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A Great Declaration Against War.

TEN years ago the world was at war. We write on the anniversary of the day on which the news was flashed around the world that our Empire was involved in the struggle. Few then foresaw the duration of the conflict. No one could imagine the full extent of the horrors ahead. Many in a light-hearted way jested regarding the issue. Not one, even of those who rightly considered war to be an abomination, foresaw the magnitude of the evil.

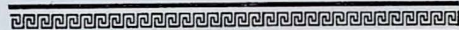
The war is over, but its aftermath is with us. Nobody thinks that the lofty purpose which animated thousands upon thousands whose lives were sacrificed has been fully realised. We are painfully conscious that in all lands there were people who battered on the misery of their fellows. A spirit of mistrust, suspicion and hate was engendered which separated not only nation from nation but class from class. Peace in its highest sense is yet to come. But we do rejoice that the danger which in 1914 threatened the world was stayed. We are thankful that prospects are brighter today than they were, say, five years ago. We praise God for his preserving care, and invoke his blessing and his peace. Let us stay our souls on the inspired declaration that not only has our God "made of one every nation to dwell on all the face of the earth," but he has also "determined their appointed seasons and the bounds of their habitation." God is not simply a transcendent Creator, who set the world going and afterwards left it to its own devices; he is its upholder and sustainer, and is constantly interested in the earth and its people. The Omnipotent God reigns as King for ever; our Loving Father knows and cares.

Glorification of war must end.

Some bodies of believers have been diligently working in favor of peace. There are signs that Christians the world over will bestir themselves and work for the elimination of war. The great Methodist

Episcopal Church of the United States recently made a notable pronouncement, to which the incoming papers are giving much prominence. This declaration will doubtless receive much attention and support. Following is its text.

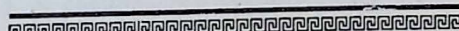
"Millions of our fellow men have died heroically in 'a war to end war.' What they undertook, we must finish by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the



To Sin by Silence.

*To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.*

—Record of Christian Work.



suicide of civilisation. We are determined to outlaw the whole war system.

"The patriotism of the Methodist Episcopal church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfilment of pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war. Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

"The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America must lead the way. Our nation and our church can do now what we may never be able to do again. We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every com-

munion service. Through its educational programme, our church must mould the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. *The glorification of war must end.*

"We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. The establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life will be a powerful deterrent against war. As great odium must be put upon the war profiteer as was ever put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperilled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest.

"We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us.

"We set ourselves to create organisation for peace. Grateful to our government for its leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a more decided and aggressive policy in these directions. We urge our President to summon another conference of the nations for the more drastic reduction of armaments. We demand the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a league of nations will receive our active support. We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

"World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles

here advocated. We, therefore, propose that our church now assume its responsibility by appointing at this general conference a commission of twenty-five members, composed by five bishops, ten ministers, and ten laymen, authorised and instructed to call a conference of the religious forces of the world to consider the best plans and methods for making the impact of united Christendom against the evils we deplore. The principles of brotherhood are plainly challenged.

The Gospel of Christ.

S. J. Southgate.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28: 18, 19.

"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20: 31.

"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2: 38.

In these verses we have the direct command of the world's Saviour—a command which concerns both the preacher and the hearer—the preacher is told what he must preach, and the hearer is told that by receiving the word of the preacher (or Christ's word repeated by the preacher) he appropriates the salvation provided by Christ: that is, the cardinal facts of the gospel being believed and acted upon, its promises will be enjoyed. This is the gospel of Christ.

The life of Christ.

Let us first notice the outstanding features of the life of Christ. Ushered into the world as we are; living the common life of men; of him John said: "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth," and of him Peter, speaking to the men of Israel, said, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Jesus! He who is the greatest of all teachers, the one perfect man of all the ages; his life given to the services of others; his humility, compassion, graciousness, combine to make him the greatest and grandest figure in history.

His death.

More wonderful than his life was his death. In his life he revealed God to men. In his death he reconciled men to God. By the determinate counsel and foreknowledge of God his death makes us with him sons of God "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What the death of Christ means to men is summed up by the apostle in one comprehensive saying, one

"The progress of the kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great crusade for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God."

God-revealed truth upon which rest all the hopes of humanity, "Christ died for our sins."

His resurrection.

But the death of Christ did not mean the completion of his work, the cessation of active and effective participation in our welfare. Jesus died for our sins, and he rose again for our justification. Everything that has to do with the Christian life must be seen in the light of the resurrection. Christ's power to save and to keep, his authority as Lord, his present intercession, depend upon and followed his resurrection from the dead. Well has the inspired writer told us of the significance of the resurrection, asserting that: "If Christ did not rise, your faith is vain; ye are yet in your sins."

God's part and ours.

Our texts teach that salvation depends upon the act of God and the act of man. One is divine, the other human. The divine side of the commission, the command to preach the gospel, originated with the completion of God's plan in the death, burial, and resurrection of his Son, our Saviour. This is God's part in our salvation. Salvation, however, is not a single but a dual act. It is a giving and a receiving. God has given: we must be willing to receive. Seeing that the facts of the gospel have been made known, there must be some way in which we can intimate our desire and our willingness to accept these facts and embody them in our subsequent living. This can be done. The example, death, burial and resurrection of Jesus are just as closely related to our salvation to-day as ever they were; for

The example of Christ

is our guide. Again and again he reiterated the truth that his mission was to do the will of him that sent him. The dominant passion of Christ's life was to do the will of God, and to save men. Without the former the latter could not be. So in our case it is our intention and actions in respect of the will of God that lead to our acceptance with him.

There are two scenes that throw much light on the example of Jesus. Just before entering upon his public ministry he was

baptised of John in the River Jordan. He submitted to this baptism in order (1 am using his own words) to fulfil all righteousness. It has been said that "this act meant, on the part of Jesus, a putting off of the old, and laying hold on a new, life-work—a putting off of the work of the carpenter—and taking up that divine mission of saving mankind. On the part of God, we see in this act his approving acceptance of Jesus in his new consecration; for he openly declares such acceptance immediately after." Then, at the close of the act of baptism, the Spirit rests upon Jesus, and a voice out of heaven declares him to be God's well-loved Son.

