

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVII., No. 29.

THURSDAY, JULY 17, 1924.

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

Hymns and a Catholic Spirit.

It has often been remarked that there is a catholicity in church hymnaries which is lacking in their formularies and credal statements. When men are dealing with their fellowmen, they may speak the language of sectarianism; it would seem that when they pour out their souls to God in adoration, they become simply Christian and so express the aspirations of every sincere believer. Lindsay, the historian of the Reformation, points out that, while the evangelical principles of the Reformation were absent from the volumes of the mediæval theologians, they were embedded in the hymns and in the prayers of the church of the middle ages. Some advocates of Christian unity have found occasion of hope in this fact. There must be a very real underlying spirit of agreement in men of different communions if they can use each other's hymns and spiritual songs.

Practically every hymn book in common use is a compilation of hymns written by men of many communions. If we had in our own "Psalms and Hymns" an indication of the church affiliation of the writers of hymns which are favorites with us, we should see that we employ in our devotions the language of Roman Catholics, as well as of Protestants of almost every denomination, including Unitarians.

An interesting illustration of this "union in song" is given by Mr. Charles R. Brown in his recently published book, "The Larger Faith," dealing with the policy and beliefs of the different denominations. Mr. Brown says that, when the substance of its chapters was used in a series of evening addresses, "the three hymns sung at each service were selected from hymn writers belonging to the particular denomination to be considered that evening. It is an interesting and significant fact for the cause of Christian unity that these many hymns, written by members of these different communions, were all contained in the hymnal, 'In Excelsis,' in use in the church where the

addresses were given—as indeed they would be found in almost any standard hymnal. Doctrinal discussion may divide us, but we all come together in prayer and in praise. The list of these various hymns may be of interest to those who read this book. It does not contain any hymns written by the Disciples of Christ. Excellent hymns have been written by members of this communion, but being more recent it did not chance that they were included in the hymnal in use at that time in United Church." Following is a list of the hymns thus used by Mr. Brown:

Baptist.

Softly Fades the Twilight Ray.
I Need Thee Every Hour.
Blest Be the Tie that Binds.

Congregational.

My Faith Looks Up to Thee.
I Love Thy Kingdom, Lord.
O Master, Let Me Walk with Thee.

Episcopal.

O Little Town of Bethlehem.
The Church's One Foundation.
For All the Saints Who from Their Labors Rest.

Lutheran.

A Mighty Fortress is Our God.
O Sacred Head, Now Wounded.
Now Thank We all Our God.

One with Christ.

Wherever men adore thee,
Our souls with them would kneel;
Wherever men implore thy help,
Their trouble we would feel;
And where men do thy service,
Though knowing not thy sign,
Our hand is with them in good work,
For they are also thine.

Forgive us, Lord, the folly
That quarrels with thy friends,
And draw us nearer to thy heart,
Where every discord ends;
Thou art the crown of manhood,
And thou of God the Son;
O Master of our many lives,
In thee our life is one.

—Henry Van Dyke.

Methodist.

Love Divine, All Love Excelling.
Jesus, Lover of My Soul.
A Charge to Keep I Have.

Presbyterian.

I Heard the Voice of Jesus Say.
Go Labor On, Spend and Be Spent.
Stand Up, Stand Up, for Jesus.

Roman Catholic.

Lead, Kindly Light.
Jesus, Thou Joy of Loving Hearts.
Jerusalem, the Golden.

Unitarian.

Lord of All Being, Throned Afar.
In the Cross of Christ, I Glory.
Nearer, My God, to Thee.

Our debt to others.

Our own "Psalms and Hymns" contains most of the hymns mentioned above, with many others by writers of different religious bodies. It would be ludicrous for us to dispense with our heritage of Christian song and impoverish our worship by confining our singing to metrical versions of our own. That which nobody would have the hardihood to suggest in such a connection has once or twice, however, been hinted at in another. On two occasions estimable correspondents have written a mild note of expostulation because we have published in the "Christian" helpful articles from the pens of men some of whose writings have rightly been criticised. It was not objected that the pieces we printed were not good, but rather that the very excellence of these might lead our readers to consider their less worthy productions, and the very fact of publication in the "Christian" might seem to be a vouching for the orthodoxy of their other writings.

Of course it is impossible for us, as it would be for any sensible man who gave time to the consideration of the matter, to assent to the implications of such an objection. Were we to attempt to act as suggested, where should we draw the line? If we were to publish nothing save from the pen of a man all of whose writings we

approve, the "Christian" would consist of a series of blank pages. The publishing of an article does not carry with it endorsement of its every expression, and by no stretch of the imagination could be supposed to involve the endorsement of other writings by the same author.

When the objection is made—as it sometimes has been—that the writings of men who are upholders of denominational practices out of harmony with the Word of God should never be printed, the same answer can be made. To approve of some specific good in any man's life or work carries with it no approval of what may be ill. We should be injuring ourselves if we denied ourselves the benefit of the spiritual writings of lovers of God in all communions. We are the spiritual, as well as the intellectual, heirs of the ages. Great numbers of those associated with churches known simply as churches of Christ were taught in early life to love Jesus, or were brought under conviction of sin and turned to God, under the ministry of denominational preachers, and then later continued to follow the light when truth was more fully revealed. In our acceptance of that new light we did not deny or turn our back upon the truth and light which were formerly ours.

Probably there is no successful preacher but who enriches his soul and prepares himself for his message by reading commentaries, sermons, devotional and other works written by men of various creeds, Roman Catholic and Protestant. Some of our people have written good and noble books; but the vast majority of helpful volumes are written by folk who worship not with us. We take the good, the Christian, the spiritual, and leave behind whatever of error we may encounter. We read Calvin and not accept his narrow doctrine of election and predestination; we study Luther with profit while rejecting as unscriptural his doctrine of justification by faith alone; we learn something from Francis of Assisi or Bernard and remain thoroughly Protestant. Many Christians have been indebted to Fosdick who regret some of his recent statements. To put all to the test and to retain the good is to act according to apostolic precept.

God's saints have not been confined to any age or any community. All good and truth have their ultimate source in God. The children of God will wisely receive the truth wherever it appears. Wisely, then, do we use the great hymns, which so beautifully express the aspirations and adoration of God's people, and equally wisely do we receive instruction and nourishment for our souls from the writings of any who can give it to us.

A Psalm of the Sanctuary.

The sevenfold blessing of the sanctuary (Ps. 73).

- | | |
|----------------------|-------------------|
| 1. Fellowship—v. 23. | 5. Strength—26. |
| 2. Guidance—24. | 6. Confidence—28. |
| 3. Hope—24. | 7. Peace—28. |
| 4. Satisfaction—25. | |

Doing Something More than Others.

Text: If ye salute your brethren only, what do ye more than others? Do not even the publicans so?—Matt. 5: 47.

Oriental salutations are much more elaborate and formal than ours and may indicate a greater degree of respect. Christians and Moslems do not salute. In Jesus' day Gentiles and Jews did not. In the saying of the text Jesus is reminding his disciples that, if they have recognised merely those of their own company, they have been doing only what any Gentile would do. The obvious teaching is that the Christian must do something more.

Some persons are interested in this "something more," others, in "something less." Many people think that personal gain may accrue, if they can manage to do less than duty seems to require. The office-girl who, though coming late and leaving early, finds that no comment is made, congratulates herself on the ease with which she meets the demands of life. "I come and go as I please," she tells her companions. But one day her pay envelope contains a notice that her services no longer are required. She has not realised that stealing time was stealing money.

The head of a woollen mill was requested by a customer to make the goods of his ordering 10 per cent. cotton. The buyer was satisfied with the result, and the manager straightway decided that 20 per cent. of cotton should be used the next year, and 30 per cent. the year following. Eventually orders ceased altogether.

I know of a shoe manufacturer who had the uppers of his shoes made one-quarter of an inch lower than the samples called for. His assignments came back, of course; for in the long run "something less" does not pay.

Let us think what more than others we as Christians should be doing. Christians must be true men and women, then, in principles, ideals, and attitude to all the realities of life and the world, "something more." We must be men and women of peace and good will. Our Master was a friend to all sorts and conditions of men. He accompanied with sinners to do them good. If we desire only those who desire us in turn, no merit attaches to us. But, if we make life more endurable for the unfortunate, if we love our enemies—not as we love our wives and children, but with cordial benevolence—then we are doing the "something more."

In ideals of heroism, generosity, and compassion, in love and moral grandeur, in minute fidelity to truth and duty—in these lies the "something more" that the Christian must be.

In his civic life and relations, it is not specially to the Christian's credit that he pays his bills and keeps out of jail. Many thousands do the same. Let him remember that he is a citizen of a community with large interest in the general welfare. Let

him identify himself with the enactment of right legislation and let him obey the law of the land at the point where it cuts across his preferences. He must work for the elevation to authority of able and righteous men; and, whatever office he may hold he must exercise not for his own enriching, but for the public good. The Christian citizen must be different from multitudes of citizens. The Christian will render to Cæsar that which is Cæsar's; and he will do "something more." Otherwise, government fails.

Likewise the Christian must be "something more" in the habits of his religious life. He has a spirit and he must care for it as for his body. He must see that it is fed and nurtured, developed and strengthened. How much we hear of aids to digestion, of assistants to memory! One mnemonic system guarantees to put us in possession of 40,000 facts. There are devotional habits that are helps to the spirit. "As many as are led by the Spirit of God, they are the Sons of God." We should be "more" in habit that we may be "more" in spirit.

Every Christian man should be recognised as such by his wife and child. As he is interested in the bodily, social and intellectual welfare of his children, so should he be concerned for their spiritual growth. He himself should be found in the sanctuary on the Lord's day and do his part for the church of God and the spread of the gospel.

Service costs. The redemption of the world cost even the agonies of the cross. There is nothing worth while without expenditure.—"The Churchman Afield."

The Doctor's Wink.

"Scores of times—I am not exaggerating—has it been reported to me that doctors have spoken in this wise to their patients," writes "Ezra" in the "Methodist Recorder." "'Now you must be careful, very careful of the atmosphere into which you go. Never go out in the night air. Avoid crowds, and don't go to church.' 'But, doctor,' the patients have said, 'must I never go out at night? May I not go to the theatre occasionally?' and he has replied: 'By all means. It will do you a power of good and lift you out of yourself.' Is there, I wonder, something about night air, breathed going churchwards and in church, that makes it more harmful than night air breathed going theatrewards and in a crowded theatre? Why is a crowd in a church certain to have malign effects upon delicate people who join it, whilst it is nothing but beneficial to join a crowd in a place of entertainment. I have asked my own medical man for answers to these questions, and only been rewarded by a prodigious wink."

Another—The Other—One Another.

W. R. Hibburt.

What a world of history and experience is summed up in the word—another! There are few words that rival this one in conveying so much of heaven's blessedness and God's will.

The word has gathered up into its meaning a bit of human experience that is ever and anon repeating itself in a new and fuller experience. The day we came into the world our life was bound up with another—the other—mother. Developing consciousness and faculties urge us to play, to group, to serve with another, one another. With advancing life an inward witness clearly interprets that we love another as our ownself. The experience that knits two souls together, that makes the twain one flesh opens out into a wider and joyous experience in two lives being given to another—a sweet innocent babe. Life's happiest hours and most sacred experiences when analysed will be found to have been so intense because the individual was either helping, sympathising, comforting, encouraging, saving, ministering, or giving of self to another. So real and vital can this experience be of giving our life to another that it is often remarked how much alike are those who have grown old together; their countenances, their desires and fancies bear an unmistakeable likeness. Browning with his usual insight into the working of the soul in his poem, "By the Fireside," gives the conversation of an aged couple in which the husband says:—

"But we knew that a bar was broken between
Life and life: we were mixed at last
In spite of the mortal screen."

If I am not mistaken, I have seen a spiritual counterpart to all these experiences. It is easy for life to become self-centred, easy to pride oneself upon one's independent spirit, one's individuality, and boast one is a self-made man. There is an Everliving Personality that thwarts such a life and thought, and leads us not only to realise our mistaken ideas but corrects it by showing to us a higher life, a more excellent way. He challenges and commands that we yield our life to Another. This yielded life in time becomes a fully surrendered life, and is so certain that Another—the Christ—has been formed and fashioned within, that he is able to say "Not I, but Christ liveth in me."

The one who would know the secret of true spiritual greatness may find it hidden in this one word—another. It was one of the world's spiritually great sons who addressed his soul thus, "My soul, hast thou realised the secret of thy greatness? It is not thine independence; it is thy surrender to another—to Christ—to universal Man. It is not even self-denial that will make thee great; what thou needest is not more privation but larger enjoyment. I hear thee speak of the forgetfulness of

self. Yes, my soul; but the solemn question is, the manner of thy forgetting. How wouldst thou forget? Shall it be by death or shall it be by life? Thou canst forget thyself by chloroform; but that is not greatness; it is the unconsciousness purchased by dying. But I know of an unconsciousness which is purchased by living—living in the life of another; it is the thing called love. The branch could forget itself by being withered; it prefers to forget itself by being in the vine. Get into the vine my soul! Get into the life of another—the other! Feel thyself a member of his body! Identify thy interests with the interests of him! Let there beat one pulse between thee and thy Lord!"

Much of the warp and the woof of Christianity is in this word "another." We must bear one another's burdens to completely fulfil the law of Christ. Moreover there is little opportunity for vital friendship with Jesus without we meet him in the presence of another who is needing help, compassion, and salvation. Human need and sympathy at once introduces me to another. The Good Samaritan needed no introduction. Jesus had made it plain that the other fellow is my brother, and especially so when he is less favored than I. He needs another to help him, encourage him and strengthen him and enlighten him. We have been well advised in the words, "I live at my best when I live for others."

No one can live alone. I wonder if Jesus knowing this and knowing that no one can live a healthy life alone, much less an unselfish and victorious life, promised the Comforter in the very words "I will pray the Father, and he shall give you 'Another'—another Comforter, that he may abide with you for ever." The original word used in the text for another does not convey merely the idea of a different quality, but rather a similarity of quality and a distinction of person. The value of this emphasis is that it presupposes a previous Comforter. Jesus had been the Paraclete. "He had been One summoned to their side. He had been with them; they had been with him; in fellowship with him they had seen more deeply into the things of God, they had heard the voices with which they had been unfamiliar until he came and spoke to them; in his presence they had known courage and strength; with him they had felt that they could dare everything; but their trouble was that he was going. Under these circumstances he said, "I will send you another Paraclete; Another to stand by your side, Another to take exactly the same place that I have filled in your lives during these past three years, Another to be the Advocate of God with you."

