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The Bible in Education.

In May, 1919, the President of the British Board of Education appointed a committee to inquire into "the position of English in the educational system of England." The chairman of the committee was Sir Henry Newbolt, a man whose fame will give added influence to the report which was recently issued under the title of "The Teaching of English in England." The report is a long one (almost 400 pages) and is full of interest. For us the most interesting part relates to the place of the Bible in the school curriculum. The conclusions of the committee are of great importance, and should command attention. We publish some extracts:—

Three plain facts.

The committee, in introducing the subject, brings before us "three plain facts"—

"First, the Authorised Version, though a translation from an eastern original, is a true part of English literature—has, indeed, been fully described as the most majestic thing in our literature, and the most spiritually living thing we inherit.

"Second, it is historically true that for five centuries and more no other English book has been so widely read in this island or so closely connected with our national life, or has left so strong a mark upon the mass of our literature.

"Third, at the present time the Bible is probably less widely read, and less directly influential in our life and literature, than it has been at any time since the Reformation. On such premises as these it might seem easy to base a recommendation.

"The most spiritually living thing we inherit."

But the matter is not, in fact, a simple one: out of the very same premises a special difficulty arises. All great literature is a spiritually living thing; the Bible is not only, as has been said, the most spiritually living thing we inherit, but for centuries it has been held by great numbers of our peo-

ple to be 'spiritually living' in a special and exclusive sense. Two feelings have, therefore, been prevalent concerning the Bible as a means of education. On the one hand it has been held too sacred in character to be lawfully treated as 'mere literature'; on the other hand, it has been regarded as a canon of revealed truth, requiring an interpretation which has been the subject of dispute and division between religious sects. Its use in schools has therefore been restricted and even perverted. In Elementary Schools, whether provided or non-provided, it has been regarded only as a book of religion, and its use outside the period set apart for religious instruction has become in practice difficult or unusual. Away from school, it is rapidly ceasing to be read. Among the causes which have led to this, one is probably the increasing prevalence of mechanical views of the Universe, and another, and more potent one, is that the introduction of national education has led parents in increasing numbers to disinterest themselves in the education of their children, and consequently to discontinue a share in it, which generally included in old days the custom of Bible reading. Attendance at church, where lessons from the Bible are read and Psalms are sung, has also become less regular in all classes. Reading

is no doubt more common; we are on the way to becoming a reading nation, but we are continually less and less familiar with the one great piece of literature which for centuries gave something of a common form, a common dignity, to the thought and speech of the people."

The Bible in education: a recommendation.

"The power of the Bible upon our language, our literature, our national life and thought, has been lost sight of because the possibility has not hitherto been imagined that a liberal education may be, and should be, not only a gift within the reach of every child, but the very gift purposed by the State in undertaking the elementary training of its citizens. From the moment when this is admitted, it will be seen to be no longer possible to deprive our schools of the free and impartial study of the Bible. If we set aside, as we do with any other classic, all consideration of its bearing upon dogmatic religion, there can be no division of opinion as to its historical position and effect in this country....

"For these reasons we desire that in all the schools of the country, Elementary as well as Secondary, the reading of the Bible should not be confined to the time set apart for Religious Instruction, but that its claim upon the time devoted to English studies should also be recognised."

The Common Version.

Dealing with text-books and translations, the Report pays a striking tribute to the 1611 version of the Bible:—

"Especially the greatest translation in English, perhaps in any language, should be universally read, far more read than it is at present, both in Universities and schools. We refer, of course, to the Authorised Version of the Bible, which is among the greatest of English classics, and has been the most influential of them all, as well on English literature as on English life."

A Song of Faith.

Day will return with a fresher boon;

God will remember the world!

Night will come with a newer moon;

God will remember the world!

The fountain of joy is fed by tears,

And love is lit by the breath of sighs,

The deepest griefs and wildest tears

Have holiest ministries.

Strong grows the oak in the sweeping storm;

Safely the flower sleeps under the snow,

And the farmer's hearth is never warm

Till the cold winds start to blow.

Day will return with a fresher boon;

God will remember the world!

Night will come with a newer moon;

God will remember the world!

—Joshua Gilbert Holland.

"Ataraxia."

Ataraxia is the title of a chapter in one of Dr. Rendel Harris's delightful books of devotion. The Greek word used in the Fourth Gospel—*Let not your heart be troubled*—is, he says, a verb *tarasso* (disturb), "from which we can at once form a noun, which shall express the state of disturbance (*taraxia*), and then, by prefixing the negative, we make the word *Ataraxia*, which expresses the undisturbed state." *Ataraxia*, then, is the name for that peaceful temper, that quietness of spirit, of which the farewell words of Jesus were so full. As Dr. Harris suggests, the word is much more musical than its long and clumsy English equivalent, "undisturbedness," and though at first it may sound a little foreign, he thinks we shall soon be at home with it and like to use it.

I.

First, let us seek a fuller definition of *Ataraxia*. It is the more necessary to define it in that it is so readily counterfeited. It is not fatalism. Fatalism is resignation to fate, and fate, as Sir George Adam Smith says, is simply omnipotence without character. Fatalism, therefore, is "the characterless condition to which belief in such a God reduces man." That, certainly, is not the peace of which Jesus speaks. Nor is it mere imperturbability, the stolid, bovine placidity, which is too dull of heart or too thick of skin to feel what others feel. "Two painters painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch-tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest." This, surely, is the rest which Jesus desired for his disciples—the rest not of death, but of life, the peace not of exhaustion, but of strength. And as *Ataraxia* is not the temper that cannot feel, so neither is it the stoicism that will not.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbow'd.

Henley's little poem is now almost the Confession of Faith of the modern stoic; and, doubtless, an iron mood like that may bring a man peace of a sort; but, again, that is not the peace that Jesus promised.

The *Ataraxia* of Jesus is perhaps best understood through concrete illustrations of it. We open that great book of the heart, the Hebrew Psalter, and we read—

Blessed is the man that feareth the Lord,
For he shall never be moved;
He shall not be afraid of evil tidings;
His heart is fixed, trusting in the Lord.

There is the record of some unknown soul's experience with God. Behind that verse stands a man like ourselves, whom evil tidings could not make afraid, who through

his trust had found deliverance from his fears. It is a voice out of the dim past to tell us that *Ataraxia*, the peace of God, lies within the reach of harassed men and women like ourselves to-day. And how many of them have learned the holy secret modern Christian biography will tell. Here, for example, is the last entry in Bishop Hammington's pocket diary, written just before he was led out to death: "I can bear no news, but was held up by Psalm 30, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." That is not fatalism; it is not stoicism; it is *Ataraxia*—the quiet of a mind that is stayed on God. Of all the disciples of Jesus, none, perhaps, have better understood His words in the upper room than the Quakers, and it is fitting that one of their number should have given us the name for the temper we are describing. To how many of us have their very faces spoken of that large upper chamber, whose windows open to the sun-rising, and whose name is Peace! But our best commentary on the word of Jesus is Jesus himself. He is the great example of undisturbedness. *Peace I leave with you; My peace I give unto you. My peace*—and yet even as He spoke He could hear the blood-hounds on his track. Down in the dark street wicked men, with one of His own disciples among them, were plotting to take away His life; and yet He said, *My peace*. Gethsemane, Calvary, the grave lay immediately in front of Him; they were the next steps in the way; and He knew it; and yet still He said, *My peace*. And His will is that the peace that was His should be ours.

Dr. Harris tells us of one whom he knew who carried on an active service for his Master in the busiest of all cities, and who chose for his telegraphic address the words, "Undisturbed, London." The phrase may remind us of what we are all so slow to believe, that the *Ataraxia* of Jesus is meant for men, and not merely for monks, for the home and the busy world, and not merely for the cloister. It is no delicate plant which will bloom only in the sheltered nooks of our rough world; it grows beside the dusty highway, and where it is blown upon by all the winds of heaven. Christ does not withdraw his servants from the world in order that they may abide in peace. Like Wordsworth's water-lily, "whose head floats on the tossing waves," and yet "lives and thrives," because its root "is fixed in stable earth," so He would have men, there where their work is, abide in peace because they abide in Him.

II.

Of the blessedness of this temper there is little need to speak. Wherever we see it, in the lives of others, or imaged in the peace of nature, it makes its appeal to us,

and we wish it ours.

Calm soul of all things! make it more
To feel, amid the city's jar,
That there abides a piece of thine
Man did not make, and cannot mar

Ataraxia, too, is not without a certain practical value which even "the world's coarse thumb and finger" know how to measure. Pret and fuss, like friction in machinery, mean wasted power, energy working to no end. It is the still, strong man, the man of faith, who comes to the top in a crisis, when they who are all fuss and fluster can do nothing but get in the way. When the tempest struck the ship which bore St. Paul to Rome, the most "practical" man on board was the man who talked with the angels and made his home in the Unseen.

Let not your heart be troubled; but in world like ours is such a peace within man's reach? Two things must be remembered. (1) The word is Christ's word. There are some who when they cry, Fear not, only move us to anger: thin, shallow souls, without eyes to see or hearts to feel, what should they know of the fears that rack and rend the soul? But Christ knew all; He drank of sorrow out of a full cup; His clear eyes read, His tender heart endured, the worst that life can do; yet still He said that men need not fear. Had He not the right to speak, and shall we not believe Him?

(2) *Let not your heart be troubled—believe in God—believe in Me; the three words must be held fast together. It is useless to say, Let not your heart be troubled, it is useless even for Christ to say it, if there is no more to be said. With death looking in at all our windows and breaking in at our doors, how can we not be troubled? We must believe in God. Yet there are times when even that is not enough. Believe in God?—if we could, then indeed our fears would be quieted and all would be well. But it is just there that faith sometimes finds its hardest task: who, where, is He that we may believe in Him?*

On the road Thy wheels are not,
Nor on the sea Thy sail

One word remains: *believe in Me*. Faith's last refuge is Jesus—last, but sure. The weakest believer can hang upon Him. "Other refuge have I none"; and now other do we need: "Thou, O Christ, art all I want."—*The British Weekly*.

The Blessing of Laughter.

A laugh is just like sunshine:
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folk along!

A laugh is just like music:
It lingers in the heart,
And where its melody is heard
The ill of life depart,
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

Jesus:

Declared to be the Son of God with Power.

Ethelbert Davis.

"Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Romans 1: 4

Jesus is declared to be the Son of God. He is not a son of God, in the sense that all men are, because of the spark of divinity in man, or in the sense that the redeemed are, because of their adoption into the family of God. Jesus is the Son of God in a unique sense. He is spoken of as the "only begotten of the Father, full of grace and truth." He is not a son of God, but *the* Son of God.

On the human side Jesus was the son of Mary, and could trace his genealogy back to David, who was descended from Jesse, who was descended from Abraham, who was descended from Adam, who was descended from God, inasmuch as God created him. According to the flesh he came of a royal line, "the seed of David." In order to effect our salvation, he identified himself with humanity by his incarnation.

He made the claim of Sonship. He declared himself to be the Son of God, for when the Jews accused him of blasphemy, "because thou, being a man, makest thyself God," Jesus answered, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

He claimed that he and the Father are one, and spoke of the glory he had with the Father before the foundation of the world. Arising out of his Sonship were claims which no other man could make, and which could do nought else but attest the validity of his pretension to Sonship.

No other man could ever say, "I am the Way, the Truth and the Life," or "I am the Light of the world," or "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." No man could say, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest," or "All authority is given unto me in heaven and in earth."

His claim to be the Son of God is confirmed by the Father. At his baptism in the River Jordan, and at his transfiguration on Mount Hermon, God acknowledged and announced him as his Son, in the words: "This is my beloved Son, in whom I am well pleased."

It is of tremendous significance that beings from every realm recognised him as the Son of God. The angel of the annunciation said to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also

that holy thing which shall be born of thee shall be called the Son of God." When demons saw Jesus they cried, "What have we to do with thee, Jesus, thou Son of God?" Up in Caesarea Philippi, Peter confessed Jesus to be the Christ, the Son of the living God. Even the centurion, who superintended the crucifixion, when he saw Jesus dying, said, "Truly this was the Son of God." Angels, men, and demons declared him to be the Son of God.

His love declares him to be the Son of God. During the recent war much stress was placed on the text, "Greater love hath no man than this, that a man lay down his life for his friends." Paul enlarges that truth, and carries it further, when he said, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners Christ died for us." It is that love, that, on the rugged Cross of Calvary, where all the wrath of heaven, and all the woes of earth, and all the hate of hell united in the heart of Christ, proclaims him Son of God Almighty.

He is declared to be the Son of God with power. Many people look upon the phenomena of the lightning and the thunder as special manifestations of God's power. The lightning, that electric fluid, that irresistible agent, that destroys life in a moment, that levels towers and palaces, that rends the toughest oaks, that cleaves the solid masonry, is an evidence of the power of God. Likewise we have evidences of the power of Jesus.

He had power over all the forces of nature. All the elements are held in subjection to him. Water blushed itself into ruby wine at his presence. Blind eyes opened at his touch; leprosy dried up, and blood issues were stanchd at a word from his lips. At his command the boisterous waves stopped their wild carnival and became calm, and the winds were lulled to rest. Under his blessing the loaves were multiplied, and the tiny fish increased to feed a multitude.

Jesus had power over all the forces of darkness, all the forces of evil. He utterly baffled Satan in the period of temptation in the wilderness. Evil spirits came out of those possessed. He had power over demons, and at his word they fled; a legion from the Gadarene, from the Magdalene seven, and all others who saw him departed, crying, "Art thou come to torment us before our time?"

Jesus is declared to be the Son of God, with power, by the resurrection from the dead. The prophetic programme of the Old

Testament did not refer so much to the life of our blessed Lord as to his death and glorious resurrection.

During his public ministry he raised some from the dead. He raised the daughter of Jairus. He raised the son of the widow of Nain, and he raised Lazarus, the brother of Mary and Martha, of Bethany. This set forth Christ as the Son of God, because it was only as God that he could raise men from the dead. It showed that in Christ's hands were the issues of life and death.

When the Pharisees demanded a sign, Jesus said, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of the Prophet Jonah: For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." And again, when the Jews said, "What sign showest thou unto us, seeing thou dost these things?" Jesus said, "Destroy this temple, and in three days I will raise it up." By that he meant the temple of his body. On the third day after his crucifixion on Calvary, Jesus rose from the dead, and demonstrated his absolute power over death and the grave.

The text implies that the resurrection of and from the dead, is the most convincing credential of Jesus as the Son of God. While his incarnation, and his mighty words, and his mighty works, and his mighty love, and his mighty power over all the elements of nature attest his divinity, we feel instinctively that in the resurrection we have reached the climax in the ascending scale of evidence. We cannot but feel with stronger faith that Jesus is the Son of God, when we see him standing in his resurrection glory.

Christ is being set forth as the Son of God with power, every time that a man or woman undergoes a moral and spiritual awakening. It is by the power of the resurrected Christ that moral miracles are wrought to-day. Simon Peter could never have been transformed from the coward who denied the Lord, into the hero who suffered and died for him, had Christ remained dead in the tomb. The wonderful change in Saul of Tarsus hangs upon the greatest of all miracles, the resurrection. All the spiritual changes effected in the lives of men and women to-day are wrought through the risen Christ.

He is the Son of God with power, therefore, Come ye blind and receive your sight; Come ye deaf and hear; he is the Son of God with power, therefore, Come ye lame and walk; Come ye sick and be healed; he is the Son of God with power; therefore, Come ye sinful and find pardon; Come ye weary and find rest.

Jesus Christ is the Son of God with power; then, believing that, there is only one course open, that is, to accept him and obey him as such; for to believe that fact, and to remain indifferent to the claim he makes upon the heart and upon the life, is to be traitor to truth and to reason.

Association With Christ.

R. Verco.

"And they took knowledge of them, that they had been with Jesus."

We are all imitators. We are all more or less affected by our surroundings. The people we associate with—the books we read—the climate and natural features of the country we inhabit—our daily occupation—even the food we eat, all have their effect upon our physical, mental, and moral structure. Nay, the law of influence goes even deeper than these, for peculiarities of soil have their effect on the growth they produce. Hence we see that stony and hilly country produce timber short in grain, gnarled and twisted, while free soil or level country produce the straight grained and stately tree. The rugged mountain and the fierce storm produce the hardy, fiery and impetuous spirit, while the level plain produces men of gentler mould. But while we are influenced by our surroundings, we are especially influenced by things we love. Some one has said, "Show me the company a man keeps, and the books he reads, and I will tell you what sort of a man he is." That remark is quite true promising that company is of a man's own choosing, and the books are his delight. If our natural surroundings are so powerful with influence, how much more the influence of mind on mind. A man might live and work among the most priceless gems, yea, may even be surrounded by nature in her loveliest garb, and his moral perceptions receive no upward lift. But let one selfish thought be communicated to him and eternal springs have been tapped whose after-flow none can measure. And so we see how education and the association of men of refined minds and clear vision in halls of learning, transform the country yokel into the refined scholar. That nameless something in manner we call good breeding, speaks powerfully of the law of influence.

How high a tribute the Jews paid Jesus and the Apostles Peter and John in our text! Jesus is the greatest influence that has ever touched this world. Never had human beings a better education than had the apostles. They were taken from their fisher-boats, and their moonlight ways, and in three short years were equipped to wield an influence greater than that wielded by all the schools of philosophy in Greece or Rome. And here it is interesting to note how God has always used base material to achieve his purposes. When he created man in his own image, he did not exploit the immense planets which float in space profound, nor did he select some tall angel from near his throne, but he took a handful of earth, and breathed into it the breath of his life. And when Jesus chose men who should be his witnesses to the world, he did not go to the halls of learning or to the mansions of the great, but he selected men, rough in exterior, rude in speech, and unlettered. He wanted the treasure to be in earthen vessels, that not the vessel, but the treasure, should have the glory. Christ was the greatest of all teachers. "In him are hid all the treasures of wisdom and knowledge." I have sometimes heard the remark made by persons contemplating a well-filled and well-selected library of books on science, and philosophy, and theology, "If one head contained all the knowledge within the covers of all those books, how profound a scholar its possessor would be." But were all the wisdom of all the books in every public and private institution in the wide world, together with every subtle thought of every sage collated into one volume, it would still need to have written over it, "Foolishness," for "the wisdom of this world is foolishness with God." But yet this does not measure the extent of Jesus' influence. The mere possession of knowledge and wisdom may be an influence for evil. Voltaire was the most intellectual man of his day, but his intellect only served to keen the edge that dealt death, and added virulence to the poison that spread moral

death in Europe for years. Seneca was one of the profoundest philosophers in Rome, and yet his influence was as barren of blessing to the race as a shadow is barren of warmth. And at the same time there was living St. John the apostle, fresh from his nets, and rough in his exterior, whose influence shook the thrones of emperors, and whose writings have been the solace and delight and instruction of millions of earth's brightest sons and daughters all through the ages until now.

Thomas Arnold, the great master of Rugby, did more for that famous institution by his piety and splendid Christian character and example than all the famous scholars who taught within its walls. So, too, President Milligan, of Kentucky University, left the impress of his Christian life on all the students who came into contact with him. Jesus' goodness, the beauty of his character, the grandeur of his life, these their eyes had seen, their ears heard. To his enemies patient and gentle, to the needy ever helpful and tender, for

Retirement of Mr. & Mrs. G. P. Pittman.

The British "Christian Advocate" of May 12 contained an announcement relating to the enforced retirement of Mr. and Mrs. G. P. Pittman from service in India. The news will be received with much regret by a wide circle of Australian friends who have appreciated the splendid work done by our brother and sister. "The Christian Advocate" notice reads as follows:—

RETIREMENT OF MR. AND MRS. PITTMAN.

"It is with much grief that we have to intimate another great loss our mission work is sustaining. This time it is our Indian missions which suffer. The condition of Mrs. Pittman's health, which for some years now has given rise to anxiety, has become such that her husband has been told by the doctor that she cannot continue to live in India. We remember when last home on furlough how fragile she seemed, yet how full of spirit and energy she was.

"It was apparent that she was living at the limit of her physical strength, yet she was keen in urging the claims of the work she and her husband have been so wrapped up in for the last thirteen years, and eager to return to it. That work, in the enervating and otherwise trying climate of the Indian plains, had left its mark upon her, and since returning to India her strength and health has declined. At different times Mr. Pittman has taken her to see the civil surgeon at Ranchi, who ultimately said if she was to have any health at all she could not remain in India, and advised her husband to take her out of the country as soon as possible.

"This has compelled our brother to ask to be relieved of his work, and he proposes to leave with Mrs. Pittman in September. He would have preferred to spare her the trials of another rainy season, but with the present great shortness of workers he feels he must remain till Mr. and Mrs. Philpott return. We can understand how great a grief the necessity for this step is to our missionaries, who had hoped to spend their lives in the Lord's service in India, and who had such great hopes of the development of their station at Latehar, as well as the work at the other stations.