The other scene takes place some little distance outside the walls of Jerusalem. The tragedy and heart-breaking pathos of the scene has been the theme of the greatest minds of the race. With hushed, reverent voices we speak of it as the crucifixion of our Redeemer. And not the least important truth it conveys to us is that "He was obedient even unto the death of the cross."

Christ's death and ours.

The example and death of Christ cannot be separated. They are each part of the gospel. No man can follow Christ's example except he receives him as Saviour. There seems to be little difficulty in the way of most men in declaring that they can accept this truth. But the popular teaching that faith alone saves us is responsible for a gospel which is only a partial declaration and acceptance of the gospel of Christ. In Christ's great Commission God's part and ours are plainly shown. In saying "he that believeth and is baptised shall be saved," Jesus commands that which, if cheerfully obeyed, will be a constant reminder of Christ's death, burial and resurrection. But, more than this, it is a command to die to sin, to bury the dead body of sin, that our resurrection to a new life, the life we live in Christ, the Christian life, may be assured. To me it is a wonderful thing, a thing beyond the imagination of man to conceive, beyond his genius to originate, that God has, in the ordinance of Christian baptism, opened a way whereby we are buried with Christ into his death, and, passing through the grave, rise with him to walk in newness of life.

The resurrection life.

We cannot over-emphasise the sublime truth that the gospel of Christ is incomplete without the promise of, and the means of attaining to, the resurrection life. And as this life must of necessity be preceded by death and burial (for without death and burial there can be no resurrection) the baptism of the believer, the figure of a death, burial and resurrection, brings vividly before his mind the way in which his salvation was accomplished by Christ, and makes him one with Christ in that act which brings him into the death of Christ, and raises him with Christ to that new and better life. Baptism, being the gospel of Christ in figure (for in it is made the death

burial and resurrection of Christ, and of his follower) in no way dispenses with faith; but rather may it be regarded as an act of faith, as the crown of belief in Christ and repentance for sin. And faith in Jesus Christ does not accept some of his commandments and reject others; faith receives them all.

It has been said that "the one who believes in Jesus Christ is subject to this law: At first his faith is a new and untried force in his life. He has no experience regarding its power. He believes Jesus to be his Saviour, his affections go out to him, he has the spirit of consecration to his service. Believing this he must now ask: Is my faith merely a beautiful sentiment, or is it something more? Is it a strong force? Is it capable of controlling and subduing

every other force in my life? Is it strong enough to snap all opposing ties and bear me forth upon a life of moral heroism or founder at the start? Faith contains a resolution to do all this, but does this resolution adequately measure its strength?"

So, if the gospel of Christ be preached, and baptism, following on faith and repentance, be regarded in its rightful character, as a complete severance (burial) from the old life and entrance upon a new; the professed believer will prove his faith in his baptism into Christ. Therefore, the simple, yet transcendently important question is, "Do you believe the word of Jesus?" ("He that believeth and is baptised shall be saved?") and if you do will you prove it by accepting his gospel, not in part, but the whole?

"A Certain Disciple named Timothy."

Ben Adhem.

The scene is the picture gallery; the time a quiet sunny autumn afternoon years ago; and the *dramatis personae* a gentleman and a little boy—father and son they prove to be—and another person whom I can only describe as a common man, common so far as picture art is concerned at least. I frequently indicate him with a capital "I" or "Me." The gentleman and his boy were following me up as we passed slowly round from picture to picture; and the father, who was evidently a well-informed man, was giving his son a good deal of instruction in the pictures as they moved along. He knew more than the man who is common about the pictures—their subjects, their painters and the quality of the work. I think I must confess that I almost envied him his knowledge of such an interesting subject and his teaching ability.

But there was a pause. They had evidently come to some picture about which the father had nothing to say. Without appearing to be inquisitive (which I am afraid I was), I was able to discover that father and son were standing in front of the picture which describes Jesus being taken down from the cross. The boy was looking eagerly at it, but no word of instruction or comment was forthcoming from the man; this seemed to be the one picture in all the collection on which he had no word to utter. I was near enough to hear the boy say, "That's them taking Jesus down from the cross." The father made no response, and seemed inclined to move on; but the boy lingered. Here was somebody who was real to him, someone whom he knew and loved; this was a picture of a real transaction. "It was an awful wicked thing to crucify him, wasn't it, father?" "Yes," said the father; but the "yes" was very undecided and non-committal. It seemed as though father and son had changed places before this picture, and the boy, whose age would hardly reach double figures, was now

the instructor. The boy's next remark gave me a start. "You don't seem to know as much about this picture as you do about the others, do you, father?" The gentleman's reply gave me a clue. "Your mother and grandma tell you enough about these things, they know all about them." Then it came to me, "This is Timothy as a little boy; and his good mother and grandmother, why, their names are Eunice and Lois, God bless them, but his father is a Greek, and to such, though they be well-instructed in worldly things, the cross is foolishness.

A dozen years have sped away into the past since that quiet day in the picture gallery. It is Saturday afternoon, and I find myself travelling on an electric tram, and at one of the stopping-places three young men get on. They are all three fine specimens of beautiful young manhood. As I do not know their names, let me distinguish them by signs: One carried a tennis racquet; underneath the overcoat of the second I see the knickers and stockings which bespeak the footballer; and the other has nothing to indicate him except that he is a well-dressed young fellow—but see, I notice a small gold C.E. on his watch-chain, and now I am more than ever interested in him. I can plainly see that the two sportsmen are brothers; but the other, I discover as the journey proceeds, is a stranger to them despite the fact that they had joined the car at the same point. They are a sociable trio and have much in common, and soon they are chatting quite freely. The footballer, whom I took to be the oldest of the party, drew out a box of cigarettes and held them towards the C.E. man with a well-meant, "Help yourself." "I do not smoke, thank you." "Goodness me, you're a bit of an exception;" and turning to his brother, he said, "I needn't ask you, Tom, if you smoke," but Tom declined, "Not now, thanks." "Oh, dear me, I seem to be the only black sheep in the flock to-day; what-

