THREE Oxford movements of importance are worthy of the attention of students of church history. One of these—the Oxford Group Movement—is of recent growth and has commanded the attention of Christians in both hemispheres. "For Sinners Only," the most popular book which expounds its principles, is familiar to many of our readers. The first of the three occurred at the close of the fifteenth century, just prior to the Reformation. He who wishes to appreciate this may be recommended to read John Richard Green's "History of the English People," or, better, Frederick Seebohm's volume on "The Oxford Reformers" (John Colet, Thomas More, Desiderius Erasmus). The one which we now specially notice is that which began one hundred years ago, one in which all members of the Church of England must be interested, and one very dear to "Anglo-Catholics." Not all members of the Anglican church, of course, think highly of the Oxford Revival. Those who are evangelicals, cannot esteem highly a movement which in great part belittled and defamed the doctrines and articles of both the secular and the religious press will show that there is far from unanimity in the Anglican communion.

"The evangelical revival."

There was an "evangelical revival" of the eighteenth century which most Anglicans honor still. Those who specially do so are proud of the work accomplished by great evangelical societies like the London Missionary Society, the Religious Tract Society, the Church Missionary Society and the British and Foreign Bible Society, all of which were founded within a few years of each other at the end of the eighteenth and beginning of the nineteenth centuries. The Anglo-Catholics lack sympathy with such movements, though they acknowledge the existence of work done in the abolition of the slave trade in 1807 and the emancipation of the slaves in 1833. Extollers of the Oxford Movement declare that the Evangelical Movement "undervalued the ecclesiastical system of creeds, sacraments, public worship, and the yearly round of fasts and festivals."

The literature of the movement whose centenary is now being celebrated is enormous in quantity. The lives of the prominent leaders may profitably be studied. Dean Church's well-known volume on "The Oxford Movement: 1833-1845" is the most famous of all the histories, and is from the able pen of a sympathiser. It would be well to read also Walter Walsh's "Secret History of the Oxford Movement." Thus both sides would be before the student.

Origin and aims.

The beginning of the movement is generally attributed to the preaching of a sermon on "National Apostasy" by John Keble in the University Church at Oxford on July 14, 1833. The famous series of "Tracts for the Times" by Members of the University of Oxford" began in September, 1833. Four outstanding leaders of the early days were John Keble, John Henry Newman, Richard Hurrell Frere (who brought Keble and Newman together), and Edward Bouverie Pusey. Newman has declared Keble to be "the true and primary author of the movement."

S. L. Ollard, a sympathetic chronicler of the movement, says that its immediate causes were: (1) the apparent threat to the established position of the English church. Numerous acts relating to religion had been passed, and there was a bill before the House of Lords to reduce the number of Irish bishops. (2) The danger of Erastianism—that is the view that the State is the final authority in religion. Keble in his sermon spoke strongly against State tyranny over the church. (3) The danger of "Liberalism." Dean Church (the greatest of the historians of the movement) says that by this term the followers of Keble meant the tendencies of modern thought to destroy the basis of revealed religion, and ultimately of all that can be called religion at all. (4) Ignorance of church principles. Church states that one object of the "Tracts for the Times" was "to avert the danger of people becoming Romanists from ignorance of church principles." The Tracts were advertised as "against Popery and Dissent." In view of the later slide towards Rome, this seems somewhat curious.

Effects of the Movement.

In "The Anglo-Catholic Revival in Outline," one of the booklets of the Oxford Movement Centenary Series published by the Society for Promoting Religious Knowledge, Canon Ollard and Dr. F. L. Cross tell of some results of the movement. We have but space for their headings: (1) The revival in worship. They say that the devotional life of the church "has been completely transformed in the last hundred years," the transformation being instanced in (a) the development in the practice of prayer, (b) the practice of private confession, which is "not now confined to one school in the Church of England"; (c) Eucharistic devotion, for "the eucharist has again become the central service of the church." The daily celebrations in many Anglican churches are the fruit of the tractarian teaching, and "the now widespread practice of reservation for the sick is the outcome of the Oxford Movement"; (d) retreats, and (e) harvest thanksgivings. Many changes have taken place in ritual and ceremonial. (2) There has been a new
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impulse to pastoral efficiency. The "hunting parson" has disappeared, and better training has resulted in greater efficiency. (3) The Anglican Doctrine. The "first leaders devoted themselves to rescuing the doctrine of the Holy Catholic Church from oblivion, which involved the republication of sacramental doctrine, e.g., of baptism, of absolution, of holy order, and of the Eucharist." (4) Much missionary work was inspired by the movement. (a) Reunion with Rome. "The renewed emphasis on catholic doctrine led theologians to perceive the essential common ground between Anglicanism and Rome. This was furthered by the tracarian stress on the apostolic succession and the essential continuity between the Church of England today and the pre-reformation medieval Church. (b) Reunion with the East. Reunion negotiations were held, resulting in intercommunion with the Old Catholics being achieved in 1931. An Anglican and Eastern Orthodox Churches Association was formed in 1884. In recent years negotiations have continued, and there have been participations in Eastern theologians in Anglican services. (c) Reunion with Nonconformity. Our writers have here to skate very carefully over thin ice. They have a sentence, of which the former part is very mild, and the latter very dubious: "Though those in the tracarian tradition have usually looked with less favor on schemes for reunion with Nonconformists than other theologians in the Church of England, the breaking down of some of the barriers between Anglicanism and Dis­sent has been due to the tracarian conception of the church." An increased interest in social work is also claimed as one of the results of the movement.

The Romeward tendency.

We have noted a newspaper correspond­ence in Victoria on the question whether the Oxford Movement belittled the Reformation. Many Anglicans are sincerely Protest­ant in view, and rejoice in the Reformation. There are others who look upon some results of the Reformation as good, while they regret the breach with Rome and the abandonment of Catholic practices. There are also those who find little or nothing good about the Reformation. Very strong statements of Anglo-Catholic ritualists could be quoted assailing the reformers and depreciating their work.

One undoubted result of the Oxford Movement has been to bring the Anglican church in doctrine and practice into closer conformity with Rome. Lot, of old, first "pitched towards" Sodom, and then pitched into it. Many of those connected with the Oxford Movement finally went over to Rome, amongst these being Newman, Faber, Ward and Manning. But after the great rush into the Roman fold ceased, Romanising practices increased, and the growth of ritualism and Roman doctrine has continued to our own day.

In 1841 Newman wrote the famous Tract 90, which drew down upon him a "storm of episcopal censure" and led to the abandon­ment of the tracts. Four Oxford tutors (one of them A. C. Tait, afterwards Arch­bishop of Canterbury) made a solemn pro­test against the tract, which was within a few days also condemned by the Hebdom­inal Board of Oxford University. The tutors wrote: "The tract has, in our apprehension, a highly dangerous tendency, from its sug­gesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England—for instance, that those Articles do not contain any condemnation of the doctrines: (1) of Purgatory; (2) of Pardons; (3) of the Worshipping and Adoration of Images and Relics; (4) of the Invocation of Saints; (5) of the Mass, as they are taught au­thentically by the Church of Rome, but only of certain absurd practices and opinions which intelligent Romanists repudiate as much as we do." The University Board condemned the tract on the ground that it evaded rather than explained the sense of the Thirty-nine Articles and sought to reconcile subscription to them with "the adoption of errors which they were designed to counteract."

Articles condemn Romanish practices.

The magnitude of the task confronting any man who would give a Romanist inter­pretation to the Articles can be seen by anyone who will read them. For instance, Article 22 specifically condemns "the Roman doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques" as "repugnant to the Word of God." Article 28 says that transubstantiation "cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture." No. 31 declares that the "sacrifice of masses, in the which it was worse approved, is to go forth from earth, and to live in heaven." 32 only the rays of God can cure the heart, and man, in his eye, has no part thereof. 33 that the bishop, and all others who take the title of "bishop", are not to be called "Cardinals," but "Bishops." 34 that the "sacrament of the Holy Eucharist" is not "the body of Christ." 35 that "the Holy Ghost, and the powers of God, are not given to any of the Church of Rome, but against the Church of England of Canterbury and York, in the course of which it stated:

"In numerous diocesan efforts are being made to inveigle the Evangelical into supporting the celebrations by attempting to identify the Evan­gelical Revival with the Oxford Movement. The Romanised Romish type of the programme of celebrations itself hangs, bars and bolts the door against any cooperation from the Church of England, reformed, and established by law.

"History establishes the fact that the Oxford Movement leaders did not follow up the teaching of the Evangelical Revival, but on the con­trary, 'repented with tears and ashes' the prin­ciples of the Reformation, for which the reviv­al stood. The outcome of the Oxford Movement has been 100 years of law-breaking deception, and dissension, culminating in the case of the Re­formed Prayer Book in an attempt to extend the law to embrace the law-breakers.