Happy is the one who has learnt to have the companionship of the Holy Spirit. Day by day we may have Another at our side, "Lo I am with you alway." Have there

not been times in our career, when in our extremity we felt the over-awing presence of Another? All who have read "St. Cuthberts of the West" will remember how the doctor's boy summoned the minister to hurry to Elsie's bedside, for "the tide," he said, "was ebbing fast." As the preacher trudged on through the snow in the darkness, he pictured to himself the dread unseen antagonist in the death chamber waiting to cruelly snatch away the soul. Rallying himself he thought what a false picture his coward heart had drawn, and then he cried half aloud, "There is Another in that room, Another there before me, whose swift feet have outrun my poor trudging through the snow."

Every true disciple could recount some experience when the heart burned within because they were conscious of Another. Have we not too met with the two and the three in his name, and known for a certainty that there was Another—an unseen presence? Then, by all the stimulus that comes from the promises of Jesus, and our own experience, let us realise that we are

Never alone in this earthly way,
Somebody cares,
I have a helper each busy day;
Somebody cares, 'tis Jesus.
Somebody cares when the clouds hang low,
Cares when my heart is o'erwhelmed with
woe,
Cares and is marking my path below,
Somebody cares, 'tis Jesus.

The Ideal of Unity.

The Manchester "Guardian" reports W. E. Kemp, rector of Benedict's, Ardwick, in the following trenchant statement on unity: "In discussing reunion we need to bear two things in mind. The first is that there is no possibility of reunion unless it is preceded by a general realisation among Christian people that they are disunited and that their disunion is a sin. The second is that we can not have any sort of hope of reunion until we know the causes of our separation. Truth, the revelation of God, is absolute. We have got to get back to that absolute truth and to make that rather than comprehensiveness our ideal."

Nothing could be finer—truth rather than comprehensiveness, the ideal of unity. The application of this principle would cast into the discard all the denominational union schemes which now annoy and confuse the people.

Dr. Kemp's word, "We must get back to that absolute truth," will shock the fraternity who harp on the forward look and freedom for advance.

It is a hopeful sign that big men in big places are coming around to the grand plea of the Restoration.

Two Men.

"Two went to pray. O, rather say
One went to brag, the other to pray;
One stands up close and treads on high,
Where the other dares not lend his eye;
One nearer to God's altar trod,
The other to the altar's God."

Religious Notes and News.

F. W. Boreham Appreciated.

Mr. F. W. Boreham's name is familiar as that of a great preacher and a greater writer. The popular preacher of Armadale Baptist church, Vic., is now in England. "The British Weekly," of May 29, has a beautiful appreciation of him, in which mention is made that Mr. Boreham was the last student admitted to Pastors' College by its founder, the late Mr. C. H. Spurgeon. That was 36 years ago. For ten years Mr. Boreham edited the "N.Z. Baptist," and then began contributing to the "A.C. World," where his articles appear week by week.

"There are surely few readers of 'The British Weekly,'" says the interviewer, "to whom the name of F. W. Boreham is not familiar. By the sheer magic of his pen, the clarity of his thought, and with a wonderfully apt way of using illustrations gathered from a thousand different fields, his books have stamped themselves upon our hearts and given a new lease of life to many a toil-worn preacher of the Everlasting Word."

Dr. Clifford's Resolutions.

Sir James Marchant's new life of Dr. Clifford contains much interesting matter from the doctor's diary. Following is an extract:—"In spite of his extraordinary activity in a wide sphere of service, there are frequent notes in the diary on the need for greater effort. In 1895, after nearly sixty years of the most strenuous endeavor, he set down his determination:

"(1) To speak with more directness and frankness the thought and emotion of my spirit to men.

"(2) To think and speak more concretely and with greater simplicity of phrase; but not with less beauty.

"(3) To aim more directly at spiritual issues. To adopt a more free, direct and rousing style.

"(4) To get to work as early in the day as possible, and to get all the work done I can whilst the day is young.

"(5) To adhere to work at W.P.C., Praed Street and B. road, and refuse as far as possible all outside engagements. Wednesday evening sacred.

"(6) To increase as far as possible the amount of my visitation of my people."

"All through the diary there runs this note of self-criticism. Here are some typical entries, written in 1889, when his fame as a preacher was at its height:

"March 3.—Preached at Ferme Park chapel. Heard my sermon remarked on as surprising in its tenderness. This indicates, I fear a phase of preaching I have not cultivated. Is not this a defect?

"May 2.—One of my chief needs in style is that of short, tense and epigrammatic sentences; my sentences are too long and lose clearness, piquancy and force by their length and involution. I still aim to alter this right away."

A Great Editor Remembered.

Many people in the Christian world will be glad to learn that a memorial tablet to the memory of Sir William Robertson Nicoll has been unveiled in the United Free Church, Lumsden, Aberdeenshire. Sir William was born at the Old Manse, Lumsden, in 1851, and was an office-bearer of the church. The tablet was unveiled by Lord Shaw of Dunfermline, who said: "Scholarship in England did not know what it had lost in Sir William Robertson Nicoll, because he was, as his Great Master was before him, a man whom the common people heard gladly, and he was the interpreter of the finest contents of books to a large world of men and women. He seemed to love books as some men love children, and he had enriched the literature of journalism. When it came to be the difference between a good book and an evil book, then he became a lion and fought against the evil. They

were all indebted to that fine journalist, who was not ashamed of the gospel." This is high praise, but it is deserved. One cannot help being thankful also that though removed from this earthly sphere, the late editor of "The British Weekly" is remembered with gratitude and appreciation. A couple of nights ago I was present at an induction service in St. Andrew's Church, Frognaal. But not even the living presence of so striking a personality as that of Dr. John Kelman could make one forget that in this sanctuary Sir W. Robertson Nicoll worshipped during the later years of his life. It is still true: "Blessed are the dead which die in the Lord: and their works do follow them."

City Temple, London—Preaching or Pastoral Work?

The City Temple in London is—outside St. Paul's—perhaps the best known place of worship in the city; and it has a history which runs back to 1640, when it was founded by Dr. Thomas Goodwin, Chaplain to Oliver Cromwell. Just now, it has been celebrating its Jubilee festivities: the Corporation of London, in 1640, built the church, and the present Lord Mayor and Corporation were present on Jubilee Sunday, May 18. One of its ministers, Dr. Joseph Parker, has perhaps done more than any other minister who ever stood in the pulpit of this famous church to create its fame. He was a great preacher, loud of voice, rich in imagination, the master of exquisite English, and a man of great spiritual power. He became the minister of the City Temple on May 19, 1884, and his ministry ran on without a break for thirty-three years. "That mighty voice," says his present successor, Dr. F. W. Norwood—who, by the way, is an Australian by birth, and was for years a scholar in the Sunday school of the Brunswick Street Methodist church—"reached the far corners of

the earth." Dr. Parker was a preacher by both nature and grace. "What is your hobby, Dr. Parker?" someone once asked. The answer came at once, "Preaching." "Yes, that is your occupation, but what is your relaxation?" And again he answered "Preaching." For his telegraphic address he registered the words, "Preacher, London."

But Dr. Parker, great preacher though he was, certainly was not a pastor. For him the whole range of his pastoral duties began, and ended, within the circle of his own pulpit; and this was his limitation. Jowett and Dr. White, of Edinburgh, were preachers in their own line as great as Dr. Parker; but they were tireless as pastors as well. They not only drew audiences, they built up churches. Now when Dr. Parker died after a ministry of thirty-three years, the membership of the City Temple stood at 77—figures which might have broken the heart of a true pastor.

The City Temple, while Dr. Parker preached in it magnificent sermons, had practically no literature—but his sermons. During his whole ministry, Dr. Parker held records and statistics, and perhaps committees, and all human organisations in sublime contempt. "There was no church meeting for more than twenty years, nor anything that could be called an ordinary deacons' meeting. There was not much need for a church roll, for the membership at Dr. Parker's death only stood at 77. The book-keeping arrangements were quite primitive, and, such as they were, have gone into oblivion." The official report of the City Temple says: "The City Temple is a triumphant vindication of the power of the Preached Word." But it might be added that this particular church supplies an almost pathetic proof of the inadequacy of the church whose sole asset is the voice of its preacher, and in which all the organisations of a church—and all its activities other than that of the sermons preached from its pulpit—are non-existent. Its present pastor, Dr. Norwood, is by no means equal to his great predecessor in preaching powers; but while Dr. Parker left at the end of his thirty-three years' ministry, a membership of only 77, Dr. Norwood, whose pastorate has lasted a little over a year, has gathered a membership of 530—"Southern Cross."

Prayer.

Miss C. A. Graham.

Under the Old Covenant it was commanded that the priest should make an offering to God upon the altar of sweet incense each morning and evening, that there might be perpetual incense before the Lord. No strange incense must be offered as was done by strange priests, but it must be pure incense. Under the New Covenant each obedient believer is a priest unto God. Prayer is the sweet incense he offers. The offering must be a continual one, therefore we are told to "pray without ceasing" (Thess. 5: 17), and "give ourselves continually to prayer" (Acts 6: 4). The incense must be pure. Our prayers must be pure. "We know not what to pray for as we ought"; therefore "the Spirit maketh intercession for us." He takes our prayers and presents them to God as they should be offered. Jesus taught his disciples to pray, and we too can learn from him.

Prayer is the outpouring of a full heart to God. We must be continually in prayer. Not actually in words, but in our thoughts and actions also we must pray. Our lives must be so linked with God that we are in his presence each moment. Even our work must be done for his sake, and asking his guidance, that it may be a witness for him. Our pleasures must be shared with him. If he is not so near all the time that we can feel his presence and talk with him, then we know that we are in a wrong place, and we should not be there.

But Jesus went apart to pray (Matt. 14: 23; Mark 6: 46; Luke 6: 12; and 9: 28). He also said, "When ye pray go into your inner chamber,

and when the door is shut pray to your Father which seeth in secret." We must have these secret moments with God if we are to know his will for us. It is then he speaks to us, and we learn to understand his word. There we tell him our joys and sorrows, and our burdens and his love crosses become light. We thank him for his love toward us, and ask for guidance in our daily lives. We seek and receive forgiveness for sin. We have petitions for others to offer to him. How would the Christian live without that source of comfort from an ever-loving Father? But we cannot enter into God's presence while we have ought against any man. "When ye stand praying, forgive" (Mark 11: 25). Jesus himself set an example of forgiveness even of his bitterest enemies. As his followers, we too must have the spirit of forgiveness.

Jesus himself needed prayer, even though he is God's Son. He too has prayed for us, and for all who would be given to him that they might be kept. This is an encouragement for us to go on in the Christian life.

Jesus has promised that the prayer of the believer shall be answered (Matt. 21: 22). "The effectual fervent prayer of a righteous man availeth much" (Jas. 5: 16). A petition offered without faith is not prayer. Tennyson said, "More things are wrought by prayer than this world dreams of." That is true, and only we who are in the kingdom of God can begin to realise its power. When we see Christ face to face, we shall know just how all our prayers have been answered, and things we do not understand now will be revealed to us.

The Church: The Reincarnation of Christ.

J. Warren.

In Matt. 16: 18, Christ is recorded as having said that he would build his church, and that is the only church with which we are concerned. This prophecy was fulfilled in due time on the day of Pentecost at Jerusalem. Paul, when writing to the church at Ephesus, speaks of "the church which is his body" (Eph. 1: 22, 23), and when writing to the Colossians (1: 24), he uses a parallel phrase, "his body . . . which is the church." This description given by Paul is a challenge to the religious world. To claim to be of the church to which Paul refers in these two passages is a serious and solemn thing; in fact, it is an overwhelming claim. It is the supreme position to which mankind can attain. It places men and women upon the highest pedestal of human possibilities. But, there is in this claim a special challenge to the people known simply as churches of Christ. Our claims as a people are simple indeed, but even in their simplicity they are the biggest and best claims made by any body of people. Claiming to be of the church which Christ sought to establish, and accepting Paul's words as a true description of that church, we as a people are faced with a mighty challenge. We should, therefore, give such a claim our most earnest and sincere consideration.

Putting Paul's thoughts into other words, which we think appropriate, we shall describe the church as "The Reincarnation of Christ."

The extent of the reincarnation.

To what extent must we expect this reincarnation to operate and manifest itself to-day? The miraculous side of the reincarnation has been occupying the minds of many during recent days. When reading the four gospels, we are reminded of all the wonders worked by Christ during his incarnation, and our mind's eye fastens upon the many promises of power made to his disciples. The coming into our midst of Mr. Hickson has awakened at least our curiosity concerning these matters. The result has been the same as is the case in many other things. People swing either to one or the other of two extremes. There are found to-day on one hand those who expect the church to work miracles in a wholesale manner, and on the other hand those who seek to depreciate anything and everything that approach to the miraculous. We believe, however, that the Scriptures show us a middle course. In writing to the church at Corinth (1 Cor. 12: 1-11) and the church at Rome (Romans 12: 6-8), Paul gives a list of all the special manifestations on the miraculous side of the church. In 1 Corinthians 12: 29, 30, he asks a few questions, viz., Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? The asking of the questions is the answering of them also. This shows clearly that the church neither then nor now could expect a wholesale operation of the miraculous side of the reincarnation. Paul on the other hand gives us the key to the problem in verse 11 of that same chapter. He says, "But all these worketh that one and the selfsame Spirit, dividing to very man severally as he will." We should be open to receive the application of that verse even in the church to-day. God is quite free to admit of any or all of these manifestations even to-day, if he so desires, and why should not such be the case? If it pleases God to bestow any or all of these gifts upon any particular section of his church, he will do so just when and where he will, and he will reveal unto those whom he hath chosen for such, just when and how these gifts shall be manifested; but the words of Paul clearly show that the church cannot expect to be always and everywhere in possession of such. Hence the church will prospect in one place, and in another respect in another place, and so on, God just "dividing to every man severally as he will."

Paul, however, gives us clearly to understand that there is even a higher reincarnation than that associated with the miraculous side. He gives us an illustration of such in 1 Corinthians 13, which is summed up in that big little word *love*. Love was the fundamental principle of the incarnation, and it is also the fundamental principle of the reincarnation. It is love that makes "the church his body." Christ has given us his standard of our love to him when he said, "If ye love me keep my commandments." Our love to each other must be measured by his love to us, for he said, "This is my commandment that ye love one another as I have loved you." Again, he said that love was the true sign of discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another."

The duty of the church is to seek the highest reincarnation which is summed up in *love*, remembering that it is the "more excellent way." Where there is no love, nothing else worth while can be expected, but where love reigneth, all things can be expected. Let us "covet earnestly the best gift."

Objections stated.