ever has possessed you, Tom?" "Oh, just that I don't feel inclined," was Tom's reply. Then the box of cigarettes was slipped into the overcoat pocket and the subject dropped. Then the racquet lad turned to his new acquaintance and asked, "Ever play tennis?" "Yes, I do a little of it." As they talked, they discovered that they lived at no great distance from each other, and that led the racquet carrier to extend an invitation which was even more unattractive than the cigarettes. "We play on our ground every Sunday," the racquet carrier remarked, "what about coming over next Sunday?" The question was put rather hesitatingly. The declined cigarette had had some effect. "I never play on Sundays," was the simple response. "Well, perhaps you are right," admitted the racquet carrier; "I suppose you think it is wicked?" "Yes, I do, and anyway I would have no time; I go to C.E. at ten; then there is our morning service, Sunday school at 2.30, and evening meeting." "You're converted, I suppose," remarked the man in knickers. "Yes, I'm glad to say I have taken Christ for my Saviour and Master," was the very fine testimony which the C.E. lad gave, and gave it very simply and humbly. "What church?" was the next question. "The Church of Christ."

Then I began to think, Is this Timothy, the little boy I saw in the picture gallery twelve years ago? Whether it be the identical person, to me he is the young man Timothy. There was a little more of the dialogue which I overheard. "Do you attend any church?" This time the questioner was Timothy. "Sometimes," was the rather hesitating reply; "Tom here goes oftener than I do." "Well, what about coming to our church? You know where it is, I suppose. I should be so glad to welcome you." The invitation was so kindly given that the racquet man looked very much as though he would say "Yes," and even the footballer appeared at least sympathetic. The car slowed down, and Timothy rose from his seat preparatory to getting off. "Well, I hope we'll meet again, good-bye;" but Tom put out his hand. "Good-bye, old fellow; I'm glad we met."

I should like to have congratulated Timothy on his fine Christian testimony, and to have enquired after his good mother and grandmother and his Greek father, but for obvious reasons I did not. Left by themselves, the footballer and his brother looked at each other. "Seems to be a goody-goody sort of bloke," remarked the man in knickers. "I reckon he's the right sort, anyway," was the hearty response of his brother. "I suppose you'll be giving up Sunday tennis, and going to his church." "Well, I wish I was as good as he is. I intend to have a look at them next Sunday, and, if they're all as good as he, they'll do me." This was all; again the car slowed down and the two sportsmen swung off. The prayer I offered up then was: "O Lord, bless Timothy and keep him faithful and increase him more and more."

There are some who are worried by Modernism, so-called. But, frankly, I am concerned about any ism very much except the I am afraid with all my soul of that one, entrenched *consecratism* in the church itself, which eventuates in dry rot and decay. We are guilty in this old motherland, the Word of the so well of an attitude toward the Word of the Lord which would destroy its power. Of the which delude many we have not tasted, but are guilty of being afraid to venture for We are guilty of hiding under a bowl of wonderful light which we have in our plea. We have digged in the earth, and there we have made the ten talents when we should have made eleven. Oh, the challenge of the proportions of plea. Someone is going to preach it, and I am convinced if we are not faithful in doing it, it will raise up a people who will do it—and

victory. We cannot hide under the excuse that because it is harder here than in a new world we have failed. That is to acknowledge that the truth has lost its power. Rather let us honestly place the blame where it belongs, upon ourselves and upon the antiquated methods with which we have shackled the message which we possess. We talk about conservative British character, and yet British character in other parts of the world accepts this plea with alacrity. Our churches in Australia are growing by leaps and bounds, while

the success of the cause in America is almost beyond comprehension. The conservatism has been in us who proclaim the Word rather than those who receive it. Let us pray that our own eyes may be opened to the field around us in these islands whose culture and enterprise have created the modern world. We who plead for reformation and restoration need sorely to let that reformation begin at home. Let us have faith, and in faith let us go forward. Let us be big enough for the plea we advocate.

avers that no vessel of similar shape and proportions has been discovered of a date later than the first century A.D. Many points of the chalice design find their best parallels in the silver work of that period. Eminently characteristic of first century relief is the natural rendering of plants and animals. Dr. Eisen confidently advances the theory that the inner bowl was not improbably brought to Antioch from Jerusalem, where it may have been the very vessel used in apostolic times by the infant church. Indeed, a presumption is raised that it was none other than the actual cup handled by Christ at the Last Supper.

Religious Notes and News.

Same Lecture 6,150 Times.

Dr. Russell H. Conwell, the president of Temple University, Philadelphia, recently delivered his famous lecture, "Acres of Diamonds," for the 6,150th time, and announced that he had decided to retire from the lecturing platform. He is 82 years of age, and the strain of the many institutions he conducts is proving too much for him. For 54 years he has been lecturing, and the proceeds of his lectures have amounted to the enormous sum of twelve million dollars, every cent of which he has given away in providing scholarships in the Temple University for 3,400 men and women students.

Bishop on "Terrible Stock Sermon."

The Bishop of Exeter deals with the "terrible stock sermon" in the current issue of the "Diocesan Gazette."

"Everything said is perfectly safe," he states—"it has been said before a thousand times—the preacher is preaching, not because he has anything to say to the people, but because he must preach."

The result of this state of things, as pictured by the Bishop, is that "the boys play games in the corner, the girls have giggled confidences with one another, the former considers how he will sell his stock at the market, the squire thinks of his next shooting party, and the choirboys turn over their chants, and the preacher is glued to a manuscript which means nothing to him and nothing to those who are listening to him."

The Bishop observes, however, that few people know how hard it is to preach sermons Sunday by Sunday, and recalls that it has been said that everybody can preach one good sermon, most men can preach two, men of brilliance can preach half a dozen, but that no one can preach 100 or so good sermons a year.

An Italian Vindication.

