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On Recognising Our Limitations.

MR. CHAUNCEY M. DEPEW, described as "America's greatest orator," now a nonagenarian, has been the subject of recent articles in American magazines. In "Collier's Weekly" he tells of the happiest and wisest man he ever knew, "a fifteen-dollar-a-week jack-of-all-trades, handy man, and Methodist exhorter—'Happy Joe' of Peekskill." The ground of this eulogy of Joe is given in the words: "He was wise enough to know his limitations, to know that he had been born a handy man, a doer of odd jobs."

The man who does not attempt the impossible is happy in that he has the joy of doing the good work to which he has set his hand and also because he is saved the disappointment of thwarted ambition and failure. He is wise, for he is not only saving his life and disposition but also is giving to the world the benefit of useful work.

We all have our range, the register within which we can be effective. The natural powers of men vary. Our senses are not all equally keen. Even where we can distinguish between the acuteness of the senses, we may mark a difference of range. In their ability to hear high notes, for instance, people vary very much; a sound which to one is fairly easily discerned may be unperceived by another whose hearing is as acute but whose register is different. Passing from the senses to higher mental faculties, a similar thing holds good. A man may be good in one direction and very mediocre in another. There are men with a natural taste for languages or mathematics, science, music or art. Some may excel in business life who would never succeed in one of the learned professions. Similarly, a man might be a good doctor or teacher, a scientist of first-rate quality or a musical genius taking the world by storm, and yet if he were to endeavor to run a country store he would inevitably land in the bankruptcy court.

Again, there are natural "hewers of wood and drawers of water." These may be either "Happy Joe's" or disgruntled beings who are a menace to society.

Happy is the man who knows his limitations. Wise and happy is the man who finds his work and does it.

We cannot be good all round. Let us not repine because others excel in the points wherein we are weak. Let us not be jealous of others' gifts, even while we neglect our own gifts and opportunities which if used aright would be of equal use with theirs.

My Task.

I am glad to think
I am not bound to make the world go
right,
But only to discover and to do with
cheerful heart
The work that God appoints.

—Jean Ingelow.

"Happy Joe" knew his limitations. Similar knowledge might kill off half the amateur poets of Christendom, stop the mouths of half the alleged orators of earth, silence half the pianos and other instruments of torture which afflict the next-door neighbors of the world. The principle would also save us from the misfits which bring sorrow and discontent, suffering and even tragedy. Round pegs in square holes and square pegs in round holes are neither pretty nor useful.

Of course there is a danger lest, in a desire rigidly to apply the rule, we discourage lawful desires and ambitions and hinder the development of latent powers. We have no wish to excuse the lazy, or discourage the humble. Some of the glorious failures of life are those who attempted great

things; the ignoble failures are those who refused to use the talents which they received. It is our bounden duty to use our abilities to the full; and the capacity itself is thereby improved.

There are manifest applications of the general principle to our religious life. The Apostle Paul, indeed, has set forth the idea of special functions and spheres of usefulness in the church. The whole argument in a very familiar passage (1 Cor. 12) goes to show that not all members of the body of Christ have the same office, that each however has a useful function to perform, that none should be jealous of another's gift, that none should refuse to do his own part because he would rather have the more showy function of another, and that the proper growth of the body as a whole can only be attained by the harmonious working together of the whole. Why exalt one gift above another? Why endeavor to get the ear to see or the hand to hear, or to turn the whole body into tongue?

The writer of this is a profound believer in the development of the talents of the brethren. He believes in a mutual ministry. But he also believes that we seriously err when we endeavor to treat all men as if they were qualified to read, preside, pray or speak in public. It is not a question of right—every man has the right who has the qualifications of character and ability. But the thought that every man has the ability is quite unjustified. This is no reflection on the man. By faithful and zealous service in his own sphere he may do a work which is far more helpful to men and more pleasing to God than would be the attempt to overleap his limitations.

In different walks in life we see men who yearn for opportunity to do big things before they have proven their fitness by success in less responsible offices. A man who is passed by in a business where promotion does not go by seniority may feel a griev-

ance, and talk of favoritism or luck. The more probable explanation is to be found in the capacity or the faithfulness or the combination of both in the person advanced. Even in the spiritual world we can profitably consider the operation of a natural law.

What a man calls an opportunity may be to him a grave. A preacher, for instance, is doing a good work in a small field, where there is no special call for great ability. But he feels circumscribed, he complains of lack of scope, he seeks the big church in the metropolitan area. Well and good, if he is fit for the task. But he may be seeking a work beyond his powers; in that

case his reputation suffers, and he may be injured and discouraged; all because he did not know his limitations. Or again, a preacher may read the sermons of some most eloquent pulpit orator, or may watch the manners of some successful revivalist, and too hastily conclude that he can successfully imitate the man of world-wide renown. The result may be ludicrous: David in Saul's armour is as nothing to it. But if the man were to be himself, to keep within the range of his powers, he might do well.

Let us recognise our limitations, and cheerfully and efficiently do the work which is within our reach.

drink and gave his body for me to eat, is not so strong with me as is the conduct of these inconsistent Christians. The love of Christ pulls one way, and these culpable, inconsistent Christians pull the other way; and I let them have more power over me than all the love of Christ, the Son of God, with Gethsemane and Calvary thrown in. There is a tug of war between my best Friend, pulling me to heaven, and my worst enemies pulling me to hell, and I put my weight on the side of those who are counteracting the work of Jesus.

The four John's.

There is another roll on which is my true description with never an approach to error. There is a "roll up yonder" on which I would search in vain for anything incorrect. In it I am correctly enrolled; what does it say about me? I think it is Dr. Wendell Holmes who says something like this: "There are three John Smiths; one is the John Smith which he himself thinks he is, another is the John Smith that others think him to be, and the last is the John Smith that God knows him to be." Would it be presumptuous to add yet another John Smith to this trio? The John Smith whom he wishes others to think him; though he does not think it himself, neither does his neighbor think it, neither does God.

To have no secret place wherein
To stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known.
To live undaunted, unafraid
Of any step that I have made,
To be, without pretence or sham,
Exactly what men think I am.

Duty with Gladness.

The Hebrews discovered a secret to which we may be strangers. They knew how to turn service into gladness. With them duty and delight coincided, ran in one stream and made one music: "Serve the Lord with gladness." With us, on the contrary, service is often thought of as dullness and drudgery. We are reluctant to begin it and glad when we are done. It is a weight to drag us down rather than wings to carry us aloft. The Hebrews had a truer psychology. Service is the normal activity and business of life. It ought to be our natural health and happiness, just as proper exercise of a body glowing with health is a keen pleasure. Let us get into right relations with our labor, and we shall learn the fine art of serving the Lord with gladness.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them never past;
But they shall last—
In the dread judgment they
And we shall meet.

Are You Correctly Enrolled?

A. R. Benn.

I had supplied the electoral authorities with all the information they asked; they wanted to know my name, what I did and where I was. There, one would think my responsibility ended; but in reality it had only begun. Now I find that I am expected to act as a proof-reader and see that it is all correct. If some clerk has made a clerical error, then I must suffer the penalty if I do not correct his incorrectness. Those in authority have put a notice up at my post office; and, presuming that I go sometimes to that institution, and that I will notice the notice, and that I can read, they ask me in big red letters, "Are you correctly enrolled?" It being too much trouble to write to me, for the obvious reason that there are so many people who are called "me," this post office notice must suffice or, if my enrolment be incorrect, a fine of two pounds.

Correcting my error.

On this roll I am down as a minister of religion. That may account for my seeing in the question something of spiritual application. There is a mystical roll, not on paper of course, intangible and invisible, and on it there is a description of me for which I am really responsible. Just as I told the authorities who I am, what I am, and where I am, so have I supplied particulars for this mystical roll. What I want people to think I am, is what I have put on that roll. On that roll I am down as an honest man. It is true, of course, that I have not literally told anyone that I am such; but I want them to think it, even if I cannot think it myself. Not what I am, not what I think I am; but what I want others to think I am, is what I have put on this unseen roll. What if I am not the honest man that I have had put on the roll, and the question comes to me, "Are you correctly enrolled?" and I know I am not, what then? Must I go round telling folk that I am not the honest man that I formerly wanted them to think me? that would

certainly be one way of securing correct enrolment; but only the second best way, and a poor second best, beggarly poor.

Let me become correctly enrolled, not by altering the roll, but by altering myself. Let me become correctly enrolled not by having the roll altered, but by having myself altered to what the roll says. I would act otherwise in the case of the electoral roll. For instance, if I found myself described as a blacksmith on that roll, I would never think of changing myself into a blacksmith in order to correct things. Or had my place of living been indicated as Melbourne instead of Kaniva, I would never think of calling a sale and packing up to go to the metropolis in order to correct the enrolment. No; but in the mystical roll, if my description is better than the truth, let me pack up and move, and make the untrue to be true.

Supplying false information.

There is a man in our electoral district who gives it out that he is kept away from an acceptance of Christ by the presence of hypocrites and inconsistent Christians in the church. When approached on the matter of his spiritual status, this is the reason he gives. Such is therefore down on the roll, and he is responsible for its being there; for he has supplied the information.

To such a man we ask the question, "Are you correctly enrolled?" And, as we ask it, we feel that more than likely he is not correctly enrolled. There is some other reason which he shrinks to make known, self. The cause for his failure to be a Christian is put to someone else's blame. If he is not correctly enrolled, had he not better have it altered, especially as it puts the blame on another? If, after all, the enrolment is true, what then?

Put into words the man's position is this: "I know Jesus gave his life for me; I know it cost him Gethsemane and Calvary; but the fact that he shed his blood for me to

The Gospel of Thought Control.

One of the hardest tasks that a human being can set himself is to concentrate his mind upon one object of contemplation, or to compel his thoughts to flow in an orderly sequence. The very attempt to control one's thoughts is a revelation of their restless and unsettled condition. One of Mrs. Meynell's loveliest poems tells of a lady and her thoughts.

"She holds her little thoughts in sight,
Though gay they run and leap,
She is so circumspect and right;
She has her soul to keep.
She walks—the lady of my delight,
A shepherdess of sheep."

It is a glimpse of an intellectual life as well-ordered as it is pure and peaceful. Yet the thoughts of most minds are scarcely so disciplined a flock. Any man will understand this who tries to fasten his thoughts on one theme for five minutes, or to keep them moving in a straight track for half an hour.

I.

Yet by care and patience thought-control is made possible, and out of that control a good deal more may come, of dignity, strength and moral achievement. Paul is not wasting words when he says, *Whatsoever things are true . . . whatsoever things are lovely, . . . think on these things*. Many voices in our own time are preaching to us over again, in forms less or more Christian, this same gospel of thought-control. Broadly speaking, this may be described as one of the things the East has long been trying to teach the West. The note of the East has always been predominantly that of contemplation: that of the West has been by comparison ceaseless, feverish activity—whether the contrast will hold, when the East has more completely re-modelled itself upon the West, remains to be seen. Matthew Arnold has shown us the East bowing low before the blast of the aggressive Roman world:

"She let the legions thunder past,
And plunged in thought again."