Some folk argue that our text is a remote figure of speech, even if taken in the sense already stated, which cannot be taken literally, and that it is mere presumption on man's part to lay claim to such an attainment. They argue that such an attainment is impossible to man, and further, that the man or woman has yet to be found who has attained to such.

The argument for the existence of partial attainment only is merely an argument against the full surrender of humanity to Christ's power, and does not begin to prove the impossibility of the full attainment. We must recognise the fact that the grace and power of the Lord Jesus Christ are strongly manifested, even where there is only partial surrender. The Spirit of Christ is strongly evidenced in the church, even though the church has not attained that height of perfection of love reincarnated. The expression that "God cannot do all with man until he has all of the man" is often heard. God certainly will work wholly with the ones who work wholly with him, but do we not sometimes by our words at least seem to limit God's giving according to our giving to him, and yet our experience with God teaches us the contrary. Christ's giving of power to us can be full although our giving to him might be only partial. To anybody who questions the indwelling of Christ in men and women, we ask, What is it that causes the tears and expressions of sympathy and compassion at the sight of the degraded? What is it that causes men to leave large remunerative positions to carry the burdens of a congregation upon their hearts, and in return receive a hand-to-mouth existence? What is it that causes men and women to lay their all upon the altar of sacrifice to leave home and kindred and spend their lives in service in the foreign fields? Is it not the Spirit of Christ which has captivated, if not wholly, then partially, the souls of these men and women? Yes, the church has her failings, and they are many, but any one who looks fairly and squarely into her doings must recognise that the Spirit of Christ is at work within her, and that she is partially if not wholly the reincarnation of Christ.

Of course, the church cannot afford to apologise for much that is done in her name. Sometimes the spirit of Satan seems to have more control than the Spirit of Christ. If a body cannot be distinguished from the world, it cannot be "his body," because he said "Ye are not of the world," and again "The world knoweth you not," and yet it is difficult sometimes to tell whether the church is in the world or the world in the church. If a church tolerates those people and doings with which the devil has no quarrels, it is not "the church, which is his body." A body

of puffed-up people who are too proud to have in their congregation the class of folk with whom Christ mixed, are "called out" indeed, but not of Christ.

The desire of Christ.

The desire of Christ is the full reincarnation of love. He desires the fellowship of all who truly believe and fully surrender to him. The Spirit of Christ desires to be the pulse of the church. The Word even to-day seeks to become flesh and to dwell with men. These forms he desires to link together in loving fellowship with each other, and with him to constitute his church which is his body.

He desires that the church shall be the living Christ in the world to-day. The church should force the world to realise in its presence the real presence of Christ. Just what Jesus was to the world when in it, so the church should be to-day. The world should realise in the church the power, the virtues and grace of Christ.

The purpose of the incarnation.

The purpose of the Incarnation was the reincarnation. Jesus embodied himself in humanity that humanity in turn might embody him. There would be no explanation as to how God dwells within us if we did not have it revealed in Christ embodied in human form. He embodied himself in human form through which he so wonderfully and beautifully expressed himself, and if humanity to-day will only submit to his overruling power, he can just as easily express himself through our forms.

The solution to all problems.

The reincarnation is the only solution to all the problems which confront us to-day. Christ became man that he might take an interest in all human interests. Through the reincarnation he wishes to enter into all our vocations and callings. We need him as our partner in all our walks and talks of life. What a great pity it is that more of our business people do not recognise that it is Christ who makes a business successful. Then through the reincarnation he wishes to enter into all our experiences of life. He desires to enter into and sympathise with all the vicissitudes of human experience. If all goes well we can be sure that he is with us and if all seems to go on the contrary, he is still with us. He experienced the mountain tops and also the dark valleys when in his incarnation, and he wishes to do the same now in his reincarnation.

The reincarnation is the only solution to the problems of the religious world. The divisions in the church, the sectarian bitterness, doctrinal controversies, and all else that is contrary to the Spirit of Christ would vanish as with the wave of the hand if Christians sought after the reincarnation of Christ. When men and women are satisfied with Christ's way, then, and only then, will the church become "the church, which is his body," or "the reincarnation of Christ."

Individual responsibility.

The church as a body is his church, but we must not forget that the church is composed of individuals, and that it is necessary to the success of the reincarnation that each individual makes it a personal matter. Each member of the body must wholly surrender his or her self to Christ in order that he might be embodied in each. And with the reincarnation of each for the whole, so becomes the reincarnation of the whole for each. Each member wholly surrendered, filled with the love of Christ, manifesting his Spirit and expressing his image will make the church in reality "the church, which is his body," and "the reincarnation of Christ."

All that we hear and see and think of and read is seed that we may, if we will, gather to ourselves and scatter again.

When we learn that the only way to really serve God is to serve our neighbor, we have solved the problem of a happy and useful life.

The Home Circle.

Conducted by J. C. F. PITTMAN

Love.

Some love like travellers parched in desert plains,
Who, finding some oasis, cool and sweet,
Drink and pass on. Some love like swallows
fleet

Who nest and sing while summer warmth remains.

But ere the nip of winter blights the rose
Gather in hosts, and journey over seas
To southern paradises where the breeze,
Heavy with perfumes, lures them to repose.
Some love for ever, like the constant sun
Who woos the Earth with keen undying flame,
And when he comes puts all the stars to shame
Who dare to rival that immortal One.
With such deep love, Lord, would I worship thee
Till Worlds and Time and Change have ceased
to be.

—N. C. Raad.

What Peggy Lent.

"Give me the power to labor for mankind.
Make me the mouth of such as can not speak.
Eyes let me be to groping men and blind."

Peggy watched Mrs. Thomas go away with a look of relief on her tired face.

"Oh, mother," Peggy said, "I wish I could lend something to somebody, too."

"Well, why not?" said her mother, cheerily.

Peggy hurried to the door, but the charwoman's calico dress was just a little blur of dingy red in the distance. It was too late to call her back. "And there isn't anybody else with seven little children and a landlord," Peggy said, coming back into the kitchen slowly. "Besides," she added, as a sudden afterthought, "I spent my money yesterday—I forgot."

Mother smiled. "Never mind, dear," she said; "there are plenty of other things to lend besides money. Now run out on the verandah steps and eat your luncheon."

It was cool and shady out there, but just outside the reach of the great leafy branches of the lime-tree, how sunny and hot! Peggy munched her cake and pitied the people going up and down the street. She made believe the road was the desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross from curb to curb.

"There goes that blind music-teacher—he's going to cross the desert of Sa'ra," mused Peggy, lazily.

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy sidewise, and it looked anxious and uncertain. There were so many wheels rumbling by! "He's going to give Dolly a music lesson."

But Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little hand slip into his, and a shy voice was saying something in his ear.

"It's me—I'm Peggy," it said. "I'll lead you 'cross just as soon as that car goes by—there now!"

Together they crossed the wide, hot road in a whirl of dust. Peggy's bare, yellow head caught the sunlight like a nugget of gold. On the further curbing she slipped away and ran across again. By and by she remembered the return trip the blind man must take.

"I'm going back there to wait for him, so's not to miss him," she decided promptly, and away she flew.

But it was hot on the other side of the road. There were no trees, and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Dolly takes pretty long music lessons," she thought, with definite sympathy for Dolly, and a general compassion for everybody else who had to wait on sunny roads without a hat.

The return trip across the desert of Sahara

was made safely, and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought of being glad for her eyes before.

Mother opened the window and beckoned to Peggy.

"Well, was it as nice as you thought, dear?" she said smilingly.

"What—was what as nice, mother?" asked puzzled Peggy.

"Lending things to people."

"Why—why, I haven't lent a single thing to anybody, mother."

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What had she lent to anybody? "Two things," mother said.

"Oh!" cried Peggy, suddenly, laughing up at her mother. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it," she said.—Selected.

The Religious Tract Society.

The London "Christian World" contains a report of the R.T.S. annual meeting, including the following:—

"A charming conclusion was the address given by F. W. Boreham, who said that he was glad to be there to witness to the fact that in the cities and hamlets of Australia, and in the lonely bush, the R.T.S. is praised because it does good things well; its literature stands for truth made winsome. Last July, in Melbourne, in the wintriest of the Australian winter, he saw an old lady in a Melbourne tram with a great bunch of lovely golden wattle. As she left the car she gave some to a poor boy. He did not even thank her; he just let it drop on the muddy floor of the car, and no doubt away in the suburbs somewhere she told her children or grand-children about the ungrateful boy and the wasted wattle. She did not know that the speaker rescued a spray, and put it in his buttonhole, and wherever he went that day he was hailed with admiration. 'What lovely wattle! Where did you get it?' So, he assured the R.T.S., though they might feel as if the world was unresponsive and ungrateful, in tens of thousands of places their books and tracts had a lovely and effective ministry."

A little four-year-old boy, sitting on his grandma's knee in a crowded house of guests assembled to witness a marriage celebration, was asked if he didn't think he was at a prayer-meeting. "No, no," he replied, "too many people." This is no made up story. It occurred in one of our towns, at no remote period in the past.—The American "Expositor."

Voice over the Phone—Is Mike Howe there?
At the Other End of the Wire—What do you think this is, the stockyards?

Jones—"I was a great friend of your late husband. Have you any little thing you could let me have to remind me of him?"

Widow (softly)—"There's only me."

Jack was home for his holidays from college. One day he said to his mother: "May I tell you a narrative, mother?" The mother, not being used to hearing such big words, said, "What is a narrative, my boy?"

"A narrative is a tale," said Jack.
That night, when going to bed, Jack said, "May I extinguish the light, mother?"

His mother asked, "What do you mean by saying extinguish?"

"Extinguish means put out," said Jack.

A few days later Jack's mother was giving a party at their home, and the dog walked in. Jack's mother raised her voice and said: "Jack, take that dog by the narrative and extinguish him."

The Family Altar.

SUNDAY.

Follow after love.—1 Corinthians 14: 1.

"Don't look for the flaws as you go through life,

And even when you find them

It is wise and kind to be somewhat blind,
And look for the virtue behind them."

Reading—1 Corinthians 13: 1-7.

MONDAY.

Love never faileth.—1 Corinthians 19: 8.

"The pressure of a hand, a kiss, the caress of a child will do more to save sometimes than the wisest argument even rightly understood. Love alone is wisdom; love alone is power. And where love seems to fail, it is where self has stepped between and dulled the potency of its rays."—George Macdonald.

Reading—1 Corinthians 13: 8-13.

TUESDAY.

Hereby know we love, because he laid down his life for us, and we ought to lay down our lives for the brethren.—1 John 3: 16.

He who for love has undergone

The worst that can befall,

Is happier thousandfold than one

Who never loved at all.

A grace within his soul has reigned

Which nothing else can bring;

Thank God for all that I have gained

By that high suffering.

—Lord Houghton.

Reading—1 John 3: 13-18.

WEDNESDAY.

Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not to be so.—James 3: 9.

"Have you ever had your path suddenly turn sunshine because of a cheerful word? Have you ever wondered if this could be the same because someone had been unexpectedly kind to you? You can make to-day the same for somebody."

Reading—James 3: 1-10.

THURSDAY.

Quit ye like men, be strong.—1 Corinthians 16: 13.

"Learn with justice to keep pace,

Spurning what is vile and base;

And bravely ever set your face,

To play the man."

Reading—1 Corinthians 13: 10-14.

FRIDAY.

Be of good cheer.—Acts 23: 11.

"The man who would become popular with others must first learn to forget himself. How useless it is to visit a brother in adversity laden with our own troubles. We must first bury our own sorrow, then we shall be able to go forth with an attentive ear, and a sympathetic heart."

Reading—John 16: 25-33.

SATURDAY.

Not that we have lordship over your faith, but are helpers of your joy.—2 Corinthians 1: 24

But as we meet and touch each day

The many travellers on our way,

Let ev'ry such brief contact be

A glorious helpful ministry!

The contact of the soil and seed,

Each giving to the other's need

Each helping on the other's best

And blessing each as well as blest!

Reading—2 Corinthians 1: 15-24.

The present is the time of the earth's finest and biggest and most inspiring opportunities. Get in the path of one. Take it. Make it your own.—William E. Barton.

Prayer Meeting Topic

July 30.

The Heavenly Citizenship.

(Philippians 3: 17-21.)

Horace Kingsbury.

Alexander Maclaren comments as follows on Paul's words, "Brethren, be ye imitators together of me." "The exhortation in which the apostle begins by proposing himself as an example, sounds strange on any lips, and, most of all, on his; but we have to note that the points in which he sets himself up as a pattern are obviously those on which he touched in the preceding outpouring of his heart, and which he has already commended to the Philippians in pleading with them to be 'thus minded.' What he desires them to copy is his self-distrust, his willingness to sacrifice all things to win Christ, his clear sense of his own shortcomings, and his eager straining towards as yet unreached perfection. His humility is not disproved by such words, but what is remarkable in them is the clear consciousness of the main direction and set of his life. We may well hesitate to take them for ours, but every Christian man and woman ought to be able to say this much. If we cannot in some degree declare that we are so walking, we have need to look to our foundations."

Verses 18 and 19 deal with "enemies of the cross of Christ," and may be treated as parenthetical. These persons "wear the Christian label, but they are devoid of the Christian spirit."

Once, when the famous Faraday was lying ill, his physician, Dr. Latham, found him in tears, with his arm resting upon a table on which lay the open book. "I fear you are worse," said Dr. Latham. "It is not that," said Faraday, with a sob; "but why will people go astray when they have this blessed book to guide them?"

"A story is told," says Dr. Meyer, "of a man of wealth who was taking his friend round his magnificent mansion, in which a spacious chamber was dedicated to be a chapel. The visitor, who thought of little else than good living, on entering the chapel, said: 'What a magnificent kitchen this would make.' Whereupon his host replied: 'You are mistaken, this is not a kitchen; when I have made my belly my god, then I will make my chapel my kitchen, but not before.' How many men there are whose one thought is set on eating and drinking, and the gratification of sensual appetite. There is no chapel in their life, it is all kitchen."

"Our citizenship is in heaven." What a contrast! The word translated "conversation" in the Authorised Version is better translated "citizenship" as in the Revised Version. "Its primary reference is to cities and city life." "Much as we glory in our earthly citizenship, we have more to glory in when we remember that we are under a Divine Sovereign, that we owe allegiance to heavenly laws, and that we have burgess rights in the city of God. . . . The word, in the course of usage, obtained a wider significance than citizenship, and refers to the manner of life which is incumbent on all who have become children of the Jerusalem which is above."