In a leaflet, entitled "Baptism from a Baptist Point of View," Mr. C. Seymour King recalls the following incident from "C. H. Spurgeon's Autobiography":—

"It was while staying at the Hotel des Anglais that the pastor adopted a very original method of vindicating one of the two Christian ordinances which were always very dear to him. At a large gathering at which Mr. Spurgeon and a large number of friends were present, Mr. Edward Jenkins, M.P., the author of 'Ginx's Baby,' persistently ridiculed believer's baptism. It was a matter of surprise to many that he did not at once get the answer that he might have been sure he would receive sooner or later. The party broke up, however, without anything having been said by the pastor upon the question, but it was arranged that, the next day, all of them should visit Ventimiglia. On reaching the cathedral, Mr. Spurgeon led the way to the baptistery in the crypt; and when all the company had gathered round the old man who was explaining the objection of interest, the pastor said to his anti-Italian friend, 'Mr. Jenkins, you understand for us what the guide is saying?' Thus fairly

trapped, the assailant of the previous evening began: 'This is an ancient baptistery. He says that, in the early Christian church, baptism was always administered by immersion.' The crypt at once rang with laughter, in which the interpreter joined as heartily as anyone, admitting that he had been as neatly 'sold' as any man well could be."

Portraits of Christ.

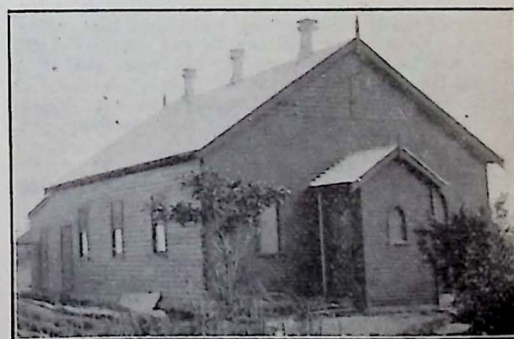
The S.A. "Register" of July 26 contained an interesting leading article under the above heading, dealing with a discovery made on the site of Antioch in 1910. Very much has in recent months been written on the theme. We cull the following account from the "Register" article: While some Arabs were digging a cellar or well they lit upon underground chambers partially choked with debris. This was found to contain various antiquarian objects, including two chalices, one of carved silver, and another of plain silver. Evidently, these were part of a quantity of church treasure which had been buried either accidentally by an earthquake, or intentionally to escape threatened danger. Since 1915 this article has been exhaustively studied by Dr. G. A. Eisen, formerly curator of the Californian University Academy of Sciences, and he has crowned his labors by publishing a monograph in two ornate volumes, "The Great Chalice of Antioch," with a pair of diagrams and an atlas of 60 photogravures and etchings, some of which are reprinted in "The Illustrated London News" for June 7.

The chalice is pronounced the earliest Christian object known to exist. Its chased decorations are attracting the profound and reverent interests of archaeologists and artists. The outstanding figures are portraits of Christ and the apostles and evangelists, possibly by contemporary artists who had seen them. Christ as a man is represented full face, dressed in a toga, with (Dr. Eisen says) "the same identical folds as that of Augustus on the Augustus cup of the Boscoreale treasure. His beautiful and delicate features together with the star, the dove, the Holy Ghost, the plate, and the Lamb, sustain the identification. His face is not distinctly Jewish. It is smooth, and his hair is short without locks." Christ appears as a beardless man enthroned with a Lamb standing at his right hand. Above his head descends the Spirit in the form of a dove. His arms are spread crosswise; and his right hand is extended towards a plate containing two fish, seven loaves, a head of what appears to be wheat, and sundry leaflets of palm. Beneath his footstool an eagle with spread wings rests upon a basket of loaves; and round him are ranged five human figures who turn towards him, raising the right arm with a gesture of salutation. On the reverse side Christ is represented as a boy of about 12 years of age, sitting on a similar throne and holding in his left hand the roll of the Law. He is again surrounded by five followers who raise their arms as before. The disciples have undeniable portrait heads, which are attracting close individual study.

Regarding the age of the chalice Dr. Eisen

Another View of the Chalice.

The London "Christian" has the following paragraph relating to Dr. Eisen's opinion: "Once again the newspapers are exercised about the Antioch Chalice, this revived interest following upon the issue of a descriptive monograph, written by Dr. Eisen, the American antiquary. Dug up in a well in Antioch in 1910, the chalice is, doubtless, a precious relic of ancient Christian art. Whether it should be accepted as of the first century is quite another thing. Examination of the vessel has resulted in the discovery of an inner cup, which is held to be the Holy Grail itself—the cup used by our Lord at the Last Supper. Besides a portrait of Christ as a youth, there is one representing him at a later age, presumably after his resurrection—showing full face, dressed in a toga, with arms thrown wide apart in an act of blessing. Above and around are symbols, with portraits of apostles and evangelists. Though interesting in themselves, the conclusions of the scientist are not convincing. That the apostles of the Lord should have inspired or procured an artistic representation of the holy Supper is unthinkable, with those who bear in mind the actual conditions of the time. On the other hand, the suggestion that, in the first century, pagan art should have expended itself upon the Christian feast, is not for a moment to be entertained. A revised estimate of the chalice and its story, will doubtless place its origin in a century when there was more intimate relation between the church and the world, and when, moreover, the Supper had been given a place and significance such as that maintained for it by the Papacy, down to our own day."



New Chapel, Invermay, Tasmania.

The cause at Invermay is the result of special missionary effort. Following a seven weeks mission in Launceston in February and March last, a short mission was held at Invermay, the gospel as proclaimed by the churches of Christ being first made known by evangelist E. C. Hinrichsen, assisted by Mr. C. H. Pratt as song-leader, and Mr. A. Hinrichsen personal worker. The result of the mission was the establishment of a cause of about 60 members. The church now has this fine home, a building designed as a school hall, and will seat about 300 adults. The church now numbers 84, has a Bible school of 62 and strong auxiliaries. The cause is established among a population of about 10,000.

The Home Circle.