Now the place of the Roman legions is taken by the mightier chariot wheels of modern commercialism. But even these are not loud enough yet to drown the note of the East, which is thought, or the message of the East, which is that men must cultivate quiet, controlled, concentrated thought if they would not miss the best that is to be obtained. There is a strain of this kind in the theosophy which now as in the New Testament days hangs on the outskirts of Christianity. There is something of it in the teachings of the "New Thought" school. And one may meet with it in many forms and aspects, from counsels of resplendent spirituality down to cults which, if a man ask them *What must I do to be saved?* tell him that he had better begin with a set of breathing exercises. The central idea of all this way of

thinking is that of mind-control—the doctrine that the thoughts can be concentrated, mastered and directed, with great results in the direction of health, vision and peace.

II.

It would be easy to give many samples of this teaching, from the abundant literature which these various movements have produced. One must suffice: it is taken from Mrs. Besant's book on Thought-power, and it is typical of much more. It is in a passage dealing with worry, and with the channels dug in the brain by dwelling on one's woes and troubles.

"Perhaps the best way to get rid of a worry channel is to dig another, of an entirely opposite character. . . . Let, then, a person who is suffering from worry give three or four minutes in the morning on first rising to some noble and encouraging thought: 'The Self is Peace: that Self am I. The Self is Strength: that Self am I.' Let him think how, in his innermost nature, he is one with the Supreme Father, how in that nature he is undying, unchanging, fearless, free, serene, strong; how he is clothed in perishable vestures that feel the sting of pain, the gnawing of anxiety; how he mistakenly regards these as himself. As he thus broods, the Peace will unfold him, and he will feel it is his own, his natural atmosphere."

The mechanism here is obviously that of auto-suggestion, self-hypnotisation, but the underlying principle is plain. It is to concentrate the mental powers at the opening of each new day upon some inspiring thought—in the case of a person addicted to worry, upon some strengthening, peace-giving thought—and that thought so brooded over, and perhaps repeated aloud, will make its own channel in the brain. Other thoughts of the same kind will follow it through the day, to the exclusion of thoughts which are more mopish and mischievous.

III.

We have purposely taken this sample from a non-Christian source, for the outsider often has lessons to teach the insider. And the very intensity with which the followers of such types of thought wield the often inflated jargon of their own school hints a use which Christians might well make of the Bible. It is hard to say to what extent the practice of regular daily Bible reading still survives among Christian folk. But if any have dropped it or found it profitless, it may be because they have not taken pains to impress the message upon their minds as some of these theorists take pains to impress their chosen formulæ upon themselves. We do not know any better counsel on Bible reading, in short compass, than a few words in the private journal of Robert Barbour of Bonskeid.

"How much ought one to read at a time? . . . Wait till you come to a word which will bear the day's burden—its sin, sorrow, struggle, duty, joy, and there let your whole weight lean."

There are many such words in the Bible, words that will bear the day's burden: that is why the regular reading of it is so end-

lessly worth while. But if the reader is to get the profit of it, he must concentrate upon it; he must be jealous in guarding the quiet moments which will enable him so to concentrate; he must control his thoughts sufficiently to shut out other interests for that brief time. It may help him to say the verse aloud and so impress it the more firmly on his memory. It will certainly help him if he prays over it and so prays his way into its deepest meaning. And reading of that sort is not without its practical effect. Such a soul knows that there is more in this than auto-suggestion. It is the suggestion and the guidance of the voice of the Father. The soul by concentration and attention has put itself in the way of the message. No Eastern prophet of thought-control can teach men any secret more illuminating or strengthening than this.

IV.

It is possible for ordinary men thus to practise pure thoughts and encourage them. The passage we quoted from Paul, *Whatsoever things are true, . . . whatsoever things are pure . . . think on these things*, may seem a coldly ethical counsel, as compared with the Apostle's more passionate manner in some of his theological arguments or experimental testimonies. Yet the words are really trembling with a deep tenderness. The people to whom he wrote were living in a world of paganism which reeked of sensuality on every hand. Paul knew that the battle was won or lost in the region of the thoughts. No man was ever a sensualist in act unless and until he was first a sensualist in thought. All teachers on this theme, ancient or modern, are like Paul in emphasising what might be called the indirect method of fighting the battle. It is the method of Orpheus putting the Sirens to shame with a sweeter song. It is the method of the mind garisoned with good so that there is no empty place for evil. It is well to bend the mind often and regularly to the fairest themes. It is well to think much on the Lord Christ and on "the uncreated white and red" of his most perfect purity.—"British Weekly."

Kindness.

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us to-day.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.

—Edgar A. Guest.

Religious Notes and News.

Christian Endeavor History and Aims.

The first of a series of lectures on the Christian Endeavor movement arranged by the Eastern Suburbs (Victoria) District Union was delivered by Mr. J. E. Thomas on Saturday evening, Aug. 1, at St. Marks, Camberwell. Mr. Thomas dealt with the History and Aims of the C.E. Society.

He said that the formation of the first Christian Endeavor Society by Dr. Clark, in 1881, met a felt need in the church for a society to give young people active Christian work. Only a year after the first society had been formed at Portland, Maine, U.S.A., the first convention was held. It was known then that more than fifty societies were in existence. The movement soon became international, and societies were formed at Hawaii in 1883, and in India and China soon afterwards. The first Australian societies were started in 1888 at the Wharf Street Baptist Church, Brisbane, and at the Flinders Street Baptist Church, Adelaide. One of the largest societies in the world at the present day was on the Congo in Africa, and had 500 members.

Mr. Thomas said that he was a delegate to the first World's C.E. Convention held at Geneva, Switzerland, in 1906. There were more than 2,000 delegates. The programme was printed in English, French and German, but 33 languages in all were spoken by the delegates present. Endeavor Conventions in his opinion had accomplished more for the spiritual uplift and the binding together of Christians than anything else he could name.

The head-quarters of the World's C.E. Union were established at Tremont Temple, Boston, U.S.A. Dr. Clark, who celebrates his golden wedding next year, had been fortunate in having associated with him Professor Amos R. Wells as literary editor, and Dr. Daniel Pohling as associate president.

Dealing with the aims of the society, Mr. Thomas said that "they are well summed up in the 'Model Constitution.' Its objects were to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to

make them more useful in the service of God. The four essential principles underlying the movement are: Confession of Christ; Service for Christ; Loyalty to Christ's Church; and Fellowship with his people."—J. H. K.

F.M. Students in U.S.A.

More than 10,000 students from foreign countries are resident this year in the colleges of the United States, who will in a few years be returning to their home countries with the impressions and ideals received there. The "Presbyterian Survey" reports that last year a census showed 7,500 students, coming from 105 different countries. Of these, 1,200 were graduate students. Chinese number 1,500, Canadians 800, Japanese and Filipinos about 650 each. All the Latin American Republics are represented, and most of the countries of Europe and the Near East.

Melbourne City Mission Appeal.

The 70th annual report of the Melbourne City Mission just issued dealt particularly with the recent public appeal for £16,000. The honorary treasurer (Mr. James Carter) had two years ago expressed the hope that the mission would undertake the task of raising £20,000 to secure city headquarters. Now the mission can report that over £21,000 has been raised, and a further sum of £1,600 definitely promised towards the purchase, reconstruction, and equipment of central premises. Mrs. Philip Fox, widow of the well-known artist, has offered one of her husband's pictures, valued at £200, for Sister Grace's special appeal, of which Mr. Thomas Payne is the honorary treasurer. The report deals also with the work of Dr. Singleton's homes, which last year were taken over by the Melbourne City Mission. They are conducted by Sister Jarrett, who has had under her care during the year about 90 women. Sister Margaret and Sister Davidson have had 42 girl-mothers and 36 babies under their charge. Situations have been found for 20 girls, and 10 were restored to their own people.

The Joy of Great Service.

Reg. H. Lampshire.

David Livingstone made a rather remarkable statement when he said, "I never made a sacrifice in my life." We, no doubt, all know something of the toil and the suffering he experienced in Africa. He, no doubt, counted those experiences the wealth of his life.

Any of us looking back over the years of our life must confess that our experiences of trying problems and difficulties have been the wealth of our present and future life.

The most trying service we have ever rendered for others in his name could not be purchased from us by any amount of money.

All our gifts, of material things and services rendered in love for Christ, his church and lost souls, are never things we prize of as being sacrifices, but they are our "labor of love."

As our love to the Lord increases and our knowledge of his purposes in the plan of salvation toward us and a lost world becomes clearer, keener and fuller, do we esteem any share we may have in the salvation of souls, the edification of the church, and the propagation of God's word as a glorious, blessed God-given opportunity.

That which we look upon as a duty only, as something forced upon us from without, may be

hard and irksome, but that which is prompted by love is easy and joyful.

When love possesses the heart, and controls the life, and is the constraining motive; service and sacrifice are great joys.

Thus, to Andrew came the great joy of service which I have just mentioned. He had found Christ for himself, and had the conscious joy of his happy finding.

So overcome with his experience he was constrained by love to tell his brother, "We have found the Messiah."

Andrew's action was the result of an impression, hitherto unknown, and unrealised. He could feel the dynamic of his life of purity, holiness, sacrifice and service coming into his own. We can declare that there is no genuine life that is not the outflow of the inflowing Christ-life, and as for character, individual, social or political imagination.

He brought his brother to Jesus.

This act of Andrew's represents the first instinctive impulse of the Christian life. And rightly so, for this spirit of personal evangelism should be possessed by every child of God. Every

believer on the Lord Jesus Christ should feel himself personally commissioned to bring others to Christ.

A great number of church members to-day owe their conversion to the personal influence and contact of a consecrated life. Let me suggest perhaps parents, S.S. teacher or preacher.

The success of great missions can be traced largely to personal work.

Our example from Christ.

He associated himself with men and women of every type, but it was always with the purpose of touching their lives spiritually.

He talked with the Samaritan women at the well for this reason, and that in spite of the deep-rooted racial prejudices between Samaritans and Jews. He accepted invitations to dine with Pharisees, attended social functions, and even made himself the "Friend of sinners," all for the sake of personal soul-winning. He made use of every available opportunity, and put himself into the work, with all his heart and soul, to lead souls to God and the knowledge of Truth. His first disciples caught his idea and became personal soul-winners (John 1: 41-45).

We must note three essential qualities for the winning of men and women to Christ.

1. A Passion for Souls.

A love for fallen humanity. If we have no love for souls, our efforts will be mechanical and powerless. To seek to win souls as a matter of duty, merely, will not bring success. True soul winning is a passion: it is the result of the love of Christ indwelling and possessing the heart and life, and moving by a mighty impulse to earnest, tender-hearted and passionate effort.

2. A Satisfactory Religious Experience.

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This is the primary principle. Not what others have said only, but what we ourselves have found in the Son of God, determines the earnestness of our effort and effectiveness of our testimony. A vital Christian experience is the pre-eminent requisite for this kind of work.

Mere attendance at meetings, and the observance of the externalities of religion, never produces soul-winners; it is more likely to produce self-righteous folk, or even hypocrites. Not until we can say,

"Thou, O Christ, art all I want,
More than all in thee I find,"

shall we be able to say to others, "We have found him." As the stars pale away into insignificance when the sun rises, so do all lesser lights fade when he, the Christ, rises upon our spiritual horizon with "the light that never was on sea or land." Only through such an experience as this can we compass the scope and meaning of those four words, "We have found him."