Regarding the looked-for return of the Lord, Dr. Jowett says: "The apostle had already great possessions, but he had greater expectations. Even now the heavenly country gave him something of its treasures; some day her gate will open and he will meet her King. The love-gifts are unspeakably gracious, but they 'will pale before the Lover himself. Paul's most ardent expectation was centred upon the actual meeting with the Lord; he watched and waited, certainly he could have sung with unfaltering tongue 'Whom have I in heaven but thee, and there is none on earth that I desire beside thee.' To this devout apostle, heaven was Jesus, and Jesus was heaven."

Suggested Hymns—Sankey's Collection.
617—Christian, Walk Carefully!

786—Lord, Speak to me! (Tune 599).

171—I am He that Liveth.

91—Take the Name of Jesus with You.

Our Young People.

Conducted by W. CALE

The Passing of Marion Lawrance.

This great worthy of the world's Bible school forces will be greatly missed. His book, "How to Conduct a Sunday School," was for years the best one of its kind. He was for over twenty-eight years superintendent of the Washington St. Congregational Sunday school, Toledo, Ohio. Here are a few of his sayings of a quarter of a century ago which are still household words in the Bible school realm: "The Sunday school is the Bible-studying-and-teaching service of the church"; "In some Sunday schools the bell is greatly overworked: if you ring the bell twice for order to-day, you will have to ring it three times next Sunday—spare the bell"; "The Sunday school is no more for children than it is for grey-haired men and women"; "The church which pays easy-going attention to its Sunday school, failing to nourish it, man it . . . can hope for but meagre results." The book before mentioned should be read again this winter by every school superintendent, first out of respect to one of the greatest superintendents, and then for what is contains in itself of advantage to our schools.

Christian Endeavor Notes.

The Victorian C.E. President, Mr. G. F. Dyson, at the last meeting of the Council reported upon his trip to Queensland. He spoke in the highest terms of appreciation of Endeavor in the northern State. Whilst he found church life in Queensland very different to that in Victoria, yet C.E. refused to lower its standards in order to win popularity. He was delighted to find that however much the spiritual barometer of the church varied, C.E. was always the same warm strong force for Jesus Christ. Interest in the coming Adelaide Convention was displayed as far north as 500 miles north of Brisbane.

It has been decided to set apart Sunday, August 24, and the week following as Convention Week.

Mr. Lionel Johnston has been asked to place before the executive the plan adopted by our C.E. Committee in its recent very successful speaking contests.

It is expected that at least 100 delegates will attend the Adelaide C.E. Convention in October from Queensland, 250 from N.S.W., and 300 from Victoria.

Soul Winning.

Wm. Rothery.

(Extracts from an address given in Brisbane at the recent Teachers' Conference.)

Sunday School Activity.

Useless are all our societies, valueless is our organisation, if we do not win souls thereby to Christ. This is an age of great Sunday school activity. Probably never before was there so much massed activity in the ranks of the church. The Sunday school has become a permanent institution. The value of teacher training is universally recognised. Large buildings are equipped and maintained for the teaching of the scholars. The kindergarten system is becoming most popular. Graded lessons and competitive examinations are widely used to spread the knowledge of the truth which makes men free.

A Sorrowful Admission.

And yet it must be sadly admitted, too great a percentage of our scholars never come to definite decision for Christ: never become active workers for him that others in turn might be brought to the Redeemer. With all our elaborate machinery we fail to keep the scholars at the most critical age. Instead of linking up with the church and fitting themselves for lives of usefulness, they slip into the world and become engrossed in its pursuits.

The Value of the Soul.

Perhaps one of the reasons for this failure of definite results is the lack of recognition of the soul. It is easy for teachers to be swayed by earthly standards, to place a false value on numbers, and to miss altogether spiritual significance of this work. It is easy to think of the beautiful bodies of children, their innocent ways, their bright prattle, and easy to forget that here are eternal souls whom no one but we may save. Let us pause for a moment and ask what is soul. At once we are brought up against what is invisible and intangible. We cannot estimate the worth of a soul as we would a sheep, nor can we reckon its value in pounds avoirdupois. It might be fitting to remember just here the opinion of Edison on this important subject. Though not able to demonstrate scientifically the reality of the soul, he said, "It seemed unreasonable to doubt it, for if the body becomes injured, intelligences within the body at once operate towards the amendment of that injury."

The Influence of Jesus.

It is to Christ, however, that we must look for the most comprehensive teaching on this subject. Christ loved children. He taught his disciples that they must have a child's nature if they would enter the kingdom of heaven. He taught that it was wrong to injure the child in any way. Concerning the soul, he taught that we have no more valuable possession, and that the world gained would be no compensation for a soul lost. How necessary it seems then that we should realise value of the soul, and that each of these little ones may be lost or won according to our dealing with them. They are not only children to entertain, or be entertained by, but the possessors of souls for whom Christ died.

The Competency of the Teacher.

Three things may be noted here. (1) The teacher must be converted. (2) The teacher must be consecrated and consistent. Results will not follow if the life is wrong. (3) The teacher should be prepared. No lesson should be left to chance. Earnestness in preparation will mean potency in appeal. Slipshod work will mean meagre results later. Above all, Christ should be the definite aim of all teaching.



Jean Home,

of the Brisbane Bible school, who has attended nine years without missing a Sunday, and has been awarded a gold medal.

Foreign Missions.

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

The Shanghai Work.

Bro. Cameron writes:—On Easter Sunday there were 17 persons baptised, 12 of them being men. This is a very different state of affairs from a few years ago, when men were slow to come in. Among the women baptised was one old lady aged 77. She was very bright, and everything went off successfully. You will be glad to know that one of the persons to take this decisive stand was Miss Voong, our Bible-woman. She did this of her own accord. As a matter of fact, my experience is that when the Scriptures are allowed free course among the people, this step becomes a most natural one. Many of the men baptised are young artisans. The district in which our work is going on is crowded with manual workers of all kinds—cotton mills, engineering shops and silk filatures. You can well imagine our second evangelist is happy in his work, since the same is so successful.

The school is as crowded as ever, and goes along its normal course.

Our church committee has at length made a choice among the pieces of land offered by the municipal council, and I am hoping soon to begin negotiations to secure the lot. Having the land fixed, there need be no hurry about the building.

I received your letter of last February, asking me to collect some Chinese stamps, and I took up your suggestion of getting the school children to work for the collections of stamps. We offered small prizes to those who got the most, and I am able to send you by this mail a parcel containing 52 small packets, each packet having 100 stamps wrapped up in it. These are all Chinese stamps, and the children found great pleasure in doing this work.

All your interesting news in every letter I translate for the benefit of the Chinese Christians, and they are all happy to think they are linked up with a foreign organisation like the Churches of Christ in Australia.

With all good wishes for the success of the work at home, and with kindest regards.—W. M. Cameron.

(The Federal Committee have written to Bro. Cameron, expressing our appreciation of his work as honorary superintendent. We can, as the apostle said of the Philippians, thank God upon every remembrance of him and his good wife, and their work at Shanghai.)

Hueilichow.

Bro. Anderson writes:—"The boys' school was opened well, and prospects are bright for a good year's work. The girls' school is also opened and is doing well. Meetings at church are better and better. Last Sunday night we had 300 there, and with the extra seats we have had to order we hope to be able to seat 350, or perhaps more." And then he gives a sketch of the preaching hall as it was when they first came, and as it is now. The accommodation then for the audience was 120, now they have raised it to nearly 400. I am sure that many churches in Australia would be glad to have had an audience last Sunday night of 300, and then be faced with the necessity of providing extra accommodation.

Visit to Tribes.

Recently Mr. Anderson and Mr. Waterman went a day's journey to visit some tribes. Some of the people had been down to the city several times to ask them to go up. They did not have a very fruitful trip, as far as prospect for work goes, but those tribes may prove the means of an opening into other tribes later on, if ever the time comes for us to go into tribes' work. This particular tribe is a very small one, and it would not pay to send a missionary there. It is only a day's journey, and if necessary could be worked from the city. But as the tribe is very friendly

and related to many other tribes round, this tribe may be found a means of introduction to the larger tribes. The missionaries enjoyed their trip through.

The Victorian F.M. secretary, Bro. J. E. Allan, says that splendid reports continue to arrive concerning the annual offering. It is expected that the aim of £2,000 will be reached, and probably exceeded. To date sixty-five churches have given £1,611 (equal to last year's total from churches; forty churches have still to report); individuals, £51; total, £1,662. Forty-six churches show an increase of £465 over 1923 giving.

There is a place—a silent, trusting hour—
Where God himself descends and fights for thee.
Where is that blessed place—dost thou ask,
"Where?"

O, soul, it is the secret place of prayer.

Yes, we praise him for the secret place of prayer, where we can get alone with God and receive comfort, strength and refreshment, not only for ourselves but for others also. We have proved that God answers prayer.—From a missionary's letter.

Victorian F.M. Acknowledgments.

APRIL 1 TO JULY 9.

Churches.—Hampton, 1d. week, per Miss Hamilton, £1/10/; Chinese Brethren, £3/10/-; Chinese Church, £30; Castlemaine, per Duplex Envelopes, £2/14/7; Swanston St., per Duplex Envelopes, £5/12/9; Ivanhoe, £6/10/6; North Carlton, 1d. week, per Miss Forrest, 16/-.

Orphans.—Warrnambool B.S., £1/16/9; South Yarra B.S., £3/5/-; Adult Bible Class, Ballarat, £8; Northcote Church, £3; Bendigo B.S., £1; North Carlton J.C.E., £6; Mrs. J. Sharp, £3; Surrey Hills Ladies' Guild, £6; Brighton Women's Mission Band, £3; Castlemaine B.S., £3; Ascot Vale Kindergarten, £1/10/-; Ballarat Women's Mission Band, £6; Carnegie Women's Mission Band, £4; Doncaster Mission Band, Nat. Teacher, £11; Prahran Girls' Guild, £3.

Miscellaneous.—Box Hill J.C.E., £1/18/-; Late Mrs. Hunter's Estate, Hawthorn, £50; Anonymous, £/-; Mrs. A. A. Jones, £5/5/-; Mr. and Mrs. A. E. Varcoe, £2.

Medical Appeal.—Misses B. and C. Brown, £2; E. Camberwell J.C.E., 10/-; Mrs. Ward, 2/6; Mr. L. Davies, 10/-; Miss E. Barrett, 10/-; Miss E. Bowey, 5/-; Mr. and Mrs. P. A. Dickson, £2; Mrs. H. C. Ludbrook, £1; Mr. W. Bolduan, £1; Sister, North Fitzroy Church £2; Footscray J.C.E., 4/-; Mr. and Mrs. T. R. Morris, £3; A Few Members, Bayswater Church, 10/-; Mr. and Mrs. H. Parker, 6/-; Coburg J.C.E., £1/10/-; Mrs. E. C. Hovey, £8; Mr. Brammer, £1; Member Malvern Church, £5; Mrs. Schnieder, 4/-; Mr. W. W. White, £1; Bayswater B.C., 10/-; A Brother, Payswater, 5/-; Mr. and Mrs. Killey, 6/-; Mrs. Hammond, 1/6; Miss G. Richards, 2/6; Mr. W. Montgomery, £1; Cheltenham C.E., £1/6/-; Miss Pierce, 5/-; Miss E. Legg, 5/-. Acknowledged with thanks.

J. E. Allan, Secretary.
R. Lyall, Treasurer.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide.
W.A.—W. Clay, 393 Bagot-rd., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

BIRTH.

FANCOURT (nee Etta Fox).—On July 12, at War Memorial Hospital, Waverley, N.S.W., to Mr. and Mrs. George Fancourt, a son (Melrose Fraser).

COMING EVENTS.

JULY 20, 23, 27, 31.—Balwyn church and Sunday school second anniversary. July 20, 11, 3, and 7; 23rd, 6 p.m., anniversary tea and welcome home to Mr. and Mrs. J. T. Mahony; 7.30, public meeting. July 27, 11 and 7, Jas. E. Thomas; 3 p.m., W. Gale. Special singing by school. Thursday, 31st, grand Sunday school demonstration in Balwyn Hall, Balwyn Road. Free Collection. All welcome.

JULY 27 (Sunday).—Newmarket Sunday School Anniversary, Kensington Town Hall (Newmarket station), 3 p.m. and 7 p.m. Speakers: Mr. Harry Clark, M.A., and Mr. J. McG. Abercrombie. Special singing conducted by Mr. Simpson. Old members, teachers and scholars specially invited.

WANTED.

Lad wanted; one used to soldering preferred. learn motor radiator making. Motor Radiator Company, 329 Latrobe St., Melbourne.

Ex-service man, married, two children, total abstainer, nine years army character, willing to do anything. E. Handley, 48 Urquhart Coburg, Vic.

Conscientious girl given thorough tuition shorthand and typewriting in return services professional typist's office. Premium five guineas, returnable in twelve months. Ring Central 7208 for appointment.

Two New Books.

"Love," and "Love Divine."

By FAIRELIE THORNTON.
Author of "The Other Side," etc.

"Intensely spiritual and evangelical poems, have an easy flow and a melody which makes them very pleasant to read. The booklets are real aids to faith and devotion."—"The Magazine," London.

A copy will be posted free for 1/7 each, from Austral Publishing Co., or any Methodist Book Depot.

Hinrichsen-Brooker MISSION

Coppin Street, Richmond,

Starts on SUNDAY, JULY 20.

Continuing Every Night
Except Saturdays.

The Tent is Located in Coppin St.
Five Minutes from Bridge Rd.,
Three Minutes from Swan St.
From Town take Bridge Rd. (Cable)
Swan St. Electric Trams.

Here and There.

The following telegram reached us on Tuesday:—"Cobdogla (S.A.) mission splendid meetings Sundays; attendance poor week nights; people indifferent; decided continue extra Sunday; six confessions.—Mudford."

At the meeting of our Victorian Preachers' Association on Monday, July 7, Bro. R. T. Pittman, B.A., Dip. Ed., gave a very interesting and helpful address on "The Romance of Words," specially dealing with New Testament words. The address was greatly appreciated.

It is with great regret that we report that Gipsy Pat Smith, who has been holding missions in New Zealand, collapsed after a meeting in Dunedin. The evangelist has been ordered complete rest for some months. The missions arranged to be held in Australia during the next few months have had to be cancelled.

The tragic death at Buffalo Gorge, Vic., of Dr. Varley, of Box Hill, has elicited a wide-spread feeling of sympathy for the bereaved relatives. Dr. Varley was the son of Mr. T. E. Varley, a devout leader of religious life in Melbourne, and a grandson of the late Henry Varley, well known throughout Australia as a distinguished evangelist more than a generation ago.

