consider

What God Says About Giving.

"What shall I render unto the Lord for all his benefits toward me?"—Psalm 116: 12.

"Freely ye have received, freely give."—Matt. 10: 8.

"It is more blessed to give than to receive."—Acts 20: 35.

"In the last days grievous times shall come, for men shall be lovers of self and lovers of money."—2 Timothy 3: 1, 2.

"For what shall it profit a man if he gain the whole world and lose his own soul?"—Matt. 16: 26.

"The Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many."—Matt. 20: 28.

"For we brought nothing into the world, for neither can we carry anything out."—1 Tim. 6: 7.



Group at the First Baptisms in New Haptistry, Shrigonda, India. Christmas Day, 6; New Year's Day, 5; Jan. 3, 1; Jan. 6, 1. Total, 16.

"The Lord loveth a cheerful giver."—2 Cor. 9: 7.
"Upon the first day of the week let each one of you lay by him in store as he may prosper."—1 Cor. 16: 2.

"Moreover it is required in stewards, that a man be found faithful."—1 Cor. 4: 2.

"He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. Let each man give according as he hath purposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

"For where your treasure is there will your heart be also."—Matt. 6: 21.

"The love of money is the root of all evil."—1 Timothy 6: 10.

"Be ye free from the love of money."—Hebrews 13: 5.

VICTORIAN ACKNOWLEDGMENTS.

March 1 to May 31, 1920.

Churches.—Surrey Hills, 11/5/-; Fitzroy, 6/7; Caulfield, 13/8/8; Castlemeane, 12/1/1; Swanston-st., 13/18/0; North Fitzroy, 13/15/3; St. Annand, 8/-; Colac, 9/1; Murrumbidgee, 18/9; Slawell, 4/8; Ascot Vale, 11/7/8; Parkdale, 12/5/10; Heim, 1/9; Dandenong, 19/4; South Richmond, 15/-; Pyramid Hill, 12/7; North Melbourne, 9/-; Geelong, 13/15/-; Colac, 7/6; Preston, 12/7/10; Ivanhoe, 15; Heidelberg, 11/2/2; Malvern, 15/13/-; Bantya, 11/12/3; Hampton, 15/5/-; Lygon-st., 12/18/3; Moreland, 11/12/-; Bayswater, 11; West Preston, 6/3; Brunswick, 12/13/7; Glenferrie, 13/17/9; Hartwell, 11/1/9; Moor, 17/5. Individuals.—Matt. G. A. W., 130; Mrs. E. J. Oliver, C. T., 11/1/-; Taylor, J. S., 11; Johnston, W. J., 10/-; "A Brother," 115; Murphy, Thos., 12/10/-; Smith, F. E. J., 11; Chandler, L. I., 11; "Friend of the Babies," 12; Saunders, Miss



Shrigonda Infants.

The money for the wheels of the cart was given by C. L. S. A. sisters. The cart was made at Baramati workshop by orphan boys.

"Giving to God's work is not a question of raising funds for Foreign Missions; it is a transaction between the giver and his God. It is a spiritual act. It is an act of worship."

A. E. 10/-; Mathieson, G. E.; McDonald, Mrs. 12; Piper, Mrs. M., 13; "A.M.D.," 120; Oliver, Mrs. H., 10/-; McCullough, Miss R., and Sister, 5. Bible Schools, etc.—Ascot Vale Kindergarten, 11/10/-; Bendigo, 11; Colac, 11/10/-; Berwick, 11/10/-; Pradsen Girls' Bible Class, 11/10/-; North Richmond, 18/12/-; Warrnambool, 15; Box Hill Kindergarten, 30/-; Carnegie, 12/12/-; South Havenwood, 5/-.

Sundries.—Ballarat (Dawson-st.) Mission Band, 15; St. C.E. Executive, 11; Drumcondra Laity, 16, 8/-.

Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

A. G. SAUNDERS, 122 Melbourne Street, Nth. Carlton, S.A. Phone, Bw. 141.

COMING EVENTS.