"Their leaving will be a loss to the mission, which to the Committee seems at present almost irreparable. We gratefully remember how they volunteered for the work thirteen years ago, broke up their home in Australia, and went to Daltonganj at their own expense, lived with Paul Singh in the native quarter of the town for a long time until they could find a site and build a house for themselves (living in conditions which they

little children he had a beaming smile, a caring hand, and a ready response to their innocence and glee—to those who loved him his life was an endless benediction. The glance of his eye, the sound of his voice, and the touch of his hands, how potent with influence!

Would Peter ever forget that look, so full of sorrow and reproach, that made the fountain of David? or Mary, the voice that spoke her name in the garden, or those he healed, the touch that sent the flush of health bounding through their frames! The world has seen millions of lights, but only one sun. And as the high hill is famed because its summit catches the first beams of the rising sun, so Moses and Elijah and the other great and good of earth were great just as they caught and reflected the beams of the coming Christ. No praise is too high for Christ. What would be fulsome praise and most exaggerated adulation for the most highly gifted and noble men of earth was all too poor for Christ. To us he is our life, and joy, and peace, and these things we cannot have save as we are in him. The Apostle John beautifully expresses true communion with Christ when he said, "If we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

should never have been subjected to); how they established the mission at Daltonganj on a strong foundation. Then, when the work at Dushi was taken over, how wisely and tactfully Mr. Pittman made the transfer, and how courageously Mrs. Pittman remained alone to carry on the work at Daltonganj for months during her husband's absence. And how, again, they suffered the hardships and inconveniences of beginning the new mission at Latehar, living in tents until they could erect a more permanent residence. All this has no doubt had its effect on Mrs. Pittman, and helped to bring about the present breakdown in health.

"We cannot but feel grieved and disappointed that after the pioneer work has been done they are not permitted to remain to develop it. But the Lord can make all things to work together for good, both for them and the mission, and to Him we commit ourselves in this trying experience.

"Mr. and Mrs. Philpott, who are not yet entirely restored to health, expect to go back to India in July. They will go to Daltonganj, and from there, by the help of the Ford car, they will have to supervise the Latehar station, which is forty miles away, until the Watters return from their furlough.

"The need for more workers, pressing before, now becomes urgent. Is there no young man among us, or no married couple, with the necessary ability and training, who will volunteer to fill the breach? We ask the prayers of the Brotherhood in this crisis. And may we also ask that our missionaries and your Committee may not be further discouraged by an apparent reluctance to supply the financial help required to carry on the work.—W. Crockett."

Humbleness.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Aye, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest.

—J. V. Oney

The Saintly Life.

R. W. Ewers.

The name "saint" is seldom used in these days, and when it is used it is more frequently a term of scorn and derision.

This is because many of those who professed to be saints sadly contradicted their profession by their actions.

Of such it was said,

"They pray, they fight, they murder, and they weep;

Waves in their vengeance, and in their manners sheep;

Too well they act the prophet's fatal part,

Denouncing evil with a zealous heart;

And each, like Jonah, is displeased if God

Repent his anger or withhold his rod."

This was true of a class of so-called religious people in the dark ages. Thank God it is not true in a general sense to-day.

But because of this disparity between the profession and the life the name "saint" became a term of ridicule, and it was dropped—and has almost slipped out of our vocabulary.

We seldom speak of Saint Paul or Saint Peter, partly for the reason just stated, and also because the term classes them with St. Brigid and St. Michael and a host of others canonised by the church of the early and middle ages, when frequently there was not the slightest vestige of right to the name in its proper meaning.

So, wisely or unwisely, we refrain from the common use of the term, "Saint."

But the term, "The Saintly Life", which is exactly the same thing as "The Life of the Saint," but in a different form, strange to say, brings an entirely different picture before our minds.

So much so, that we immediately imagine a standard of perfection to which it is well-nigh impossible for the ordinary mortal to attain.

It may help us to examine some scripture references to "saints" in order to have an understanding of our subject.

We commence with a statement of Jesus in John 17, in his prayer, "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth."

This follows the words, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one."

We learn, then, that a sanctified life can be lived in this world.

Sanctification is wrought in us with a special and immediate regard to the life which now is.

But what connection is there between a sanctified life and a saintly life?

Paul will help. In 1 Cor. 1: 2, he writes to the "church which is at Corinth, even them who are sanctified in Jesus Christ, called to be saints," or as translated by Rotherham, "called saints."

Those who are sanctified are saints. The word "sanctify" means that which is set apart or destined for holy uses.

Saints are those who are destined for holy uses, set apart, made holy.

1 Peter 1: 15, 16, "As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy."

The matter, therefore, resolves itself into this—the same saint is another name for Christian, and the saintly life is the Christian life. Every Christian is a saint, and every person living a Christian life is living a saintly life.

Thus far we have gained two things—1. The importance of the saintly life by the emphasis placed upon it in Scripture. 2. The universal possibility of it. So that we ordinary mortals need not be awed by the thought or discouraged by imagining it to be beyond our attainment.

It does not mean a sinless life nor a life without temptations, but it does mean a genuine effort to live a holy life.

H. W. Beecher says, "When God makes saints he makes them out of something else than sentimental aspirations."

When we sing, "Take my life and let it be consecrated, Lord, to thee," let it be with intention that will not fail.

The Influence of the saintly life.

Let us now consider the influence of the saintly life. It has a wonderful power by reason of its beauty and fragrance. It is said that musk is one of the most powerful and persistent of odors, and if a small quantity is placed in an air-tight chest, it is almost as strong after three hundred years as when first placed there. But there is something infinitely stronger than this. The saintly life extends its influence not only over three hundred years, but the sweet fragrance of the life continues throughout all time, and extends into eternity.

If I were a great artist I would paint a picture to illustrate this influence. Just how, I don't know, but perhaps I would picture an aged saint in the evening time; in an attitude of calmness and repose, with the reflection of the setting sun lighting up the face, and surrounding the central figure a host of lives would be revealed, who had been influenced by this one saint throughout the long life of service for Jesus Christ.

Perhaps I would picture a hospital ward, and the lighting up of the faces of the patients as one of God's angels enters on her ministry of comfort and good cheer. Maybe, my picture would be of a young man with his class of boys. We can only see restlessness and mischief, but the artist can see in those faces respect and admiration for one who lives the life that he teaches his boys to live, and can vision the influence that life will have over the hearts of the boys.

Your pictures would differ from mine in form and character, but would be the same in revealing the ever-widening and never-ending influence of a saintly life.

I can see a tablet on the wall of our Subiaco church building in memory of H. J. Banks, but I can see more than that: an influence extending over this State.

I would far rather spend an evening in the company of a good Christian man or woman, than attend the best entertainment that this city can produce. Its influence is more uplifting and more ennobling. Add to this a company of saints of God met together for prayer and worship, and add again the presence of the Holy Spirit, and we have an influence immeasurable and incalculable.

Not only would I like to paint a picture, but I would like to be able to write a song, or compose some music that would sweeten a life, strengthen and encourage and lift a soul nearer to God. Henry Ward Beecher, when speaking of Wesley's hymn, "Jesus, Lover of my Soul," said, "I would rather have written that hymn than to have the fame of all the kings that have ever ruled on the earth, it is more glorious in its power, and will go on singing its influence through the ages." It seems to me that that is like the influence of a true saint of God. The life lived for Christ cannot fail to bear fruit. One can never tell where its influence will extend.

"I shot an arrow into the air,
It fell to earth, I know not where,
For so swiftly it flew,
The sight could not follow it.

I breathed a song into the air;
It fell to earth, I know not where,
For who has sight so keen and strong
That it can follow the flight of a song?

Long, long afterward, in an oak,
I found the arrow, still unbroken,
And the song, from beginning to end,
I found in the heart of a friend."

The glory of the saintly life.

The saintly life is a glorified life. Its glory is not the glory of the sun, but the glory of the flowers, with their rich colors and delicate tints, and sweet fragrance, which drink in their beauty from the sun. Likewise the Christian depends on the "Son of Righteousness" for all the beauty and fragrance that is revealed in the life.

The Divine Artist paints the pictures I said I would like to paint. He it is that puts the calmness and repose into the life. It is because the sun has shined upon us, and we lifted our faces to him, and drank in of his sweetness and beauty. We owe it all to God, who makes saints out of such unlikely material. He puts the glory into the life.

And it is the Divine Composer who also puts the music into the life, and makes it possible for that life to peal forth its melody of praise and devotion.

God makes a harp of the forest, and the wind plays upon its strings. He makes a great organ of the thunder and of the boom of the stormy seas. He puts the sweetness into the voice of the nightingale, but the divinest music since the world began is that which God draws from the heart of man. All the beauty of our lives is put there by the Great Artist, and all the music of our lives we owe to the Divine Composer. He will cause even chords that were broken to vibrate again, and make music out of such unlikely instruments. He it is who glorifies the life; for "whom he fore-ordained, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified."

Saved by faith, in grace we rest;
Joy in hope of glory blest,
Those whom grace doth justify,
God doth also glorify.

"Not Wanted on the Voyage."

On page 373 of "The Australian Christian" dated Thursday, June 15, 1922, is presented the photograph of "Dinker, Orphan Boy, Shrigonda." Was it by mere accident, or design, that such an appealing picture finds the central position in an article entitled "The Supreme Motive"?

Does not this orphan boy symbolise the so-called heathen races? And are we not debtors to them, to preach the gospel unto them? See Romans 1: 14, 15. Here is a duty which gives us the very best opportunity of proving both our devotion to our adorable Master, and our faith in himself and his message of love, life, light and liberty. It should be our joy to make him known to others.

"I will not leave you orphans" (John 14: 18), are precious words from the lips of the Son of God himself, and true it is that he has given unto us the spirit of adoption, whereby we cry, "Abba, Father." But the poor, benighted men in far-off lands have not the true knowledge of the One living Father-God, as he is made known to us in and through our blessed Lord. Truly, they are orphans in every sense of the word. And they are calling for us; and to them we have been sent by the Lord of the harvest. Let us realise this.

Now, I notice that the box upon which "Dinker" is seated, is labelled, "Not wanted on the voyage." How very true it is, unfortunately, that so many otherwise earnest Christians, have labelled the whole Foreign Mission movement, "Not wanted on the voyage." Can it be that any reader of "The Australian Christian" has been at any time guilty of such an attitude?