It will be found that very many Angli­cans of evangelical faith look upon the Ox­ford Movement as chiefly evil in its results.

It may be said that the whole subject is one for Anglicans to deal with. However, all of us may well be interested, and all are entitled to form their own opinion. For ourselves, we are convinced that while some good effects have followed the movement, in its seeking to undo the work of the Reformation and in its imitation of the errors and practices of Rome it has done a very great deal of harm and has misled many people.

Prayer Corner.

"Let not cares, riches, pleasures of this world, choke the heart, which was formed to contain the love of God. Pray, and all is thine. Thine is God himself, who teacheth thee to pray for himself. To pray is to go forth from earth, and to live in heaven."

Only the rays of God can cure the heart, Purge it of evil; there's no other way Except to turn with the whole heart to God. In heavenly sunlight live no shades of fear; The soul there, busy or at rest, hath peace; And music floweth from the various world.

—William Allingham.

Open thou my heart for thy love, keep thy love in me, prepare me by thy love for Christ for the quick and the dead, to have no remorse of pain or guilt, were blasphe­mous, false and dangerous deceits."

In last Saturday's papers it was adver­tised that in one Anglican church in a Mel­bourne suburb, High Mass would be cele­brated in the morning, and "Father" Potter brated in the morning, and "Father" Potter would speak on "The Oxford Movement and Other Religious Life."

In the celebration of the centenary in London it is proposed to include Pontif­ical High Mass by the Bishop of Southwark in the stadium of the White City, in the presence of the Bishop of London. Draw­ing attention to this and to the High Mass at Requiem at the Royal Albert Hall and of Requiem at the Royal Albert Hall and, of which it stated:

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Prayer Corner.

greater fulness of thy love, until I have reached the fullest measure of love, which thou, in thine eternal love, hast vailed for me.

Make me, in thought, word and deed, to love thee, and thank thee, and praise thee, and praying thee to love thee more, and know thee more, how worthy thou art of all love and praise, until I be fitted with all thy saints and angels to love thee and praise thee everlasting, and breathe out my soul in loving thee and praising thee for all thy boundless, undeserved love to me, thy poor sinner, yet though a sinner, thine. O God my God. Amen.—E. B. Pusey.
God's Fellow-workers.

A. W. Connor.

"For we are God's fellow-workers; ye are God's tilled land, God's building."—1 Cor. 3: 9.

"We work together in God's service; you are God's field to be planted, God's house to be built," translates Moffatt. But Dr. Weymouth expresses the thought of the first clause a little more fully, and gives us: "We are simply fellow workers for and with God." A study of the context enables us to see clearly that here we have a chapter for the Christian teacher. In it are lessons of responsibility and encouragement, and my purpose is so to treat the text that these shall be grasped by all. Let us simply follow the text. The exaltation of the minister of the gospel had led to false emphasis of God's house to be built. "So God is working in our doing, in our living, in our being and our dying. It is God's work and God's responsibility and encouragement, and my purpose is so to treat the text that these shall be grasped by all. Let us simply follow the text. The exaltation of the minister of the gospel had led to false emphasis of God's work. God is building an immortal temple, a holy temple of noble character for God. The divine farmer and builder is always at work. Plants are always growing. Building is always rising. In all this, both in the work within our hearts and the hearts of others we may be God's fellow workers. God's field of our life is being tilled. The facts, influences and experiences of life are moulding us. We may delay the work, we may hinder God's purpose, for God will not overcome our will. He will not coerce us into obedience, but he seeks our cooperation. God's work we must be. But God's fellow workers we must be. What a world of difference! In the Bible School we are seeking to be fellow workers with God. To lead the young, to love the pure, the true, the noble, the selfless. To make God, Christ and eternity realities. To lead them to the place of surrender, and acceptance, and to a place in his church. To lead to the life that is life indeed. This is our task. This also is God's work. We cannot do it. It is beyond us. But we may stand beside the great Builder and handle a mallet or trowel. We may go out with the great Farmer and cast seed into waiting furrows. The gardener planted a tree for a boy, who, as he looked at the leafy woods around, said: "Why don't you put the leaves on though?"

"The poet makes him answer:"

"The gardener, with a reverent air
    Lifted his eyes, took off his hat,
"The Other Man, the One up there;"
    He answered, 'he must see to that.'"

"Much we can do, much we must do, and our doing must be of the highest sort. We must do our very best. But we must leave something to God. Oh, it is a gracious permission; it is a high honor; it is a wonderful privilege to be God's fellow workers. But remember, 'It is God who gives the increase. Do not worry, just work on; and about results? still do not worry unduly."

Dr. Watkinson tells of a visit to the Rand goldmines. He failed to see anything. It was as scarce as it usually is on the collection plate. Noise, steam, stampers, slugde, dust aplenty, but no gold. Yet later he saw boxes of the precious metal from those same mines. So let us go on; we will find "results" not just satisfied with but golden results in souls led to the Lord Jesus Christ; souls indwelt by the Spirit of the Lord Jesus.

"And he shall make divinely real the highest and best of our ideal!"

God's Fellow-workers.

"The Other Man, the Man up there!" Reverently we recognise his pre-eminence. But much can we do, much we must do, whether we are thinking of God's work in our own soul or God's work in other souls through us. We are fellow workers with God in his work of redeeming us from selfishness and building up that building of God—a Christlike soul. God's work is to give to the world personality beautiful in unsocial, noble in the grace of sacrifice. To this end was the Son of God manifested, to destroy the works of the devil in each soul. It is ours to co-operate. Sprinling of this glorious work of a soul turned to God, a poet asks: "What was the cause of it?" He tells how: "A mother prayed, and a teacher taught, and a pastor preached the truth, and it came to pass that the lost was sought and a blessing reached the youth.

But to whom shall the honor fall? He answers in one word, "But God." "Twas God made the tide at his own set hour, and we were his servants all. He filled us each with his grace and power and we at his throne would fall."

So we are fellow workers with God. What then? There must be communion and good understanding. We must needs take counsel with our senior partner. Some kinds go not out save by prayer. The channels must be open. There must be co-operation between human workers as well. Paul plants, Apollos waters. But he that soweth, he that watereth and he that reapeth are one in aim and purpose. How much more effectively can we work if parents, teachers, pastors in home and church were one in this great task. There must also be on the part of all human workers consecration. That means that we give to God our very best. Our utmost for the highest.

The terms success and failure will take on new meanings as we enter into these thoughts. God will give his standard of success. Listen: "When the soul grows downward towards the things of self that is failure, though all the decorations of society try to hide the fact. Yet, and when the soul grows away from mean ungenerous ways up into liberality and greatness, no one in the world can hide the fact. That is success though men pass it by without laudation. Failure! That life is a failure which misses the chance of joining God in the work of building within the soul a beautiful and eternal house upon the foundation of Jesus Christ. Success! To co-operate with God in the great task of winning men to the higher life, and building them into a temple of God."

This, then, is our task, and a glorious task it is. The glory of it should thrill our souls. God will give the increase. But we can only our best. Our best surely is not too much for him who gave for us, both in life and death, the best he had. "He gave himself." As fellow workers let us answer him when he calls to service: "How can I, Lord, withhold life's brightest hour from thee, our scattered gold, or any prayer? Why should I keep one precious thing from thee when thou hast given thine own dear self to me?"

"God's fellow workers are. God's farm are ye, God's building."
The Christian Message in Relation to the Needs of To-day.

Andrew A. Hughes.

The Christian Message in Relation to the Needs of To-day.

1. The church should welcome criticism. It is thus that we shall recognise the challenge of the day. To quote Dr. Hocking: "When people are judged solely by piety, its works will always be found good; there is no real appraisal. There is something mystic about religious institutions because the air of criticism does not blow like a ventilating wind through them." The church has failed too often to be able to claim infallibility.

2. Christ has never failed. Failure in the Christian task in certain periods and amongst certain peoples is due to the clouding over of the atmosphere by what are sometimes called "good old days." The theory of the "good old days" is exploded. None of these provides the moral incentive that the world seeks. They cannot challenge the conscience, because the air of criticism does not blow like a ventilating wind through them.