JULY 7 and 10—Cheltenham Church Anniversary, Sunday and Wednesday. Brethren everywhere invited.

JULY 16—A Grand Concert, in aid of Building Fund, Church of Christ, care of St. David and Co's., Fitzroy, 8 p.m.—Tickets, 9/-; children, 6/-.

G. J. Mackay, of B.I.O., conducts Community Singing Concerts every Wednesday, at 8 p.m., in Newmarket Chapel. First class supporting programme. Subscription, one shilling.

MARRIAGE.

CALDICOTT—HAYWARD (Golden Wedding). On July 12, 1879, at Saint Luke's Church, Adelaide, by Mr. James Polard, Robert Saunders eldest son of the late Mr. and Mrs. H. H. Caldicott of Adelaide, to Elizabeth, only daughter of the late Mr. and Mrs. William Hayward of Underdale, South Australia. Present address—"Barnmat," 3 Elphinstone, Mile End, S.A.

IN MEMORIAM.

DODGE.—In fond and loving memory of dear Colin, who passed away on July 5, 1921, aged 5 years, 11 months. "Safe in the arms of Jesus."

Inserted by father and mother, sister and brother, Rockwell-st., Mile End, S.A.

EDWARDS.—In loving memory of Mr. E. Edwards, late preacher of Bordenstown church, S.A., who passed away on July 1, 1922, aged 49 years. Gone, but not forgotten.

GAGER, PLUCKSETT.—In loving memory of our dear daughters, Elizabeth Anna Gager, who passed away July 7, 1920; also Bertha Susanna Plucknett, who passed away July 20, 1919. "To Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Inserted by Mr. and Mrs. C. Stabe, Zillmere, Qld.

TO LET.

Flat, 3 or 4 rooms, every convenience, in perfect order, close shops, station and church, in superior home. Apply "Flat," c/o Austral Publishing Co.

Selly, 5 rooms, furnished, large verandah, bath, sink, troughs, copper, motor-bike, firewood front close station, 1 hour city; spotlessly clean; superb outlook; 10/- weekly, big reduction term. Members of church will take part church worship, adults, permanent, 20/- weekly.—J. J. Maskell, Selly, Vic.

FOR SALE.

Plano, Beale, perfect order, almost new, neat sell, tool, bargain.—Mrs. Irwin Barber, Blackwood Park-rd, Lower Ferntree Gully.

WANTED BOOKS.

Blackburn Bible School is founding a scholars' and teachers' library. Gifts of books suitable for juvenile reading will be much appreciated, also any that will help teachers in preparation for service. Offers of cheap second-hand books will also be considered. Parcels may be addressed, W. Henry, Blackburn Railway Station Letters, P. Whitton, Alfred-st., Blackburn.

Religious Notes and News.

BRITISH BAPTIST STATISTICS.

Sunday motoring and games formed the subject of comment in the report of the council of the Baptist Union, which was adopted at the annual assembly in London. In 1928 the number of members was 411,289, compared with 415,683 in 1927, and the number of Sunday School scholars dropped by over 9,000 to 500,050.

Referring to the decline, the report stated: "It may be that in a easy-going age, when men are seeking profit and the 'good time' and when that spirit invades churches, which are sometimes more concerned with recreation and the pleasant forms of a religion, the first result may be not accession to our numbers, but a heavy reduction.

"We are conscious of the difficulties—the secular spirit, the materialism of the age, Sunday motoring and games, men who doubt the infallibility of the faith of many. It is easy to catalogue the failings and weaknesses of our neighbors. We have no real means of meeting them except by showing that we have found a better way."

DR. MOFFATT PREFERENCES COMMON VERSION.