3. A Knowledge of the Word of God.

The apostles of old realised the value of the words of Christ in personal work; thus from the Scriptures they pointed out Jesus the Saviour. A. C. Dixon once said: "The open Bible in soul-winning work is indispensable." Paul, writing to Timothy, said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." All experienced workers most cordially assent to this statement.

In a large sense, in its most complex spheres of thought and important activities, the world has not yet found the Christ. The greatest joy of life to-day is in telling to the great and innumerable multitudes the same message that led men and women to the Christ in the days of the apostles.

The discovery and revelation of Christ is the great need of to-day. The world has missed the point of contact. May the Church of Christ see the need, realise her opportunity, and accept same for the sake of humanity and Jesus Christ.

Paul Before Agrippa.

Acts 26. Verse 29.

A. W. Connor.

"My prayer to God, whether briefly, or at length, would be, that not only you, but all who are my hearers to-day, might become such as I am—except these chains." (Weymouth.)

This, the last of Paul's reported speeches, represents the high tide of impassioned sacred oratory, combined with powerful reasoning. It remains to this day as a model of rhetoric and argument. Like every great address, it was born of a great occasion. Agrippa and Bernice had come to pay a duty call on Festus, the new governor. Festus was full of his problem of Paul's case, and he interested Agrippa, as we saw in our last study, in the man and his message. Agrippa would know a great deal more than Festus about both; and he expressed his desire to see and hear his noted countryman. So a gathering of all the notables, both civil and military, was held, over which Agrippa presided. After some words of introduction by Festus, the king said to Paul, "You have permission to speak on your own behalf." It was a defence of himself, but it was much more. The speaker addressed himself to King Herod Agrippa, and made a powerful presentation of Jesus as the hope of Israel, and the fulfilment of the Messianic promises, as well as the hope of the Gentile world. If it failed in its immediate purpose, it has proved potent, in all the centuries since, to lead men to obey the heavenly vision. As the detailed story of the conversion of Paul has been before us twice in these studies, I will not attempt to follow the narrative closely, but emphasise that which is new in the present chapter. We have three outstanding things.

I. The divine vision.

In this, the third report of Paul's conversion, there are several new features. It is instructive to notice that Paul seeks to explain the Christian position in terms of his own experience. It is this personal note of what he was as a Jew, and how he was changed, which gives his address its grip. The man and his message are inseparable. His old relationship to Jesus he expresses in the words, "I thought I ought to do many things contrary to the name of Jesus of Nazareth." All that fiery persecution of the disciples was done under a sense of duty. Of the objective reality of the vision of Jesus to him, he had not the least doubt. It stood, so he claimed, on the same level as the appearances to the original apostles of the risen Saviour. The words uttered by the voice, "It is hard for thee to kick against the goads," are suggestive. Paul acted conscientiously in killing the Christians, yet to persecute unresisting men and women, to inflict torture on such brave souls, must have been exquisite pain to such a one, even if done as a duty. A certain uneasiness must have begun to grip his heart, though as yet it was unacknowledged as a right feeling. Nay, he would stifle it, as being a temptation to neglect duty, by more continuous action. Yet there it was. The vision that changed all this was a vision of Christ, a vision of duty, a vision of opportunity. Before Agrippa, Paul emphasises the compelling power of that vision. "I was not disobedient to the heavenly vision." This is a word illuminating and instructive. All divine visions are given "to sway conduct, not to satisfy curiosity." His vision set him on fire with love for Christ, and for the cause of the risen Messiah. He had been a man "under authority" in the old faith, so now with a new Master he goes on in splendid devotion. This higher vision which he now followed is no denial of his previous Jewish faith, but is really loyalty to the higher and deeper meaning in it. His narrative is very simple and direct, and he leaves out the story of his dealings with Ananias, his baptism, and the further revelation made through him. All these are fused into one

as coming from the same source. They were in their totality his heavenly vision. To this he became obedient. What has my knowledge of Christ led me to do? Visions are to be obeyed. The heavenly vision is still of Christ, duty, and opportunity.

II. The divine commission.

It is interesting to compare Acts 9: 15-17; Acts 22: 10, 15-18; Acts 26: 15-18. From these records we are justified in saying that in his condensed summary before Agrippa he gives a summary of what the Lord said to him directly, and of the expansion of that word through Ananias. What, then, was the purpose of the Lord's appearing, and what was the great task entrusted to Paul by his new Master? He was to be a "servant and a witness for Jesus." His witness was to be of what he had seen on the Damascus road, and of the "visions and revelations of the Lord" to follow. The sphere of his labors was to be especially among the Gentiles, and the words in which his mission is stated are among the richest in the book. As the last words of Christ,

Bound to Christ.

I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.
I bind my soul this day
To the brother near my hand,
In this town, and in this land.
I bind my heart in thrall
To the God, the Lord of all,
To the God, the poor man's friend,
And the Christ whom he did send.
I bind myself to peace,
To make strife and envy cease.
God, knot thou sure the cord
Of my thralldom to my Lord.

the risen Son of God, they are expressive of the Christian evangelist's mission and message. "They are the declaration of him who died for our sins and rose again for our justification. They proclaim a fuller gospel than Christ preached in Galilee or Jerusalem. It is the gospel of the parable of the prodigal son, enlarged, enriched and proclaimed by the same mind and heart." They state the history of salvation as an experience in the soul. Note the steps.

Step one.—"To open their eyes." Jesus came to "give sight to the blind," to "lighten every man" as to his sin. Paul's own experience fitted this. Not more surely did he experience physical blindness than he experienced a great recovery of inward sight. The dire work of the "god of this world" is to blind men lest the sunshine of the "gospel of the glory of Christ" should illumine the soul. To realise, to see "the light of the knowledge of the glory of God in the face of Jesus Christ." What a glorious task! "To open their eyes."

Step two.—"To open their eyes that 'they may turn from darkness to light, and from the obedience of Satan unto God.'" Better to have renounced in darkness than to have seen the blackness of sin, and the radiance of Christ, and remain facing the wrong way. Realisation must be followed by repentance. The Psalmist of old followed by my ways, and turned my feet said, "I thought on thy testimonies." The prodigal "came to himself," and then said, "I will arise and go to my father." It is the "power of Satan" with which we are to break, therefore be warned. But it is a turning "to God," therefore be encouraged.

for God is love and God is power. Some folks say, "We do not believe in the devil." Very well! Do you believe in the devilish? We cannot but believe there is a power of evil. But when our back is to Satan our face is toward the God whose delight is to deliver and save. Hear the word, "Repent and turn to God, and do works meet for repentance." What then? Repentance is part of a greater whole.

Step three.—"That they may receive." Receive what? The forgiveness of sin. "Through this man is preached the forgiveness of sins." Forgiveness is waiting in God's heart and hand. "With thee there is forgiveness." But it must be penitently accepted. "Through faith in me." It is not something we must toil for, or win for ourselves, but it is to be received. But the gift is ministered to us by the pierced hands of him who hung on a cross for us, and by whom we have redemption. "Repent and turn, that your sins may be blotted out." And what more? "An inheritance among them that are sanctified through faith in me." A place in the fellowship of the saved. A place in the ranks of those who serve the Lord Christ. A place among those to whom there is no condemnation. What an inheritance here and now! and best of all, it is but a foretaste of the fellowship where "his servant shall serve him and shall see his face."

This was Paul's commission, and this is the mission of every true preacher of the gospel. "To open their eyes" that they may turn, and in faith receive forgiveness and the inheritance of life.

III. The appeal for action.

The prisoner of Rome was lost in the proclaimer of Christ. How he would have concluded we do not know, but a strident voice broke in as Festus cried, "Paul, thou art beside thyself." "No," said Paul, "I am not mad," and turning to the king he made his appeal to the man for whose soul he was fighting. "King Agrippa, believest thou the prophets?" What more he would have said we cannot know, but Agrippa had had enough. "With but little persuasion thou wouldest fain make me a Christian," he answered, and put an end to the appeal. The above rendering has the sanction of scholarship rather than the "Almost thou persuaded me to be a Christian" of the A.V. Everything, of course, would depend on the spirit in which the words were uttered. Was it a sincere word, or had it more than a touch of cynicism? Whether a good-natured tolerant jest, or cynical sneer, it covered up his true feeling, for it is evident that his conscience had been stirred by the message of Paul. Of Jesus and Paul Agrippa knew a great deal more than Festus, but it did not lead him nearer to salvation. If we lose the lesson of the "almost persuaded," we yet have the truth that a call of God may be heard and recognised, but the soul may refuse to obey it and rush on to perdition, carrying in the heart the barb of truth.

But if we find it hard to determine the spirit behind Agrippa's words, we have no difficulty in apprehending the spirit of self-forgetting earnestness in Paul's noble reply. "I would to God," he said—ignoring any contempt in the remark—"that whether with little or with much, not only thou, but all that hear me this day, might become such as I am, except these bonds." There is a restraint, and a deep pathos, in the reply. The words express a holy contempt for all that made up life for that brilliant company, and a supreme satisfaction with Jesus Christ and his service. In the light of the centuries, who would balance their sensual gratification, their honor, power or position, with the crown of life which Jesus gave to Paul? The heavenly vision was his daily inspiration, fellowship with Jesus his constant joy, service for God and man his supreme passion. Let them deride, despise or pity, he knows that he has the better part, and that he who loses his life for Christ's sake shall keep it unto life eternal. Let us learn that lesson to-day for our profit, lest we learn it in eternity to our eternal loss. Let us be not disobedient to the heavenly vision, and we will find in Christ Jesus our All in All.

Prayer Meeting Topic.

August 26.

The Letter to the Church at Thyatira. (Revelation 2: 18-29.)

F. J. SIVYER, B.A.

Thyatira is a very ancient city situated about the centre of Asia Minor, on the road from Pergamos to Sardis. Its present name is *Ak Hissor*, meaning "White Castle," and it still has a reputation for the manufacture of scarlet cloth. Thyatira, it will be remembered, was the home of Lydia, "a seller of purple," Paul's first convert in Philippi, and probably this lady was responsible for the introduction of the gospel. The principal deity of the city was Apollo (the sun-god), to whom there is probably a reference made in the letter by contrast, in the name by which Christ is designated, "The Morning Star." On the outskirts of the city there are to be seen the remains of an ancient temple dedicated to "Sambatha," the name of a priestess or sibyl who is sometimes called a Chaldean, sometimes a Jewess, and at other times a Persian. It is considered by some authorities that the temple was erected by corrupted Jews, and was presided over by a wanton Jewess referred to in the letter as Jezebel. On the other hand, Jezebel may be simply a form of false doctrine personified. Allowing that there is room for doubt as to how these references to Jezebel should be taken, the teaching of the epistle is none the less clear and emphatic.

The Wrath of the Lamb is the most distinctive feature of this letter. The church at Thyatira had been tolerating an obnoxious evil in her very midst, and as a result, many of the members had been seduced. Christ threatens to come with terrible judgment to those who were responsible. Nothing can be tenderer and nothing fiercer than a mother's love for her children. Christ's anger is by no means inconsistent with his gentleness and love. He, who wept at the grave of a friend and mourned over a doomed city—when occasion demanded, whipped desecrators of the temple and pronounced a terrible doom upon the hypocritical Pharisees. The very symbols used to describe the Son of God suggest the terrible nature of his wrath, "whose eyes flash like fire and whose feet glow like bronze." (Moffatt's translation.) It is an anger which searches and is swift to burn. No one will escape his all-seeing eyes, and there is no evil but what will be destroyed. Further, v. 22 indicates that the means of wickedness would become also the means of punishment. God is constantly doing this very thing. Out of men's wickedness he makes whips to punish them. But whilst the wrath of the Lamb is so terrible, yet his justice is apparent. The wrong-doers had been previously warned, "I gave her space to repent"; and this letter was a further warning. The very call to repentance is in itself mercy, but it is mercy which must not be refused.