3. The day demands of the church a united front. This is only possible by adherence to our first two points, loyalty and witnessing. I think that the characteristics of to-day have made us all think that we are closer together than we are, and that thought may be more definitely applicable to those who are "Christians only." The hills have been named, I think, "Church of Christ," and have entered into being as a protest against sectarianism. Our claim to have the message of Christ and of the New Testament ideals and methods, our complete obedience to his commands; do these claims not carry the corollary that we must "measure by the measure of his Spirit? Should we then be not the greatest spirit in Christendom? Leaving aside for the moment numerical strengths. Yet must we not think in the meaning that we have in many respects have we sadly failed. Our effectiveness has been marred often by sectarian thinking and preaching. By our very characteristics we have not come into the service of the world. Our idea, and have therefore failed to commend Christ. It seems that sometimes our very virtues have come under the category of vices, such as selfishness and intolerance. Our one hope is that Christ will be more gentle with our mistakes of zeal and ignorance, than we have been with others. It does not mean that we must give in in the presentation of the message, which is our contribution to the church life of to-day. It does not mean that we must conform to our existence. We do not need to apologise: we have the very message that the church and the world seek; but neither should we antagonise. Neither should we conform. And here let me say that we should depurate the use of any title or form of dress that would tend to sever the servant of God from the life of the people. The use of the word "pastor" as we find it in some places was never intended in Scripture. It is the name of an office and not a professional title. And when the impact of our thinking has been seen in other religious bodies by ministers declining to wear clerical dress, it ill behoves us to adopt anything to demark the minister from his congregation. We have the disposal of a term which is much less denoting the term to-day than a disproportionate emphasis of the recent atmosphere of the air is due to the clouding over of the atmosphere by what are sometimes called "good old days." The theory of the "good old days" is exploded. None of these provides the moral incentive that the world seeks. They cannot challenge the conscience, because the air of criticism does not blow like a ventilating wind through them. The air of criticism does not blow like a ventilating wind through them.

4. The day demands of churches of Christ the re-orientation of the work. We have used this tendency to decentralisation of our highest ideals and our highest standards. Is it not so we would little literature, no music, and our soul culture would be semi-barbarous? It is a perverted appetite that leads people to want nothing but sport on Saturday and Sunday; like a child wanting to live on cake and sweets. The emphasis in the growth of the church at large that calls for a more full and thought and brave action. Jesus has been lost in vestments, and theology, and church and state institutions, which demand to be represented to India but part of the imperialistic machine. Christianity was the west of the west, the religion of her conquerors, and in accordance with her growing national consciousness we must therefore be educated. But thinking India has come to realise that Christ is greater than the first system, that he belongs to the land of the earth, and that the church was intended to be enthroned in ceremonies and formalism, to be enthroned in ceremonies and formalism. Theology does not justify us in seeking out the essence of the gospel and restating it in the framework of modern thought. Essential is to be devoid of Jesus-negation and the practical.

2. By positive personal witness must we meet the challenge. Is Jesus real? The world wants to know. It is tired of the same old thing. It is tired of the same old thing. There are hungry hearts, and doubting hearts, and sinful hearts waiting to hear that we have found in our faith the strength and constraining inspiration of the Christ ideal. The man who has nothing to give is a failure.

3. The day demands of the church a united front. This is only possible by adherence to our first two points, loyalty and witnessing. I think that the characteristics of to-day have made us all think that we are closer together than we are, and that thought may be more definitely applicable to those who are "Christians only." The hills have been named, I think, "Church of Christ," and have entered into being as a protest against sectarianism. Our claim to have the message of Christ and of the New Testament ideals and methods, our complete obedience to his commands; do these claims not carry the corollary that we must "measure by the measure of his Spirit? Should we then be not the greatest spirit in Christendom? Leaving aside for the moment numerical strengths. Yet must we not think in the meaning that we have in many respects have we sadly failed. Our effectiveness has been marred often by sectarian thinking and preaching. By our very characteristics we have not come into the service of the world. Our idea, and have therefore failed to commend Christ. It seems that sometimes our very virtues have come under the category of vices, such as selfishness and intolerance. Our one hope is that Christ will be more gentle with our mistakes of zeal and ignorance, than we have been with others. It does not mean that we must give in in the presentation of the message, which is our contribution to the church life of to-day. It does not mean that we must conform to our existence. We do not need to apologise: we have the very message that the church and the world seek; but neither should we antagonise. Neither should we conform. And here let me say that we should depurate the use of any title or form of dress that would tend to sever the servant of God from the life of the people. The use of the word "pastor" as we find it in some places was never intended in Scripture. It is the name of an office and not a professional title. And when the impact of our thinking has been seen in other religious bodies by ministers declining to wear clerical dress, it ill behoves us to adopt anything to demark the minister from his congregation. We have the disposal of a term which is much less denoting the term to-day than a disproportionate emphasis of the recent atmosphere of the air is due to the clouding over of the atmosphere by what are sometimes called "good old days." The theory of the "good old days" is exploded. None of these provides the moral incentive that the world seeks. They cannot challenge the conscience, because the air of criticism does not blow like a ventilating wind through them.

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Hints and Helps
For Those Who Desire to Serve.

THOMAS HAGGER.

PREACHING THE GOSPEL.

The great commission of our Lord authorised and commanded the preaching of the gospel in all the congregations of every creature (see Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46-48). The early Christians were so zealous in carrying out the commission that, when writing to the Colossians, Paul, in speaking of the gospel, could say, “which was preached to every creature which is under heaven” (Col. 1: 23), and, “which is come unto you, as it is in all the world” (Col. 1: 6). That epistle was probably written about thirty years after Pentecost, and in those days, to have carried the gospel throughout the known world in such a short period shows wonderful zeal on the part of the Christians of that day.

The same commission holds good and the same gospel needs to be preached to-day. But much of the preaching of to-day is not the preaching of the gospel. It is often intermingled with much good advice, but it is not always a telling of the good news. If we undertake to preach, let us see to it that we preach the gospel. In his introduction to the New Testament the gospel presents facts to be believed (1 Cor. 15: 1-4), commands to be obeyed (Acts 2: 38), and an blessing to be enjoyed by those who believe and obey (Mark 16: 15, 16; Acts 2: 38). Possibly the well-intentioned failure to stick to the old message is the cause of the scarcity of conversions and the want of enthusiasm for evangelisation among those who profess to be Christians.

It is necessary that the one who is to preach should make preparation for that work. It should be the purpose to “instruct the intellect, arouse the feelings and move the will of the hearers,” and that he cannot do without proper preparation. To this end there must be a careful selection of the theme, due consideration being paid to the phases of the truth of the gospel recently presented, and the particular needs of the congregation to be addressed. But under no circumstance should one be mean enough to stick to the old message is the cause of the scarcity of conversions and the want of enthusiasm for evangelisation among those who profess to be Christians.

After the theme has been carefully selected, there should follow full preparation for the delivery. The man who says he can preach without preparation talks at random, and as a rule is not listened to. To preach acceptably on any theme one needs to study all the Word of God has to say about it. Then he must carefully plan the particular phases of the theme he will present.

The sermon or address should always have an introduction. This is to be like the porch through which one enters the house. By this the hearers’ interest should be secured, and by it they should be prepared for the discussion which is to follow. The main body of the discourse should be arranged in an orderly manner, and carefully divided. The points should be so clear as to help the hearers to remember the truth taught and be lesson-imparted. They should also help to keep the preacher from wandering from his theme. Finally, there should be the conclusion, there by there should be recapitulation, the truth taught should be applied to the hearers, and an appeal should be addressed to them to act upon it.

SECURING AN AUDIENCE.

After all his work of preparation, a preacher does not desire to deliver his message to empty seats; he rightly desires an audience. But how can this be secured?

It can be done by advertising. Too much publicity cannot be given to the services when the gospel is to be preached. It is good to advertise in all the ways; by posters, by cards and folders distributed from house to house, or put into the hands of the people on the streets where such is permitted. But there should be dignity about it all as becometh the gospel of the grace of God. The church should not descend to the fourth-rate picture show type of advertising; nor should she announce on her printed matter that “Brother so-and-so” will preach. While we are brethren and can use that term among ourselves, and some things to do to win to Christ.

Visitation also helps to secure an audience. By getting into the houses of the people a preacher may be able to secure the attendance of some.

Religious Notes and News.

MISINTERPRETING THE SHADOWS.

"Help!" cried the seed, in dismay, "I'm being buried."—Christian World.

A WYCLIFFE SAYING.

Quoting the famous phrase, "Government of the people, by the people, for the people," Dr. Campbell Morgan surprised an English audience by reminding them that it belonged not to Lincoln but to Wycliffe.

JERUSALEM OF TO-DAY.

The latest number of "World Dominion" gives an account of the Jerusalem of to-day. The city and its people have undergone a complete transformation as compared with the days of Turkish rule. Hebrew has largely replaced the previous Arab predominance in language. The city has grown amazingly, the population having increased since 1914 by 60,000. A recent census for Palestine revealed a total Jewish population of 175,000, of whom 165,832 speak their own Hebrew language.