Paul's attitude towards missions was a three-fold one. 1. "I am debtor" (Romans 1: 14). 2. "I am ready" (Romans 1: 15). 3. "I am not ashamed" (Romans 1: 16). The world has many a panacea for its many ills; but "the Lamb of God" is God's only remedy. Let us present to all "the gospel of the glory of the happy God"—A. E. Triplet.

W. C. Pearce, Preacher and Inspirer.

"I never make an iron rule, but I make it of rubber," is one of the striking sayings of Mr. Pearce. A saying which he exemplifies in his own thought and conduct. He is no mere stickler for methods. He believes in organisation, and the most up-to-date methods, provided they work. But he does not tie himself hard and fast to any one system, or bind himself by any unbendable rule. He believes in the iron rule for Sunday School work, but he insists on having the rule made of rubber. One who hears him say that cannot forget it. It sticks. It is an example of Mr. Pearce's power as a teacher. For one cannot but be struck with the fact that he is a master teacher. By striking phrase, by apt, quaint illustration, he holds and instructs and inspires. He is a capital story teller. But he does not tell a story simply to be entertaining. His stories are meant to illustrate and to impress the truth on his audience in an unforgettable way. Like the Great Teacher, he clothes the truth in the form of a parable, or an illustration from every day life, so his hearers can remember long after the speaker has gone. "If this great task of teaching Christianity to the children of the world is ever adequately done, we will have to pull together." If he had said only that and rested, very few of his hearers would have remembered. But when he told that simple story of the two teams of horses, the four that would not pull together and the two that did pull together, who can ever forget? Or the parable of the hungry chickens and

the empty feed-basket? Or the cook who did not know where to find the salt, like the teacher who does not know where to find the Scripture which will answer the question put by the bright, wide-awake boy on Sunday afternoon.

His teaching is more than the formal laying down of propositions or the attempt to impart knowledge in a cold, matter-of-fact way. His messages are living, moving things. He feels, and others feel with him. He has given a new vision and a new enthusiasm to many discouraged workers. He has inspired many others to attempt greater things. Even while he was in Australia he received numerous testimonies of the help he had given, and the inspiration he had imparted to Bible School workers. This is a soul on fire with a great passion for the work, and his words burned themselves into the hearts of his hearers.

"We must magnify the teaching ministry of the church. The Bible School is worth while. There would be a wonderful revival in Australia if the church was the first to touch the home after a baby was born. Let us magnify the Sunday School until it becomes a veritable church school. Let us magnify the teaching ministry. God honors the teacher of his Word as much as he honors the preacher of his Word. We have not magnified the one one too much, but the other too little." That is a message that was reiterated by Mr. Pearce as he addressed various audiences, and as he moved from State to State.

"The Bible School is to carry out the teaching

service of the church. With the growth of the democracy and the spread of literacy, we are just entering the programme that the church of God must accept the responsibility for teaching religion. The church, therefore, should organize religiously to support the teaching function."

"The teaching of religion in an adequate way is the responsibility of the church; it can't be shifted off on anybody else's shoulders."

In speaking of the welcome that every little school ought to give to those who come within its sphere of influence, he said, "Many a young man has gone to hell because the church did not shake hands with him at the right time."

Here is a good one. "I like to have a man with his head in the clouds and his feet on the ground. If his head and his feet are both in the clouds, he's a balloon. Then you'll have to hold on to him with a string, and if he gets punctured, he's gone."

Reports from the various States of the Commonwealth and from several religious papers indicate that Mr. Pearce has made a profound impression on Sunday School workers wherever he has gone in Australia. Everywhere he has emphasized the greatness of the task ahead of us.

"The great task ahead of us is to make righteousness co-extensive with intelligence. The nations of the East are schooling their children intelligently. Japan is 98 per cent. literate. They boast of it. The whole world is on a mad race for a high intellectual level. We must level up the spiritual tone. The Bible School is the agency by which this can be done."

"We must set ourselves the task of making righteousness co-extensive with intelligence. If you abolish the Sunday School you will multiply spiritual illiteracy so fast that the freedom of the world will be imperilled in a few generations. If righteousness is to be co-extensive with intelligence, we are confronted with the task of reaching all the children, those of non-Christian as well as Christian homes."

This great hearted, humble minded man of God like his Master, looks out upon the anxious children of the world, and yearns for them to be taught and trained in the things of God. If we could feel something of the burden that rests on his soul, and catch something of the vision that inspires him, we would understand him when he said, "My heart is appalled by the task, but at the same time thrilled by it."

Back to Childhood.

Did you ever forget all your grown up care and lose yourself for an hour or two in the spell of childhood? That is what 115 Kindergarten workers experienced at the recent social, organized and arranged by the Kindergarten Council under the auspices of the Victorian Bible School and Young People's Department. The gathering was held in the commodious and convenient school hall of the North Richmond church. Twenty-seven Melbourne schools were represented by Kindergarten workers. There were no speeches. The circle was formed, and the "Welcome to You" was sung. The Kinder games, "Sing a Song of Sixpence," "Finding the Ten Pence," "The Muffin Man," and "Looby Loo" were entered into by these workers among children with all the zest of childhood. Miss Preston told the fairy story of Hansel and Gretel, pre-arranging it by saying, "Now, children, we are going to play the story after I tell it, and the little boy who listens best can be Hansel, and the little girl who listens best can be Gretel." The telling of the story was followed with keen interest by the crowd of grown up boys and girls. The dramatization, carried out under the direction of Miss Preston, aroused great interest. The collection was taken in true Kindergarten style; little Bonnie Kemp, known among his grown-up friends as "B.J.," Treasurer of the B.S. and Y.P. Department, was allowed to hold the plate while the circle marched by singing, "Give, said the little stream." Another game, then supper, the "Good-bye" song, and a closing prayer, brought the happy evening to an end. Credit for initiating and planning the function is due to Miss E. C. Gill and her faithful co-workers of the Council.



Reproduced by courtesy of "The Sun," Sydney.
Mr. W. C. Pearce, M.A., Associate Secretary of the World's Sunday School Association, as he stepped from the Melbourne Express in Sydney.

Foreign Missions.

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

Lord's Day, July 2: An Offering from Every Member

Federal F.M. President's Message.

The brotherhood of Australia is to be congratulated on the grand spirit and splendid interest that has been evinced in the work of spreading the gospel in heathen lands, and we know that whatever progress has been made it has been achieved by the spirit and interest of individuals combining together, thus demonstrating the truth that "unity is strength." The work in the fields which are occupied by our representatives in India, China, and the Pacific Islands, is an immense undertaking, and will for years to come tax our loyalty and interest in the progress of Christ's kingdom. We are all delighted to see the progress made, indeed we should not be satisfied if it were not so, but we must remember that progress de-

Lord, and for his glory, and then we can be sure that by hearty co-operation the need will be well and fully met.—J. Warren Cosh.

A Word from the Federal Treasurer.

There are three problems which confront the Federal Foreign Missionary Committee: the fields, the workers, the means. The first depends upon the second, and the second upon the third. It is for the solution of this last problem that we make our annual appeal to the churches of Australia. Your answer on July 2 will decide how far these problems are to be solved during the coming year. The fields are ready. More workers are preparing. How many are we going to send? We await your answer.—O. V. Mann



Federal Foreign Missionary Committee.

Standing: G. T. Walden, M.A. (Secretary), A. L. Read, J. Fischer, Hon. W. Morrow, M.L.C.
Sitting: T. Hagger, J. Warren Cosh (President), O. V. Mann (Treasurer).
(Since the photograph was taken Mr. Hagger has left for West Australia, and Mr. A. C. Garnett, M.A., has been elected to fill his place.)

The Missionary Torch.

mands increased interest and power, and so we earnestly appeal to each and all for more enthusiastic and liberal support.

The brethren and sisters who have gone into the fields to represent us are constantly reporting the great needs of the people amongst whom they are working, and are striving to give us a vision of the vastness of the work that lies around them. Yes, never in our history has the demand been so great, and it demands the whole-hearted active interest of every individual who loves the Lord Jesus Christ, and desires to fulfil his command when he said, "Go ye into all the world and preach the gospel to every creature."

To efficiently carry on the good work in India, and the Pacific Islands, and to launch out in the new field in South-west China, we are appealing for an offering of £10,000 on July 2, 1922. As we prepare for this great event let us pray that God will guide us by his Spirit to give us unto the

One of the games of ancient Greece was the torch race. The runner had to carry a torch that required fast running to keep it alight. The torch must not go out. If the runner felt himself flagging, he must pass his torch on to a swifter comrade. In the same way we who have received the light of the gospel must not allow the light to grow dim. True, all are not able to carry that light to far-off lands, but we can help our missionaries who have gone with the news of the Light of the World to our dark-skinned brethren. The missionary torch must be kept burning. We can help keep it bright by a liberal response when called upon. Our missionaries sacrifice much; let us see to it that we encourage them, not alone by our prayers, but also by our gifts. We who have received so much, enjoy many blessings that others do not. Let the glow of our torch be not dim, but shedding forth a glorious light.

In the Religious World.

The Regions Beyond Missionary Union, of which Dr. F. B. Meyer is the hon. director, has recently received tidings of wonderful blessing at their stations on the Congo. In one of these, 236 natives have been baptised, and the membership of another of the native churches has doubled in two and a half years.

British Baptists.

An interesting and comprehensive record of the year's work is provided by the annual report of the Council of the Baptist Union submitted for adoption at the First Session of the Annual Assembly at Leicester recently. It opens with a summary of the statistics of the churches in the United Kingdom for the year 1921, showing an aggregate membership of 402,688, a decrease of 2416 on the figures for 1920; 517,959 Sunday School scholars, an increase of 5004 and 36,543 teachers, an increase of 685.

British Drink Bill.

A report on the national drink bill for 1921 has been issued by Mr. George B. Wilson, the secretary of the United Kingdom Alliance. The consumption of intoxicating liquors during 1921 showed a decline of about 12 per cent, and the expenditure on such liquors a decline of about 14½ per cent, as compared with 1920. The total consumption of absolute alcohol in 1921 was, approximately, 60,000,000 gallons, as against about 69,500,000 gallons in 1920, 37,000,000 gallons in 1918, and 92,000,000 in 1913.

Purgatory.