Conducted by J. C. F. PITTMAN

"The bravest battle, that was ever fought,
Shall I tell you where and when?
On the maps of the world you'll find it not,
'Twas fought by the mothers of men.
"Nay, not with cannon or battle shot,
With sword or noble pen;
Nay, not with the eloquent word or thought,
From the mouths of wonderful men.
"But deep in the wall'd-up woman's heart,
Of women that would not yield,
But bravely, silently, bore their part;
Lo, there is the battle-field.
"No marshalling troops, no bivouac song,
No banner to gleam and wave,
But oh, these battles they last so long,
From babyhood to the grave."

How Bettie Learned to Cook.

Bettie had learned to spread her little bed very nicely indeed, and Mamma was praising her to Papa one day, saying how much she helped her. So Bettie determined to learn to cook too.

"Mamma," said Bettie one day, while standing on a little stool by the kitchen table, stirring very briskly on a little cake for her doll party. "Mamma, I'm going to learn to cook so I can help you some more. If you'd give me one lesson a day, I'd learn a whole lot in a year, wouldn't I?" asked Bettie.

"That would be a lot of lessons; ought to learn something," said Sidney, who was always counting and adding up things. "Didn't you know there were forty-eight weeks in a year?" Bettie made no reply, which was proof to Sidney that she didn't know. "Bettie, you don't even know how many months there are in a year and a half."

"Yes, I do too," said Bettie; "there's twelve and five more; ain't there, Mamma?"

"Why do you ask Mamma, if you know? Girls never know whether they know anything or not."

"I do know," insisted Bettie, "and I'm going to know more'n you do when Mamma teaches me to make pies and cakes, and if you don't stop teasing me, I won't give you any, either. So there."

"You'd better learn the multiplication table first," said Sidney, "and find out how many months in a year, and weeks, and days, so you'll know how many lessons it will take. But if it takes as long to learn the table as it does to make cake, you'll be a mighty long time learning. You're always stirring up something, but I never see any cake."

"Mamma, please make him leave me alone; I'll forget to put in something directly," cried Bettie.

"Leave little sister alone, Sidney," said Mamma; "don't be such a tease. She will soon be Mamma's assistant, and surprise you one of these days."

"What is a 'sistant, Mamma?" asked Bettie.
"Some one who helps you with your work, a sort of partner, you know."

Bettie told her little friend, Marie, the next day that she was taking cooking lessons, and was going to be Mamma's 'sistant.

"What is a 'sistant, Mamma?" asked Marie. "Bettie says she is going to be one, and I want to be in it too."

"It is not a play, dear, to be in; Bettie means that her mother is teaching her to make nice things, like cakes, and desserts, and all."

"Couldn't you teach me too, Mamma?"

"Yes, dear, I'd like to."

"Really?" and Marie clapped her hands with delight. So when she met Bettie again, she told her she was going to learn to make cakes and pies too. Only three weeks had gone by, when Bettie, all dressed in her pink dress, ran over to Marie's.

"Mamma said I could ask you over to tea."

Please say 'yes,' begged Bettie; "and guess what we're going to have."

"Ice-cream," said Marie.

"Yes—well, I don't know, but that's not it."

"Oh, I know, some of your cake."

"Yes," said Bettie, proudly; "Mamma says it's as nice as hers."

"What do you all think of my assistant?" asked Mamma, when tea was over.

"She is a grand little cook," said Papa. "That cake was fine."

"It will do to eat," said Sidney, teasingly.—
"Sunshine."

Sleep.

When to soft sleep we give ourselves away
And in a dream as in a fairy barque
Drift on and on through the enchanted dark
To purple daybreak—little thought we pay
To that sweet bitter world we know by day,
We are clean quit of it, as is a lark
So high in heaven no human eye can mark
The thin swift pinion cleaving through the grey;

Till we awake ill fate can do no ill.
The resting heart shall not take up again
The heavy load that yet must make it bleed;
For this brief space the loud world's voice is still,

No faintest echo of it brings us pain.
How will it be when we shall sleep indeed?

For the Quiet Hour.

Kindness is not always expressed by words;
sometimes it means just keeping quiet.

Think often of God in the every-day life. God brightens the way of those who think often of him.

Pride is not a bad thing when it only urges us to hide our own hurts—not to hurt others.

Never despond because your means of doing good appear small and insignificant. It is God who gives the increase.

The best way to invite happiness for ourselves is to do for others the things we enjoy having them do for us.

It is our privilege to walk as children of light. Let us remember this, and go on fearlessly when the way seems dark.

All we have to do is to work as well as we can with the tools and material we have in our hands. If we do this, advancement will come.—
Selected.

The Wisdom of Jane.

Mother—"I have told you time and again not to speak when older persons were talking, but to wait until they stop."

Little Jane—"I've tried that already mother, but they never stop."

The Patient Tailor.

David Slowpay: "I shall bring back those dark trousers to be re-seated, Mr. Snip; you know I sit a good deal."

Mr. Snip (tailor): "All right, and if you'll bring the bill I sent you six months ago I will be pleased to receipt that also. You know I've stood a good deal."

Possibly Right.

"Now, children," said the teacher, who had been giving a lecture on motor-cars, "which of you can tell the most dangerous part of a motor?" "I can, miss," cried Johnnie, "It's the driver."

The Family Altar.

J. C. F. P.

SUNDAY.

"He that hath the Son hath the life."—1 John 5: 11.

Life in Christ "includes" the favor of God, the pardon of sins, union of heart to Jesus, strength to do right, divine support in the last hour, and everlasting holiness and joy beyond the grave."

Reading—1 John 5: 9-11.

MONDAY.

Be strong, and of a good courage.—Deuteronomy 31: 6.

"Dare to do right,
Dare to be true,
You have a work
That none other can do.
Do it so bravely,
Do it so well,
That angels will hasten
The story to tell."

Reading—Deuteronomy 31: 1-8.

TUESDAY.

My grace is sufficient for thee.—2 Corinthians 12: 9.

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break
But strengthen and sustain."