Mrs. A. H. Osborn, in an article on "Sermon Tasting in New York," contributed to the "Presbyterian Messenger," writes as follows: "There was a conference while we were in New York, and Dr. Moffatt was asked by his listeners whether he advised preachers to use the Authorized or a modern version of the Bible in public worship. Dr. Moffatt said he usually used the Authorized and preferred it, which surprised his audience. When he noted their obvious surprise, he told them he did not wish to find himself in the same boat with the head of the Salvation Army in one place, who flattered the speaker by using his translation at all times. He told Dr. Moffatt of an incident that made him think. He went to visit an old Scotch buddy, and after the usual talk, he read to her from Dr. Moffatt's translation of the New Testament. The old lady listened attentively to the end, and then she said: 'Eh, that's fine. And now, wad ye read me a wee bit frae the Word o' God?'"

A CENTURY AND A QUARTER OF BIBLE WORK.

The British and Foreign Bible Society has just passed its 125th birthday.

At the beginning of the 19th century the Bible or some part of it had been printed in 71 languages. To-day the number has grown to 856. The British and Foreign Bible Society has been responsible for the publication or circulation of 618 of these versions, 10 of which were added during the past year. In the last 25 years no fewer than 240 forms of God's message had during the kingdom of speech have been captured for the Kingdom of God. This means that during the last quarter of a century the Scriptures have been printed in a fresh language about every five weeks.

The most striking advance has been made in Africa. The 85 versions which existed in African tongues in 1904 have now grown to 293, while the circulation of Scriptures in that country has increased from 168,824 copies in 1904 to 429,680 in 1928.

During the last year the Bible Society circulated 11,399,540 volumes. The total circulation for the 125 years is 397,231,795 copies. Australia is shouldering its responsibility in this great task. Last year, after hearing the expenses of local administration and organization, the sum of £18,000 was remitted to the parent Society for the extension of the work throughout the world, and the circulation of Scriptures in the Commonwealth has grown from very little to nearly 265,000 copies last year.

China still holds pride of place as the country in which there are more Scriptures circulated

than any other. In 1901 just over a million copies were issued; last year (11 months only), 3,351,000 copies were actually placed in the hands of the Chinese. In and around Canton, the centre of the nationalistic movement, the circulation practically doubled in 1928.

Amongst the Muslims and Jews in North Africa the sales have increased from 17,000 copies in 1901 to 78,000 in 1928. Last year, for the first time in history, a Bible Society colporteur sold 800 Gospels openly in the streets of Ouezzan, the sacred city of Morocco, without molestation.

From Japan and the other lands of the Far East equally encouraging facts and figures could be quoted. In Korea 28,000 copies of Scriptures were sold in 1901; last year 614,000 copies were circulated there. Never in their history have the Scriptures been read so widely as to-day.

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Obituary.

WALTON.—On May 25 Mrs. A. Walton, of Cheltenham church, Vic. was called to be with Christ. When quite young she accepted Jesus and was baptised by the writer. She was known everywhere for her kindly manner and happy disposition. That she made and kept many friends was proved by the exceptionally large number of people attending the funeral. When the sad news of her death was known a gloom settled over Cheltenham. She had only reached the age of 21 years, and had been married but fourteen months. Services by and attended to Mrs. Walton, the little baby, and to the relatives in their time of sorrow.—S. H. Muller.

HEDMAN.—On May 25, at Brighton, S.A., Mr. Ambrose Hedman entered into rest at the age of 63, death coming while on a three months' leave of absence granted because of illness. Mr. Hedman was baptised at Kingston (South-east), over fifty years ago. Almost from the beginning of the cause at Norwood, he was associated in active membership, holding the offices of superintendent of the school, secretary, deacon, and a life elder of the church. His was the first marriage in the Chapel-st. building in 1881. He gave eighteen of the best years of his life in work among the natives at the Pt. McLeay mission station, being superintendent for some years, and by means of his sympathetic spiritual influence he brought a rich and lasting blessing into the lives of many of the natives. During the last fourteen years, as superintendent of the Minda Home (for the weak-minded), he greatly endeared himself to all the inmates, and his place in their affections will be hard to fill. Because of the blessedness of his heart God called him to these places where he could render such helpful ministry to the many unfortunates, who find so few to love them. His was a blessed service. During recent years he had been meeting with the Brighton Baptist church, being also an elder there. A widow and two daughters (Mrs. G. C. Hutchinson and Mrs. T. H. Bowers), with a sister (Mrs. D. A. Ewers), and a brother (Walter), have many memories to fondly cherish of a life well spent in the Master's service.—W.L.E.