A correspondent asks: "Is it right to elect an organist for the church, or teacher in the Sunday school, who is not a member of the church?" We presume that by "member of the church" in this inquiry is meant, not member of the local church, but one who is a baptised believer living a consistent Christian life. In our judgment none but such can consistently be appointed as "organist for the church or teacher in the Sunday school," any more than he could fittingly be appointed preacher or deacon.

We are sorry to report that Bro. Bagley, secretary, Victorian Home Missionary Committee, is still confined to his home through illness. His interest in the cause is unabated, and he longs for necessary health to carry on the work that lies nearest to his heart. Brethren in different States are praying for his recovery, and hoping for continued fellowship with him in the furtherance of the gospel. Many kindly references appear from time to time in letters reaching the Victorian H.M. office. Other than the knowledge that he is being upborne on the prayers of the brotherhood, few things will bring Bro. Bagley greater joy than to know the Victorian Home Missionary work is going right on under the blessing of God; and he may have this assurance if all interested brethren and churches will rally to the aid of the Committee at this time.

The Lygon St. tent mission has been in progress for nearly six weeks. The missionaries, Bren. Hinrichsen and Brooker, have been faithful in preaching and singing. Almost every night there have been confessions. On Sunday morning in the chapel there was a splendid meeting, when six were welcomed into the church. Bro. Hinrichsen's topic was "Fill up the Gap." At night there was a large audience in the tent, when Bro. Hinrichsen spoke upon "The Unpardonable Sin." Eight made the good confession, making fifty decisions to date. The sympathy of the church is extended to the family of the late Mrs. T. H. Jennings, of New Zealand (*nee* Reid), who has been called home; also to the family of the late Mr. Pettifer, whose wife and daughters are members of the church. Bro. Joseph Pittman and Bro. A. T. Eaton are still improving in health.

Dr. Jesse R. Kellemis has been in Edinburgh, Scotland, for some time. He delivered an address before the Annual Conference of Churches of Christ of Scotland, at Glasgow on June 7. We hope later to publish this address. In a personal letter from Edinburgh, Bro. Kellemis writes us as follows: "We will be here for three more weeks, and then we journey to Palestine. From

there we go home and back to work. I am to be here for five months from October 1925, to March, 1926. My Ph.D. degree will be granted in March, 1926. To my great delight the Faculty has asked me to write on the life and work of Alexander Campbell. Of course this gives me a wonderful opportunity." The acceptance by one of our leading British Universities of a thesis on Alexander Campbell's life and work is a new and notable event. It marks a stage in our progress. It affords Bro. Kellemis a fine opportunity, and should prove of great value to the brotherhood at home.

Federal Conference.

This gathering is dated for Sydney, October 18-23, 1924. The following is the suggested programme:—

Saturday, 18th.—2.30, Harbor Outing and Reception to Delegates and Visitors.

Lord's Day, 19th.—3, Inspirational Service and President's Message.

Monday, 20th.—9.30, Business Session; 2.30, Business Session. Consideration of Executive and Foreign Mission Reports; 7.30, Foreign Mission Demonstration.

Tuesday, 21st.—9.30, Business Session; 2.30, Business Session. Consideration of College of the Bible and Preacher Provident Reports; 7.30, The Home Task and Its Problems.

Wednesday, 22nd, 9.30, Bible Schools' Day; 7.30, Annual Demonstration, N.S.W., Bible Schools' Department.

Thursday, 23rd, Motor Outing for Delegates.

If not less than six delegates travel from any State, two-thirds of the ordinary fare will be allowed. This works out as follows:—

Perth to Sydney—1st, £10/16/8, 2nd, £7/6/-.

Adelaide to Sydney—1st, £4/3/4, 2nd, £2/15/4.

Melbourne to Sydney—1st, £2/13/4, 2nd, £1/15/4.

Brisbane to Sydney—1st, £2/16/-, 2nd, £1/17/4.

The return fare will be the same. Transit agents will be appointed in each State with authority to issue the necessary certificates. The Executive extends a cordial invitation to the brethren to come to Sydney, and to assist in making this conference one worthy of the work we seek to do. Send names and addresses to us early.

H. G. HARWARD, President.

T. E. ROFE, Treasurer.

J. WHELAN, Secretary.

tion naturally arose, How was the original unity lost? The New Testament and church history revealed the fact that for the first few centuries there was only one church, which made remarkable progress. Then moneyed influence got to work; ambitious men sought high positions in the church until it became a semi-political institution. False teaching led to the position where an ordinary man was made head of a church. His authority was never accepted by those who gave Christ the pre-eminence. Hence a division, and at least two churches. Church history then took us through the period of the dark ages, until Martin Luther attacked false teaching. He sought to restore the Bible to its rightful position. Then Luther, who did so much for Christianity, made a tremendous mistake. He organised a new church, the Lutheran. Similar mistakes were made by other great men of God, such as John Calvin and John Wesley. It was not possible to over-estimate the amount of good which these men did as reformers, yet they failed to restore the original unity. It was not true that unity was impracticable. If all Christians would accept the Bible as the only authoritative Book, and Christ as the only authoritative Person, the problem would solve itself automatically. Too often there were those who claimed to accept the Bible, who took along with it a creed of man-made statement. The error crept in as a result of that extra statement. If we would resort to the Bible alone on every question there would be a satisfactory answer forthcoming. Let us search, remembering that in essentials there must be unity, in non-essentials liberty, and in all things charity. Christ's prayer for unity was not answered after 1900 years of preaching. Who were preventing the answer? Not atheists, infidels, or drunkards, but Christian men and women, who were not satisfied with the Bible alone.—"Argus," of July 7.

ADDRESSES.

T. P. Dale (secretary Mosman church, N.S.W.).—"Lar-Noo," Delmar Parade, Deewhy, Sydney. 'Phone: Y 8298.

A. L. Perry (secretary Newmarket church, Vic.).—37 Ormond-st., Kensington, Vic.

J. J. Smith (secretary Carnegie church, Vic.).—"Hirwain," Lorne-st., Caulfield.

C. F. Tovey (secretary Williamstown church.).—Yarra-st., North Williamstown, Vic.

DEATH.

JENNINGS.—Passed peacefully away on June 30, 1924, at the residence of her son-in-law, Mr. Matthew Bell, Bell's Junction, Mataroa, New Zealand, Elizabeth A. Jennings, beloved eldest daughter of the late Mr. and Mrs. David Reid, 20 Vale St., North Melbourne; wife of the late Mr. T. H. Jennings, North Carlton; affectionate mother of Jessie R. Bell; and grandmother of Mattie, Allan, Lorna, Jessie, and Ida Bell; also loving sister of James, Mary, David and Agnes Reid. She and her parents were the first fruits of the late Mr. O. A. Carr's ministry at Lygon St. chapel, Carlton. "Asleep in Jesus."

IN MEMORIAM.

CRAWFORD.—In loving memory of my dear wife, Alice Ruth, who was called home, July 17, 1923; loving mother of Jack, Eric and Dave.

"Far beyond this world of sorrow,

Far beyond this world of care;

We shall find our missing loved ones,

In the Father's mansion fair."

—J. Crawford, The Wattles, Kuringgai, N.S.W.

HAYWARD.—In fond and loving remembrance of Ernest, beloved husband and father, called to higher service, July 16, 1919; also our dear son and brother, Harold, Jan. 8, 1921.

"And with the morn those angel faces smile,
Which I have loved long since, and lost
awhile."

—Inserted by G. Hayward and family.

FOR SALE.

Buy direct from the grower and cut your fruit bill in half. Choice Navel Oranges supplied at 10/- per case on rails Irymple. Cash with order. A. E. Cameron, Irymple.

Sth. Australian Home Mission Notes.

The foundation stone of the new chapel for the church at Gawler was laid by Bro. Wm. Burford on Saturday, June 26. There was a large attendance, and many of our members from the city and suburban churches journeyed to Gawler in beautiful weather to rejoice with our brethren. Bren. E. J. Paternoster (Conference President), A. C. Rankine, W. Beiler, S. P. Weir, H. J. Horsell and R. Raymond took part in the ceremony. The building with furnishing will cost about £2,000.

An arrangement has been made between the Home Mission Committee and the churches on Eyre Peninsula, whereby a motor-car will be purchased for the use of the preacher to visit the people in the distant places. It is hoped that another cause may be commenced at Cummins. A large amount of extra work will be accomplished, and the women visited by Mrs. Russell. It is hoped that this circuit will become self-supporting by the end of this year. There will be no financial cost to the committee.

Bro. Chas. H. Hunt, assisted by Bro. Mudford, held a successful mission at Barmera for two weeks. There were six baptisms. This field is recognised as one of the most difficult we have entered; we are glad that some of the barriers have been broken down. Bro. Mudford, by his faithful labors, consistent life among the people, and sacrificial service, is winning his way into the lives of the people. A mission began at Cobdogla on July 6.

Bro. Randall is succeeding in his work at Naracoorte. He is entering wholeheartedly with the young people in their tennis club. At a recent meeting of the tennis club upwards of 100 were present. It is one of the largest meetings ever known in our building. Gospel services are growing in numbers. The committee are trying to plan for a mission during October.

The committee are faced with grave financial difficulties. Many fields are appealing for help. Some of these fields are most encouraging in the outlook—we ought to possess them. If the brethren would only forward offerings in increasing number and frequency, fields presenting great opportunities could be entered. We have a great plea to present; let us enter our growing suburban districts and splendid country towns.

Special consideration is being given to placing an evangelistic team in the field after Conference, in order that tent mission work may be undertaken. What magnificent opportunities are presented! A new tent is wanted. Who will give a start to secure the equipment? Let the secretary have many letters during the present month containing worthy gifts for a special effort of this character. Fields could be made self-supporting, and new fields entered. Let us preach the pure gospel to the people. Pray for the work, and help the committee pay its way.—H. J. Horsell.

Queensland Home Missions.

The committee is now assisting nine churches which are conducting nineteen Bible schools. In this way a large work is being done, and encouraging progress is being met with. At its last meeting, reports were received from the H.M. preachers which told of six baptisms during the month, with two restorations and four additional confessions, awaiting baptism. The organiser has visited many suburban and country districts, and finds the brethren everywhere optimistic and anxious for larger things.

Bro. H. H. Ball has begun his missions. During his first week in this State he visited the suburban churches and created a splendid impression as one who gives a direct, plain message, measuring four square with the New Testament. His first mission is at Marburg, after which there will be a brief mission at Boondall, then he goes for four months into the great Western District. Already applications have been received for many missions, enough to keep him busy till next Easter. Brethren, pray for this work in this State.

Advertising pays. A one-inch advertisement was inserted in each city paper, telling of the welcome meetings of Bro. Ball. The papers

then all gave splendid reports, totalling to about 30 inches of reading matter. As a result, we have been continually questioned about Bro. Ball in many parts of the country, both by members and by non-members.

The welcome to Bro. and Sister Ball at Ann St., on June 18, was a delightful function. A large gathering assembled, and some very fine words of welcome were expressed. Bro. Larsen, Conference President, presided. Mrs. Wendorf expressed a welcome on behalf of the sisters. Miss Lloyd represented the Qld. Evangelisation Society, Bro. Bassard spoke for the committee, and Bro. Alcorn for the Bible School Union. On behalf of the teachers, a bouquet was presented to Sister Ball by Joyce Crouch. Bro. Ball gave a very stirring address in response, and deeply touched all by his personal references, which told of his assurance of beholding his Saviour face to face when eternity dawns.

The treasurer reports the following receipts for the month:—Circuit Funds: Annerley, £16; Bundamba, £1/10/-; Sunnybank, £4; Boondall, £13/6; Removal Expenses, Sunnybank, £1/5/-; Bible School Union, for Organiser, £4/6/8; Conference Printing and Stationery, £10/0/10; Women's Conference Donation, £5/17/6; Conference Printing, £2/1/3; Refund Organiser's Fares, Boonah, 12/-; Toowoomba, 16/6; Sunnybank, 1/6; Albion, 10/-; Conference Promises, Bro. Kickbush, 10/-; Bro. Norwood, 10/-; Fed. Comm., for Organiser, £10. Present Overdraft, £220.—A. J. Fisher.

YOU NEED HELP

if you desire to become efficient in service for Christ and His Church. If that is your aim, and you cannot go to College, consult J. C. F. Pittman, who, by a

CORRESPONDENCE COURSE

can give you just the help you need, in any of the following subjects:—

Preachers' and Speakers' Preparation; Bible Study; Bible Analysis; Bible Doctrine; Church History; Grammar and Composition; Elocution; Teacher Training; Church Efficiency (for Presidents, Officers, Secretaries, and Treasurers).

Terms: One Guinea per Quarter.

Send Particulars re }
Enrol me as a Student in } Course.....

(Indicate wish by striking out one of above lines.)

Name..... Address.....

Fill in above NOW, and address to

"Clyde House," Clyde-st., St. Kilda, Vic.

The above Courses are in association with the Victorian Brotherhood Quarterly, and heartily commended by the Victorian H.M. Committee.

WHEN PLANNING YOUR NEW HOME

— Consult —

JAS. W. NICHOLS

... BUILDER ...

RENOVATIONS ATTENDED TO. Ring U 6250.

"St. Leonards," 8 Edgar St., East Malvern.

Small Ads. in "A.C."

(Coming Events, etc.)

should reach the office by Tuesday.

Terms: See Back Page.

To save Booking send stamps or postal note with order.

League of Rope Holders. Federal Evangelism.

WANTED 200 CHURCHES 2000 MEMBERS

To join the above League. To pray for the evangelisation of the Commonwealth, and to contribute an annual birthday gift toward Federal work. Members enrolled, and gifts received by

C. R. HALL,

Napier Street, Lindfield, Sydney, N.S.W.

RUPTURE

If you are troubled with this distressing complaint, it will be to your interest if you will consult

W. H. MARTIN,

TRUSS EXPERT,

26 The Centreway, Chapel St., Prahran.

Private Address—1 BOND ST., STH. YARRA.

Phone: Win. 1454.

I have had 30 years' experience in this business—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started business at the above address. Ring or write.

Recommended by many medical men, and comfort is assured.

Circular on application. Communications answered promptly.

**The State Savings Bank of Victoria****CREDIT FONCIER LOANS.**

ON FARMS.—In sums from £50 to £2,000, repayable by instalments spread over 26½ years.
ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800, on buildings to be erected, or erected within six months of application.

Repayable by instalments spread over 18 years. Interest, 6½ per cent per annum.

SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDENTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum. Instalments spread over 21½ years.