A London Nonconformist preacher who, by his pro-Romish eccentricities has attracted much attention, has been delivering his mind upon the subject of "Purgatory." He thinks that Protestants do not understand the Romish teaching. He personally believes in some of it! He, thinks Purgatory is a slow and painful process, and that its result would be to make the sufferers begin over again the effort of "creeping back to God!" Nor is this experience for depraved people only, but "for the very best." As to what the Supreme Teacher and his inspired Word say about the matter, the preacher is silent, and for a very excellent reason: the Teacher and his Book have not a word to say on the subject! The Greek Church of Eastern Europe has declared that the doctrine of Purgatory is an invention of Rome, with the object of filling the pockets of her priests. The Protestants of the West concur in this judgment.—The Christian.

A Prayer for Landlords.

Rapacity among certain landlords is not limited to modern times, for here is a copy of the "Prayer for Landlords," reputed to have been taken from the "Prayer Book of Edward VI.," and to have been found among "Sundry Godly Prayers for Divers Purposes." While the prayer has disappeared from the modern liturgies, the "Montreal Gazette" to whose pages a correspondent sends it, thinks that it is as modern in its application as it is evidently ancient in origin, and hopefully presents its text:—

"We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds and pastures of the earth, that they, remembering themselves to be Thy tenants, may not rack or stretch out the rents of their houses or lands, nor yet take unreasonable fines or moneys, after the manner of covetous worldlings, but may so let them out that the inhabitants thereof may be able to pay the rents and to live, and nourish their families and remember the poor.

"Give them grace also to consider that they, too, are but strangers and pilgrims in this world, having here no dwelling-place, but seeking one to come; that they, remembering the short continuance of this life, may be content with that which is sufficient, and not join house to house and land to land, to the impoverishment of others, but may so behave themselves in letting their tenements, lands, and pastures, that after this life they may be received into everlasting habitations. Amen."

The Family Altar.

J. C. Ferd. Pittman.

DIVINE WARNINGS AGAINST INTEMPERANCE.

Of all the woes to which frail humanity may be subjected, perhaps it may be safely said that none are worse than those brought about by the accursed drink traffic. In the sight of God, all sin is heinous, yet this evil, bringing in its train untold sufferings to countless millions, is surely of the deepest dye. No wonder divine anathemas are hurled upon those who hand the alcoholic cup to others, for within is poison. "Woe unto him," says Hakkuk, "that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also," whilst Solomon writes particularly of the reflex influence for evil upon the heart and life of the one who imbibes. "Who hath woe?" he asks. "Who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?" and graphically illustrates the injury to one's self by asserting that the alcoholic cup "at last biteth like a serpent, and stingeth like an adder." Thus the denunciation of heaven rests upon both the giver and receiver of strong drink. And because of this, let alone the thoughts of the world's sorrows and sufferings, which are largely the resultant from the curse of intemperance, every Christian should vow eternal abstinence from all that intoxicates, and pledge himself to ceaseless antagonism to the hellish traffic till the giant evil is felled, never to rise again.

JULY 2.

A Lowly Spirit.

"Better it is to be of a lowly spirit with the poor, than to divide the spoil with the proud."—Prov. 16: 19.

On one occasion a young man visited a chapel in a town of Wales, and before he left he had a brief chat with the chapel-keeper. A year or two later he revisited the town and worshipped at the same church, but on inquiring for the old chapel-keeper he heard that he was lying ill at his home near by. He went straight away to the sick man's house, and talked and prayed with him, and finally left him far happier than he found him. Later in the week the minister of the church paid the chapel-keeper a visit. "My" said the man, "that was a fine young preacher you had at the chapel on Sunday. He came to see me, and he talked and prayed with me. He will become a great man." From the description given by the chapel-keeper the minister knew that the visitor was Mr. Lloyd George, M.P., whom he had recognised in the congregation.

Bible Reading—Prov. 16: 18-23.

JULY 3.

A Friend, and The Friend

"A friend loveth at all times." "There is a friend that sticketh closer than a brother."—Prov. 17: 17, and 18: 24.

The Rabbis used to say, "Get a companion to whom you can tell all your secrets." Emerson wrote, "A friend is a person with whom I may be sincere; before him I may think aloud." Thomas a Kempis paid this tribute to Jesus, "Without a friend thou canst not well live; and if Jesus be not above all friends to thee, thou shalt be indeed sad and desolate."

Bible Reading—Prov. 17: 17-28, and 18: 24.

JULY 4.

Leading to God.

"He that hath pity upon the poor lendeth unto Jehovah."—Prov. 19: 17.

Sir Thomas Browne wrote, "He that giveth to

the poor lendeth to the Lord; there is more rhetoric in that one sentence than in a library of sermons."

Bible Reading—Prov. 19: 15-22.

JULY 5.

Sowing Iniquity and Reaping Calamity.

"He that soweth iniquity shall reap calamity, and the reel of his wrath shall fail."—Prov. 22: 8.

An indolent farmer wrote a letter to Horace Greeley when he was editor of "The Tribune":—"Sir, I have been trying an experiment. I have a field of corn which I ploughed, planted, and cultivated on Sunday. I harvested the crop on Sunday, and hauled it to my barn, and I find I have more than my neighbors who would not work on that day because of conscientious scruples." To which the editor replied in one sentence:—"N.B.—God does not always settle His accounts in October." No; not in the spring or summer. Thoughtless people sometimes run up a big debt against God, and imagine that after the account has stood for a long time it will be outlawed or forgotten. But it never is. In the end every account has to be paid, usually with accrued interest.

Bible Reading—Prov. 22: 1-8.

JULY 6.

The Fall of the Tempter.

"Whoso causeth the upright to go astray in an evil way, he shall fall himself into his own pit."—Prov. 28: 10.

"A very usual way for God to bring down the lofty, whether in church or State, is to allow them to dig a pit, and then to fall therein."—Dr. John Dimean.

Bible Reading—Prov. 28: 1-10.

JULY 7.

A Time to Speak

"A time to keep silence, and a time to speak."—Eccles. 3: 7.

When J. G. Whittier published a volume of his Anti-Slavery Poems, on the title page he quoted these words of S. T. Coleridge—"There is a time to keep silence," said Solomon (Eccles. 3: 7). But when I proceeded to the first verse of the fourth chapter of the Ecclesiastes, and considered all the oppressions that are done under the sun; beheld the tears of such as are oppressed, and they have had no comforter; and on the side of the oppressors there was power, I concluded this was not the time to keep silence, for truth should be spoken at all times, but more especially at those times when to speak truth is dangerous."

Bible Reading—Eccles. 3: 1-7.

JULY 8.

Whole-Hearted Service.

"Whosoever thy hand indeth to do, do it with thy might."—Eccles. 9: 10.

Dr. Taylor James wrote of Mr. W. E. Gladstone—"Up to the age of twenty-two he was like a hundred other lads around him. From that age till he died at eighty-nine, he lived in the lavish expenditure of power generated in him by one year—perhaps one hour—of conviction. But that force was a moral force, and for seventy years

thereafter it poured itself with amazing volume into each new channel of opportunity which seemed to him a path of duty—much as if his childhood in life had been the ancient indiscriminating exhortation—"Whosoever thy hand indeth to do, do it with thy might."

Bible Reading—Eccles. 9: 10-18.

PRAYER.

My Father in heaven, help me that I may never forget that only the pure in heart shall see thee. May I be cleansed of every impure thought and deed, that I may be a clean vessel to hold thy Spirit. Give me grace to look upon sin and sinners as did Jesus my Saviour. May I loathe the sin, and love the sinner. Help me to keep my pledge of abstinence from the curse of strong drink, and to unite with others who are striving to bring into the midst of godless multitudes around that righteousness which exalteth a nation. For the Saviour's sake. Amen.

BIRTH.

SERCOMBE (nee Annie Gray).—On May 8 at Nurse Coffey's private hospital, Port Fairy, to Mr. and Mrs. H. L. Sercombe—a son (John Len).

DEATHS.

COOK.—At the Homeopathic Hospital, John Edward, the much loved brother of Edith South of Mildara, formerly of Montrose and Asot Vale. Aged 22 years. "Thy will be done."

GUYAN.—On June 2, at Auckland, N.Z., Louise Gyan, beloved only daughter of Bro. and Sister Wm. Gyan, of Pimston's church. Aged 20 years.

On earth we part
With breaking heart,
But on the heavenly plains
Love hath no broken chains.
Renewed, rejoined at life's pure river,
The golden links entwine for ever.

IN MEMORIAM.

GAGER.—In loving memory of Elizabeth Gager, who passed away on July 7, 1920; also Bertha Pincknett, who passed away July 20, 1921, dearly loved daughters of Mr. and Mrs. C. Stale, Zillmere, Qld. "Severed only till He comes."

STREATER.—In loving memory of my dear husband, and our dear father, who was suddenly called home on June 21, 1912.

"Until the day break,
And the shadows flee away."

CHURCHES OF CHRIST BENEVOLENT DEPARTMENT OF VICTORIA. BLANKET APPEAL.

Six Blankets to date. They can be purchased at eight shillings each. Don't hesitate to donate one or more. Please send donations to Jas. W. Nichols, "St. Leonard's," 8 Edgar St., East Melbourne. Parcels to Churches of Christ Mission, Burnley Railway Station; carriage free.

Bro. W. C. Craigie, treasurer of Starving Children's Fund, acknowledges £5 from "A Friend of the Children," and £18/6/10 from S.A. churches.

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Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector-General.

College of the Bible.

HONORS' LIST, FIRST TERM, 1922.

The following students, securing at least 80 per cent. of marks, passed with honors. For a pass, it is necessary to obtain 60 per cent.

New Testament.—H. Ball, 90; H. Gray, 86; L. C. Peacock, 83; A. Baker and W. G. Graham (equal), 81; A. A. Hughes, 80. 23 others passed.

Old Testament.—H. Ball, H. Gray and L. C. Peacock (equal), 88; J. R. Waterman, 84; A. Brooke, 82; N. C. Halleliday and A. A. Hughes (equal), 81; A. Baker and Miss R. Hillford (equal), 80. 20 others passed.

Homiletics I.—A. Brooke, 95; J. R. Waterman, 92; S. E. Riches and A. W. Stephenson (equal), 91; A. A. Hughes, 90; G. Hughes and G. O. Tease (equal), 89; C. A. Bowen, 88; E. W. Chandler, 80; J. E. Hinrichsen, 85.

Homiletics II.—A. Baker, W. G. Graham and H. Gray (equal), 95; L. C. Peacock, 94; N. C. Halleliday, 93; A. H. Pratt and M. J. Turner (equal), 90; C. G. King and W. J. Thomson (equal), 89; F. A. Youens, 88; A. Hinrichsen, 87; H. Ball, 86; J. H. L. Durdin, 81.