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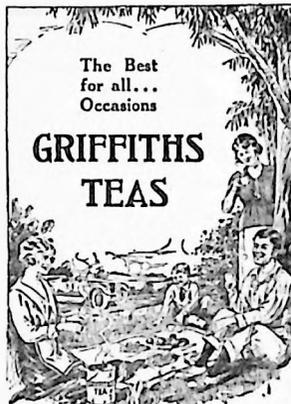
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News of the Churches.

Tasmania.

Hobart.—The work is being maintained by local brethren. Attendances are on the upgrade. A social gathering was held on June 19, a large number being present. The church extended a welcome to Bro. J. Martin, evangelist, who was passing through Hobart on his way to destination to labor under the Home Mission Committee. Bro. Jarvis, Green, Hale, Park and J. Woolley are rendering splendid service, their messages being well received.

Western Australia.

Kalgoorlie.—There were splendid meetings on June 16. Bro. Pollard exhorted the church. In response to Bro. Waterman's appeal at the gospel service a lady and a young man made the good confession. June 23, all services were well attended. Bro. Waterman addressing both meetings.

Subiaco.—June 23 large meetings were held. Bro. Carter spoke at both services, his topics being "Towards an Understanding of Life" and "The Creative Personality of Jesus." At night the men's gospel team conducted a service at Biddellie, which are well attended. Times of rich blessing were experienced.

Victoria Park.—A bright atmosphere prevails. On June 9 a husband and wife confessed Christ. The husband was restored, and his wife was baptized by Bro. Dean on June 29, after the prayer meeting. On June 16 a visit from the young men from Lake-st. was enjoyed. The Christian Endeavor, after a lengthy recess, has been revived. The prayer meeting keeps up its good attendance.

Queensland.

Townsville.—On afternoon of June 23, a baptismal service was held at the club, when Bro. Johnston baptized a scholar of the Central School, who made his confession during Bro. Gombaliga's visit to Townsville, and two girls came from Harlawton school and one from Mt. Tyson, who were baptized at the recent mission. After the service, which was witnessed by the whole Bible School, a lay confessed Christ.

Rockhampton.—The church held a well-attended evangelistic service in the new Trades Hall Theatre. The body of the hall was comfortably filled in spite of many other attractions. The members have commenced a Saturday night meeting for prayer. The church sympathizes with Sister Underhill in the loss of her husband. The Sunday School is gaining new scholars almost every Sunday. There is a good staff of regular and conscientious teachers. The extension of the chapel is longed and hoped for.

Albion-Kedron. Good meetings and keen interest at Kedron. A combined social has been held at Albion to enable old and new members of each place to become acquainted, also another for the young people, especially, both were splendid rallies. A Y.P.S.C.E. and J.C.E. have been started at Kedron. The Bible School there is steadily adding new scholars; Bro. J. Farrington is superintendent. At Albion the boys' club has been divided into senior and junior sections, meeting separately owing to the increasing membership. At Kedron a number of useful and beautiful furnishings have been donated, including reading desk, hymn board, hymn books and Bibles, line for platform, pulpit-stand, vest more or less complete, and name written on front of chapel. All were given without any request being made. As the work at Albion is being conducted in conjunction with that at Albion, under the one board of officers, communications for both churches should be addressed to the secretary, Mr. C. E. Taylor, Stafford-st., Kedron. The secretary of Kedron Bible School is Mr. T. Anson, Priest-st., Woodbown; of the Y.P.S.C.E. Mr. W. Howard, West-st., Windsor; the superintendent of J.C.E. is Mr. S. Enderberg, Priest-st., Woodbown.

Annerley.—On June 16 Bro. Young continued his series of addresses on the Holy Spirit, which are proving very helpful. A baptised believer stood forward at the gospel meeting. The church will become self-supporting as from the end of June. A successful concert, organized by Bro. C. J. Bagley, was held on June 21 in aid of the building fund. All morning meeting on June 23 three new members were welcomed, two by letter from Annet-st. and one by obedience.