The Discrimination of the Lord is also clearly marked. Human wrath in its blindness frequently fails to discriminate between the guilty and the innocent. One man's sin often causes the innocent to suffer, but this letter clearly indicates that the Lord in punishing evil-doers carefully protects and provides for those who do right—v. 23, "I am the searcher of the inmost heart; I will requite each of you according to what you have done." V. 19, "I know your doings, your love and loyalty and service and patient endurance; I know that you are doing more than you did at first" (Moffatt).

His message to those who have been faithful in the midst of the prevailing apostasy is—"Hold fast till I come." This, too, is his message to Christians in every age and in every experience. It is the cry of our Captain coming to us across the stormy waters of life. "Hold that fast which thou hast, that no man take thy crown."

TOPIC FOR SEPTEMBER 2.—"GIVING OF OUR MEANS."—Luke 21: 1-4.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

K.S.P. Celebration.

The Kappa Sigma Pi was started at Hampton, Vic., a year ago through the zeal of Mr. Marriott, who has had much experience in work amongst boys. From eight foundation members the club has now an enrolment of forty-two. To celebrate the anniversary the club invited a large number to a delightful banquet. Mr. Marriott was the master of ceremonies. The tables were well laden and prettily decorated. Toasts were honored and speeches made. The presence of several State officers was appreciated. Musical and elocutionary items added to the enjoyment.

Young Folk Help Missions.

A united gathering of Sydney young people's organisations was arranged recently to meet Dr. G. H. Oldfield. The audience was large and keen. The Conference President, G. Fretwell, presided, and spoke of the work and sacrifice of our missionaries. His was an eloquent introduction to the interesting main address. Dr. Oldfield told of the need and methods of medical missions, and urged the young people to join him in "active idealism" in carrying out the work of the new hospital at Dhond, India. He appealed for equipment, instruments, drugs and the like. Some definite promises have already been made, and others are expected. They should be sent to the Bible School and Young People's Department, 242 Pitt-st., Sydney.

On Thursday evening, August 6, about 150 young people, representing all the young people's organisations associated with the Victorian Conference, met in the Swanston-st. lecture hall to hear Dr. Oldfield tell of his plans for the founding of our hospital at Dhond. Mr. Pang, chairman of the Foreign Missionary Committee, presided, and in a few choice words introduced the doctor and outlined the purpose of the gathering. In a very fine address Dr. Oldfield enlisted the sympathy of every one present, and all pledged themselves to go back to their churches and do their utmost to enlist the sympathy of their societies in the work of the hospital at Dhond. At the close of the meeting some gifts were received, and it is firmly believed that this work will be taken up enthusiastically by our young people throughout the State.

The Workers' Meeting.

Advisedly we give it this name. Generally it has been called the "teachers' meeting," and though we realise to the full the importance of the work done by the teacher, yet the gathering of which we speak is a place where every worker in the Bible School should feel welcome and gather strength, knowledge and encouragement. It is hardly possible to overestimate the value of a gathering where all the workers of the school can gather to pray, plan and study together. All Christians are agreed that the Bible School is the most fertile field that the church can cultivate. This is because it is easier to win children for the kingdom of God than it is to win adults. In this work of saving the children, the teacher of the Bible School occupies a key position. In view of this, how necessary it is that the teacher be given every help and encouragement possible in his work.

The Aim of the Workers' Meeting.

The real aim of this meeting should be to help the teacher and the officer in their work on the following Sunday; to the teacher it should prove especially helpful. He may have the best helps possible in the shape of Graded Lesson books and commentaries, but unless he knows how to go about the work of presenting the lesson, holding

the attention of his class and maintaining discipline, he may not achieve the best possible results. Sometimes there is safety in numbers, and if every teacher comes prepared to help in the lesson discussion, each one will help the other. Let the lesson be presented by the person most capable of doing so. This may be the superintendent, the preacher, or one of the teachers of the school. As time passes and other teachers gain confidence, let them also take part in this work. Such a study class for the senior school will do much to develop there the efficiency, snap and go that we find among most of our kindergarten departments, and tend to improve and unify the teaching in the school which is a very important thing. Time also should be given to consider the management of the school, including the duties of the officers, and such other topics as may prove interesting and helpful.

Features of the Workers' Meeting.

These we might term the ordinary, and out-of-the-ordinary. The ordinary will include devotional exercises, prayer and praise; the consideration of the lesson for the following Sunday, and also any supplemental work that may be done as a regular part of the programme, and the discussion of practical methods of Sunday School work.

The out-of-the-ordinary features of this gathering will consist of special studies that are helpful in themselves, and will also serve to break the monotony of the usual service. These features might include a short paper on some practical Sunday School theme such as How may we increase our membership? or, How to get the most out of our class? or, What can we do to hasten the coming of our new "Model Sunday School Building"? There are a thousand and one things that suggest themselves—all of which could profitably be taken up as out-of-the-ordinary studies.

The Leader of the Workers' Meeting.

In all cases, the superintendent should be in charge. He is the general of the school, and he should be the man to encourage his officers and consult with them concerning the work of the school. It does not follow that he should teach the lesson; we have already pointed out that this should always be done by the person best qualified to do it. But the superintendent should lead, and he is wise if he comes to the meeting with a carefully prepared programme, having previously decided on what particular items should receive attention.

In conclusion we would urge upon our schools the formation of these weekly workers' meetings. In view of the multiplicity of meetings that have already to be attended, this may at first seem impossible; but if you want the work of your school to prosper abundantly we know of nothing that will be more likely to achieve this result than the formation of such a meeting as we have tried to outline above. If this meeting is properly organised and conducted, it will revolutionise the teaching work in your school. Won't you try it?

S.A. Essay Competition.

Following were the prize winners in the recent Essay Competition arranged by the Sisters' Conference Temperance Committee, S.A.—

- Group I.—Joan Green, Mile End.
- Group II.—Les George Partington, Queenstown.
- Group III.—1st prize: May Arthur, Brooklyn Park. 2nd prize: W. D. Ewers, Balaklava.
- Group IV.—1st prize: Miss Doris Watkins, Queenstown. 2nd prize: W. Green, Brooklyn Park.

Foreign Missions.

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

Western Australian Churches Report F.M. Day Offering.

Cottesloe, £9/8/-; Claremont, £42/10/-; Subiaco £81; Lake Street, £111/0/8; Maylands, £39/19/4; Armadale, £3/12/-; Geraldton, £6/10/-; Harvey, £18/1/9; Kalgoorlie, £27/10/6.

These churches, excluding Geraldton, the membership of which is not given, represent 965 members, and contributed £335/15/3, an average of 6/11½ per member. The highest amount given per member was Claremont, with 87 members, an average of 9/9¼; Kalgoorlie running very close to Claremont with 9/5¾; and the little Chinese church with fifteen members contributed £5/13/-, an average of 7/6 per member.

The State F.M. secretary, Will H. Clay, writes: "Western Australia has beaten its last year's record of £401 by £20. In addition to Perth (£111) already mentioned, the churches at Subiaco (£87), Claremont (£43), Harvey (£18), and Cottesloe (£9) broke all local records for the July offering. Subiaco could not boast a five in her total. Claremont, where Bro. J. R. Leach, missionary, is laboring, averaged the fine sum of 9/10½ each for its 87 members. Bro. Leach writes, 'A significant thing is that our weekly offerings, during the last month or six weeks, are better than they have been for years, and perhaps better than before.' Western Australian churches contribute through the triplicate envelopes to Foreign Missions every Sunday, in addition to the special appeal. It would appear that Western Australia is in the habit of doubling its totals every five years. In 1915 it raised £105, and in 1920, £200."

Pioneer Medical Work in China.

Dr. Killmier tells in a letter dated May 23, 1925, of a visit that he and Bro. Anderson paid to some of the aboriginal tribes a short distance from Huailichow. He says, "I took a good supply of medicines, but we were so rushed by patients at all the places that we used them all and did not have enough. At the last place I was too ill to see patients, so Mr. Anderson gave medicines to those he could treat, and those he was not sure of he sent in to me lying on the bed, and I diagnosed them and told him what to give them. By the way, it is no fun being ill in a Chinese inn; it is too smelly and airless, and there is nothing one can eat."

Chinese eager to buy God's word.

"We gave away a great number of tracts, and sold many hundreds of Scripture portions in each of the places visited. I wish you could have seen the way those people rushed to buy the books. If it had not been night-time I could have got a picture of about 200 people all struggling to buy books at the same time. It seems wonderful that these people are so ready to take tracts, buy books and listen to the preaching; whereas when Mr. Dimond, a Methodist missionary who assisted in our marriage at Yunnanfu, was travelling through this Huaili valley about 20 years ago he almost caused a riot by trying to sell or give away books and tracts. The people would have nothing to do with them."

Missionaries enthusiastically welcomed.

"At the two principal places we visited we were received most enthusiastically. At each place some of the leading citizens and the scholars of the local school were waiting outside the town to meet us; and we had to enter the town in a procession led by the scholars. At one place they also had two men with crackers on long poles running ahead, and letting them off to clear the way, and let people know that the big foreign officials were arriving."

Missionaries occupy temple rooms.

"Some of the people at these two places had also prepared the city temple for us to dwell in, for which we were very glad, because it was a little cleaner, and a good deal more airy than an inn. There is no religious significance about staying at these temples. They are all rambling structures with plenty of spare rooms in which there are no idols, and the better class people often spend holidays in them. To use the temple in this way does not mean that one recognises the idols therein, or gives any support to the religious observances. These latter are as a rule very few and very half-hearted."

On Dr. Killmier's arrival home he had to spend a fortnight in bed, but writes, "Now I am better, but I still feel weak. I will be quite all right in a few days. Gladys is keeping well, and the baby is doing very well indeed."

Doings at Diksal, India.

Bro. Escott is now back from his vacation and hard at work at Diksal. He says, "I write this letter feeling the infirmity of the flesh. After taking yesterday's Sunday morning service, I was compelled to take to my bed with an attack of fever. It is not often that I have to cry halt, but the human frame has its limit of endurance. I really should not be about to-day, but there seems too much that requires attention. My Indian doctor being away on annual leave, one cannot very well close the door to the cry of the sick. When we returned from the hills, there was very little water in the well, and when we were at our extremity the Lord graciously came in and gave us a heavy downpour of rain that filled our well, so that our water supply for another year is assured. We also have two years' supply of fodder for the animals, so that we are not now dependent on the rains for fodder."

"The work on our outstation of Palasdore is taking firm root. The lease of the teacher's house had expired, and there was a possibility of us losing it, but we are glad by a little diplomacy we were able to secure it for another term of three years."

"The evangelistic work is steadily being maintained, and in many cases the people's attitude to the gospel message has changed considerably, being more friendly and of a receptive nature that augurs well for the future."