LADY ASTOR ON LIQUOR TRAFFIC.

"The spirit of Antichrist is abroad in the world, and the only thing that can save the world is a deeper understanding of the Christian mind. It is hard enough to be a Christian when you are sober; it is impossible when you are not sober," said Lady Astor, criticising the new English Licensing Bill. It was the churches, she said, that should possess that spiritual force, that divine consciousness, which could nerve people against the powers which dragged them down. It was absurd to imagine that people needed alcohol to drug them into having a good time. "If I am having a good time," said Lady Astor, "I want to know that I am having it.

MEN WHO MAKE LENGTHY PRAYERS.

"I believe in prayer meetings," Dr. Gillie told his hearers, "as a layman, I suppose, but I recognise that the old-time prayer meeting, with an address of sorts, and at its close a few prayers, often by voluntary willing, is no prayer meeting; though not always the most gifted, becomes easily wearisome, at times even to the faithful.

"Well, the problem is not insoluble. If I were

But visiting can be done at inopportune times. It is never good to call at a home when a mother is getting her children ready for school, or when a family is preparing to go to church. And one should never stay an undue length of time. The sermon should not be neglected for visiting, and yet the preacher should not make the preparation of his sermon an excuse for laziness in the matter of visiting.

Personal solicitation is another method that can be employed to secure an audience. In this the church member should engage even more than the preacher. Yet there are members who have never asked a soul to attend a gospel service, and some have never come to church. But let them do it. They have never asked a person to come to hear them preach. It is not the preacher, but the message that should be most concerned about, and any legitimate method should be employed to get together the largest possible number of people to hear "the old, old story".

The above is to be continued.

(To be Continued.)

For Those Who Desire to Serve.
SO SEND I YOU.

To him to whom the Word has come,
The gospel of the Lord.
A sacred trust has been bequeathed
To pass along the Word.
No holy cause can own his Word;
He gave his own command
To go straightway to all the world
Even to the end of every land.
As God the Father from above
Hath sent his only Son
To bring good news to every land,
To every tribe he won;
So Christ ordained that all should go
Proclaim this message true;
"As God in heaven sendeth me,
I shall send the salvation.
At one time, dumb the prophet stood
Until the angel came
And touched his lips with heavenly fire
From the altar's flame.
May I, like him, be fired with zeal;
May I transformed be;
May I, like him, give glad response,
"I'm here, O Lord; send me."

THE SECRET OF CONTENTMENT.

"I do not consider wealth essential to happiness." The bright-faced woman who had been a successful worker for years made this statement in a tone that prohibited any question as to the reasoning behind her assertion. "I thoroughly enjoy my work," she went on to explain, "and my contentment in life is assured as long as I can have something worth while to do and strength to do it.

The thoughtful girl to whom the words were addressed looked wonderingly into the attractive face of the worker, then remind me of some lines I came across the other day," she said, and reached for a book lying on the table near by. After a moment, she read:

"Let me but find it in my heart to say,
When vigrants wishes beckon me astray,
This is my work—my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way,
Then shall I see it not too great, or small,
To suit my spirit and to prove my powers;
Then shall I faithfully greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

"Yes, that expresses my thought exactly," said the one who had found happiness in work, "Every one who has experienced the real satisfaction and contentment that come when the shadows begin to gather after a day of successful work, knowing that the time 'to play and love and rest' has been well earned, will agree with me that a life of work is the happiest life.

"But everyone does not see it that way," said the girl, not for the sake of argument, but reaching out for real wisdom and understanding. "Sometimes it seems impossible to find time each day as it comes, with a spirit in unison with the hard work we know it holds for us. We are not all glad, as you are, for the tasks that must occupy our hands and heart and brain. More often, I think, we go about our work in a spirit of rebellion against conditions that force the work upon us. How can we learn to love our work, as you so evidently do?"

"It isn't always easy at first, dear," acknowledged the experienced one. "It comes only by conquering, by the experience of all necessary work that comes to hand, and putting our best effort into it; and we learn from experience that work is a blessing, not a 'doom.' In our moments of uplift we must all recognise this truth. It is only when we fail to welcome work as a real friend that it becomes a burden and trial to us."—J.P.H., in "Girlhood Days."

A MADMAN ON WHEELS.

This is an age of quick action, and to have quick action we must have clear thinking. There can be no clear thinking if the brain of a man is befogged by booze. He becomes a madman on wheels. A madman on wheels is a deadly menace to public safety. But it is not only on the road but in the air that clearheadedness is required these days. The age of the airplane is approaching, and the thought that these machines should ever be in charge of pilots who are not consistently alert in body and mind is appalling.—Henry Ford.

SUPERSTITION.

"Perhaps nothing shows more clearly the superstition of the times than the belief, common enough among educated people, in witches and witchcraft. Throughout Pepys' century, old women, whose only crime was that they appeared poor and friendless, were liable to be accused and convicted of dealings with the devil, and might think themselves lucky if they escaped from their persecutors with nothing worse than 'swimming.' As late as 1707 no old woman had yet been tried at Oxford, but by 1741 an old woman at Oakley, near to Bedford, suffered the trial by swimming. First she was stripped and searched, then she was delivered to a basin, and it was believed that a single pin would spoil the efficacy of the trial. She was then dragged through the Ouse, but the test proved inconclusive; for although her body floated, her head sank under water. So she was taken out of the river and weighed in the scales against a church Bible, because it was felt that no witch could have a little better being herself a witch. Thus was the word of God. As was to be expected, the old woman weighed the Bible, and she set free.

GOD'S HANDWRITING.

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery.
He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery.
Of withered hopes, of death, of life,
The endless war, the useless strife—
But there, with larger, clearer sight,
We shall see this—his way was right!
—John Oxenhamb.

A BACKSLIDER.

A preacher's little girl and her playmate were talking about serious things. "Do you know what a backslider is?" she questioned.

"Yes; it's a person who slide back a seat, and keep on sliding till they get clear back to the door. After awhile they slide clear out and never come to church at all."

"Mother," said a small boy, "do they have electric plants in heaven?"

"No, dear," replied mother, "it requires engineers to build electric plants."

J.C.F. PITTMAN.

The Family Altar.

Monday.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Psalm 41: 1.

In God's word self-adulteration is always deprecated, whilst praise for Jehovah resounds in all. "He beareth the burden of our age; and shall pass from us for ever, even then our God preserve, and make him to live for ever, and shew us the salvation of God;—Psalm 41: 1."

Tuesday.

In God we boast all the day long, and praise thy name forever.—Psalm 44: 8.

In God's word self-adulteration is always deprecated, whilst praise for Jehovah resounds in all. "He beareth the burden of our age; and shall pass from us for ever, even then our God preserve, and make him to live for ever, and shew us the salvation of God;—Psalm 41: 1."

Wednesday.

For this God is our God for ever and ever; he will be our guide even unto death.—Psalm 48: 14.

What other god is like unto our God? He guides and protects "for ever and ever." And when the transitory things of time and sense shall pass from us for ever, even then our God will be present to defend and guide us. Here is glad news for "the generation following."—Reading—Psalm 47, 48.

Thursday.

Whoso offereth praise glorifieth me; and to him that offereth his sacrifice art thou in the highest degree delighted. "Let every one that putteth his trust in thee, say, 'Thou art my God.'—Psalm 100: 3.

To the pure and spiritual worshippers he makes a gracious promise of defence, help and salvation. He who sacrifices the thankoffering, with a humble, believing heart, glorifies me; and to him who places his feet in that path, and there determinately abides, going the right way which God directs, I will shew the salvation of God—he shall be saved; and shall know that he worships not God in vain.

Friday.

But I am like a green olive-tree in the house of God; I trust in the mercy of God for ever and ever.—Psalm 58: 11.

John, the oil-pressed, enriched in proper soil, the psalmist rejoiced that, "without being cut off, the oil of the olive-tree flourished in proper soil, the psalmist rejoiced that, "Without being cut off, the oil of the olive-tree flourished in proper soil, without being cut off, the oil of the olive-tree flourished in proper soil."

Psalm 58: 11.

Saturday.

In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.—Psalm 56: 4.

In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.—Psalm 56: 4.

Trust in Jehovah and his word means absolute safety. Mortal flesh is impotent when arrayed in battle against the infinite, all-powerful, and eternal spirit. No wonder this sentiment is repeated in verses 10 and 11. If God be for us, who can be against us?—Reading—Psalm 56.

Sunday.

So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth the righteously.—Psalm 58: 11.