Homiletics (special class for lady students).—Miss E. Dixon and Miss G. Metzenthin (equal), 81; Miss R. Hillford, 82; Miss P. W. Ludbrook, 80. 1 other passed.

Church History.—H. Gray, 88; L. C. Peacock, 83; A. Baker, 82. 10 others passed.

Christian Doctrine.—H. Gray, 87; A. Baker, 85; L. C. Peacock, 82. 9 others passed.

Comparative Religion.—L. C. Peacock, 97; A. Brooke, W. G. Graham and Miss R. Hillford (equal), 90; H. Gray and S. E. Riches (equal), 95; A. A. Hughes and F. A. Youens (equal), 91; N. C. Halleliday, M. J. Turner and J. R. Waterman (equal), 91; A. Baker, 92; E. W. Chandler,

91; Miss Caldwell, 89; G. Hughes, Miss P. Ludbrook and G. O. Tease (equal), 88; C. G. King and A. W. Stephenson (equal), 84; Miss E. Dixon, 82; Miss G. Metzenthin, 80. 8 others passed.

Logic.—C. C. Dawson, 90; G. J. Andrews, 80; D. Wakeley, 80. 1 other passed.

Psychology.—C. C. Dawson, 85. 5 others passed.

Hermeutics and Exegesis.—C. C. Dawson, 91; G. J. Andrews, 87; D. Wakeley, 85. 4 others passed.

Apologetics.—C. C. Dawson and D. Wakeley (equal), 97; G. J. Andrews, 94; J. E. Searle, 92; H. Toogood, 86. 2 others passed.

N.T. Greek.—Miss P. Ludbrook, 97; C. A. Bowen, 91; W. G. Graham, 89; Miss R. Hillford, 87; E. W. Chandler, 85; A. Brown, 80. 10 others passed.

Elocution I.—Miss R. Hillford, 100; A. Brooke and S. E. Riches (equal), 95; E. W. Chandler, 94; G. O. Tease, 84; A. A. Hughes, 80. 6 others passed.

Elocution II.—A. Baker, W. G. Graham, H. Gray, N. C. Halleliday, A. Hinrichsen, C. G. King, L. C. Peacock, M. J. Turner and F. A. Youens (equal), 100; A. H. Pratt, 97; W. J. Thomson, 95. 1 other passed.

English (Intermediate).—H. Cave, 80. 10 others passed.

English (Leaving).—H. D. Priestly, 83; J. K. Robinson, 82. 11 others passed.

History and Civics (Intermediate).—H. D. Priestly, 89; J. K. Robinson, 87; Miss R. C. V. Batch, 82; Miss R. Hillford, 81. 10 others passed.

History (Leaving).—H. D. Priestly, 89; J. K.

Robinson, 80; Miss R. Hillford, 81. 11 others passed.

Ancient History.—A. Brooke, 99; J. R. Waterman, 97; S. E. Riches, 89; G. O. Tease, 87; G. Hughes, 86; E. W. Chandler, 84; C. A. Bowen, 83. 1 other passed.

Algebra (Intermediate).—F. J. Swan, 96; A. Brown and V. R. Griffin (equal), 93; Miss R. Hillford, 90; Miss R. C. V. Batch, 88; J. K. Robinson, 87; H. Cave, 86; C. T. J. Carter, 84; Miss M. H. Scott, 82. 6 others passed.

Algebra (Leaving).—L. C. Peacock, 94. 4 others passed.

Geometry (Preparatory).—2 passed.

Geometry and Trigonometry (Intermediate).—J. K. Robinson, 91; A. C. D. Gordon and H. D. Priestly (equal), 87; Miss R. Hillford, 83. 4 others passed.

Trigonometry (Leaving).—2 passed.

Geography (Intermediate).—10 passed.

Latin (Preparatory).—H. D. Priestly, 87; H. Cave, 81. 4 others passed.

Greek (Preparatory).—C. T. J. Carter, 87; V. Griffin, 85; Miss M. H. Scott, 83. 2 others passed.

French (Intermediate).—2 passed.

—A. R. Mann.

Lines to a Pilgrim.

Who goes his Way in piny Wrath,
His back toward the Sun,
Shall find a Shadow on the Path—
His own, till Day is done!
Who, turning, walks toward the Light,
Shall bid that Shade depart,
Shall find the Road to Mecca bright,
And Sunshine on his heart!
What though the Shadow fell, we still
Turn not thine Eye or Mind,
Thou art the Master. At thy Will,
It must—halt!—walk behind!
—Stephen Chalmers, in N.Y. "Times"

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HELP A GREAT CAUSE AND HELP YOURSELF AT THE SAME TIME.

Queensland Women's Conference Executive.

The monthly meeting was held in Ann-st. chapel on June 9. The President, Mrs. Wendorf, occupied the chair, and conducted the devotional exercises. 22 sisters were present, representing Ann-st., Albion, West End, Hawthorne and Zillmere, also Sister Miss Tonkin. Included in correspondence was a letter from Bro. Walden; an apology from Sister Davis, who was on a visit to New South Wales; and a letter expressing appreciation of the General Conference to the sisters who have helped in many ways during the past year.

Mrs. Coward, Treasurer, reported receipts for conference meals, Friday and Saturday, £16/8/-; expenditure, £15/7/7; balance, £1/6/5.

Prayer Meeting Superintendent reported prayer meeting held at Zillmere was poorly attended, but a nice time was spent. Next prayer meeting to be held at Albion, first Thursday in July.

Obituary Superintendent had written to bereaved ones during the month.

Foreign Mission Superintendent had received £1 towards Orphan fund; 15/- from Boonah for bricks for Hostel, also 15/- from other members.

Several accounts were passed for payment. The Secretary was instructed to write to Sister Mrs. Colvin, who was still very ill in a private hospital.

As Sister Miss Tonkin was present, it was decided that the collection be handed to the Foreign Mission Treasurer, and £1/7/3 was received. The President, Mrs. Wendorf, had invited Miss Tonkin, and introduced her. Miss Tonkin said that she was not only a returned missionary, but also a representative of the South Australian Sisters' Conference, and brought greetings from that body. She told of experiences as a missionary, and the need of our prayers on behalf of the workers in the Foreign fields. At times there were difficulties to face and problems to solve. Medical missionaries were greatly needed. While attending to physical needs, they were able to point to the great Healer of souls. While at Maryborough and Elliot our sister organised two Foreign Mission Bands. Miss Tonkin suggested that we have at least two prayers by sisters at our meetings for the workers in the Foreign fields. Mrs. Wendorf thanked Miss Tonkin for her address, and invited all to partake of afternoon tea.

Since the meeting there has been received from Mt. Walker church, £3/2/6, for bricks sold, also £1/12/6 from Rosevale for same object.—E. Berlin, Secretary.

Tasmanian Home Mission Notes.

A. E. Heard.

The reports for the month show a steady increase in membership.

The President visited and addressed gatherings at the Peninsula, Dover, and Southport, his messages being much appreciated, and a deeper interest aroused in the work of the State.

Bro. G. Warren commenced to labor at Oceyevon on June 4. Our evangelists, faithful and zealous, are working hard, sowing the seed, which is now bearing much fruit for the Master. We ask your prayers for the committee, and for the men in the field. Let us all be united in the work of the Lord, praying, working, giving, each doing his part to win our island home for Jesus.

We again ask that all who have made promises will kindly forward same at earliest.

Benevolent Fund.

Blanket Appeal.—Bro. Thos. Smith, 8/-; Estenton Ladies' Guild, £1. Parcels of clothing.—Sister Mrs. Enniss; Sister Mrs. Lewis, Camberwell; Bro. Walters, Oakleigh; No names given.—Moreland, Bayswater, Flinders-st., Ringwood, Middle Brighton; Sister Miss Patrick, parcel of books.—Jas. W. Nichols, Secretary, "St. Leonards," 8 Edgar-st., East Malvern.

South Australian Home Mission Fund.

The following amounts have been received gratefully up to June 21, and are herewith acknowledged:—

Duplex Envelopes.—Prospect church, £3/2/3.

Conference Promises.—(a). General Fund—Mrs. C. J. Hunt, £1; R. Daniel, £5; A. Brother, £20; Mrs. R. Harkness, 10/-; D. R. Milne, £5; (b) Forward Movement—A. Redman, £5; R. Harkness, £2; T. Vivian, £2; A. Blanden, £1/5/-; R. J. House, £1; H. J. Matthews, £3/12/6; J. Dabb, 10/-; C. Garratt, 12/-.

Donation.—Mr. and Mrs. W. S. Yelland, 11/-.

Annual Offering.—Unley (additional), 10/-; Glenelg (additional), £1.

Thankoffering.—Murray Bridge church, £5/1/5. Christian Union Expenses.—Mallala church, 10/-; Glenelg church, £1/1/-.

Famine Fund.—Grote-st., Adelaide (3rd), £2; Tunby Bay, £1/8/6; Murray Bridge J.C.E., 10/-.

Refunds.—Strathalbyn, 10/-; Owen and Alma, 15/-; Goolwa, 13/-; Telephone, 4/-.

Subsidies from Assisted Churches.—Gawler, £8; Wallaroo, £9; Berri and Winkie, £7/10/-; Wamponny, £11/5/-; Ungarra, £7/12/6; Moonta, £16; Tunby Bay, £18/15/-; Port Pirie, £20/5/-; Broken Hill (Woolfram-st.), £6/15/-; Railwaytown, £5; Murray Bridge, £13/15/-.

Kilbenny P.O. H. J. Horsell, Fin. Sec.

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News of the Churches.

Queensland.

At Toowoomba on June 18 the morning meeting was well attended, and the remembrance of our Lord's death was very impressive. The evangelist's exhortation was soul-stirring. A fair number attended the gospel service. Miss F. Skermsan responded as a candidate for baptism, and on the Wednesday night following was "baptized with Christ," also Miss Elsie Shoemann who had previously confessed at Harlaxton. Bro. Elliott is seriously ill.

Brisbane regards June as a preparatory month for the Foreign Mission offering. The mid-week and Lord's day morning addresses are on P.M. topics. On the morning of the 18th, Bro. Rankine to a large gathering spoke on "The Call from Macedonia." Sister Inglis, who has been absent in the South for several months, was present. Bro. S. Traudigan was received into fellowship. The chapel was well filled at the evening service. The Young Men's Club has started a Physical Culture Class, meeting every Friday evening; Bro. Wade is instructor. They spent a social evening at the residence of Sister Handy on June 16. It took the form of a coin evening to raise funds to purchase equipment for the class.