—Whittier

Reading—Psalm 116: 1-15.

WEDNESDAY.

Let me die the death of the righteous.—Numbers 23: 10.

"Yet one pang searching and sore
And then heaven for evermore;
Yet one moment awful and dark
Then safely within the veil and the ark;
Yet one effort by Christ his grace;
Then Christ for ever face to face."

—Christina Rossetti's "Martyr's Song"

Reading—Psalm 116: 1-15.

THURSDAY.

Thine eyes shall see the King in his beauty.—Isaiah 33: 17.

"The fulness of heaven is Jesus himself;
The duration of heaven is the eternity of Jesus;

The light of heaven is the face of Jesus;
The joy of heaven is the presence of Jesus;
The melody of heaven is the name of Jesus;
The harmony of heaven is the praise of Jesus;
The theme of heaven is the work of Jesus;
The employment of heaven is the service of Jesus."

Reading—Revelation 22: 1-5.

FRIDAY.

And so shall we ever be with the Lord.—1 Thessalonians 4: 17.

"Our fairest dreams can never
Outshine that holy light,
Our noblest thought can never soar
Beyond that word of might.
Our whole anticipation
Our Master's best reward,
Our crown of bliss is summed in this—
'For ever with the Lord.'"

Reading—1 Thessalonians 4: 13-18.

SATURDAY.

I will bring you up out of the affliction of Egypt . . . unto a land flowing with milk and honey.—Exodus 3: 17.

The preface to John Bunyan's "Grace Abounding" concludes thus:

"My dear children,—The milk and honey are beyond this wilderness. God be merciful to you and grant that you be not slothful to go in and possess the land."

Reading—Revelation 22: 10-15.

Prayer Meeting Topic

August 20.

A Repeated Exhortation to be Glad. (Philippians 4: 4.)

Horace Kingsbury.

This is not the first time the joy-note has been struck in Paul's letter to the Philippians. Dr. Jowett says: "The whole of this Epistle might be very fitly described as a song in the night; the music of its gladness rises out of circumstances which are not friendly to light-heartedness and buoyancy of spirits. But the hostility only seems to give vigor to his joyful praise, as a great tempest wakes louder and clearer strains in an Aeolian harp. His joy is not rooted in circumstances, but 'in the Lord.'"

Paul wanted the Philippians to be happy, and Christ wants Christians to be cheerful. While our Saviour was a Man of Sorrows and acquainted with grief, he had a vein of humor, was not a stranger to the social life of his day, talked of his joy as the shadows deepened, and for the joy that was set before him, endured the cross, despising the shame.

It is worthy of notice that there are two two-word verses in our English Bible. One of them is widely known, "Jesus wept" (John 11: 35). The other of them is not so widely known, "Rejoice always" (1 Thessalonians 5: 16). "Rejoice always" is easier to say than to do, but that the Christian's mind should be consistently cheerful may be gathered from the fact that Paul iterates and reiterates the idea in our text, "Rejoice in the Lord always: again I will say, Rejoice."

Dr. Meyer has this fine paragraph by way of comment: "Rejoice always. When your children are around you, and when *crepe* is on your knocker; when your books show a good profit on the year's trading, and when your best schemes have miscarried; 'Rejoice always.' Amid your tears keep a trustful, restful, joyful heart, not rejoicing in your gifts, in your successes, in your friends, but in him—rejoice in the Lord, in the presence of the Lord, for he is always there. The secret of perennial joy is in the realised companionship of the Redeemer."

The angel said unto the fearful shepherds: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord" (Luke 2: 10, 11). There's something to be glad about, and surely every Christian can put a new meaning and emphasis into David's song: "My heart shall rejoice in thy salvation."

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5: 11, 12).

"Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience" (James 1: 2, 3). Put with these verses one that appears a little further on in the same chapter: "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." There's something to be glad about!

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

"I cannot read his future plans;
But this I know:
I have the smiling of his face,
And all the refuge of his grace,
While here below.

"Enough! this covers all my wants,
And so I rest!
For what I cannot, he can see,
And in his care I saved shall be,
For ever blest."

Suggested Hymns: 111, 874, 1127, 743.

Our Young People.

Conducted by W. CALE

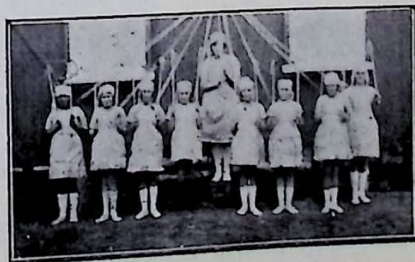
World's Sunday School Convention in Glasgow.

This great ninth convention of the Sunday school forces of the world has proven to be a record one in the history of Sunday schools. Over 4,000 delegates from forty countries were present on the opening day. The welcome services were held simultaneously in St. George's and St. Peter's U.F. church, Elderslie St., and the first general session convened in St. Andrew's Hall. The church meeting was so large that an overflow meeting was held. St. Andrew's was crowded to the full extent of its 5,000 capacity. The Duke of York, who is the Patron of the convention, in a special welcome message wrote: "I rejoice to know that some forty countries have sent delegates to the convention, and that the continent of Europe is so well represented—240 delegates having come from 23 countries. You are welcome as co-workers in the great world task of winning the young people of the world for Truth, Righteousness and God, and of creating a high moral standard which cannot fail to be reflected in the national outlook of every land."

The Right Hon. the Lord Provost presided over the great welcome extended to the delegates by the Corporation of Glasgow.

A special gathering to welcome our overseas delegates was arranged by the Glasgow churches of Christ. Dr. Jesse Kellems was asked to preside, and amongst the brethren present were W. C. Pearce, Assistant General Secretary of the World's Association; Prof. Walter S. Athearn, dean of the Department of Religious Education of the Boston University; E. H. Higdon, from the Philippines; A. E. Hopkins; B. S. Ferral, Central Church, Buffalo, N.Y.; and Clifford A. Cole, Los Angeles.