"I trust that the July offering will be a great success. During the month we have had 220 treatments at the dispensary. Our day schools at Diksal and Indapur have ninety-three scholars with six teachers. Our church members number twenty; adherents, twelve; children, twenty-three; total, fifty-five. We have four meetings each Lord's day, and week days we had audiences aggregating 1,049. During the month we sold fourteen copies of the Scripture, and gave away free tracts and Scriptures, 1,153."

The Queensland Offering.

Fourteen Queensland isolated members contributed £10/6/- for the F.M.D. offering, an average of 14/8½. Since March 1, 1925, Queensland has contributed £331/8/7 to Foreign Mission funds. Of this amount £202/15/9 was for F.M.D., an increase from the same churches of £9/8/2 on last year.

Bro. W. Waterman went into the Melbourne hospital on Monday to undergo an operation. It was expected that this would be performed on Wednesday or Thursday. We are sure that our brotherhood will be in constant prayer that the operation will be abundantly successful, and that soon we shall have him out again thoroughly restored to perfect health.

COMING EVENTS.

AUGUST 16—SEPT. 14.—Tent Mission at Ringwood, Vic., conducted by P. R. Baker; song-leader, Irwin Barber. Commencing Sunday, August 16, 7 p.m. Sister churches cordially invited. Help us to help ourselves.

AUGUST 30.—The church at South Melbourne has planned a Home-coming and Every Member Present Sunday, for August 30. Special services and speakers, 11, 3 and 7. We invite all past members to help us make it a great day. To facilitate hospitality arrangements, secretary would be pleased to hear from "home comers" by Wednesday, 26th inst.—D. F. Morgan, 19 Mount St., Sth. Melbourne.

SEPTEMBER 2 (Wednesday).—Glenferrie rd. Church Elocutionary Recital by Violet Howgate and Will Fielding (proceeds Ladies' Aid), assisted by leading artists. Selections from Dickens, Leacock, Kipling. Admission, 1/-.

ADELAIDE TOWN HALL.

Show Week, Sept. 6 to 11.

Subject: "The Second Coming of Christ."

Speaker, Mr. G. McKie. Song-leader, Mr. B. W. Manning.

SEPTEMBER 7.—Concert by students of the College of the Bible in Lygon-st. chapel, Monday evening, Sept. 7, at 8 o'clock.

OCTOBER 11.—Malvern-Caulfield Church of Christ, Cor. Alma and Dandenong-rds. A Gospel Tent Mission commencing Lord's day, October 11. Missioners, evangelist, Arthur E. Forbes, from Adelaide, S.A.; song-leader, Harold Feary, from Ballarat, Vic.

SWANSTON-ST. CHURCH,

Tuesday, August 18, at 8 p.m.

Musical and Elocutionary

RECITAL

by the Choir.

Supported by

Miss Elsa Warman, Soprano.

Miss Kitty Winsor, Elocutionist.

Mr. Alf. Rutland, 'Cellist.

Mrs. N. Featherstone, L.A.B., Pianist.

Conductor, Mr. J. Harold Barrett.

ADMISSION FREE. — COLLECTION.

GROUP MISSIONARY RALLY

to meet Dr. G. H. Oldfield, our first Medical Missionary to India.

THURSDAY, AUGUST 20, 8 p.m.

HAWTHORN CHAPEL, GLENFERRIE-RO.

All churches on Richmond to Boronia line

invited to co-operate.

Dr. Oldfield will speak on the subject,

"OUR HOSPITAL IN DHOND, INDIA."

MONDAY, AUGUST 24, 8 p.m.

LYGON-ST. CHAPEL.

YOUNG PEOPLE'S MISSIONARY RALLY

Speakers:

Dr. G. H. OLDFIELD,

Missionary-elect for Dhond, India.

H. A. G. CLARK, M.A., Dip. Ed.

Grand Chancellor of the K.S.P. and P.B.P.

Clubs, and missionary-elect for Hweili, West

China.

All members of the Bible School, Senior and

Bible Classes, C.E. Societies, K.S.P. and P.B.P.

Clubs, Girls' Mission Circles, etc., are cordially

invited to attend in full force.

Make the first Young People's Missionary Rally

a success.

TO LET.

Nicely furnished house, 6 rooms, large verandah most beautiful views of mountains, good scenery all round, fern gullies, beauty spots. Miss Nightingale, Emerald, Vic.

Here and There.

A cable message has been received from America announcing the safe arrival of Mr. and Mrs. Kingsbury and family.

Fine meetings at Castlemaine, Vic., on Sunday. Three men confessed their faith in Jesus Christ at the close of H. M. Clipstone's address.

Bren. H. Baker and L. E. Clay, N.S.W., State evangelists, have been on a visit to Melbourne. They are due to begin a mission at Rockdale next Lord's day.

Any members of the church who may be in residence in or near Maitland, S.A., are requested kindly to communicate with Mr. Chas. Bell, c/o Box 82, Maitland, S.A.

The Victorian General Dorcas will hold the monthly meeting for work on Wednesday next, Aug. 19, at Swanston-st. Lecture Hall, from 10.30 a.m. till 4 p.m. All workers are invited.

We are glad to note that H. G. Harward, our N.S.W. Home Mission organiser, has now resumed his work after the three months' holiday which he was constrained by his brethren to take. For a few weeks he is helping North Sydney church.

The Victorian Home Missionary Committee reports that Bro. W. H. Clay, who for the past five years has been the preacher of Subiaco church, W.A., has now accepted a call to the new work at Ormond, and will commence there in November.

"The Horsham Times" of July 24 contained a long report of the farewell social gathering tendered to Mr. and Mrs. A. J. Ingham on the eve of their departure for Western Australia. The speeches given and presentations made were strong evidence of the affection and goodwill of the brethren.

In its issue of July 29, the "Northern Star" reports the 41st anniversary of the Church of Christ, Lismore, N.S.W. The visiting speakers all referred in kindly terms to the church and its good work, and all extolled the services rendered by Bro. P. J. Pond and to the pleasure of their association with him in service for the community.

Next Thursday, 20th inst., at 8 p.m., in Hawthorn chapel, Glenferrie, Dr. G. H. Oldfield will hold the final group missionary rally prior to his leaving for South Australia on 25th inst. All churches on Richmond to Boronia line are in this group, and friends are invited to attend in full force. Our brother will speak on medical missions and our hospital in Dhond.

The second term of the College of the Bible is drawing to a close, the students now enjoying a week of examinations. Work for the third term is due to begin on Tuesday, September 1. Already a considerable number of inquiries are being made by those who hope to enter College in 1926. Such are reminded to send applications to the Principal by November next.

The following paragraph furnishes food for thought. Could this possibly be true of your district?—"My two girls have attended a suburban church regularly for the past four months, and up to date no member of the congregation has ever spoken to them. On my third visit to the local hotel mine host called me by my Christian name. A week later he put me wise to his particular type of knock."

The mission at Blackburn, Vic., is drawing to a close. Splendid meetings gather to hear Bro. P. R. Baker. Another confession since last report, making a total of eleven to Sunday. All who have confessed are standing in with the church. The mission is proving an advertisement for the church, many having heard our plea for the first time. The church is looking forward to a great ingathering in the near future.

A young people's missionary rally has been arranged for Monday, 24th inst., in Lygon-st. chapel. Speakers, Dr. G. H. Oldfield and Bro. H. A. G. Clark, M.A., Dip. Ed., missionaries-elect for India and China. Members of Bible Schools and Classes, C.E. Societies, K.S.P. and P.B.P. clubs, girls' mission circles, etc., are asked to reserve that date.

The new work at Yarrowonga gives promise of much success. The chapel will be completed at the end of the month, the Hinrichsen mission concluding at the same time. Brethren are asked to pray for the establishing of a strong church in this good country town. The Victorian H.M. Committee is co-operating in this effort with the Church Extension Committee.

The College Board of Management greatly appreciates the kindness of our Victorian Endeavorers in providing a new Singer sewing machine for the Hostel. Their cordial thanks are expressed to Miss Sear, the president of the Committee which had most to do with the raising of the necessary funds, and to all who assisted. The matron and lady students are very grateful for the help so cheerfully rendered, and a letter of thanks has been forwarded to Miss Sear.

The Sower.

A kindly word and a kindly deed;
A helpful hand in time of need,
With a strong true heart
To do his part—
Thus went the sower out with his seed,
Nor stayed in his toil to name his creed.

As the weather has brightened, so has the Hinrichsen-Pratt mission at Yarrowonga, Vic. Hundreds of non-members are now attending, and scores of questions are being asked. The Bible is becoming a new book to dozens of people. All through the week there were big audiences, and several made the good confession. On Sunday night the tent was crowded out, and many stood outside all through the service. At the close four confessed Christ. On Tuesday we received the following additional message: "Wonderful meeting Monday night; eight more decisions."

W. A. C. Wendorf writes from Brisbane as follows:—"During last week we had a feast of good things, when Bro. W. G. Alcorn spoke each night. Bro. Alcorn is a pleasing and powerful orator, and his sermons are most convincing, spiritual and four square with the Bible. Last Lord's day the missioner presided at the Lord's table, and Bro. F. Alcorn gave an excellent exhortation. In the afternoon, Bro. W. G. Alcorn addressed the Bible School, when two made the good confession. At night there was a packed house, and the subject was, "God's Imutable Law." A fine young man and his wife came out on the Lord's side. During the last week at the annual dinner to the City Mission, which was held at the Baptist City Tabernacle, the sisters of the church provided a table."

The new building at Mile End, S.A., is almost ready for occupation. Aug. 23 is planned for the opening services. The chapel will be opened by the morning service for the breaking of bread. Services will be conducted at 3 p.m. and 7 p.m. on Sunday, and every evening from Monday until Thursday at 8 p.m. Bro. J. E. Thomas, of Melbourne, who was the preacher at Grote-st. when Mile End was commenced, is to be the speaker on each occasion. Bro. B. W. Manning has charge of the choir and the singing for all the opening

services. A time of rich spiritual uplift is anticipated, and many conversions are expected. A special prayer meeting in the old chapel will be held on Saturday evening from 8 till 9 p.m. The thankoffering is to be received at the Sunday morning opening service.

The Fleet and "The Trade."

The great fleet has left Australian waters. Last Sunday afternoon the Prime Minister (Mr. Bruce), in the course of an address, said that Australia ought to draw a lesson from the behaviour of the men of the American fleet. "More than 25,000 young men of an average age of less than 22 years," he said, "were flung into a new environment and subjected to every possible temptation, but they have gone away having earned deservedly the admiration and respect of the whole Australian people. The lesson to us is that we are moving on right lines. It was because of the education which they had received and the liberty which they had enjoyed that they were able to comport themselves so well." It is gratifying that such a testimony can be given. It is also good to read the warm tributes of our guests to those who have sought to make their stay a happy one. In the days to come we may recognise more the value of the visit and the friendships made.