New Zealand.

On June 2 a number of friends assembled at Roslyn to say farewell to Bro. Adams, and to welcome Bro. Woolnough. Bro. Griffith presided, and paid a high tribute to Bro. and Sister Adams for their work of the past three years, and also heartily welcomed Bro. Woolnough. Churches in the district were well represented. Bro. Corlett, of N.E. Valley, spoke, as did also visitors from the Salvation Army, the Presbyterians, and the Baptist bodies. Numerous presentations were made to our brother and sister from church, school and young people's class. The choir and others rendered musical items.

On May 28 Bro. G. Woolnough closed his labors with the church at Christchurch. After his farewell address one young sister made the good confession and was baptised. For two years Bro. Woolnough has labored well and faithfully. At the farewell social tendered him feeling references were made to his fruitful work, and tangible marks of appreciation were presented to him. A successor to Bro. Woolnough has been secured in the person of W. D. More, of Dominion-road, Auckland. Meanwhile the local brethren are carrying on the work. Meetings are inspiring and helpful. The Bible Schools and all young people's institutions show encouraging progress.

Tasmania.

On June 3 Bro. Stewart conducted a meeting at Lepena, and at the close received the confession of a young woman, who was baptised the same night. On June 11 Dover church gave a "kitchen tea" to Sister E. Trueman on the eve of her marriage with Bro. H. King, many useful articles being contributed. On 14th, the chapel was filled to witness the marriage, Bro. Stewart officiating. Sunday evening, 18th, a good number assembled; subject, "A Great Invitation."

At Hobart one sister was restored to fellowship. Much sickness prevails. The church mourns the loss by death of Sister Mrs. Buchanan, and also Bro. Olsen. Bro. Chas. Hale rejoices over twelve decisions for Christ this month at the Central Mission. The Collins-st. choir celebrated its first anniversary most successfully on Thursday. The large audience enjoyed the splendid programme. The choir presented Bro. J. Jaap, conductor, with a nice baton and music stand as a token of appreciation.

Bro. W. J. Campbell's work at Launceston is proving very successful in all departments. On Sunday, June 18, a young lady confessed her Lord, and on June 25 was baptised. Since last reports the church gave Bro. and Sister Campbell a welcome social on their return from Hobart,

whither they had journeyed to be married. A very enjoyable time was spent. During the month the C.E. Society made a presentation to their superintendent, Bro. Campbell, and his wife, as a token of welcome on their return. All meetings are well attended, and a prosperous time seems assured.

West Australia.

Lake-st., Perth, meetings are being well attended. The church is working for a filled house. Very hearty and enthusiastic welcomes were tendered to Bro. and Sister Hagger and family Sunday, June 11, Bro. Hagger delivered two splendid addresses on "The Needed Vision" and "The Wonders of Pentecost." Bro. Hagger also started a Bible Class. The mid-week prayer service is to be re-started. The young people are organising a tennis club.

Subiaco on June 18 had a splendid meeting around the table, when three were received by letter. Bro. Les. Clay delighted all with his address on "The stone which the builders rejected." Inspiring prayer service at 7 p.m., and a fine number at the gospel service, when Bro. Clay gave an impressive address on "The Need of the Good Confession." Two young men and one young lady made the confession. On Wednesday evening at the close of a fine sermon one who previously confessed Christ was baptised.

At West Guildford good meetings continue: up to 95 at breaking of bread, and over 100 at the gospel services. Bro. F. Pollard has kindly taken these for the past month. Bro. J. A. Butcher and Sister A. Winch were united in marriage on June 3, Bro. Hibbert officiating. On May 31 the church gave them a household tea. Two special presentations were made by Sisters Smith and Keightly on behalf of the choir and Mission Band. On June 14 the Mission Band gave a kitchen tea in honor of Sister Myrtle Breden's approaching marriage.

New South Wales.

At Lismore on June 18, Bro. P. J. Pond, B.A., preached on "Why I cannot follow Pastor Russell and Millennial Dawnism." Sisters Hamilton and Maguire, from Canley Vale, had fellowship at the morning worship. Bro. T. Houlden has been added to the staff of the Bible School (Central). Sister Mrs. Window, after a year's absence at Byron Bay, has returned to the charge of the kindergarten department at North Lismore school. The necessary money for varying through church building scheme has been secured at six per cent.

City Temple reports good meetings during the last four weeks, with decided improvement in attendance at morning service. 14, including one of Bro. Chappel's sons, have confessed Christ during the last eight weeks. On June 4 Bro. Eaton entered on his fourth year of ministry with the church, and on that date Bro. H. Kingsbury, from Melbourne, presided at the morning service. On June 18, Bro. Davis, Conference President of Queensland, gave an inspiring address on "The Glory of the Church," and at the night service, the theme of a splendid address by Bro. Eaton was "The Heroes of Faith."

The Bible School anniversary at St. Peter's was most successful. Sunday afternoon the scholars sang delightfully, and listened to an interesting story by Bro. Sivyer. At night the chapel was crowded, when the children again sang, and listened to a children's talk by Bro. Fisher, entitled, "Pin Points," after which a gospel address was given upon "The Potter and the Clay." An offering of £12/10 was received for the Children's Hospital, and in the afternoon a splendid lot of flowers were taken to the hospital by the scholars. Tuesday night, the prizes were distributed, when an interesting programme was given by scholars and friends. An offering of 16/4 was received for the library fund. Thanks have been expressed to all who assisted, especially the Enmore friends with their singing and their instruments

for the orchestra. The choir, under the baton of Mr. J. Clark, was one of the important factors in this anniversary.

South Australia.

Local brethren took the services at Port Pirie on June 4, owing to Bro. Shipway being unwell. Bro. W. Wright spoke in the morning, and Bro. R. O. Bottrill in the evening. On June 11 Bro. Shipway, having recovered from an attack of influenza, took both services. His subject in the evening was, "Is the Church Worth While?" One young lady confessed Christ. Good meetings on June 18, Bro. Shipway addressed the church both morning and evening.

At Mile End last Sunday nine were received by letter, two from Prospect, and seven (Bro. and Sister Milne and family) from Bordertown. Bro. Milne is expected to be a great help to the cause at Cowandilla. There were 98 scholars present in the kindergarten last week, and 100 on 25th. They need more room. At the morning meeting on Sunday three were received by faith and baptism. The new chapel at Cowandilla is growing apace. It is expected to be ready for occupation about the first week in August.

At Gawler during the week the mission has been fairly well attended, being an improvement on the previous week. Several are keenly interested, as shown by their regular attendance in the cold tent nightly. Mile End quartet party's songs in song were a great help in the meeting. Bro. Bartle, from Kadina, and Bro. Albert Deley have helped splendidly in this direction also. Bro. Raymond has been laid aside with a very severe cold. Bro. Heiler has been preaching faithfully and earnestly. The sermon on Sunday afternoon on "Christian Union, Why and How?" and that on "Baptism" at night, a reply to an attack by the Methodist minister, were splendid efforts. One confession during the week. Three were received into fellowship on Sunday morning.

Victoria.

At Warragul, splendid meetings continue. A song service was held on the night of June 8, and under the able leadership of Bro. Waters was a great success. Sister Hughes, from South Yarra, was a visitor on June 18.

Croydon had good meetings last Lord's day. Bro. Saunders delivered splendid addresses. The young man who made the good confession the previous week was baptised. Attendance and interest in the mid-week meeting are increasing.

Bro. T. Bagley paid Emerald a visit, and spoke to a large gathering of the Christian Endeavor. His messages morning and evening were instructive, also his advice and suggestions for latter work. Bro. Teave presided, and three received the right hand of fellowship.

At the close of Bro. Andrews' gospel address at Berwick on Sunday, June 11, one young girl from the S.S. made the good confession. On Sunday, June 18, Bro. Hughes, of the Bible College, was present all day, and his addresses were much appreciated.

At Shepparton the work is progressing. Meetings are well attended. Sunday morning meetings are especially good. A girls' club has been formed, and promises well. There is much sickness. Some members who have been ill are able to attend services again.

At Hampton the special work continues. On June 21, before an excellent congregation, three were immersed, and on Sunday night, after Bro. Hinrichsen's address, two young ladies came forward. It is hoped soon to start leading. A Mutual Improvement Society, Ladies' Guild, and singing practice are now features of the work.

Ivanhoe reports the first Bible School and kindergarten anniversary on Sunday. Bro. Tarnet, of the College, acceptably exhorted in the evening, and spoke to the children in the afternoon in their great interest. Bro. and Sister Bardwell and family have removed from this district, and a farewell social was given them, and presentations made. Miss Rene Bardwell, who was superintendent of the kindergarten, was presented on Sunday with a teacher's Bible.

kaniva members at Sandstone have started a Sunday School. Bro. Arthur Williams is superintendent; 27 scholars present on Sunday, June 25. There was a good school there many years ago, but it was closed in 1911 for lack of scholars; 100 of the teachers of the present school were scholars then.

On June 21 a baptismal service was held at North Williamstown. Seven who had previously confessed Christ were baptised. On Sunday morning they received the hand of fellowship. In the evening Bro. Johnston gave a splendid address on "Can a Man be Neutral to God?" Three were confessed Christ.

Hawthorn Men's Brotherhood formed the choir at the gospel service on Sunday evening, and sang a number of fine choruses. Bro. Scambler preached on "Christian Manhood" to a full audience. Bro. A. E. Hingworth addressed the church in the morning on "Foreign Missions." Bro. Victor Green spoke at the prayer meeting and C.E.

Last Lord's day morning at Swanston-st. three young people were received into membership who had been baptised the previous week at a specially interesting and impressive service. Bro. Jas. E. Thomas gave a good message, emphasising the duty of sending the gospel out to distant lands. In the evening Bro. Kingsbury's message was much appreciated, and impressed the hearers.

Meetings at St. Arnaud are well attended. Bro. Searle's addresses are much appreciated. The Bible School rally is proving a great success; attendance of 90 on June 18. The school intend commencing with Austral Graded Lessons on July 2. At the business meeting of the C.E. Society held last Friday evening new officers were elected, and the affairs of the society were revised.

Splendid meetings continue at East Camberwell. Last Lord's day Bro. Gibson spoke morning and evening. Next Sunday the church will hold its first evening service in the Camberwell Town Hall for a period of three months. All members are asked to give full support. The Lord's Supper will be held at the Ard-st. chapel as usual. Bro. A. L. Gibson will speak at the coming services.