Some very timely words were spoken in the opening addresses. We quote from two. The ex-president of the Scottish National S.S. Union in his welcome speech said: A distinguishing feature of the convention was its undenominational character. S.S. Unions all over the world set an example to ecclesiastical authorities in the matter of co-operation in home and foreign work, in marked contrast with the rivalry of former generations. Was it not somewhat saddening to read that 75 sects were represented at the Zurich convention in 1914. Sir George Crovdon Marks, M.P., London, said: He had left the House of Commons with much greater pleasure than he would have had in staying in it that day because he believed that there was more to be done by the Sunday school than politicians could dream of. The world was to learn that religion was telling its tale and leaving its mark upon it, and not upon one nation but upon all nations. No matter what conventions might gather, or what political party might be up or down, unless the child had the foundation at the very beginning, the nation would just be as much rocked hereafter as nations had been rocked in the past.



"Rays of Sunshine."
Sunnybank (Qld.) School.

Juvenile Crime.

Unfortunately, we are hearing too much of this at the present time. Crime amongst adults is a thing to be deplored. Crime amongst adolescents is a challenge to the Christian community and to every Christian organisation. That being so, what shall be said of juvenile crime? That it is on the increase seems apparent. Most timely is the announcement that the Department of Social Service of the Victorian Churches of Christ has arranged with Mr. R. H. Down, the Victorian Children's Court Officer, to deliver a lecture on juvenile crime in the Swanston St. Lecture Hall, opposite Public Library, on August 19. This should be of special interest to superintendents, teachers, and parents. This lecture will be open to all.

Tasmanian Bible School Union.

Mr. A. G. Brown, of Ulverstone, the Union Secretary, is anxious to secure statistics and other records from the secretaries of the schools, especially the names and addresses of the secretaries, superintendents and kinder superintendents. This will enable him to bring all his records up to date, and prepare for a season of blessing and increase. Send it to-day.

The Bible School Exhibition.

Victorian Bible schools are reminded of the Exhibition of Sunday school work and aids to teaching. Here is an opportunity to prepare some special work in the departments. All exhibits should reach the Austral office not later than Sept. 16.

S.A. Workers' Annual Tea.

South Australian Sunday school workers are reminded of the annual tea and inspirational service at Grote St. on Tuesday, August 19. This has always been a great function, full of helpful fellowship and inspirational thought. Any worker, whether suburban or country, may apply for a ticket for the tea from the secretary, B. W. Manning, 21 Shipster St., Torrensfield. Mr. George Tease and Mr. Horsfall (Baptist) will be the speakers. Teachers, do not miss this.

Annual Offering.

Qld. Churches of Christ Bible School and Young People's Union.

Albion, £2/14/6; Annerley, £7/18/1; Boonah, £3/6/6; Boondall, 10/-; Bundamba, 10/-; Brisbane, £6/1/-; Bundaberg, £2/6/7; Charters Towers, £1/1/-; Emerald, £1/5/4; Elliott, 10/9; Gympie, £1/5/4; Ipswich, £1/5/-; Marburg, £1/8/6; Ma Ma Creek, £2/13/-; Maryborough, £1/8/3; Mt. Walker, 12/-; Roma, £1/1/6; Rosevale, 16/6; Rosewood, £1/9/3; Silverdale, 16/3; Sunnybank, £1; Toowoomba (and Harlaxton), £2/16/2; Wombong Creek, £2/1/9; Zillmere, 10/-; Isolated, £8/13/-.

Christ in Us.

"Is Christ in us?
Be ours the glorious power
To show the Saviour shining in our face,
And through our eyes forth putting his great power,
To help the weak and wayward with his grace.
O let not sin in us these windows dim,
Through which the world might catch
Some glimpse of him."

Foreign Missions.

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

Foreign Mission Day Offering.

We are glad to report that money is still flowing into the Foreign Mission treasury from our July offering. To date the cash received—

Victoria	£2,139	5	0
South Australia .. .	1,516	6	2
New South Wales .. .	165	0	0
Queensland	269	0	9
Western Australia .. .	211	16	8
Tasmania	64	15	7
	£4,366	4	2

Our expectations for the final amounts to be received for the Foreign Mission day offering had gone up a little from last week, and we expect the total offering will now amount to—

Victoria	£2,150
South Australia .. .	1,050
New South Wales .. .	600
Western Australia .. .	388
Queensland	300
Tasmania	100
	£5,188

We have kept the best news until the last. Oba, New Hebrides, has sent us £50, their Foreign Mission day offering, and from far-away Baramati, India, the church there has made a great sacrificial offering of over £6. This makes the total cash received £4,422/4/2, and our prospect £5,244.

In the name of our beloved missionaries we praise God and thank our Australian, Indian, and New Hebrides brethren for their splendid offering.

Girls' School at Hueilichow.

Mrs. Anderson's letter reports, "We have just opened our girls' school, and have enrolled 50; we do not hope to take any more this year, as we find it difficult to get suitable teachers just at present. I went round the opening day just to see how things were being done.

Chinese Children Learning Their Lessons.

"As soon as I went in, all the children stood, bowed and greeted me. Most of the children have been attending the services, and so all knew us by name, although we do not pretend to know any of their names yet. As soon as greetings were over, each child got busy saying lessons out aloud. There was a din! I thought, 'I do not believe I could stand this noise long.' Each child says her lesson at the top of her voice, and as soon as she thinks she can repeat it, she turns her back on the books and then repeats it; and if she finds she can repeat it, then she goes out to the teacher and repeats it to her.

An Unwilling Scholar.

"I was amused while there. One man brought a little girl along for the first time, and she was not at all pleased at the idea of starting school. 'Pa' promised her all sorts of things if she would but stay at school, but she was determined that when 'Pa' left she'd leave too! I thought it time to take a hand in affairs; so after a little coaxing, I got the child to sit down. She seemed to settle down after a while, but whether she has been to school since I could not say. Really there seems to be so little home discipline when the children are very young, that one marvels that, as the children grow up, they really do honor and respect parents as they do. As I looked around at the children, I felt I would like to be taking the school myself, but at present I have enough to do. There is really very little discipline in Chinese schools. The children run in and out as they please.