South Australia.

Hindmarsh.—On June 30 Bro. Reg. Lampshire, of York, spoke at the communion service. At the gospel meeting Bro. Brooke's subject was "The World Task." His talk to the young worshippers was entitled, "Balanced Borderers." On Tuesday, June 29, the officers of the church tendered the choir a social evening in recognition of their service.

Dulwich.—Interest and attendances are well maintained. On June 25 Bro. C. P. Hughes, of Cottonville, delivered a fine P.M. message. The sisters of the church are planning for an afternoon with Miss Elsie Caldwell as speaker. Bible School, Endeavor and club are functioning splendidly, and present many encouraging features. In connection with the activities of the eastern group churches, a mission is being arranged for August, for the deepening of the spiritual life of the church.

Mile End.—During the past weeks nine from the Sunday School, in addition to others, have expressed their desire to follow Christ. Baptismal services have been held at the close of the school on Sunday afternoons. The scholars have witnessed the immersions, and this has led others to confession. Last Sunday evening, at the close of Bro. Ewers' address, a young woman, desirous to follow Christ, was baptized on the "fine way" was very well presented.

Glendale.—Last Lord's day morning Bro. H. Manning, of Henley Beach, spoke to the church concerning the work in P.M. fields. Bro. Edwards exchanged platforms, and spoke on the same subject at Henley Beach. The preaching on Lord's day a young people's service was assisted by a young people's choir, and strengthened with the choir members of the church under the leadership of Bro. Norm Hadrick. Several young men took part in the service. Bro. Edwards delivered a fine message to an audience which filled the chapel.

York. The work is making good progress. All auxiliaries are in good heart. The Sunday School scholars during the last eight weeks have enrolled 33 new scholars. The adult Bible classes are also increasing. Bro. Alfred recently gave a banquet to assist the men's class; this was appreciated. The ladies' class held a similar one last week. Since last report two have been received by letter, for the faith and baptism. Bro. Lampshire has commenced a special service, and during the last three evenings 12 have made the good confession. On Sunday Bro. A. Brooke spoke to the church, and the subject of Bro. Lampshire's address in the evening was "The Inquisitive Women of the Church." A lady came forward. The ladies of the church formed the choir, and rendered several items.

Unley.—The last four Sunday evenings Bro. H. B. Taylor has given interesting addresses on the "New Life." Three have been received into fellowship by transfer. At an annual meeting of the Dorcas and Foreign Missions Band, Mrs. Wong, of the C.I.M., gave the annual report. Miss Elsie Caldwell gave an interesting description of our Mission work in India on Wednesday evening, June 26. The girls' union, at 10.15, and the B.S. club, at 10.45, were, their heads, gave a display under the "After Death" and "After Death" request of a non-member of the church. Both these clubs are doing good work amongst the young folk. The young men have a very strong football team;

all players must be members of the K.S.P. Bro. J. B. and Mr. Keith Messent are leaving to take up residence in America. At the Home for Leucourables the patients made a presentation to Mrs. Messent, who has helped with the music at the weekly meetings at the Home for over twenty years. The last relief fund collection was devoted to the Cully Mayor's Fund, over £1,000 contributed. Recently an exchange of speakers for the morning service was made in the interest of the Foreign Mission collection. Mr. E. E. Allan spoke. Bro. Taylor has also emphasized the importance of mission work.

Victoria.

Cheltenham.—Meetings were good on Sunday. Bro. F. T. Saunders addressed the church, spoke to the Bible Class about his recent trip to Queensland, and preached at night.

Box Hill.—Good meetings on June 20. Bro. Goodwin conducted both services. His subject for the gospel meeting was, "Playing the Fool." A young lady made the good confession.

Carlton (Lygon-st.).—Meetings on June 20 were good. Bro. J. W. Baker and G. A. Saunders giving appreciated messages. Miss E. Widley sang an enjoyable solo at the evening service.