Application Forms at any State Savings Bank, or by writing to the General Manager, Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, General Manager.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the months of May and June the following amounts were gratefully received:—

Churches per Duplex Envelopes, Donations.—North Melbourne, 11/9; Bayswater, 10/-; Essendon, 15/10; Hampton, 11/10/-.

Churches per Duplex Envelopes, Donations.—Castlemaine, 12/14/7; Swanston St., 16/15/3.

Individual Gifts.—Mrs. McCallum, Snr., 1/-; Mrs. E. C. Hovey, 10/-; Mr. J. Brammer, 1/-; Mr. P. J. Bryce, 1/-; Miss E. S. Fisher, 1/-; Mr. S. G. Lyall, 13/3/-; Mr. L. Davis, 10/-; Mrs. A. R. Lyall, 11/10/-; Mrs. Manning, 10/-; Mrs. R. Lyall, 12/-; Miss W. Lyall, 1/-; Mr. Robt. Lyall, 10/-; Miss E. Flood, 1/-; Mr. and Mrs. H. Kingsbury, 10/-; Mr. T. P. Payne, 1/-; Mr. L. W. Holmes, 1/-; Miss E. Pearce, 10/-; Mrs. Moles, 12/-; Mr. and Mrs. Jno. Collings, 12/-; Mr. F. J. Funston, 1/-; Mrs. Hayward, 10/-; Mrs. Payne, 12/-; Miss M. Thompson, 1/-; Mr. Frencham, 1/-; Mr. H. L. Paug, 12/-; Mr. and Mrs. Watkins, 10/-; Mr. Roy A. Kemp, 13/-; Miss Banks, 1/-; Mrs. Tyrell, 10/-; Miss E. Drysdale, 7/6; Miss I. Morton, 5/3; Miss Wigley, 1/-; Miss L. Greenhill, 1/-; Mrs. Thomas, 1/-; Miss E. Reid, 1/-; Mr. John Tully, 15/-; Mrs. J. Hansen, 5/-; "Memor," Newmarket, 1/-; Mrs. Wilkie, 10/-; Mr. and Mrs. H. W. Chipperfield, 17/-; Mrs. Clipstone, Snr., 12/-; Mr. H. M. Clipstone, 10/-; Miss Beatty, 10/-; Miss Parker, 5/-; Mr. and Mrs. Parker, 10/-; Miss L. Parker, 5/-; Miss I. Moysey, 5/-; Mr. and Mrs. J. C. Skinner, 11/10/-; Mrs. H. C. Ludbrook, 1/-; Mr. H. E. Bell, 10/-; Mr. A. Millis, 10/-; Miss A. Evans, 5/-; Miss M. A. McLelland, 5/-; Mr. Thos. Murphy, 12/10/-; Mr. G. B. Moysey, 1/-; Miss M. Hargreaves, 1/-; Mr. and Mrs. Munro, 11/10/-; Mr. J. D. McCoughtry, 1/-; Mrs. Anderson, 10/-; Mrs. Jackel, 10/-; Mr. F. W. Collings, 10/-; Mr. and Mrs. Brown, 12/-; Miss Hodgkins, 1/-; Mrs. Mellroy, 5/-; Mrs. Dines, 10/-; Mr. Henderson, 5/-; Mr. and Mrs. Jos. Collings, 12/-; Mr. and Mrs. Thomson, 11/10/-; Mrs. T. Batty, 1/-; Miss C. Swain, 1/-; Mr. Geo. Dickens, 10/-; Miss A. L. Shields, 1/-; Mr. P. C. Bennett, 1/-; Mrs. Kruse, 5/-; Miss Legg, 10/-; Mr. Webster, 10/-; Mr. F. C. Whittington, 12/-; Mr. P. Aurisch, 1/-; Miss E. R. Stevens, 10/-; Miss L. Prittie, 1/-; Mr. A. W. Connor, 1/-; Mrs. S. Wood, 2/6; Mr. and Mrs. Jas. E. Thomas, 13/-; Miss E. Crumpton, 10/-; Mrs. E. R. Waterhouse, 10/-; Mr. A. Clarke, 1/-; Mr. J. E. Austin, 15/-; Mr. C. A. Sampson, 15/-; Mrs. Sutch, 10/-; Miss M. Sutch, 5/-; Mrs. J. Ellison, 1/-; Mr. Kennedy, 1/-; Mrs. Whinam, 1/-; Miss A. Baker, 1/-; Interest on Peace Bond, 6/-; Miss V. Plunkett, 10/-; Mr. Fred. N. Lee, 10/-; Mrs. F. N. Lee, 1/-; Mrs. D. McCracken, 1/-; Miss E. Dixon, 10/-; Mrs. S. Brown, 1/-; Miss I. C. Bryce, 5/-; Mrs. L. Gibbs, 10/-; Miss M. J. Smith, 11/10/-; Mr. Smith, 10/-; Mrs. Arnott, 10/-; Mr. F. E. Mason, 1/-; Mr. W. Y. Milne, 10/-; Mrs. W. McCallum, 1/-; Miss A. Jermyn, 1/-; Miss E. Jermyn, 1/-; Mr. and Mrs. H. V. Jeffery, 15/-; Mr. Robt. Gerand, 15/-; Mr. L. Graham, 1/-; Mr. R. Oliver, 10/6; Miss E. R. Anderson, 1/-; Mr. Wright, 1/-; Miss V. Chilvers, 11/5/-.

Church Advertisements.—Bambra Road, 11/10/-; East Kew, 11/4/-; Balwyn, 11/2/6; North Melbourne, 8/3.

Conference Fees.—Coburg, 15/-; Castlemaine, 15/-; Northcote, 1/-; Kyneton, 5/-; Lillimur, 5/-; Port Fairy, 5/-; Ascot Vale, 15/-; Ultima, 5/-; Warracknabeal, 10/-; North Richmond, 1/-; Parkdale, 10/-; Kaniva, 15/-; Boronia, 5/-; South Melbourne, 15/-; North Fitzroy, 12/-; Burwood, 5/-; Meredith, 5/-; Queensberry St., 5/-; Carnegie, 15/-; East Kew, 15/-; Brim, 10/-; Balarat, 1/-; Horsham, 1/-; Preston, 10/-; Ringwood, 15/-; Burnley, 15/-; Surrey Hills, 15/-; Balwyn, 1/-; Taradale, 5/-; Lygon St., 11/5/-; Swanston St., 1/-; North Melbourne, 15/-; Colac, 10/-; Warrnambool, 5/-; Shepparton, 10/-; Prahran, 11/10/-; Brunswick, 15/-; Dunmunkle, 5/-; Essendon, 15/-; Geelong, 12/-; Polkmet, 5/-; St. Arnaud, 5/-; Woorinen, 5/-.

Refund Mission Expenses.—Collingwood, Refund Mission Expenses, 11/6/13/-; College of the Bible (Refund,

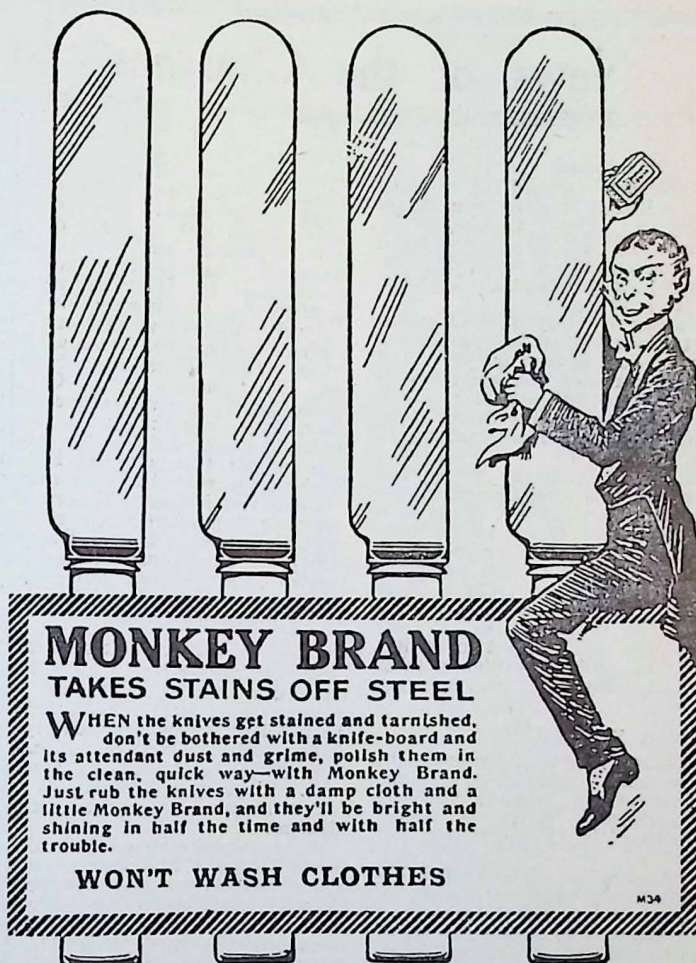
Conference Expenses), 12/-; Bible School and Young People's Dept. (Ref. Conf. Exp.), 11/9/10/-; Women's Conference Executive (Ref. Conf. Exp.), 16/10/-; Christian Endeavor Dept. (Ref. Conf. Exp.), 11/10/10/-; Foreign Mission Committee (Ref. Conf. Exp.), 12/4/-; Church Extension Committee (Ref. Conf. Exp.), 12/-; Chelsea (part thankoffering), 11/14/-; Refund Railway Department, 13/3/2; Legacy, Mrs. Rebecca Hunter, 15/0.

W. C. Craigie, Treas., 265 Little Collins St., Melbourne.
Thos. Bagley, Sec., Arnold House, 14 Queen St., Melbourne.

QUEENSLAND HOME MISSION FUND.

Annual Offerings to June 1.

Albion, 115/1/6; Annerley, 127/13/6; Boonah, 18/2/6; Brisbane, 139/19/10; Bundaberg, 18/0/7; Brindamba, 12/11/6; Charters Towers, 12/9/-; Flagstone Creek, 12/-; Gympie, 15/-; Ipswich, 110/-; Kingaroy, 15/-; Marburg, 1/-; Ma Ma Creek, 16/4/6; Maryborough, 12/-; Meringandan, 15/8/-; Mt. Walker, 13/-; Roma, 18/8/-; Rosewood, 13/1/-; Rosevale, 16/19/-; Silverdale, 11/18/-; Sunnybank, 14/2/9; Tannymorel, 120/1/-; Toowoomba, 15/17/6; Wombo Creek, 11/1/4/6; Zillmere, 17/8/6; Isolated Members, 128/1/8.—G. Colvin, Treasurer.



MONKEY BRAND
TAKES STAINS OFF STEEL

WHEN the knives get stained and tarnished, don't be bothered with a knife-board and its attendant dust and grime, polish them in the clean, quick way—with Monkey Brand. Just rub the knives with a damp cloth and a little Monkey Brand, and they'll be bright and shining in half the time and with half the trouble.

WON'T WASH CLOTHES



WE CAN TELL YOU

If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...
Certified Ophthalmic Opticians
which is your guarantee of good work.

E. WOOD PTY. LTD. 95 ELIZABETH ST., MELBOURNE

Phone 6778 for an Appointment.

News of the Churches.

Tasmania.

The Hobart choir held its third annual social on Thursday, when Bro. E. R. Levett was elected conductor and organist. Bro. J. C. Woolley exhorted the church. At the close of the gospel service a young man confessed Christ. All auxiliaries are doing good work. Foreign Mission offering is the best for some years.

Work at Invermay is progressing favorably. Since last report four adults (three men and one woman) put on the Lord in baptism. Bro. Pratt is proving an able preacher, and great crowds attend the gospel services. All auxiliaries are in full swing and well attended. The church membership is now 80, with an average attendance of 64.

The work at Ulverstone is on the upgrade. Meetings are improving in tone, and the attendances are very gratifying. The first of the half-yearly Junior Endeavor picnics recently held was a marked success, as was the Bible school picnic held the following Saturday. Of five who have recently made their decision for Christ, three have been received into fellowship; contact is being maintained with the other two. During July Bro. Brown goes to Devonport to conduct a brief mission there, while Bro. Warren takes over his work at Ulverstone. All auxiliaries are in splendid condition.

New Zealand.

The church at Hawera is working harmoniously, and there is a fine spirit manifested. The meetings are steadily improving in numbers, and solid work is being accomplished. Bro. F. W. Greenwood has been helping the church for the last four months.

At Nelson on June 29 Bro. John Griffith exhorted. Bro. Percy Bolton preached at night on "The Sacrifices of God." At the worship meeting on July 6, a special Foreign Mission offering was taken up in aid of Bro. Coulter's work on the mission station in Southern Rhodesia. Bro. Carpenter delivered the message. At the evening meeting he gave a fine address on "Christian Unity." Owing to sickness among members meetings have not been so large recently, though interest is keeping up well.

Invercargill had five decisions during the past two or three months. After over 3½ years of happy and successful ministry, Bro. Fitzgerald is leaving to take up the work in Nelson. The church has not yet secured anyone to take his place, but hopes to secure a suitable brother at an early date. Invercargill at the present time offers a splendid field for an earnest, consecrated preacher, as all the different avenues of church service are in a particularly healthy state, and the Bible school is enrolling new scholars every week. The annual church business meeting was held a few weeks ago, when most encouraging reports financially and spiritually were presented, and church officers were elected for a term of two years. The ladies' guild held its half yearly sale of work which realised about £50, enabling the church to pay another £100 off its church debt.

Queensland.

Gospel meetings at Charters Towers have been well attended the last few weeks. Two young men confessed Christ since last report. Both were baptised on July 6. Bible school is still growing, and is practising for anniversary.

Despite inclement weather, Gympie had splendid attendance on July 6. Bro. C. T. Trudgian spoke on "Man like unto Grass." The church regrets the death of one of the Bible school cradle roll members, baby Margaret Jean Kernick. Previous to the gospel address Bro. Bottrell made reference to the little one's being removed. Foreign Mission offering, £10.

Marburg church (West Moreton circuit) began its mission on June 22, with Bro. H. Ball as missionary and Bro. H. Bassard as song leader. Encouraging crowds, growing in numbers and in-

terest, have been attending, and Bro. Ball has preached the gospel faithfully. Rain marred the meetings for four nights. Up to date there are seven confessions and one restoration. Three additions to Rosewood church by faith and baptism are also reported. The young people's improvement classes in Marburg, Mt. Walker and Rosevale are full of enthusiasm, and the work generally is in a healthy condition.