The liquor trade has not shown up well in recent days. Mr. W. D. Jackson, minister of Collins-st. Baptist Church, Melbourne, last Lord's day evening spoke of the "blot on the welcome." In part, he said: "While we wish to bear tribute to the wonderfully warm welcome given by the people of Melbourne, and to the generally fine behaviour of our visitors, we feel compelled to say that the scenes to be witnessed in the city in the first few days of the fleet's visit were a disgrace to Melbourne, and a blot upon the whole welcome. Those of us who gave all the time we could to the work of patrolling the streets at night were heartsick and nigh physically sick, time and again, at the sight of drunken visitors and drunken Australians. Many American sailors, mere lads, who had probably never tasted drink in their lives, were, while temporarily incapacitated and uncontrolled, being shepherded by depraved civilians towards the shadier quarters of the city, and disaster unspeakable. The liquor trade has in this last fortnight hastened its own last gasp. Many who were before this inclined to be tender towards 'the trade' now realise that it is a trade devoid of any sense of public decency or true patriotic feeling; that it is an Ethiopian which will always be black, and a leopard which can never change its spots, a menace to national health and international friendship. The liquor traffic has had many victims during the visit. It has made for itself a host of enemies, and hastened the day of reckoning." Mr. Jackson said that strong representations had been made to the authorities in favor of the adoption of a voluntary "dry" policy during the visit of the American Fleet. Both Ministerial and public opinion had failed to rise to the occasion, and nothing had come of the representations. The serving of liquor at official functions particularly was condemned as a serious breach of etiquette and a deplorable lack of respect for American laws and customs. The preacher said that the Council of the Baptist Union of Victoria was in full sympathy with the opinion he had expressed. We are glad to note this statement of Mr. Jackson's and to express our cordial approval. The State Premier (Mr. Allan) has made a feeble attempt to reply, and the "Argus" has devoted a sub-leader to the subject, dealing with it in the characteristic manner of "Argus" pronouncements on liquor concerns. One sentence may be quoted, for it seems to be more foolish than usual: "Regrettable as was the over-indulgence in liquor immediately after their landing, it was the natural reaction of young men against the imposition of unreasonable restraint, and, as such, a striking disproof of the wisdom of prohibition." Could the writer believe that?

Opening of New Building, Doncaster East.

On Saturday afternoon, August 1, the church at Doncaster East, Vic., held the official opening of the new school hall, which is to act as a chapel until the erection of a church building. The service was enjoyed by all. Many visitors from sister churches were present.

Bro. R. Lyall (Conference President) conducted the service, during which messages and greeting were delivered by Bren. Enniss, Main, Thomas, Lang and Allan. Bren. Smith and Downing spoke on behalf of the Bible School and church respectively. Miss Kitty Clay, of Doncaster church, helped in song.

The Bible School has made rapid growth during its short existence of 3½ years. Its first meeting was attended by three scholars. The roll now shows 60, with average attendance of 45.

The church first met on the first Sunday of 1922 with three members, who broke bread in a

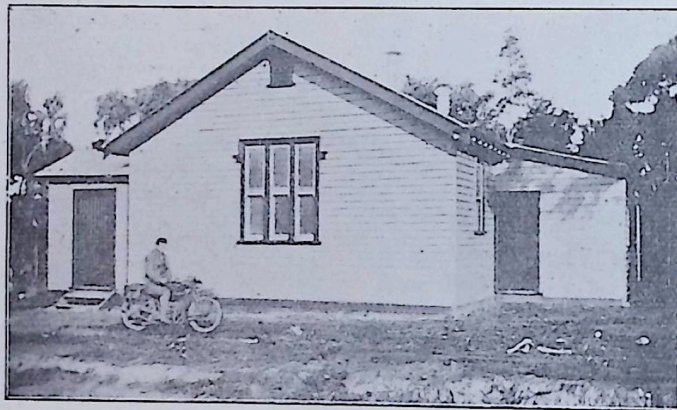
Preparing for the Jubilee.

QUEENSLAND, 1926-1927.

A. J. Fisher.

"The year 1876 marks the beginning of a plea for the restoration movement which has since been continuously sounded. J. H. Johnston in that year arrived in Toowoomba. Through his instrumentality, F. W. Troy was won over and influenced to go south and plead that a preacher be sent from Victoria."

The above words, taken from the "Jubilee History," indicate an event of supreme importance in the history of Churches of Christ in Queensland. From the coming of Bro. Johnston there has been an unbroken period of service, sacrifice and success in the work of primitive Christianity in our State. It is fitting, therefore, that the 50th year be marked by special celebrations and efforts which shall be a period of thanksgiving for progress, re-consecration for enlarged service, and shall also give an opportunity for special efforts for the extension of the kingdom of Christ.



New Building at Doncaster East, Vic.

The preacher, Bro. R. McPherson, is in the foreground.

fruit shed of Mrs. Dixon's. Later the Anglican Parish Hall was used as a place of meeting. The membership now stands at 39.

The building is most beautifully situated. The Church Extension Committee has helped the church, having agreed to guarantee £300 of the money required. The debt amounts to £520. The cost of the land is not included in this.

After the service, tea was served in the Parish Hall, when the hospitality of the sisters was enjoyed by all. The evening took the form of a musical social, only one item being rendered by the local talent. The Doncaster church orchestra played an important part in the evening's programme, and was much appreciated. Collection taken up during the day amounted to £32, and £1 contributed to piano fund.

On Sunday morning, 35 broke bread. Bro. McPherson delivered an interesting talk to the children on "Helping Jesus." The church then listened to an inspiring address from Bro. L. C. McCallum from Neh. 4: 6. There was a record attendance at the gospel meeting, 54 being present. Miss J. Brown, from East Camberwell, rendered a beautiful solo. Bro. McPherson's subject was, "What are Your Wages?" Two responded to the invitation, one being a young girl from the Bible School, the other a returned soldier.

A true church is an echo of God.—Joseph Cook.
What can you do for Christ? Go where he is not, and take him with you.—Bishop Selwyn.

The heart hungers for companionship, the intellect for truth, the will for liberty, the conscience for righteousness.

"Bring that flag back to the ranks," said a commander. "Never," replied the sergeant, "bring the ranks up to the standard."

2. Names and addresses of past living members of your church who are no longer in membership locally but are—

- (a) Still resident in this State.
- (b) Resident in the Commonwealth.
- (c) Resident elsewhere.

3. Indicate any offices held by any of the above either in the church or auxiliaries.

4. We recommend the appointment of a "jubilee agent" who will attend to these matters and any other jubilee details.

5. Each church is invited to contribute now to the jubilee expenses fund on the basis of one penny per member.

Crowns for Canberra.

A site has been selected for our cause in the Federal Capital, and within a year or two we will have to erect a chapel, and locate a preacher there. Those who stand for the simple Christianity of the New Testament must not be the last to enter, and so we must make our preparations now.

The executive of our Federal Conference has the matter in hand, and they have opened a Crown Fund for this new work. All money given to this fund will be sacredly held for use in the Federal Capital.

This presents a fine opportunity to churches, C.E. Societies, Mission Bands, K.S.P. and Phi Beta Pi clubs, and other auxiliaries, and individuals to have a hand in a great and important enterprise. Let all such send on at once one or more crowns for this work. If any individual cannot send a crown, the treasurer will not refuse a half-crown, but let all have a hand. There should be an unanimous response to this appeal. Send to the treasurer, A. C. Stapleton, 73 Cleaver-st., West Perth, W.A., or to the secretary, Thos. Hagger, 119 Aberdeen-st., Perth, W.A., and send at once.

It will be interesting to see which State will contribute the most in the first five thousand crowns. Progress reports will be published with the consent of the editor. See that your State occupies a good place on the list.—Thos. Hagger.

Tasmanian Home Mission Notes.

The State evangelist travelled over 1,000 miles during the month of July, chiefly by motor cycle, visiting the people, and holding meetings at Moles Creek, Caveside, Circular Ponds, Launceston, Hobart, Kelleve, Oakwood, Nubeena, Tunnah Bay, Devonport and Ulverstone. The churches have been encouraged generally, and a number of isolated members found. Several young people have commenced studies in the State correspondence training courses for teachers and preachers. Bro. and Sister Geo. Howard have set up the Lord's table in their home at Moorleah, near Wynyard. The Tasmanian work is largely pioneering. Bro. J. Warren is laboring with the church at Devonport, but mainly supported by the Home Missionary Committee. The Home Missionary Committee requires a regular monthly gift from all of the churches and isolated members in order to carry on successfully. If any of the preachers of the mainland are willing to conduct a voluntary mission to help the cause in Tasmania this spring or summer, will they kindly communicate with W. H. Nightingale, West Ulverstone, Tasmania.

Why Middle-aged Men Look Bored.

Dr. A. Herbert Gray, in his sermon at the jubilee service of the Leys School, England, recently, addressed the boys in a way they appreciated. "You chaps know," he asked, "why so many men of my age look bored? They live in a mean, narrow, stuffy little place, thinking only of themselves and of course they get 'fed up.' We never find life till we live for some big thing outside ourselves."

Conference 1925 authorised such a plan, and appointed a jubilee committee, who are charged with preparing suitable plans for "Our Jubilee." By adding to its numbers such as may be able to aid its work, a strong and representative committee will thus supervise the celebrations. The members of the jubilee committee are: F. E. Alcorn, E. Aderman (Secretary), H. G. Payne, S. Trudgian, W. A. C. Wendorf, A. J. Fisher (Convener).

Past and present Queensland members can assist as follows:—

1. Offer special regular prayer for the committee, the plans and the jubilee.
2. Collect information, records and photos. of pioneers, and send them to the committee.
3. Offer suggestions to the committee of any other worth-while plans for the jubilee.
4. Lay by in store any contributions so that when the need arises it will be possible to contribute liberally to any jubilee funds.
5. Send immediately a preliminary jubilee gift to the jubilee expenses fund to enable the work to be adequately planned.
6. Address all jubilee correspondence to the convener of the committee, A. J. Fisher, Clara-st., Annerley.

It is especially hoped that all members of the church previously in membership in Queensland, but now in residence elsewhere, will promptly communicate with the jubilee committee. Address to A. J. Fisher, Clara-st., Annerley.

At this stage we seek the co-operation of each Queensland church as follows:—

1. Names of your present members who have been members of any Church of Christ prior to 1896.

OBITUARY.

JACKEL.—On July 19, at Bendigo, Bro. Edmond J. Jackel passed away to his eternal reward, leaving a sorrowing wife, son and daughter, also three brothers—Jim, Frank and Alfred; two sisters—Mrs. Knights, of Dandenong, and Mrs. Charland, West Australia. His illness was long and painful. He lived in the hope of being restored, until a very short time before his death. During his illness Bro. J. F. Gibbins was in constant attendance, giving spiritual comfort; Bren. Knight and Collins also visiting him. His remains were laid to rest in the Bendigo cemetery, Bro. Gibbins conducting services both in the home and at the grave. A large number of friends were present.

NORWOOD.—On July 27 Hannah Matilda Norwood, a beloved sister of the church at Boonah, Qld., passed within the veil. Predeceased by her husband, she lived for a number of years with her children, formerly in Sydney and latterly at Tarome, in Boonah district. About nine years ago she linked up with the Boonah church, having previously been a member of the Baptists. The latter years of her life were spent with her two sons, Fred and Ralph, both active members of the church. The call came as a happy release from a life of intense suffering. Throughout all she maintained a sweetness of disposition and implicit trust in the Father's love. One daughter preceded her, while four sons and a daughter remain to cherish her memory. Her earthly tenement was laid in the Kalbar Cemetery by the writer, assisted by Pastor Newell (Baptist), an old friend of the departed.—H. C. S.