At the last it shall be made evident to the people generally that the righteous did not plant and water, but shall enjoy the fruits of their labors. "If a man be hanged with hand wicked men shall reap as they sow, and be consumed never before, that he is a God that judgeth upon the earth."—Reading—Psalm 59.

THE AUSTRALIAN CHRISTIAN.

July 13, 1933.
Prayer Meeting Topic.

July 19.

TOO SLOW DEAD.

(Exodus 32: 1-28.)

H. J. Patterson, M.A.

"The people sat down to eat and to drink and rose up to play" (Exodus 32: 6). The incident is well known. Aaron and the people are before the mountain on which Moses is in communion with God. It should have been a most solemn occasion, but as time passed the people evidently grew tired of the waiting. They tired of the inaction, they wanted something stirring, and in consequence, made request of Aaron, who, not sufficiently strong, granted it. Thus it has ever been. The people love the fast life. The people under Abah wanted it, and obtained it with Jezebel their queen, the fashion-plate of the day. Christian people have wished for it, and have got it back to the world.

Lesson for To-day.

In conversation with a lady concerning the church life and functions she remarked, "The fact of the matter is that these things for many are too dead slow." Is it true? For some, we must agree it is. So let us consider the situation. Are we not also before the Mount of God? Should we not be content to await upon God, that he may in due time and give directions for the way? But we turn aside, and that quickly. When one realises that little more than fifty per cent. of our church membership is regularly in attendance at the Lord's table, that week-end picnics and games and visits to friends take a number of people away from the house of God on the Lord's day, that for some prayer meetings are too slow and stand-offish, and that even the absence of the preacher is an occasion for "letting go," then one recognises that the people of to-day are not so very different from those of Moses' day. Christian Endeavor does not appeal because there is not life enough in it for some. What the people demand is to sit down to eat and to drink, and to rise up to play.

Witness for Christ.

Is this the kind of thing that will "adorn the doctrine"? What is the answer to Paul's "Come ye out from among them and be ye separate?" Jesus said that they might be "kept from the evil that is in the world." He said of his own, "They are not of the world, even as I am not of the world." But we are the master churchers, and our members do not keep all. One was lost. This Christian life is too dead slow for some. But the witness of the true Christian will be the more conspicuous, because of the failure of others. He may be ridiculed. But let him stand true.

Why Too Slow?

Is it that these, having tasted of the pleasures and sins of the world, have a depraved appetite? The child that is fed on sweets will soon lose the appetite for good wholesome food. The glitter and tinsel of the show or fast rhythmical movement of the dance eventually makes the stately and dignified church service to be too slow. And when the Spirit of God, whose dwelling place was our bodies, has gone we can imagine the want. Our bodies, our souls, our lives. In the same serious. Does it not amount to a despising of the teaching of our Lord? Is not he worthy of something better from us? Is the cheap, would I perish, in sensationalism? He who comes into the church on a wave of enthusiasm and excitement is likely to lose touch when the novelty wears off. The danger is, if the worldly excitement and sensationalism is the death of the spirit-life.

TOPIC FOR JULY 26.—IN VIEW OF THE COMING DAY.—Romans 13.
Here and There.

A telegram from Toowoomba, Qld., tells of "mournful church meetings and one confession" last Sunday.

Bro. H. A. G. Clark, M.A., of Auckland, N.Z., is expected to pay an early visit to New South Wales and Victoria.

An arrow may be sent through the air and leave no trace; but an evil book, published with the mind, leaves a trail like a poisonous serpent.—Gibbons.

The Victoriaern General Dairy will meet on Wednesday next, July 19, in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters have an invitation to come along and help.

For further information in this article by A. A. Hughes on "The Christian Message in Relation to the Needs of To-day." This contains the substance of his Conference Sermon at Sydney in June.

Bro. H. Hargreaves, late preacher of the church at Doncaster, Vic., is returning from a visit to England, and will be open for engagement with any church who desists his services.

We have heard through A. G. Saunders, secretary of the F.M. Committee of W.A., the following details of the offering on July 2, which was a raw wet day. Maylands, £25; Fremantle, £20; Subiaco, £20; Harvey, £15; Inglewood, £2; Bassendean, £5; Victoria Park, £4/7/6; Claremont, £3/3/-; Total, £133 at time of writing.

During the course of a recent debate at the General Assembly of the Church of Scotland, a Glasgow minister is reported to have said that "God wanted his church to be a man's church." This is a remarkable utterance. Presently, the speaker has attended a prayer meeting; if so, he must lament how far the church comes below his ideals.

We learn that Bro. J. R. Leach, B.A., preacher of Burwood church, N.S.W., has resigned from the work there after over five and a half years of successful service. He expects to conclude his labours at Burwood in October next.

Both for his work in India and his ministry in Western Australia and New South Wales Bro. Leach is well known and highly regarded by his brethren. We trust that ere long some church will enjoy the privilege of securing his services.

The annual concert arranged by the students of the College of the Bible will be held in Lygon-st. chapel, Melbourne, on Monday evening, July 24, at 8 o'clock. The chairman of the College Board of Management will preside. Friends of the College are asked to reserve the date. The concerts are always enjoyable, the students, assisted by some friends, providing the programme. The students have decided to donate the profits in equal shares to the College Board and Foreign Missionary Committee. A large attendance is hoped for.

At Preston, Vic., meetings during the first week of the evangelistic festival were well attended, particularly on Wednesday night, when a baptismal service was conducted. Nine persons were baptized.

A correspondent asks us to give a statement regarding Dr. Cadman's pamphlet on "The Christian in Relation to the United Kingdom." We have not the space to do so; but we have been informed that the pamphlet is a complete reissue of Dr. Cadman's "Christian in Relation to the United Kingdom," which was published in 1922 by the Salvation Army, and which has been very generally acknowledged as one of the best expositions of our great policy. We have before this urged that time be not given to societies and to the detriment of Christian work. We have known friends of the Salvation Army who have put lodge or trade union in the place of the church, and some have defended such action on the ground that it is more real fellow­ship than in the church. This is tragic, if not deplorable; but it is wrong. We feel that the failure of a local church, or in the failure to render our inquiry's question is whether there be no such societies in the church. Such beliefs as inside knowledge of Masonry. Such beliefs as outside the church are of no account; and it is to be hoped that the son of the church will take his proper place in its fellowship.

Regarding our inquirers' question we reply that there be no such societies in the church. It is acknowledged by all that members of the order are actively interested in helping their fellows and do much benevolent work.

A correspondent sends us a copy of one of J. F. Rutherford's pamphlets in which he states that a correspondence movement which Dr. Parkes Cadman, referred to as "president of the Federal Council of Churches of Christ in America," is said to be made regarding the question of our Lord's. Our inquirers, after asking if Dr. Cadman has been correctly quoted, writes: "The author of the pamphlet misquotes Dr. Cadman. The pamphlet is much more aggressive in its attacks on the church than his reply to the inquirers. The pamphlet has not endorsed any denomination, and it is clear that Dr. Cadman has written it with something to say about the Federal Council of Churches of Christ in America." Dr. Cadman may have felt justified in the answer he gave; but it is not clear that the pamphlet was written with an idea of testing the accuracy of the quotation. Both in America and elsewhere, it is said too true that foolish and harmless as the pamphlet is, yet it has reached a point of testing the accuracy of the quotation. Both in America and elsewhere, it is said too true that foolish and harmless as the pamphlet is, yet it has reached a point where the author is implicated, whether Dr. Cadman is correct or not. The Federal Council of Churches of Christ in America does not mean a council representing churches in the way as many church men are accustomed to understand the term. The Church of Christ, Paddington-st., Paddington, is the Church of Christ, Paddington-st., Paddington.

COMING EVENTS


JULY 24.—The annual concert arranged by students of the College of the Bible will be held in Lygon-st. chapel on Monday, July 24, at 8 p.m. All friends are invited to attend.

JULY 30 (Sunday).—"Back to Fitzroy" (Gore-st.). Special Services all day, commencing 11 a.m. p.m., Pleasant Sunday Afternoon, followed by fellowship tea at 5.45. All past members and friends are cordially invited. Visit back to Fitzroy and renew old friendship. Remember the date, July 30.

WANTED

The church at Gore-st., Fitzroy, Vic., desires to purchase some copies of Psalms and Hymns. The church would be grateful if any congrega­tion could lend them a number of copies for the fellowship services on July 30. Any church desiring to return the books is asked to correspond with R. L. Shepherd, 60 Mckean-st., North Fitzroy, N.7.
News of the Churches.

Tasmanian News-letter.