Annerley F.M. offering on July 6 amounted to £21/15/- (incomplete). Two new scholars at Bible school. Three confessions (adults) at close of Bro. Young's address on "The Great Transaction of the Ages." A review of the church activities shows that during the last six months fourteen names have been added to the church members' roll, and about forty to the Bible school roll. Kindergarten work has been re-organised, and is now a very interesting feature. Over £70 subscribed by members to special offerings. A large number of homes visited by Bro. Young (evangelist), and great results are anticipated. Young people's society is very active. Members will regret to learn that Bro. Olsen has been very ill, but is improving slowly.

Western Australia.

Morning and evening services were both well attended at Lake St. on June 29. Bro. Hagger's evening subject was "Heaven, and How to Get There," illustrated by song and story. Two young women made the good confession. On July 7 there was a record attendance around the Lord's table. Three were received into fellowship by faith and baptism. £66 received to date for Foreign Missions.

Harvey church enjoyed the visit of Bro. and Sister Hagger. The former spoke for three nights, and his messages were inspiring. The church is changing the time of worship service from afternoon to morning, and also installing electric light in chapel. It has also been decided to purchase literature dealing with our position to be placed in homes in the south-west. Foreign Mission offering to date, £15/5/-.

South Australia.

Norwood work continues encouraging, and good audiences gather each Lord's day. The Bible school is increasing, there being six new scholars on Sunday. The F.M. offering has been a great blessing to the church, and to date over £65 has been given; a £20 increase on last year. The C.E. gave £12/3/-, and the J.C.E., £4/10/-.

"Through the New Testament Together in 1925," was the subject of Bro. Ludbrook's address at North Adelaide on the morning of July 6. He pleaded for a trial to be made of a daily concerted and consecutive reading of the new covenant Scriptures. Considerable interest was expressed by brethren at the close of the service. Some £44 are already in sight for the F.M. offering.

St. Morris services are still conducted by various brethren. Splendid attendances on July 13. At the close of the morning service, Bro. Allen, retiring secretary, after five years' service was presented on behalf of officers and the church with a fountain-pen. Bro. Harkness conducted the evening meeting, at the close of which a young woman was baptised. There were 147 present at the Bible school. Bro. S. S. Brittain has been appointed secretary to the church.

Semaphore choir, assisted by friends, gave a splendid concert before an audience of about 250 in the Masonic Hall, on July 10. The Foreign Mission offering now stands at £25/8/3, 30/- of which has been given for Miss Bertha Peek, a member of the Semaphore church who is connected with a faith mission in India. At the gospel service on July 13, solos by Mrs. L. V. Matthews, A.L.C.M., and Mr. J. Weeks were much appreciated by an audience of about 140.

Meetings at Kadina are keeping up well. At the C.E. meeting on July 1, Mr. H. White (Methodist minister, Wallaroo Mines), and Bro.

R. Raymond, of Gawler, gave helpful messages. Sunday, July 6, good meetings all day. July 13, the word of exhortation. At night Bro. Filmer spoke to a splendid congregation. Sister Behrman and Bro. Larcombe rendered a duet, Sister Brooks and M. Woodward, Bro. Bartle and Mr. Cradock a quartette.

At Grote St. on July 13, Bro. E. R. Manning addressed the morning meeting. Bro. and Sister H. Taylor were recently welcomed into fellowship from Norwood. At the gospel service Bro. A. C. Rankine gave a splendid address on "What Must Men Believe to be Saved." One young girl from the Bible school made the good confession. During the service Bro. Rankine spoke a few words of welcome to Mr. and Mrs. Mahony and Mr. Hare, of Balwyn, Vic. The Foreign Mission offering now amounts to about £185.

At Wallaroo on July 7, a combined meeting of the deacons of Kadina, Moonta and Wallaroo churches met. Bro. J. Paternoster and H. J. Horsell, of the H.M.C., to discuss future work of the Home Mission fields on the peninsula. The meeting was most successful. On Tuesday a pretty wedding was celebrated in the church building. The contracting parties were Bro. Jack Emes and Sister Miss Emily Hill, daughter of one of the deacons. Their letters have been sent on to Pt. Pirie church. On Thursday Mr. Paddock, of the Congregational church, gave a good address. On Sunday morning Bro. E. J. Warren exhorted. In the afternoon the annual distribution of school prizes took place. At night Bro. Warren preached on "The Ascension of Jesus." Mrs. Evans and Mrs. Warren sang a duet.

Prospect held its Bible school anniversary services on July 6. Bro. Morrow ably addressed the church in the morning. An impressive dedication service of Bible school teachers and officers was held prior to the address. In the afternoon the scholars rendered a service of song entitled "Shining Bob." In the evening Bro. Beiler delivered a fine address, and the scholars rendered special singing. On July 9 a public meeting was held. The 20th annual report of the school was read by Bro. Beiler, owing to the absence of the secretary, Bro. E. Hall. It was an excellent report. The average attendance for the year of scholars and teachers was 126; 10 scholars have attended every Sunday, and 17 have confessed Christ. Bro. Furniss is now the superintendent of the school, with Bro. Roberts as assistant. Bro. Beiler conducted the singing for the anniversary, and Miss Hazel Everett assisted at the organ. The church members and Bible school scholars regretted that the secretary, Bro. E. Hall, and his wife were unable to attend the anniversary services owing to the death of their little daughter Audrey, and also of the serious illness of their son. Loving sympathy is extended to the mother and father in their time of bereavement and anxiety. Good meetings were held on July 13. In the afternoon 130 prizes were distributed amongst the Bible school scholars. The Junior Endeavorers are taking keen interest in their competition to improve the society, and Miss Lorna Thompson, the acting superintendent, is congratulated on her work.

Victoria.

At Swanston St. last Lord's day there were very nice meetings, and good sermons from Bro. Shipway. Several visitors were present.

Boronia had well attended meetings last Lord's day. Three received by letter. On Saturday evening the K.S.P. annual social was a great success.

Thornbury is having good meetings. Great interest is maintained at all services. The Sunday school is growing rapidly; record last Sunday, 205 present.

At North Fitzroy morning service on July 13, Bro. Hughes, of the College, delivered a fine address. In the evening Bro. A. L. Gibson preached. The visit of both speakers was much appreciated. Bro. J. W. Baker is still confined to his room, though his condition is much improved. Foreign Mission offering has reached £78. For the jubilee services to be held early in October, the church secretary would be glad to have addresses of old members who now attend other churches in or near Melbourne. Write L. Gole, Ivanhoe.

F.M. offering for Warragul was a record, over £10, although the church has suffered much from removals. Bro. Waters gave a fine talk on Foreign Mission work.

At the gospel service held in Bro. Carter's home at Aura, on July 13, four made the good confession under the preaching of Bro. Aurisch. Fair meetings at Prahran. In the morning

Good meetings at Prahran. In the morning Bro. P. D. McCallum gave the address. At the Bible school there was a very good attendance and a record collection for over 3½ years. Bro. L. C. McCallum spoke at the evening service, and baptised two young men.

At Hawthorn on Sunday morning, Bro. T. H. Scambler gave the second of the special series of character studies, "Samuel the Committed Man," the evening topic of the series "Among the Stars" being "The Lord God is a Sun." Bro. Simpson contributed a solo, and the choir rendered the mission song, "Sail On."

At Cheltenham on Sunday, the Endeavor anniversary rally was begun with inspiring meetings. The morning service was well attended. A good school in the afternoon. In the evening a number of Endeavorers took part in the service. Two splendid addresses by G. P. Pittman, who also spoke at the teachers' monthly prayer meeting.

Ascot Vale Bible school teachers and officers take the church prayer meeting once a quarter, and a splendid time was held last Thursday night. Good addresses were given by Bren. Davis and Kemp, and all were encouraged and helped. Meetings are keeping up, and Bro. Patterson is faithfully preaching. A young lady has been received by letter.

Attendances at St. Kilda during the month averaged about 50 for both morning and evening services. During the past month Bren. Dawson, Raisbeck, Rasmussen and Northeast have conducted morning services. Bro. Rasmussen has conducted the gospel services. Both Phi Beta and Kappa clubs are progressing, each having a membership of about 30.

At Carnegie P. A. Dickson is pleasing all with interesting and forceful addresses. The annual meeting was held on July 9, and reports showed work generally and finances in good condition. Foreign Mission offering has reached £18 to date and more to come in. After six years' service as church secretary W. J. Modral has resigned on account of early return to Sydney.

Great interest is shown in the work at Middle Park; good attendances each Lord's day. Foreign Mission offering to date is about £16. Junior and senior girls' guilds have been started with every prospect of doing much good. The Bible class held its anniversary last Sunday with a large attendance. The class is helping in a practical way in the work of the church. Bible school is grateful for the services of Sister Eileen Drysdale in visiting absentees.

At the public meeting at Gardiner on July 9, about 170 people were present. With Bro. Kingsbury in the chair and Bren. Illingworth and Thomas as speakers, a very happy meeting resulted, after which supper was served to all. The choir was a big help and much appreciated. Sunday's meetings were good, and at night Bro. Kingsbury preached appealingly from the story of the prodigal son.

Steady work continues at South Melbourne; Bro. P. D. McCallum is preaching faithfully. Work among the young people is going along well in school and club. Fellowship with Bro. L. C. McCallum was enjoyed on July 13, and all enjoyed his exhortation. Sister Mrs. Bower passed away on July 3. The burial service was conducted by Bro. L. C. McCallum. The church extends sympathy to the daughter, Sister Mrs. Gillies, and family.

At Brunswick on July 6 Bro. Northeast spoke at the morning service, Bro. Way in the evening. July 13, morning meeting well attended. Bro. Way spoke at both services. The choir has been re-organised, and is under the leadership of Mr. Fred Jenkin. To date, over 30 new scholars added to the kindergarten. The aged Sister Mrs. Nash has almost completely recovered after her long illness. Mrs. E. Clark is still very ill. All departments are working well.

At Bet Bet on June 22, Bro. Hughes, from St. Arnaud, gave a fine address. On July 6, the Bible class scholars and teachers remained after S.S. to a tea which was much enjoyed. The object is to get boys and girls who are not attending interested in the school, and those who do attend to understand each other better. Sister Alice Eccles and Bro. W. McDonald each wrote helpful papers on "Our Work in the Church." Foreign Mission offering, £13/4/4.

Horsham church has had two splendid Lord's days. On July 6, the F.M. offering was more than double any previous offering. It has reached £30 (last year, £11). There was one confession on July 13. The J.C.E. has been re-organised, and an increase campaign is planned to commence in August. Haven church has been going ahead also. F.M. offering £2/5/6 (last year, £1/4/-). The new building at Haven goes ahead steadily, and should soon be ready for the painters.

St. Arnaud services are attracting increasing congregations. Bro. Hughes delivered a powerful address on Sunday evening. Bro. Orford exhorted in the morning, at the close of which a girl of sixteen years made the good confession. The social club has been a complete success. Mid-week service is growing larger. Mission preparations are well forward. Sister Vera Benson is recovering from a prolonged illness. A new bath-heater has been installed. F.M. offering, £2.

At Colac an "Every-member-present" meeting was held on July 6 to greet the new preacher. On Tuesday night a reception meeting to Mr. Mrs. and Kathleen Hargreaves was held. A large number of members and friends attended, including preachers from other churches. Encouraging addresses were given. On Sunday, July 13, good spiritual meetings were held. Reference was made to the late Sister Mrs. Tolsher, who departed this life after faithful service, Saturday, July 12. The F.M. offering is between £7 and £8.

Meetings at Newmarket have been very fairly attended, despite the fact of heavy losses by removals from the district. Early this month the ladies of the church entertained the mothers of the Sunday school children, a profitable afternoon being spent. Mrs. Blakemore helped with a fine address. The church is planning for the erection of a new kindergarten and young people's hall. The young ladies recently held a successful social evening in aid of the funds for the hall. Foreign Mission offering amounts to £13/16/-, with more to come.

Meetings at North Richmond are well attended, over 100 breaking bread. Two were received into fellowship last Lord's day, a brother from Burnley, and a sister from Collingwood. Bro. W. Hinrichsen addressed the church. Bro. R. W. Payne preached at night, when two young ladies and one young man made the good confession. Great interest is shown in the forthcoming mission, and prayers are asked for it. Sister Mrs. Armstrong has been called upon to part with her beloved husband, Bro. Armstrong, who passed away suddenly.

Oakleigh church has decided on building a preacher's residence on land adjoining the chapel. The "winter sacrifice" has in view the reduction of building debt and erection of a kindergarten hall. A mission will be held about February next, led by Bren. Hinrichsen and Brooker. Mid-week meetings are improving. Girls' club and women's mission band, led by Sister Brooke, are very healthy. Foreign Mission offering, £12/10/- to date. Meetings on Lord's day evenings, conducted by Bro. Brooke, are good. Three Bible school scholars and a young lady have made the good confession recently.

On July 6 East Camberwell church was cheered by hearing the confession of a married lady and three young women, a visible result of the faithful sowing of the seed of the Word by Bro. Harold Robbins, and by witnessing the immersion of a young man. Evening meetings continue to be well attended. Mrs. Williams and Miss Leedham, of Adelaide, have ably assisted by solos. Sister Jean McLeod was called home early in the morning after several months of illness, during which time she patiently testified of her love for her Saviour. The influence of her young life will be felt for many days to come.

New South Wales.

Wagga reports a record Foreign Mission offering, £20.

At worship service on 13th inst., S. J. Southgate very ably exhorted at the Sydney City Temple; subject, "Is there any Harm?" At night his gospel theme was "The Safe Haven." One who had confessed Christ was baptised. Three scholars of the Bible school and an adult also made the good confession. Bro. Southgate's thoughtful messages are being much appreciated, and are attracting larger congregations at the gospel service than have been the case for some time past, the attendance on this occasion being excellent.

At Marrickville gospel service on July 6, Bro. Crisp gave a special address, aided by chart, on the "Crucifixion." There was a record attendance, and a lad from the Bible school made the great confession. Bro. Crisp's message was so appreciated that he has been asked to repeat it. Attendances at all meetings continue good. The K.S.P. club has been formed and promises to be a success. A girls' club is to be commenced next week. Friends of Bro. Crisp will be glad to hear that his little boy, who was seriously ill, is now making a good recovery.

Elder W. Atkin was in charge at Lismore City Temple on July 6. Forty-three sat for annual examinations in the afternoon. At night members of the "Rosa Filmer" Missionary Society—Sisters Byrne, Newton, Pond and Hancock—assisted in the service. Mr. A. L. Haddon again visited Lismore on his return journey to Sydney, and spoke at the Lismore Teachers' Association, being well received. He also addressed the meeting of the missionary society, and visited and spoke at K.S.P., Phi Beta, C.E., Junior C.E., and Preachers' Training classes. Over a dozen promising young men are in the latter.