KENT.—On Thursday, July 16, another of Queensland's pioneer members passed to her rest in the person of Sister Mrs. Charlotte Kent. Our sister was born in Middlesex, England, on April 7, 1836, and was 89 years of age when the Lord called her home. With her husband she came to this State from England in 1865, and at the time of the Gympie gold rush the family moved there, where they resided for 26 years. The late Bro. D. A. Ewers visited Gympie, and formed the church, our sister being one of the eleven foundation members. Her husband and some of her family later joined the church, too. In 1893 the family again moved to Brisbane and linked up with the Brisbane church, where she and some of her children have continued ever since. Sister Kent was a devoted Christian woman, a faithful member of the church, and a consistent attender at its services. Of a quiet, gentle nature, she was loved by all. She was the mother of nine children, and is predeceased by her husband, and four children. We laid her body to rest in the Toowong Cemetery, commending the sorrowing ones to the loving Father's care until it is his pleasure to reunite them.—F. E. Alcorn, Brisbane.

BROWN.—Subiaco church has been called upon suddenly to part with another of her aged saints in the person of Bro. Charles Brown, aged 77. He had been in fellowship with the Churches of Christ just a little more than two years. Baptised in India nearly 60 years ago, he was connected with the Baptist body most of that time. For 47 years he was employed on the railway running through our mission station at Baramati, out of Dhond. Bro. Brown was a most devoted servant of Jesus Christ, and a lover of the Word of God. With sight almost gone he read the sacred page with the aid of a powerful magnifying glass a letter at a time. His hearing being defective, he could neither see nor hear the preacher, yet as long as his legs would carry him he attended the Sunday services and the prayer meetings. He was a dear old man of God, who was much loved, and is sadly missed. His whole "conversation was in heaven," whither also he has gone to be with his Saviour. His dear wife, who survives him, was immersed at Subiaco, and received into fellowship with her husband. The whole church sorrows with her, "but not as those who have no hope."—Will H. Clay.

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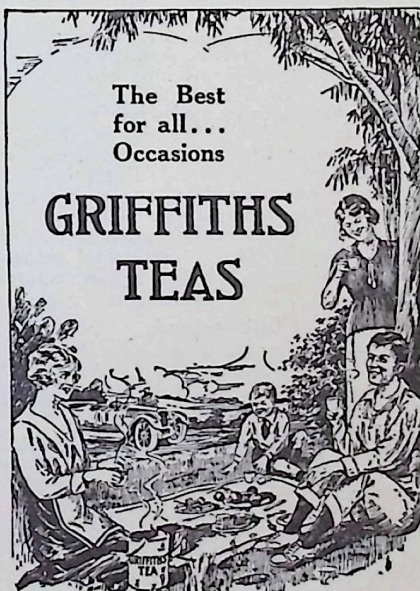
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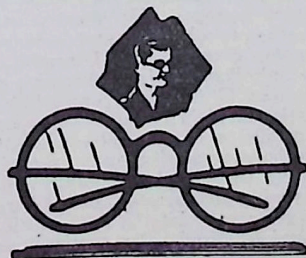
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News of the Churches.

Tasmania.

At West Hobart on Aug. 2 a communion service was held in the home of Bro. Elwell, who is seriously ill with a strained heart. Sister Mrs. Geo. Spaulding, sen., is far from well. The school is growing.

At Devonport on 2nd inst., Bro. Warren addressed the church on "A Blessed Assurance," and at the gospel meeting delivered the eighth of a series of addresses on the prodigal son. The young people's choir, recently formed, sang very nicely. The Bible studies and C.E. meetings are very helpful.

Western Australia.

Work at Brookton is satisfactory. The presence of isolated members has been appreciated. Foreign Mission Sunday gave a spiritual treat, the meetings being thoroughly enjoyable. Bible School has been suffering through removal and sickness.

A weekly gathering for breaking of bread in the home of Bro. and Sister W. Thomas at York has for the past six months been held with very happy results. Once in three weeks Bro. Brown motors from Brookton, a journey of 40 miles over rough road, and his help is appreciated. About fifteen believers meet, and a very creditable F.M. offering was £4. This is part of the Brookton circuit.

At Bassendean on July 31, the ladies' guild held a social to conclude their special "talent" effort, the members having been given 1/- each to increase to the best of their ability over a period of three months, the money to go to the building fund. The highest individual amount (£6/5/-) was raised by Mrs. Wilkinson, sen. On morning of Aug. 2, Bro. T. Hagger addressed the church. In the evening a special service was held on account of the sad loss of Mr. and Mrs. Kirk of their baby boy (Connell), who passed away after a brief illness. The sincere sympathy of the members is extended to the bereaved parents.

Queensland.

Two more additions at Bundaberg since last report. 110 broke bread on Aug. 2; this is a record for this young church, not yet 20 months old.

Good meetings at Sunnybank on August 2, Bro. Young speaking at both services. Interest is well maintained. Y.P. Society is increasing in numbers.

The work at Toowoomba is being faithfully carried on by local brethren. Two new scholars were enrolled at the Bible School, and one added to the cradle roll. The Y.P.S. is now well established. A good number of visitors come to the gospel meetings. The choir is doing excellent work.

New Veteran Bible School presented long-service certificates on Aug. 2. The seating capacity was strained for the gospel service. Bro. C. S. Trudgian preached on "They Made Light of It." A married lady, who recently confessed Christ, was with her husband baptised. Prospects are very bright.

Gympie reports good services on Aug. 2. Bro. C. Trudgian exhorted on "The Manifestation of God's Love," and Bro. E. Trudgian preached on "Ringing Heaven's Bells." A married man made the good confession. On July 31 the girls' club concert was a great success. The building was filled, and the programme was dainty and praiseworthy.

Owing to illness meetings at Ipswich last month were much smaller. On morning of July 26, Bro. Sharp, from Victoria, gave a very helpful message. On evening of July 28, Sister Louise, of "The Mission to Lepers," gave a fine lantern lec-

ture on the work among the lepers. Bro. Larsen is giving a series of Sunday morning addresses on "A Study of our Plea." On evening of Aug. 2, a lad from the Bible School confessed Jesus.

Bro. Wendorf gave Annerley church a very practical address on July 19. At night Bro. Young preached, and a young man confessed his Lord. Splendid attendances again on 26th, Bro. Young conducting both services very acceptably. Bro. Sharp, of Melbourne, gave the church a spiritual uplift by his address on Aug. 2. Bro. Fisher, H.M. organiser, powerfully preached at night. Great enthusiasm marked the entry of the Bible School into the rally conducted by the State Union.

South Australia.

Work at York is progressing favorably. There were 184 present at Bible School last Lord's day. On July 28 the Junior C.E. Society held its annual rally. This meeting reflected great credit upon the juniors and their leader, Mrs. House. Bro. Killmier occupied the chair, and Bro. Will Graham was the visiting speaker.

At Gawler all departments are doing nicely, especially the Bible School work. New scholars continue to come. The school recently gave a very successful concert which was largely attended. Bro. Raymond continues to preach the gospel faithfully, and his messages to the church are much appreciated.

During last month Bordertown circuit was favored with a visit from Bro. G. T. Walden, who spoke of Foreign Mission affairs. The church was also pleased to have Bro. Tease present one Sunday. Bro. Eagle closed his ministry on Aug. 2, when three young people who had been baptised during the week, were received into the church.

Semaphore church anniversary services were brought to a successful conclusion with a tea and public meeting on Wednesday last. Anthems by the choir, solos by Mrs. L. V. Mathews, A.L.C.M., recitations by Miss Myra Noblet, A.L.C.M., and an address by Bro. Jas. E. Webb were appreciated by a large audience. At the gospel service on Aug. 9, a duet by Mrs. Mathews and Mrs. Allan was much enjoyed.

North Adelaide church celebrated its anniversary on Wednesday, Aug. 2, by a tea and public meeting. There was a good attendance. Sir Joseph Verco presided, and gave some interesting reminiscences of the first meeting of the united congregations (Kermode-st. and Archer-st.) forty years ago. Bro. A. Downs, secretary, then read his report, and Bro. McKie gave a fine address. Miss Moore and Miss Smelt favored with solos, and Bro. Brown with a recitation. On Sunday morning, Aug. 9, Bro. W. Green, of Brooklyn Park, acceptably addressed the church.

At the Mile End prayer meeting last week, Mr. and Mrs. Pike, of China, gave most interesting and helpful messages. Mr. Stanley, of the Port Adelaide Seamen's Mission, gave a lantern lecture last Tuesday evening. Good meetings on Sunday, Aug. 9. Bro. Perriam exhorted in the morning, and Bro. G. T. Walden preached to a fine congregation at night. Three men came forward at Cowandilla, and will unite with Mile End. The new building will be ready in good time for the opening on Aug. 23. Everything will be in readiness with the exception of the organ, which has yet to be provided.

The work at Tumby Bay continues good. Bro. Russell's addresses are enjoyed, and attendances are good. The combined services of Churches of Christ was held at Lipson on Aug. 2. There were representatives from all churches—Cummins, Ungarra, Butler and Tumby. Bro. W. Treasure spoke in the afternoon, and Bro. Russell at night. The meetings were record gatherings, and a very helpful time was spent. The

church is sorry to report the death of Sister Mrs. Barr, of Adelaide, who passed away in Tumby hospital on July 31. She had come over to spend some time with her daughter at Butler.

At Grote-st., Adelaide, on Aug. 2, Bro. A. C. Rankine addressed both meetings. The evening subject was "The Bible versus Darwinian Evolution," when a good attendance was recorded. On Tuesday evening, Aug. 4, a good enjoyable time was spent by the scholars, teachers and officers of the Sunday School, at a social to inaugurate a campaign to secure new scholars. Concert items were given, and supper was served. On Sunday, Aug. 9, Bro. E. R. Manning exhorted in the morning on "The Bread of Life." Bro. Rankine in the evening took as his subject "Conversion." Attendance at the prayer meeting prior to the gospel service has increased.

Interest at Unley is being well maintained. Bro. Pike, of C.I.M., gave a very helpful address to the church. During the last fortnight, there have been splendid attendances, especially at the Lord's table, there being about 200 communicants. The gospel services are also well attended, and keen interest is shown in Bro. Webb's addresses. The F.M. offering is now over £152, and the church has given £16 to help a family in need at Kadina. The church is busy preparing for the tent mission to be conducted by Bren. Baker and Barber, of Victoria. The site secured for the tent is the corner of Clifton-st. and Unley-rd., Unley. Seven sub-committees and a strong committee of management are making all necessary arrangements. The prayers of the whole brotherhood are requested for the success of this effort.

Victoria.

Hawthorn had fine meetings on Sunday. Three new members were received. Bro. Scambler's subjects were "The Coming of the Messiah," and "The Central Fact of History."

Since last report two young men have been added to the church at Lygon-st. (one by letter, the other by baptism). Bro. Langlois, of Maylands, S.A., was amongst the visitors, and A. G. Saunders spoke morning and evening on Aug. 2. At Middle Park on Sunday, Bro. C. J. Williams spoke in the morning on "A Great Tribute from a Great Judge." Bro. Robinson's message at night was "A Wonderful Name." The young women's club enjoyed an instructive talk from Bro. Robinson on Tuesday evening about some of England's greatest poets.

At Cheltenham last Tuesday, the C.E. anniversary was continued, and concluded with a splendid gathering, enthusiastic responses, and a fine message to Endeavorers by Bro. Wakeley. On Sunday the meetings were large and inspiring. In the evening Bro. Wakeley preached on "The Penitent Thief on the Cross." Good singing by the choir.