F. Collins.

There are not many people in Australia who live lonelier lives than do plenty of money Tasmanians. Distances are not as great as those that stretch between some of the stations and cattle runs of inland Australia, or between the distant pastoral stations and the great Australian towns. They are among the almost impassable roads; and the many small islands, where a few families live, make life a lonely experience for some. On a lonely hilltop, in some remote gully, or near the edge of a wind-swept waste, you will find their humble homes. While the main roads are good the roads leading to such settlements are mere bridle paths, and only the packhorse, bullock-drawn or mounted travellers can reach them. Through bog, mist and forest we have visited an old man of seventy-five years. Living alone, on the little clearing he called his “farm,” he declared that he was “never lonely.” His hut was a small and lonesome structure, and for chairs we had kerosene cases. In answer to our remark, “You must sometimes feel lonely here,” he replied, “No, I’m never lonely. You see, I have my Bible, and when I read it I see things as they seem to come and sit beside me. I pray to him, and he tells me No. I’m never lonely; besides I’ve got my music [an old accordion, on which he’s put together an old church hymn]."

The north-west coast is the most populous part of Tasmania, and the richest land in the State is there, but our churches are not making the progress found there. Largely because of a very generous kind of work we are finding many people instead of attaching themselves to denominational churches.

Tasmania.

Devonport.—Work is increasing in Devonport, and in this city, as railway town, railway lines and tracks are being offered for Christ. There are plenty of churches in Devonport, and judging by the numbers of these establishments the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable. The progress in this city is slow, and the Church of Christ building is one of the smaller and less noticeable.
FOREIGN MISSION DAY OFFERING.

We hope that all our States had as fine a day as we did on the 9th of March last, when we experienced in South Australia. It was a perfect day.

In the last issue we reported that 12 churches in Victoria had taken up the offering, with a total of £905. Since then six other churches reported £69/8/8, making a total of £971. South Australia and Western Australia each reported from eight churches. Victoria £806, making a total reported to date of £1,588. Of this amount the Federal treasurer has received cash as follows: South Australia, Unley, £415/6/6; Long Plains, £48/8/10; Hindmarsh, £15/1/-; Victoria £510, a total of £722/12/4. All the amounts reported from South Australia are increases on last year's offerings, and the fact that Victoria was able to send us the large amount of £510 last week indicates large giving in Victoria.

PROBABLE AMOUNT OF THIS YEAR'S OFFERING.

It is too soon to give definite statements about the amount of the offering, but from the interest that has been created in all the States, concerning the offering, it promises to be a considerable increase on last year's amount. There has been a decided recognition of the necessity of seeking for God's help in our offering; but with this humble dependence upon the divine help in our enterprise there has been a great amount of self-denial in gathering the offering together.

CHEERING NEWS.

Another cheering note comes from New South Wales. The secretary, H. Wilson Cast, reports that the F.M. pioneer, Bro. Leach, has received a letter intimating that an anonymous donor is sending him £13 a quarter, for four quarters, £52 in all, to help Dr. Oldfield's medical work in India.

The news from Western Australia is especially cheering. For the first time in four years the churches have taken up an offering for Foreign Missions on the first Sunday in July. Their offering in 1929 was £410, and they have made a great start, from which sparsan churches the amount of £605 is reported.

THE YOUNG PEOPLE AND OUR OFFERING.

Even the younger ones of our churches have done their part. A group of young people in a Melbourne church heard that it might be possible that one of the Bible-women of Miss Mary Thompson might be dismissed. We have now received an offer from these young folks, that they will be willing to subscribe during the year £8, to ensure Miss Thompson having her two Bible-women to assist her in the work.

A church secretary in Victoria writes: "Whilst the brethren have been through very adverse financial times, our offerings grow notwithstanding adverse conditions," and later on this secretary writes, "Two young members, one 12 the other 14 years of age, set out at 4.30 a.m., travelled each week 14 miles before breakfast to earn 3/- for the F.M. offering, 100 per cent. of their earnings as well as other little sacrifices for the F.M. offering. I know you will join with me in thanksgiving to our heavenly Father for such examples of F.M. interest."

A member of a church writes: "Apart from usual interest and fellowship in Foreign Missions the younger work during this week in prayer each night for a worthy offering, and one night our Endeavor society has held a special missionary prayer meeting."

From a letter recently received this reference to the young people is worth recording: "We are anxious to retain the sympathy and enthusiasm of our young people, who, recoiled to magnificently last year. We are 160 per cent. behind in offering, and will do all possible, humbly speaking and prayingly, to give the offering its worthy place in our church work."

From the above it cannot be wondered that we are sanguine concerning the results of this year's offering.

PRAYER CYCLE.

"Continue steadfastly in prayer...praying for us also, that God may open unto us a door for the word."

Bro. J. R. Leach suggests that prayers be offered for China each Monday, India each Tuesday, New Hebrides each Wednesday, for missionaries and their children each Thursday, for F.M. Board and all State Committees in the work of raising the necessary funds and distribution of literature each Friday, pray for ourselves each Saturday that we may not fail to realise our part in this work; and that, realising it, we may not fall short in our prayers and in our giving. Pray for all missionaries the world over, who are faithfully proclaiming the word, each Sunday.

Bro. Leach also suggests, as a reason for our praying for certain work on particular days, that we cultivate the habit of remembering during the week all of our missionary activities.

OUR FEDERAL CONFERENCE.

Our Federal Conference meets in Launceston October 12 to 18, 1933. The Federal Executive has published a very interesting poster giving views of places in Launceston, the names of transit agents in each State, and the first and second class fares to Launceston. We hope that a large delegation will be able to visit Tasmania to attend the first Federal Conference we have held there. Twelve of our missionaries, Miss Florence Cameron and Mr. A. A. Hughes, will be present. This Conference is of special interest to our foreign Mission workers. The report of the work for the past three years will be read and circulated. Several matters very important to F.M. work will be considered. Preceding our Federal Conference, the Christian Endeavour Australian Convention will be held. Maybe some of our Endeavorers may find it possible to attend our own Federal Conference and remain for the Convention. Try to go.

MAKE 1933 THE BEST YEAR YET.

The foreign fields, the missionaries, the church, the Master, look to us to make 1933 the best year of our Foreign Missionary enterprise.

It can be truthfully said that in no previous year have there been more prayer and greater efforts to secure a large offering than this year of our Lord 1933. Special prayer meetings have been held by our churches to pray for our work in foreign lands. Young people's societies have also been having away aside, as God has prospered them, money, the result of self-denial. The churches have been visited by missionaries, members of our F.M. committees and other special speakers, to a larger extent than ever before—Miss Cameron, Mr. and Mrs. A. A. Hughes, and H. Watson, from India; Mr. and Mrs. Sandells, of New Hebrides. Our Australian preachers have been the leaders in this army of heralds, with their slogan "Keep our missionaries on the field," so that we may use the words of an apostolic writer, "The word of the Lord was published throughout all the region.

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The qualities are: White paper, 6/6. Postage, 3d. book extra in Australia; 4d., to N.Z. Gift Lettering: 2 initials, 1/9; 5, 2/- Short name, 2/3; long, 2/6.

YOU SHOULD FACE THE FACT

that if you regularly spend ALL you earn, you will be no better off in ten years' time than you are now.

Regular SAVING, on the other hand, means increased comfort and happiness in store. Do the sensible thing — start saving!

STATE SAVINGS BANK OF VICTORIA

For Ninety Years the People's Bank.

Reserve Fund, £3,000,000.

ALEX. COOCH, General Manager.

July 13, 1933.
The Helper.

A RADIO MESSAGE BY IRA A. PATERNEOSTER.

In the preparation of a message for my invisible audience, I was prompted to ask several questions. Firstly, "What is a man?" This I was with the fact that some stand in need of one word and some stand in need of another; that some face the problem of ill-health, others that of unemployment, others that of family ties. What message can I bring? How may I reach each heart and mind? Is any message in my power to cause and strengthen these dear ones with the longed-for help? Is some of us I am known personally, while to others we are total strangers who may possibly never meet on this earth. How may I speak the word calculated to reach your need?

There is a word that finds a response in almost every heart, and that, after all, is the most wonderful name we know. When we mention the name of Jesus, instantly we want to stand to attention. We want to uncover our heads. We want to raise the hand in salute. In his presence we realise we stand before deity, and in reverence we say, "Holy, holy, Lord God Almighty."

It is impossible to think of Jesus without thinking of love. The Lord Jesus Christ came into this world to reveal to us God, and God's love. God's love is seen in the gift of Jesus, for "when there was no eye to pity and no arm to save, his own arm lifted and his own arm bore salvation."