Bro. R. K. Whately, jr., spoke morning and evening at Enmore on July 13, the evening address being entitled "Is Baptism Essential?" in continuation of a series of discussions on "Christian Essentials." Bro. Harward gave a most helpful talk to the men's brotherhood in the afternoon, on "How to Deliver and Prepare an Address." These meetings of the men are of a most practical kind—every member present having ample opportunity to develop his powers of speech in public. The Sunday school had a record number sitting for the Federal examinations on Sunday. The remainder of the school were given a local examination covering the same ground as the Federal. Rehearsals are being commenced in preparation for the jubilee celebrations. The work of painting the building is proceeding. Under the leadership of Miss Eileen Flood a branch of the junior red cross society is being formed.

On Sunday, July 6, was celebrated the sixth anniversary of Bro. and Sister Whelan's ministry at Chatswood. The address to the church of Bro. Rofe, president of the Conference, on "Each One Win One," was greatly appreciated. The gospel service was splendid, with special singing by choir. Bro. L. Gilmour was baptised. Bro. Whelan's theme, "In His Steps," was greatly enjoyed by a fine congregation. One young girl from the Bible school made the noble confession. On July 9 the social meeting of the church in connection with Bro. and Sister Whelan's anniversary was presided over by Bro. W. Hall. Fine messages were given by Bren. Rofe, Graham, Southgate, Walden and Gole. Bro. Trigone, on behalf of the officers and members, presented to Bro. Whelan several volumes of useful books. Bro. Middleton presented Sister Whelan with a beautiful silver tea pot, and Sister Ashwood a very nice basket of flowers. Bro. Whelan suitably responded. The sisters provided refreshments which were greatly appreciated. On July 13, Bro. L. Gilmour was welcomed into fellowship. Visitors included Bro. and Sister Andrews, and Bro. and Sister Price. The church was glad to have the presence of Bro. and Sister James Hunter after a long illness. Bro. Whelan addressed the church, and also gave an inspiring message at the gospel service. Ivy Oldfield was baptised. One woman confessed Christ. Attendance was splendid.

CONSULT



CONSULT

A. J. GREEN & CO.

F.S.O., D.O., M.V.I.O., I.O.O.Q.,
The Leading Eyesight Specialists,
OPTOMETRIST,

AND EYESIGHT SPECIALISTS.

Secure the Advice of a Specialist of 30 Years'
Experience and Expert in Refraction.

May be Consulted

49 SIMPSON ST. AUBURN, N S W.

Mrs. J. THOMPSON

(Late Lovel-st., Katoomba).

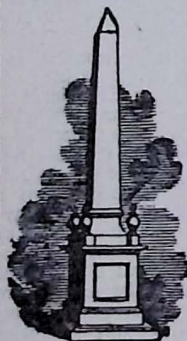
"Hurlston," Caryfort-st.,
Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

F. QUAIFE,

LICENSED ELECTRICAL CONTRACTOR.

CRAMER STREET, PRESTON.



JAMES DICK

Monumental Mason,

3 Chavasse St.,
Middle Brighton, Vic.

Enquiries Invited.

Estimates Submitted
Free of Cost.

Work Done in All
Cemeteries.

Prompt Attention Given
to All Country Orders.

OBITUARY.

WILLIAMS.—There are not many of the older brethren with us who came into the Lygon St. church in the sixties. Our late Bro. Joseph Williams, who had been a member of the church for 57 years, was called home on June 15 to be for 57 years, was called home on June 15 to be paid their last tribute of respect as he was laid to rest in the Fawkner cemetery. Bro. A. Dickson officiating at the grave-side. Our brother was faithful in his attendance at the breaking of bread, and was in his accustomed place on the Sunday before he passed away. He was baptised by the late G. L. Surber, and in his young manhood took an interest in the Adelpian class and the early Sunday morning prayer meeting, and was one of our Sunday morning readers until his death. He loved the church, and has remembered the Home Missionary work and the Lygon St. church in his will.—J. McC.

Preachers' Provident Fund.

Contributions received for general account to June 30, 1924.

N.S.W. Churches and Individuals:—Sydney, £7/10/2; Marrickville, £3/6/9; Hornsby, 8/1; Burwood, £3/11/6; Chatswood, £3/0/6; Canley Vale, £2/2/-; Bankstown, 10/8; Lidcombe, £1/5/-; Merewether, £2; Fairfield, 5/2; Rockdale, £1/10/6; Bro. J. Stimson, £1/1/-; Bro. and Sister T. E. Rose Settlement, £30.

South Australian Churches:—Maylands, £1/1/-; Park St., Unley, £3/5/-; Croydon, £1/17/10; Grote St. Church, £3/8/-.

Victorian Churches and Individuals:—Dawson St., Ballarat, £1/1/-; South Yarra, £5; North Richmond, £1/11/-; Dr. J. Cook, £2/2/-; Bro. W. Cust, £2/5/-.

Western Australian Churches and Individuals:—Claremont, £1; Maylands, £1/3/6; Bro. J. Smith, 5/-—W. H. Hall, Hon. Treasurer.

'Phone: X6618.

A. J. CURSON, Architect.

Registered as a Qualified Architect by the Architectural Registration Board of Victoria. Architect and designer of the following Church of Christ buildings:—Brighton, Hampden, Ivanhoe, and others.

Address—
CR. BLUFF RD. & RFD BLUFF ST.,
BLACK ROCK.

Austin & Lanco Shoes

For Ladies and Gents.

PUMPS, WELTS, MACHINE SEWN.

Stocked by Leading Retailers Throughout the Commonwealth.

MANUFACTURED BY

AUSTIN SHOES PTY. LTD

310-322 JOHNSTON STREET,

ABBOTSFORD,

VICTORIA

COMMERCIAL EDUCATION.

at the Melbourne Technical School,
Latrobe Street (opp. Public Library),

For the Training of Boys and Girls for Commercial Pursuits.

ALL DAY CLASSES
in

Shorthand, Typewriting, Bookkeeping,
etc.

The opportunities are excellent. The fees are small. No artificial light in the large and airy classrooms. No need for children to loiter about the street during the lunch hour.

Call or Write for Prospectus—Free

This Department is under the direction of
JOHN S. MCINTOSH, F.C.T.S., F.C.I. (Inc.)
(Victorian Representative on Pitman's Teachers'
Examination Board of Australasia)

EVENING CLASSES AS USUAL

Fees:—Typewriting, 30/-; Shorthand, 20/-; Bookkeeping, 25/-.

(Evening Fees:—Typewriting, 30/-; Shorthand, all grades—10/-.)

T. W. BURROWS

begs to notify the residents of Surrey Hills and surrounding districts that he has opened an up-to-date Butchering Establishment. Prime quality, combined with cleanliness and civility, warrants a share of your patronage. Note address:
322 CANTERBURY ROAD, SURREY HILLS
between Suffolk and Essex Roads

College of the Bible

GLEN IRIS - VICTORIA - AUSTRALIA

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

Principal - - - - - A. R. MAIN, M.A.

Training for Service at Home and Abroad.

This Institution Needs More Men and Money.

Send Donations to Reg. Enniss, Hilary Grove, East Malvern, Victoria.

July 17, 1924.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions
RICHMOND

LE PINE & SON

Funeral Directors

CAMBERWELL

CANTERBURY

HAWTHORN

SURREY HILLS

REMOVAL NOTICE.

W. J. AIRD, F.V.O.A., Optician
has removed to more com-
modious premises in the
Equitable Building, 314 COLLINS ST.
(corner Elizabeth St.)
Satisfactory Service at Moderate Cost.
— Phone 6937 —

NEVER BE WITHOUT.



Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, T.C.Mus.Aust. (Singing)

TERMS—APPLY:

"Brentwood," Hampton St.
Hampton.
or c/o Lygon St. Christian Chapel
(Also at Allan's)

HOMOEOPATHIC MEDICINES

The BEST and PUREST
obtainable from

EDWARD G. OWEN

At his NEW PHARMACY,
102 COLLINS ST., MELB.

Postal orders promptly despatched.

Owen's KINODINE

for all Affections of the Nervous System.

A REAL INVIGORATOR.

Price 1/6, 2/6 and 4/6

prepared only by

EDWARD G. OWEN, Chemist and Druggist,

102 COLLINS ST., MELBOURNE

— PHONE 2087 —

VICTORIAN HOME MISSIONS.

Office—14 Queen St. (2nd Floor), Melbourne.
Phone, Central 5445. Thos. Bagley, Org. Sec.

The business of the Home Missionary Committee is to do what no individual church will or can do, and to do it by the aid and in the name of every church in the State.

Very many existing churches were founded and fostered for many years by the Home Missionary Committee. New churches can be started only by such co-operative work as the Home Missionary Committee undertakes. For this special work a splendid evangelistic team has been engaged for the year. Plans are in hand for opening up several new fields. At least £1,000 must be found for Tent Mission work this year. Let each have a share in the giving, and later in the rejoicing over wonderful gains for Christ and his church. Send gifts, small and large, to the Secretary, Home Mission Office, 14 Queen St., Melb.

CHURCHES OF CHRIST.

New South Wales.

Home Mission Office and Book Depot.
Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.
Phone, City, 10,767. H. G. Harward, Secretary

PREACHERS' PROVIDENT FUND.

(With which is incorporated the Aged and Infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: James Hunter (President), Dr. E. A. Bardsley, A. Morris, T. E. Rofe, L. Russell, Joseph Stimson, and W. H. Hall (Hon. Secretary and Treasurer).

Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.

Representative in Western Australia: D. M. Wilson, 308 Bulwer-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to the Hon. Secretary and Treasurer, W. H. Hall, 107 Pitt-st., Sydney, N.S. Wales, making money orders and postal notes payable at the G.P.O., Sydney. Contributions may also be sent to A. R. Lyall and D. M. Wilson.

CHURCHES OF CHRIST SOCIAL SERVICE COMMITTEE.

BENEVOLENT SECTION.

No Needy Case Refused.

All parcels are carried free if addressed Churches of Christ Mission, Burnley Railway Station. Send all donations to Bro. Bardwell, Treasurer, "Carola," Christmast-st., Northcote.

Correspondence to J. W. Nichols,
Superintendent and Secretary,
"St Leonards," 8 Edgar-st., East Malvern

Credit for All

£5/9/6

To Order
**Extra
Trousers
FREE**



A FINE selection of fabrics include guaranteed All-wool English Tweeds, in shades of light and dark grey and medium-toned browns, and the Famous Fox's All-wool Indigo Cheviot Serge.

FAULTLESSLY Tailored to Order, with Extra Trousers Free, for £5/9/6, plus 1/ in the £ for terms. Send only 10/- Deposit, and pay balance 5/- weekly.

Patterns on Application.

Cox Bros.
LTD.
BRUNSWICK-ST., FITZROY.

Interstate Orders for above goods carriage extra.

MR. T. G. STORER,
Herbal Practitioner,

Treats Successfully
**NERVES, BLOOD AND SKIN
DISEASES, etc.**

Write full particulars of your trouble to the Ivaline Institute, 321 King William-st., Adelaide, S.A., and a diagnosis of your case will be made, and necessary treatment sent to you, on receipt of 20/- as payment for treatment for one month.

Use a
**"RAPID"
GAS BATH
HEATER**

The "Rapid" Bath-Heater is Reduced in Price,
Sold on Easy Terms and within reach of all.

Reduced Price **£6** Easy Terms **20/-** Deposit, 20/- Monthly

The Metropolitan Gas Company, Melbourne

Mr. Clifford C. Sharp
L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist

HAS REMOVED TO

HARLEY BUILDINGS,
71 Collins Street, Melbourne
(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER
ERROL STREET, NORTH MELBOURNE

Only First-Class Work done
Orders by Post promptly and carefully attended to

JOHANNESBURG, SOUTH AFRICA.
Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SON,

Exporters of

PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS.**

THE AUSTRALIAN CHRISTIAN.

The Australian Christian
Published Weekly at
528-530 Elizabeth Street, Melbourne.

Editor: A. R. Main, M.A.

All communications should be sent to
above address.

All Cheques, Money Orders, etc., should be
made payable to D. E. PITTMAN.

SUBSCRIPTION. — Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.

CHANGE OF ADDRESS.—Kindly send both
old and new address a week previous to date of
desired change.

DISCONTINUANCE.—No Subscription is
dropped without definite request.

Births, Deaths, Marriages, and in Memoriam
Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for
every additional 12 words and under.

Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.

The Pauline Patterns

ARE WHAT I USE.
I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795

H. Louey Pang & Co.
Fruit, Produce and Commission
Agents,

172-176 LIT. BOURKE-ST., MELBOURNE.
Buying and Selling Produce and Fruit at this
locality is as busy in the mornings as the Western
Market. Fruiters all call here for supplies of
Bananas.

Also at Victoria Market.

T. A. COMER,

FURNITURE REMOVER.

City, Country, and Interstate Motor Service.
Loading Capacity, Two Van-loads.
All Work Guaranteed. Estimates submitted free.
42 Prospect Hill Road, Camberwell, Victoria.

BIBLES AND TESTAMENTS.

State style preferred, and price you are prepared
to pay, and we will send a book on approval.

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For ...
FIRST-CLASS

Tailoring

Go to ...

W. C.

Craigie & Co.

265 Little Collins, Street, East,

(4 Doors from
Swanston St.)

MELBOURNE

A Home for Neglected, Orphan and
Fatherless Boys.



No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT:
Mr. R. Campbell Edwards.
VICE-PRESIDENT:
Mr. W. C. Craigie.

HON. TREASURER:
Mr. R. Conning,
Wardrops' Buildings,
197 Elizabeth St., Melbourne.

HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., F.C.P.A.,
31 Queen st., Melbourne.

HON. PHYSICIAN:
Dr. Christina Reid, Burwood.

HON. CHEMIST:
Tr. Cathcart, Surrey Hills.

HON. DENTIST:
Mr. Clifford C. Sharp, L.D.S., B.D.Sc.

STOCK EXPERT:
Mr. L. Hunter.

HON. OPTICIAN:
Mr. W. J. Aird, The Centreway,
Collins-st.

ORGANISING SECRETARY:
Mr. A. E. Knight.

MINUTE SECRETARY:
Mr. R. McPherson.

SUPERINTENDENT:
Mr. Frederick Young.

COMMITTEE:
Messrs. R. Conning, W. Cust, Wm.
Macrow, R. McPherson, C. McPherson,
son, Rowland T. Morris, Mesdames
G. A. Edwards, R. C. Edwards, W.
Hunter, Misses Alt. Landman,
Smedley.

BURWOOD BOYS' HOME

BURWOOD, VICTORIA

Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.