Bro. A. G. Saunders commenced a month of Wednesday evening special services at Gardiner last week. Over 40 were present to hear his helpful message. Good attendance on Sunday morning to hear a very fine exhortation from Bro. A. E. Illingworth. A young man was received by letter. Bro. Reg. Enniss preached well at night to an attentive audience.

Ararat had splendid meetings last Lord's day. At the gospel service the chapel was full. Bro. Combridge gave a splendid address on "Protestantism," which was much appreciated. Several members of the Orange Lodge from Stawell and Ararat were present. The young people's club held an enjoyable social in the town hall last Thursday; this is to be made a monthly affair.

Ascot Vale is having very good meetings, and splendid addresses from Bro. Patterson. On Sunday evening a young man made the good confession. The Sunday School reports record attendances, and a splendid work being done. On Saturday, July 25, Miss Jessie Davis and Bro. A. McCallum were united in marriage; both are workers in the Sunday School. Bro. McCallum for some years past being treasurer of the school. All auxiliaries are striving to extend Christ's kingdom.

At Swanston-st. last Lord's day morning there was a nice meeting, and Bro. Huntsman's address was much appreciated. Bro. Shipway preached a good sermon at the evening service.

Horsham had splendid morning and evening services last Lord's day, when Bro. A. J. Wilson, of Swan Hill, occupied the platform. Bro. Wilson visited Pimpinio church in the afternoon. Bro. Carter is making satisfactory progress in hospital, following upon an operation. All church auxiliaries are in splendid heart.

At Maryborough all departments are making good progress. The sisters of the church are working hard and contributing largely towards a renovation fund. Attendance at every meeting keeps up, especially at young people's services and gospel meetings. 114 present at gospel service last Sunday. Messages by Bro. Baker were uplifting.

Since last report two (brothers) have been received at Ormond by faith and baptism. On Aug. 9 Bro. Reg. Enniss presided, and Bro. Ladbrook gave a very acceptable address. Bro. Thomson preached a fine sermon at night to an increased congregation. An anthem by the newly-formed choir was much appreciated. The church reports 65 per cent. attendance at mid-week meeting.

Good meetings at Mildura on Aug. 9. In the morning Bro. Ball spoke on "Believing a Lie," and in the evening the subject was "Excuses," after which one sister made the good confession. A baptismal service was held at the close, when three sisters who confessed their Lord the previous Sunday were baptised. To add interest in the Bible School, Bro. Ball has promised a wrist-watch to the boy or girl who brings the most new scholars during his stay.

Fine meetings were enjoyed at Box Hill on Aug. 9. Sister Emmie Taylor was welcomed back after absence through illness. Sister Skurrie, of Ararat, was amongst the visitors. Foreign Mission offering has reached about £32/10/-. The evening meeting took the form of a Victorian Prohibition League field day service. Mr. McCue gave a very fine address, and a young man made the good confession. A collection was made for the League funds. A solo was rendered by Bro. Hilton Williams.

Fairfield meetings continue to be good. Bro. Fitzgerald faithfully expounds the Word each Sunday evening. Bren. Raisbeck and Robinson exhorted last two Sunday mornings. One young lady was immersed last Sunday evening. Sister Mrs. Thompson, who was in hospital, is home again. Many strangers are being reached by the young people, who make a practice of going to the homes of different members after the Sunday evening meeting for a song service. The services of Bro. J. Baker have been secured to teach the children anniversary hymns.

Balwyn meetings are well attended. Last Sunday 167 broke bread; two received in by letter. 238 scholars at school. Bro. Thomas completed his 25th year as a minister of the gospel, and the officers and their wives entertained Bro. and Sister Thomas and family at tea in the school-room, when suitable words of congratulation and best wishes were expressed by four or five of the officers in turn, and then on behalf of the officers and their wives a memento of the occasion was presented to Bro. and Sister Thomas in the form of a silver and glass flower bowl. A tennis club has been started, and much interest is being shown in this.

Meetings at Bambra-rd., Caulfield, are keeping up well. On Aug. 2, at the close of the gospel service, one adult and four Bible School scholars were baptised, two receiving the hand of welcome immediately after. Aug. 9, good attendances. Three received into fellowship by faith and obedience at morning worship. At the gospel service the building was well filled, the P.B.P. club holding its installation of officers at the close of the address. Bro. Schwab's messages were greatly appreciated. The work is in a very healthy condition, and great interest is manifest. £60 has been subscribed to a special appeal recently made on behalf of the building fund.

Shepparton church half-yearly business meeting passed off most successfully on Aug. 4. The church and all auxiliaries report steady attendances and successful work. With their reports the sisters' sewing circle handed to the officers £15, and the young women's club £5. The mission band raised over £5 for Foreign Mission purposes. The Bible School is preparing for its exhibition and anniversary. On Aug. 9, Bro. and Sister W. Bolduan and family, who have been with the church for some time, were formally received by letter from Emerald. Bro. Bolduan gave the morning address. Bro. Stewart's gospel theme was "Our Protestant Heritage."

A spirit of enthusiasm and activity pervades the work at Northcote. Each Sunday since the mission a baptismal service has been conducted, and several men have made the good confession. Each department has received a number of new workers. A number of large, enjoyable social evenings has been arranged. The selection by the quartette party on Aug. 2, and a male quartette on Aug. 9 increased the helpfulness of the gospel services. Bro. Barber, having decided to enter upon tent mission work with Bro. Baker, completed his term of office last Sunday. Mr. Bishop, from the Y.M.C.A., is the newly-appointed song-leader. The young people are working definitely to have a tennis court erected.

South Yarra women's guild half-yearly sale of work was a success. Bro. Rasmussen is occupying the platform. At the annual business meeting, reports from all departments showed progress. Office-bearers were re-elected. A K.S.P. was organised, with Bro. H. Rasmussen chaplain; Bro. G. Gardner, 31 Claremont-st., South Yarra, scribe. Bro. J. Brown is still in the Homœopathic hospital. Sister Mrs. Boucher passed away suddenly on 4th inst. Bro. and Sister H. Rasmussen lost their brother-in-law, and Sister Mrs. F. Lewis her aged grandfather (father of Mrs. R. G. Cameron and Mrs. R. Smith). Deepest sympathy is with the bereaved. Bro. Vic. Griffin has been engaged by the church as part-time preacher, commencing Sept. 6.

At Brunswick Mrs. Ernest Clark passed away on July 28 after a long illness. She was an active Endeavorer and church worker, and is sadly missed by all. On Tuesday, 28th, the Endeavor Society held its meeting in the home of Mrs. Peter, who has not been able to meet with the church for some time. On Wednesday, August 5, Mrs. Cowper, a prominent reformer, spoke at the sisters' mission band on "Child Criminals." On Thursday, Aug. 6, the P.B.P. club held its annual social; many clubs were presented; an excellent programme was given. On Saturdays, Aug. 1 and 8, the Bible School boys entertained the boys of the "Children Welfare Home" at a game of football. On Tuesday, 4th, Mr. Northeast spoke at the Y.P. Society. Sunday, 9th, Mr. T. A. Fitzgerald spoke at the morning service. Mr. Way at night spoke on "Will God Shake Terribly the Earth?" The meetings are growing, and Mr. Way's special topics are very satisfactory.

Ballarat (Dawson-st.) half-yearly meeting on July 20 was well attended. Reports showed very fine attendances at communion, and that all auxiliaries were making steady progress. A J.C.E. Society commenced in July. It was decided to erect a memorial tablet in the chapel to the late esteemed elder, Charles Morris. The matter of carrying on the Sunday School at Mount Clear received attention. Bro. Connor's report was received with appreciation. On July 27 a splendid rally of the men from the three Ballarat churches was supported by sixty men and youths. Bro. Connor presided, and inspirational talks on selected themes were given by Bren. Burdeu, Cameron and Feary. A general discussion followed. After a musical programme the outer man was suitably nourished. On Aug. 2 Miss Lucas, of the China Inland Mission, gave a delightful talk to the Bible Class, with 45 present. On that day mention was made of the departure of Bro. and Sister E. H. Price on their journey to Britain. They expect to return at end of December.

New South Wales.

At Paddington on Lord's day, Aug. 9, as a sequence to the recent Baker-Clay mission, five new members were given the right hand of fellowship. Bro. G. Fretwell, Conference president, delivered an inspiring address. A very instructive gospel message was delivered by Bro. J. Chapple in the evening.

Inspiring services at Taree on Aug. 2, when ten believers were given the right hand of fellowship by Bro. Crossman (eight by faith and baptism, and two from the Baptist church). Bro. Crossman spoke at both services, and 75 broke bread for the day. Offering for Foreign Missions amounted to £12/17/6.

At Lismore on Aug. 2, Bro. W. Atkin was in charge of morning service. At night Bro. P. J. Pond gave an exposition of the symbolism of the scarlet woman of Rev. 17. Following the service, Bro. C. Byrnes conducted a C.E. consecration meeting. On Wednesday afternoon the Dorcas and aid sisters met at the home of Sister Stratford and made a birthday presentation. The Phi Beta girls were entertained at the home of Sister Hull.

ADDRESSES.

J. Bignill (secretary Sunnybank church, Queensland).—Sunnybank.

J. Northeast (secretary Fairfield church, Vic.).—"Canberra," 5 Separation-st., Alphington.

W. E. Reeve (secretary Annerley church, Queensland).—Earl-st., Thompson Estate, South Brisbane.

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My loneliness and loss.

—Inserted by his loving wife and her mother, Harriet Bedggood, Berwick, Vic.

MCLEOD.—In loving memory of my dear grandma, who died at Williamstown, August 9, 1923. Peace, perfect peace.

—Inserted by her loving grand-daughter, Susie, Woolford, S.A.

MCLEOD.—In loving memory of our dear mother, who died at Williamstown, August 9, 1923. One of God's good women.

—Inserted by her loving daughter and son-in-law, C. B. and T. C. Woolford, S.A.

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The Passing of Dr. A. C. Dixon.

Our readers will regret to hear of the death of Dr. A. C. Dixon, which occurred at his home in Baltimore, U.S.A., on June 14, after a short but severe illness. It will be remembered that early last year Dr. Dixon was married to Mrs. Charles M. Alexander, and it was their intention to visit Australia in 1926.

The "Christian Herald" writes that "Dr Dixon was expected in London this summer, and had arranged to occupy the pulpit of Talbot Tabernacle, Notting Hill, during August, and to speak at some of the Advent Testimony Meetings at Kingsway, and the news of his sudden departure will be received with universal regret by a large circle.

"Dr. Dixon was the son of the Rev. Thos. Dixon, a pioneer preacher among the plain rural people of North Carolina, who founded seventeen Baptist churches, and who, after preaching the gospel message three or four times a week for seventy years, entered the glory at the age of eighty-nine. The mother of A. C. Dixon was of Scots descent, a woman of unusual mental vigor, and a reader of many books. Both parents were eager for their children to receive the best educational advantages, and A. C. Dixon was kept at school from his sixth year until he graduated at nineteen years of age. He subsequently held pastorates in several important country and city churches in the States, until he accepted a call to the Moody church, Chicago, which, with the great Bible Institute connected with it, was established by the great evangelist, D. L. Moody.

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