Paul in 1 Cor. 13 gives us his understanding of a complete life. It is the life in which love rules supreme. Having read this chapter, we instinctively feel that we have been looking into the very face of Jesus. We see him as we read, "Love suffereth long and is kind; love is not easily provoked, thinketh no evil; bearer of good words, fit but him who went about doing good; who bare in his own body our sins up to the tree? Love never falleth, for love is eternal. He who is the same yesterday, to-day and forever, the everlasting God, the Prince of peace, stands before us to-day with his offer of help. He is saying just now to the one who is facing a great crisis, "Come unto me, and I will give you rest." The one who finds life burdensome, Jesus bids, "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." To you who have so recently said goodbye to loved ones and have with sorrow turned from the open grave, he speaks in the same pathy as he says, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also." Is there one listening to this voice who is face to face with some sin? If so, may I remind you of what the beloved John said, "My little children, these things write I unto you, that ye sin not. And things with which ye have sinned, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

W. J. Way.

A Veteran Preacher.

Bro. W. J. Way has just entered upon his fiftyieth year of service as a preacher of the gospel. He was baptised by the late Bro. D. McCracken in Strathalbyn, S.A., about 46 years ago. Prior to that he had been a preacher for some 12 years. In July, 1884, he relinquished all business associations and entered on a full-time ministry of the Word. For a period he studied under Bro. T. J. Gare, M.A., in Adelaide.

Bro. Way is well known to the churches throughout Australia, having served in South Australia, Victoria, New Zealand, New South Wales, Tasmania and Queensland. Hundreds have confessed their faith in Christ under his ministry, several preachers in Australia and America, being amongst the number. In 1920 our brother was a delegate from Tasmania to the World Conference in Washington, U.S.A.

Bro. Way has done much constructive and stimulating work, both in prose and verse, to our papers. Many of our readers will remember his articles. A great commendation for brethren honor him for his consistent Christian character and his faithful service. We all trust that God will still bless and use him much, and grant him many days of happy labor.
News of the Churches.

(Continued from page 441.)

Morning meetings are well attended, and the subjects chosen are instructive and uplifting. Bro. Halford Herkes has been at the gospel service. Attendances are about 80. Bro. and Sister Banks have received letters from Moreland and Gardiner, and Bro. and Sister Bollard's message was appropriate. A young woman who confessed Christ the previous week was baptised. Prayer meetings are improving in attendance and spirituality. The church raised £1/15/- for Foreign Mission.

Victoria.

North Melbourne.—Bro. Beaumont was a welcome speaker at both services on July 2. The church rejoices that Bro. W. J. Woodbridge, who has been seriously ill, is improving.

Brisbane.—On July 9, 1933, the church service was well attended, and the sermon on "Why Worry?" was very interesting. Attendance was good. A social was held on June 6 as an opening for prayer meetings to be held every week.

Wangaratta.—On July 9 three sisters were received by letter, a brother by presentation, and three women, converts on July 9, were welcomed into fellowship.

North Melbourne.—The church has reached its objective of one hundred present at morning service. Bro. and Sister Banks have been welcomed as members of the church.

Geelong.—Bro. Sandells gave a fine address on Foreign Mission work on July 9, and spoke to an Bible School in the afternoon. At the gospel service Sister Sandells gave a greeting, and rendered a solo. The meetings were much enjoyed. Foreign Mission offering has amounted to £36, the best for many years. Bro. Baker preached at morning and evening services on July 2. On July 4 members of the church held a social evening in kindergarten hall to say good-bye to Mrs. Catlow. The choir enjoyed a social evening in the home of Mrs. Catlow. The choir enjoyed a social evening in the home of Mrs. Catlow. Mrs. Catlow was speaker at both services on July 2. The church rejoices that Bro. W. J. Woodbridge, who has been seriously ill, is improving.


St. Kilda.—On July 9, 1933, the church service was held at the church school building. The choir enjoyed a social evening in the home of Mrs. Catlow. Mrs. Catlow was speaker at both services on July 2. The church rejoices that Bro. W. J. Woodbridge, who has been seriously ill, is improving.

Parkdale.—Sister Mrs. Smalley has returned home from hospital. Sister Mrs. Batchelor and Glenda Stephenson are improving. A surprise party was given Sister Mrs. Allamby on her eightieth birthday. July 9, Bro. Gullock (Ballarat) presided; 57 members and 44 members and helpers W.Y.L.W. present. Helpful messages were given for 12 and 15 teachers at Bible School. F.M. offering to date, £26.

Horsham.—Bro. J. Butler addressed the church on July 2. Bro. J. O. Methven's address on July 9 were appreciated. In the evening Mrs. Kimmage was received as a member of the church. Miss Doris Clark was welcomed into fellowship in the morning.

Hawthorn.—The church has reached its objective of one hundred present at morning service. Bro. and Sister Banks have received letters from overseas and Gardner, and Bro. and Sister McDonald from Footscray. All auxiliaries and members are working hard for building fund. Much has been accomplished since the opening service. The preacher and helpers are happy in united service.

News of the Churches.

(Continued from page 441.)

Dundee.—Attendances have been affected by wintry weather. Several visitors attended last month, including Bro. and Sister Beachy and daughter, Gwen, who have come to reside in the district. Mrs. Bishoff, of Bet Bet, was welcomed by Bro. Bischoff, of Bet Bet. His messages were greatly appreciated. "The church is extended to Mrs. Strahan and family in the loss of Mrs. Flett."

Fitzroy (Gore-st.).—Sunday morning attendances were improving. Bro. Holland's topic on July 9 was "Peace in the House of God." Sister Mrs. Copeland was welcomed to fellowship. Being young people's night, Bro. Holland's message was appropriately brief. Sisters Kruger and Miss Voss were received by letter. Prayer meetings are improving in attendance and spirituality. The church raised £1/15/- for Foreign Mission.

Ballarat (Dawson-st.).—On morning of July 9 four sisters and two brothers were received into the church. There were several Sister Misses and Sister Mrs. Wiltshire's mission, and make the total ingathering 27. Bro. Fitzgerald is seeing the fruitage of his zealous sowing. Meetings are good and altar calls are frequent. Special services were held last week. On July 4, 5 and 6 Bro. S. H. Mudge, F. A. Youens and E. E. Thomas were appreciated. Bro. and Sister Wilkinson addressed on July 5. Mrs. Strongman, who has relinquished her work as secretary after ten years' faithful service, interpolated her last congregational service. Miss Doris Clark was welcomed into fellowship in the morning. A young woman accepted her Lord. Prayer meetings are improving in attendance and spirituality. The church raised £1/15/-, more than double that of last year.

Bega.—At 11 a.m. on July 9, Bro. Wigan gave a stirring message on "To Whom Shall We Go?" On July 12, Sister S. B. Bollard, with her daughter Margaret, who have been meeting with the church as baptised believers, were given membership. Sisters Hurd, Perkin, and Williams, of Melbourne, were welcomed. Good meeting at night. Two men and three women, converts under the ministry of the late Bro. and Mrs. Bollard, were received. The church has been pleased to have fellowship with Sisters Misses Duff, from Emerald, for several Sundays.

Morning.—A youth rally on July 29 was well attended. Dr. W. A. Kemp and Bro. W. H. Clay gave helpful addresses. One young lady decided for Christ. At morning meetings on July 9 two were received by letter. Splendid attendance at gospel meeting. An anthem by the choir, with Mrs. Barnard as soloist, was enjoyed. After the church held an all-day convention, Bren. Gray, Macnaughten and Robinson giving addresses on the theme, "What Christ Thinks of His Own." On July 12 the C.E. society held a rally, Bro. Gray being speaker. The record sum of 13/- has been received to date for F.M. appeal.

Merbein.—The church held its 22nd anniversary services. Bro. Hugh A. Rankin, from North Adelaide, one of Merbein's earliest preachers, was invited to come. In the morning he spoke on "The representative and appreciative gathering on "The Reformer," and in the evening there was a record attendance of 131. Bro. Gray giving a stirring address on "To Whom Shall We Go?" On July 11 the church held an all-day convention, Bren. Gray, Macnaughten and Robinson giving addresses on the theme, "What Christ Thinks of His Own." On July 12 the C.E. society held a rally, Bro. Gray being speaker. The record sum of 13/- has been received to date for F.M. appeal.

Ballarat.—Saturday evening meetings are fair, and interest good. On June 25 Bro. Sandells addressed each meeting in the interests of Foreign Missions. On the morning of July 9, Bro. W. H. Clay gave a farewell lecture to an interested audience, and in the evening meeting of church officers, the erection of a school hall was further considered. Plan and estimated cost were presented, and a resolution was carried adopting same for building of school hall to the church at annual meeting in August. If the church hall is decided on, a start will be made with the work almost immediately. Better attendance; several new scholars at Bible School. Two baptisms at gospel service. Sister Goodall has resigned as missionary superintendent of J.C.E.