At Wedderburn an enjoyable social evening was spent on June 15th, when the C.E. Society and Girls' Club united. The above club now under the leadership of Sister Durbin, is going into recess during the winter months. The members are highly commended in that much of their time is spent in benevolent work. Good meetings all day on 17th. Sisters Lyall and Hodgson, from Tasmania, were present.

Good meetings at Surrey Hills during June. Bro. Moysey, Mulford, Blakenmore and Whately have given appreciated morning exhortations. Last Lord's day Bro. Blakenmore addressed the church, and Bro. Gilbert Chandler preached in the evening. One young lady confessed her Lord. The tennis club held a successful social evening on June 21. Both church and Bible School are preparing for the F.M. offering.

Sunday was home-coming day at Windsor, and the church were delighted to have for the day many past members, amongst them being Bro. Joseph Pittman, who was the founder of this church, and who gave a very helpful address at the morning service. At night Bro. Dawson was the speaker, his address being "A Drama of Home," which was listened to attentively. Miss Haba sang a solo very sweetly. Bro. Hatwell gave a very interesting talk to the children and their friends in the afternoon. A nice spirit prevailed throughout the day.

Kingwood continues in progress. There are a growing Bible School, Junior Endeavor, Young People's Club, and Men's Fellowship. In the newly formed Ladies' Sewing and Prayer meetings great enthusiasm is shown. The church has been presented with a fine notice board by the Bible School. A new fence has been erected and many other improvements are being made. At the annual church meeting very satisfactory reports were given in from all branches. The membership is increasing, and attendances are keeping up. A choir has been started. Bro. Oldfield's work is much appreciated.

At Moreland large attendances were recorded at the Lord's day services. In the morning Bro. H. G. Clarke addressed the church, 144 being present. Bro. Gale delivered the gospel message to a full chapel. The song service held prior to the gospel service is proving a great success. Instead of the usual procedure at the Sunday School service, Bro. Gale gave to the scholars a most interesting lantern lecture on missionaries and their work in the foreign fields.

There were nice meetings at Lygon-st on Sunday. In the morning Bro. George Wright, of Norwood, S.A., was present, also Horace Kingsbury, who delivered an impressive address, in the course of which he referred to Foreign Missions. In the evening Jas. E. Thomas spoke upon "The Conflict of Duty." Beginning next Sunday evening, Bro. Thomas will deliver the first of a series of five addresses upon "The Lord's Second Coming." Last Monday evening Bro. Clarey gave an interesting lecture on "The Pyramids of Egypt."

A Foreign Missionary band of young people from Glen Iris College visited Middle Park church on June 21, and a very helpful evening was spent. Sister Miss Caldicott spoke of the work in India, while lantern slides were being shown. Bro. Brocke thanked friends on behalf of the members for the treat which they had given. Services last Lord's day were bright and inspirational, Bro. Brocke preaching both morning and evening. A young man from the Bible Class confessed his Lord before the service, and was straightway baptised.

North Richmond had good meetings on Sunday, June 25. Bro. J. Baker exhorted most helpfully. At night an in memoriam service was held in honor of Bro. J. Cook, who received the home call on June 16. Bro. Allan was the preacher. Bro. Cook was an earnest follower of his Master. The church extends heartfelt sympathy to his widow and eight children, and also to other members who during the last few weeks have been called upon to part with loved ones. On June 22 a happy social evening was spent with the choir; Bro. Hall led the meeting in community singing.

Bernley had helpful meetings on June 25. In the morning Bro. Eaton exhorted. A young sister baptised the previous week was welcomed. Bible School had a special day. Bro. R. Payne gave a fine illustrated talk on "God's Only Lin's Divine." At the evening service to a good attendance, Bro. Stephenson preached. The tent mission is very promising. A tent, soft by soft, has been hired. Sister Miss Baker, superintendent of Chinese mission, gave a talk on her travels through China. The Bible School scholars rendered special singing. Bro. J. E. Allan kindly acted as chairman.

Bro. H. Pang delivered a very instructive missionary address at Footscray on Sunday morning. Bro. F. G. Warren discoursed in the evening on "The Divine Marching Orders." Senior C.E. had a live Foreign Mission meeting last Wednesday night. Bro. Warren personally delivered over two letters for F.M. day. Miss Freda Thompson was married to Mr. Geo. Jones last Saturday, over 100 guests attending. Delightful attendance at the Bible School; Bro. W. Easton duly installed into his new office as superintendent, thus following in the footsteps of his late beloved brother Percy. The Girls' Guild and Junior C.E. are doing well. A tennis club has been formed in connection with the Senior Bible Class.

At Oakleigh, since last report Bro. Wakeley, Walters and What have given profitable exhortations, and nine new members have been received into fellowship, including seven new converts. Attendances and interest are being maintained in the gospel meetings; four decisions and two baptisms have resulted from Bro. Wakeley's efforts. On May 31 the members' quarterly conference was held; attendance good. It was decided to hold the pre-gospel service prayer meeting in the chapel at 6.30, followed by song service at 6.50 as an experiment for three months. The church regrets to record the passing away of Sister Mrs. Collis, at an early age, after a brief illness. The sympathy of the members goes out to her sorrowing relatives. On evening of June 18, an in mem-

orian service was held, and attended by a large audience. A working bee took place on a recent Saturday to carry out sundry repairs.

At Maryborough, before a crowded meeting on Sunday, Bro. Young replied to the pamphlet distributed by the Anglican Church. The address was most attentively listened to, and the interest is keen. A house-to-house distribution of the article reproduced from "The Australian Christian," has been arranged. All departments of the work continue to prosper.

In the Mildura church the activities which are commanding the greatest interest are the chapters of the Phi Beta Pi and the Kappa Sigma Xi. Both of these have lengthy members' rolls, and are doing a good work in strengthening the church. Recently the church was visited by Bro. A. W. Connor of Ballarat, representing the F.M. Committee. In the Sunday services at Mildura and Merbein, and at a meeting of the combined churches, held on a week-night, instructive and inspiring addresses were given by the visitor. Before this visit Bro. Fretwell commenced a series of Sunday night sermons on "Races to be Won." In these he is superseding his usual fine style, and is heard by fair congregations. The morning service has been greatly improved by the installation of the individual communion cup system.

South Yarra is moving on slowly. Meetings are keeping up. During the past month Bro. Hatwell, Waterman, Payne, and McCallum have given helpful exhortations. Gospel meetings are bright. Visiting soloists, H. Wensler and Miss Haywood, in addition to local forces, J.C.E. is doing well. Miss Graham, F. Lee and J. Brown gave the junior morning talks. There are 60 on the roll, with an average attendance of 35. They are busy with a red and blue rally. Bible School, under supervision of A. Searle, is in a healthy state. At a business session held last Sunday all office-bearers were re-elected. Bro. Blakenmore paid a visit to the school. Mid-week meetings are well attended. Bro. Priestly, from the College, paid a visit. Bright prospect for F.M. offering. Last Lord's day two were received into fellowship, including R. W. Thompson, of Try Society fame. Good meeting at night.

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COMING EVENTS.

JULY 2.—Balwyn Mission in the Big Tent, White Horse-road (opposite Dr. Inglis), 11 a.m., Church Foundation Service (offering for Foreign Missions), 7.30 p.m., Gospel Service, "King of Glory" hymns. Gilbert E. Chandler, Evangelist. Mount Albert tram stop at the tent door.

JULY 17.—Monday, Special Rally for the Men of the Victorian churches to be held in the Lygon-st. chapel at 7.45. A retrospective and prospective view of our work. A bright, inspiring programme. Keep the date open and come.

JULY 12.—At Stanton-st., Collingwood, a grand party social will be held at 8 p.m. Good programme. Hot party and coffee. In aid of Y.P. hall. Tickets, 1/-.

JULY 2—SEPT. 24.—Special Evangelistic Sermons will be held in the Camberwell Town Hall from July 2 to Sept. 24. Burwood tram stops at hall. Come and help. Preacher, Bro. A. L. Gibson.

FEBRUARY, 1923.—The Churches of Christ Collegiate School, Kindergarten, Montessori, Primary, Upper and Boarding School will open in the beautiful property situated at Trammere, McGill-road, Adelaide, in February, 1923. Arrangements are being made for an efficient Staff, and every facility for an up-to-date School, having as its object the training of the daughters of members of the Churches, and others, for Home, University, or Commercial Life.

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OBITUARY.

BENNETT—The church at Perth, W.A., has been called upon to part with one of its young men in the person of Bro. G. I. M. Bennett, at the early age of 22 years. Our departed brother had been afflicted from childhood, but that had not hindered the development of the Christian character, nor earnest work in the church of Jesus Christ. He will be missed from Lake-st. The call came suddenly on the afternoon of June 13, while he was working in the garden at his home at Cottlesloe Beach, but it did not find him unprepared. The whole church sympathises with his mother, and the rest of the family, but they are all assured of the meeting later on when Jesus comes, when there will be no more bodily affliction, nor separations, but joy in His presence for evermore.—I.H., Perth, W.A.

New South Wales Sisters' Auxiliary.

The usual monthly meeting was held at the City Temple on June 2. There was a very good attendance. The President, Mrs. Arnott, presided. Minutes were read and received. Roll-call, and apologies received from Mrs. Dale and A. Morris. A message was read from Sister Mrs. Fox, who is holidaying in Honolulu. The President gave a welcome to visiting sisters and others, amongst whom were Sisters Mrs. E. Davis, Queensland, Rooster, from Adelaide; and Miss Mary Thompson, India.

Mrs. Bull reminded Dorcas classes that the box for India was to be sent in August. The quarterly prayer meeting was arranged for June 16, at City Temple, 3 p.m.; also at Rockdale, June 22, at 2.45 p.m. Collection for hospital work, 17/.

As Miss Thompson was to address the meeting, and there was to be a social cup of tea in her honor, the business session closed, and Mrs. Ashwood led the devotional. Several prayers were offered for the work in general, also for Miss Thompson's work in India. Mrs. Harward and Mrs. Bull sang a duet, then Miss Thompson gave a talk on prayer, giving instances from the lives of her Bible women of the need and power of earnest prayer in their work. Miss Thompson asked for the special prayers of the sisterhood for these women and the work in India. We are all glad to listen to, and welcome, Sister Thompson, and to know that she is much improved in health.—Mrs. E. Morris.

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