Middle Park.—On June 23 Bro. Fitzgerald, of Fairfield, exhorted the church. At the close of Bro. Baker's gospel address a man made the good confession. Good attendance at evening service on June 30. Bro. Baker spoke only on "The Character of God."

Fitzroy.—Splendid meetings on June 20. Bro. Crosby addressed the church on "The Brooding Spirit." Miss Loftis was received by transfer from South Yarra. Bro. Watt paid the Sunday School a visit. At night Bro. Hoellerer gave a splendid address on "The Traitor in the Camp."

Drummond.—Meetings were well attended on June 30, the evening Bro. Banks spoke on "The Help we Gain in Helping Others." Record attendance at Bible School. Bro. Banks spoke at night on "Faith." A young girl was baptized. C. Cambridge rendered an enjoyable solo.

St. Kilda.—On Saturday, June 23, the J.C.E. paid an enjoyable visit to the Brooding Boys' Hall. Bro. H. B. Taylor gave a splendid address on last Sunday morning. In the evening Bro. A. W. Grundy gave a fine address on "The Seven Wonders of One Conversion." A new scholar was added to the Bible School.

Pakenham.—Good attendance of morning meetings during the last month. The presence of new members at gospel meetings is encouraging. The church has started fortnightly services at Toomue Valley, six miles out, where no other church is in existence. The church is arranging for a fortnight's mission in August.

Franklin Hill.—Brotherly love is experienced of late in meeting the work, owing to removal of helpers, and the church has been reluctantly compelled to dispense with gospel meetings except when help is available.

Proposed for the present to concentrate on morning meetings and Bible School. (Melbourne—Oz—aston-st.) Good meetings last Lord's day. Bro. Moore spoke morning and evening. Fellowship was enjoyed with Mrs. Price, who is passing through our city en route to New Zealand. A solo at evening service was sung by Mr. Percy Bunnell, who also took part with Mrs. Vernon Walker in the anthem by the choir.

Stawell.—On June 16 three were received into fellowship by transfer. On June 23 special items were rendered by Bible Class and teachers at the evening service. On June 30 two more were received by letter. All are pleased to have Mr. and Mrs. King back again. Bro. Bryan's addresses continue to be interesting and inspiring.

Shepparton.—Good meetings, with fine spirit prevailing. Attendances are affected by sickness and cold. The Christian Endeavor members have visited the Baptists, and conducted their meeting in the Baptist chapel. During the past week the visit was returned, a very enjoyable week being spent. On June 20, Bro. Hays, on request of a non-member of the church, "After Death—What?" Many visitors attended, and there was a confession at the close.

Mildura District Conference.

The annual conference of Mildura District Churches of Christ was held at Merbein on June 12, there being a large and representative gathering. The president, Bro. A. J. Chisholm, welcomed Bro. A. G. Saunders, President of Victorian Conference, Bro. Wm. Gale, organising secretary of Home Missions, and visitors from district churches. A devotional session, during which two papers and an address were given, was first held, the theme of the day being Bible School and young people's work. This session was followed by the business meeting. The election of officers for the ensuing year was as follows: President, Bro. Alex. Cameron, Red Cliffs; vice-president, Bro. P. G. Hurren, Red Cliffs; secretary and treasurer, Bro. L. G. Cameron, Mildura (re-elected); with an executive of representatives from each church in district. High tea, provided on a lavish scale by the sisters of Merbein church, was partaken of by nearly 100 guests.

The evening meeting was of a most inspiring nature, the principal speakers being Bro. Gale and Saunders. Bro. Gale spoke on "Youth Missions," and in his own enthralling way had everyone interested. He left us much food for thought. Bro. Saunders spoke on church history, and gave an educational and moving story of the earlier Christians, culminating in a powerful appeal for consecration of lives to the service of Christ. Two ladies of Merbein Bible School accepted the invitation. The musical programme for conference meetings was in the hands of Bro. J. B. Barden, of Mildura, and was enjoyed by all.—L. G. Cameron.

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