Malvern-Caulfield.—Splendid meetings are reported. Addresses from Mrs. Sandells and Dr. Kirk are much appreciated. F.M. offering was £1/15/-, the best for many years. Bro. Halford Herkes has been transferred to Horsham, and...
Dr. Badrad, Bishop of Goulburn, in a letter to parishioners deprecates the use of the word “candidate” regarding the next bishop of Goulburn. Though the terminology is not that used by the London Church Times, it is one that may well receive the consideration of our churches. “The word candidate,” he said, “strokes an absolutely wrong note. There were no candidates. Priests did not apply for or put themselves forward; they were nominated in synod. They were divided and their names inscribed in the synodal ordinances as candidates, but ought not to be described as candidates.” Continuing, he said, “The use of the word candidate is inconsistent with the N.T. and ascribes to a man, for it insinuates that he is after the bishopric. . . . The best men often feel that it is wiser to want a man who will accept before there is an interview, because there is no need to regard a call as from God. They feel keenly being forced into the position of a candidate, and the word is an injurious to the life of the church, for it throws the choice of a bishop of God off the spiritual lines on to the secular lines of political elections.

Some of us are feeling that the time cannot be far distant when our churches and preachers will have to do some deep thinking, and face courageously the appointment of preachers in order to maintain the dignity of the God-ordained office for both the church and the preacher. It is certainly a deplorable thing to see a preacher from the spiritual position to that of the political election, or to that of the auction mart.

St. Stephen’s. I have before me the eighty-third annual report of St. Stephen’s Presbyterian church, Sydney, from the church which Hugh Greenhalgh recently resigned. This historic church has a membership of 902. There have been 77 additions for the last financial year, which is interesting, showing that for all purposes the sum of £2,606/11/1 has been raised, while the expenditure has been £2,502/4/8, leaving a credit balance of £104/6/5. The church is served by 26 elders and 43 deacons. The preacher, in a foreword to the report, assigns the reason for the success of the church in these words: “Not by anything but the gospel has this church flourished. We have never gone in for brass bands nor sensational preaching. Our pulpit has been devoted to Christ and him crucified. By the gospel alone has prosperity come to us, and kept with us.” This great congregation has recently purchased the property on Macquarie-street, on which is proposed to erect a new church building. The land and building will cost approximately £10,000.

The State Lottery. As was anticipated by those who opposed its introduction, the lottery has become a vampire sucking the moral life-blood of the State. The government has legalized this degrading method of obtaining revenue for charity, and yet, judging by figures audited and submitted by the State Treasurer, a very small percentage goes to the hospitals. For the first quarter percentage goes to the hospitals. For the first quarter

FOREIGN MISSIONARY OFFERINGS

From Victoria


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Our Book Table.

LIFE OF STEPHEN CHEEK.

Stephen Check was one of the honored pioneer preachers of churches of Christ in Australia. He died at Warwick, Q., in February, 1883, after a short life of devoted service. He was just over 31 years of age when his earthly ministry ceased. Many still live who were blessed by his word and work, and the influence of his beautiful life remains.

R. J. Clow, of Queensban, N.S.W., has recently written a little book entitled "Evangelism in Australia: The Life of Stephen Check, Pioneer of the Churches of Christ, Queensland." We are glad to note this effort to collect and preserve historical material which will be of increasing value in the future. Mr. Clow has been diligent and painstaking in his research. We should like other writers also to seek to perpetuate the memories of our pioneers. The author has a thought to animate a biographer of the one place writing of Mr. Check's "wonderful, evangelist. Interesting stories and two photographs of Stephen Check are given, together with a variety of other matter, such as short dissertations upon Conference committees, church officers, "close communion," baptisms, and references to the work of J. J. Haley, M. W. Green, and the author's own evangelical work in Queensland. The portions dealing with Stephen Check's work are, in our judgment, the most valuable materials. The booklet contains 54 pages, in paper covers, and is neatly printed by the Warwick Newspaper Pty. Ltd., of Warwick, Q. We cannot give quotations from the volume under review to whet the reader's appetite, for it is copyright. We therefore content ourselves with stating that it may be obtained from the author, Mr. R. J. Clow, Hayes-st., Queanbeyan, N.S.W.; price, 3/6.

"CHRIST'S ONE CHURCH FOREVER."

C. B. Titus, formerly a missionary representing our American brethren, has written a book bearing the above title. After 19 years of mission work, he portrays some experiences in South Africa. He tells a story, gives a dialogue, and advances an argument for New Testament Christianism, after the fashion familiar to readers of "On the Rock." The book contains 48 pages of close type. It carries with it a warm appreciation by R. S. Tuck, of Wooster, Ohio. Interested readers may procure a copy from C. B. Titus, Ideal Hotel, Cherokee, Oklahoma, U.S.A. The price is given as "two dimes."

Think that day lost whose low, descending sun Views from thy hand no noble action done. —Jacob Bohat (the Younger).

No Room for Sleeping Partners.

Geo. O. Trice.

After very careful observation, I have come to the conclusion that there is no room in our brotherhood for those who, willing to enjoy the privileges, refuse to shoulder the responsibilities of our mission. They who shun the heat and toil of the day, while seeking to share the pleasant results that accrue by others doing so, are in a state of moral indolence dangerously near to open apostacy. "Curse ye Merod, said the angel of the Lord (Judges 5: 25), curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Merod had done, oh, no! not an act of murder or theft—but simply nothing. That soul-destroying, dishonorable doing of nothing was the sin that merited the curse.

The application is painful. Many in the brotherhood are doing nothing to make the glorious plea known. They do not, of course, organise open opposition to it; they simply do nothing for or against. There is no difference between them and those good moral people who do not profess to serve the Lord at all. We live in a time when the plea is on trial. Never have we had such a splendid opportunity of showing the workability of our plea as we have to-day. But the work is held up by the inactivity of our sleeping partners.

Inactivity in the Christian life, when we are in full possession of our health and faculties, is never warranted. Even the disciples stood gazing up after the ascending Lord too long (Acts 1: 11). Let us be up, brethren, and doing, for this same Jesus is soon to return.

THE AUSTRALIAN CHRISTIAN.

July 13, 1933.
Obituary.

HILL.—On June 13 Sister Mrs. H. A. Hill, who was in her 92nd year, passed to her eternal reward. Our sister, who had been an active Christian since early childhood, was baptised at Essendon, Vic., by Bro. H. A. G. Clark in 1929, and until prevented by advancing age and illness was regular in attendance at church. Always eager for service, our late sister loved to cheer the sick by personal visits and little bouquets of flowers. Until prevented by advancing age our sister was a great distributor of tracts, and loved to gather the boys together to tell them of Jesus. The services in the home and at the graveside were conducted by the writer in the presence of many friends. The deepest sympathy of the church is extended to the relatives at Essendon, Vic., and Otaki, N.Z.—Stan. Neighbour.

INGLIS.—Bro. Inglis, sen., Brisbane, Q., passed away on June 17, aged 77 years. Our brother united with the church during the ministry of A. C. Rankine in Queensland. Formerly he had been connected with the Presbyterian church. His wife and two children (Mr. Andrew Inglis and Mrs. J. Coward) are members with us. The funeral services were very impressively carried out by Bro. Henry Elvery.

PARKER.—On June 29 Sister Mrs. Doreen Parker, beloved wife of Bro. Eric Parker, fell asleep in Jesus, aged 30 years. The sudden death of our sister cast a gloom and children, in their sorrow, as also all the relatives. The church at Norwood (S.A.) has lost a valued member.—A. C. Rankine.

STEVENSOn.—On June 21, at Homebush, N.S.W., Sister Mrs. A. Stevenson, at the age of fifty-four, received the home-call. The last two years she had been a more or less constant sufferer, and had looked forward eagerly to departing to be with her Lord. A daughter of the late Bro. Geo. Newby, she was born on Rankine Island, Manning River, and lived in the Taree district for most of her life. She was baptised in Manning River by Bro. Henry Edwards, and united with the church at Chatham, which afterwards moved to Taree. From Taree she came with her husband and family, early in 1918, to Homebush, Sydney, holding membership with the church at Lidcombe until the commencement, in 1920, of the cause at Burwood, of which church she became one of the foundation members. Her husband is an honour elder of Burwood church, with which also must of her family of four sons and six daughters have united. Despite heavy home duties our sister was wonderfully loyal in her attendance at the church services; and in addition could always find time to visit and help the sick or troubled. A large crowd assembled both at the home and at the Rookwood cemetery, where Bro. J. Clydesdale paid a splendid tribute to her beautiful character and service. We commend her dear ones to the tender love of our heavenly Father.—J. Leach.
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