Teaching Chinese Children to Sing.

"We go over twice a week at present to help in Bible teaching, singing and sewing. We started our first singing-lesson this morning. Nurse came along with Mrs. Waterman and me, and she drilled them in the tonic sol-fa. We hope to be able to train them to sing nicely after some practice. The Chinese never sing, and have very little tune, though some of them have sweet voices. They sang very well this morning for a first trial, so we have hopes of something better. Mrs. Waterman and I shall take week about, going to the school twice a week, and more if time permits, and when nurse has time she will come and help in the singing.

Work Among the Women.

"We have not had many at the women's meetings lately. The last month the women were all worshipping at the graves and feasting, and as we have the meeting now every Wednesday at 1 p.m., the women were all busy at the graves, but there has been a great number of them at evening services. At first we had the women's meeting at 5 p.m., but that meant as soon as it was over we had to come home to tea, and we could not get into personal touch with the women. Now we are able to stay after the meeting, and so get into closer touch with the women.

Higher Class Ladies and Our Mission.

"The official's wife keeps very friendly with us, and about once a fortnight she and several other ladies come to visit us. We are glad of these opportunities to speak a word of the Saviour. It is the only chance we have with these upper class women. They are always eager to hear the organ, and to hear us sing, so that makes a good opening for preaching. We still have the girls' Bible study class every Friday afternoon, and the attendance is keeping up well."

Indian Women and Education.

Recently I travelled with two little Brahmin girls. They were both learning English, and their sister was not married until after she had passed matriculation (until recently Hindu girls were married when about six or eight years old). Then I had a different experience. There was a woman in our carriage who did not even know how much the station-master took for her ticket. She did not know how to distinguish the different coins. She had never done any shopping at all. There is a Marathi saying that "the education of women is by the fire-place." As yet many people say, "Why do you want to teach our girls? You might as well begin to teach the cows."—L. Redman.

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.

DEATH.

DOW.—Mrs. Dow, aged 71, died on October 23, 1923. Mr. Dow, aged 77, died on July 7, 1924. Members of over 50 years.

IN MEMORIAM.

CLYDESDALE.—In loving memory of our dear son and brother, Private Jack Clydesdale, 3rd Batt., A.I.F., who died of wounds in France, Aug. 9, 1918, aged 26 years.

Beyond earth's shadows

We will meet again.

—J. and J. Clydesdale, 9 Grand Parade, Brighton-le-Sands, N.S.W.

DRUMMOND.—In loving memory of our dearly beloved son, Clifford Henry Drummond, 1st Machine Gun Battalion, A.I.F., killed in action at Harbonnières, Somme, France, on August 9, 1918. So dearly loved, so sadly missed.

—Inserted by his loving father and mother, J. H. and M. Drummond, Auburn, Victoria.

KINGSTON.—In fond and loving memory of our dearest mother, Sarah Ann Kingston, who was called home, at her residence, Marrickville, Sydney, Aug. 3, 1921; also our dear father, Thomas J. Kingston, who died Jan. 25, 1915.

Oh! not lost, but gone before us,

Let them never be forgot;

Sweet their memory to the lonely,

In our hearts they perish not.

—Inserted by their affectionate daughter, and son-in-law, H. E. and W. Roach.

MCLEOD.—In loving memory of my dear grandma, who died August 9, 1923.

Angels stood beside you, when fell the eventide,
When darkness thickened, the Lord was by your side.

When other helpers failed, and all hope fled,
The Saviour's bosom was a pillow for your weary head.

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

MCLEOD.—In loving memory of our dear mother, who died August 9, 1923.

Sheltered on the Rock of Ages,

Anchored on the golden shore;

In the perfect love of Jesus,

Rest, sweet rest, for evermore.

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

PECK.—In ever loving memory of our dear mother, who passed away on August 3, 1920.

There are some who miss you sadly,

And think of your kind loving ways;

But we will meet again dear mother,

At the dawn of a beautiful day.

—Inserted by her loving son and daughter-in-law, Fred and Ada, and grandchildren, Bayswater.

WINSOR.—In loving memory of our dearly loved Myrtle, who passed away on August 6, 1921; also my dear husband, William Andrew, who passed away Sept. 29, 1913.

The tender chord of memory

Is softly touched to-day.

—Inserted by her loving mother and sisters.

Hinrichsen-Brooker MISSION

Coppin Street, Richmond,

Continues every night except Saturdays till August 22.

The Tent is Located in Coppin St.,
Five minutes from Bridge Rd.,
Three minutes from Swan St.

Here and There.

We regret to learn of the serious illness of Bro. G. H. Browne, for many years a faithful preacher in Victoria and New South Wales.

The following telegram from Queensland reached us on Monday:—"Bro. Ball's ten days' mission closed with twenty-nine decisions.—Adermann."

In response to an inquiry we have to state that the number of churches reported at our last New Zealand Annual Conference was 54. The total membership reported was 3,319.

In this issue we print an article from the pen of Prof. A. J. Saunders, M.A., of the America College, Madras, India. Our brother is on the staff of regular contributors to "The Madras Mail," and has sent to us two articles on leprosy written originally for that paper. They will be of great interest to many of our readers.

Merbein church, Vic., is steadily progressing. On July 27 a young girl was baptised. Bro. P. C. Bennett has just completed a series of addresses on "The Plan of Salvation," and is now giving a series of constructive addresses on baptism, the first being received by an exceptionally fine congregation. The C.E., re-organised by Bro. Bennett, is doing useful work.

Interest in the Hinrichsen-Brooker mission at Richmond, Vic., improved during the second week. Twenty have made the good confession to date. Sunday's services were an inspiration. In the morning about 180 sat round the table, Bro. Stephenson presiding. Bro. Hinrichsen gave a stirring address. The night service was affected by the elements, but after a splendid address six made the good confession. The choir and leader are a great asset in the mission.

Efforts are being made to have agents appointed in each of our Victorian churches to represent the Department of Social Service. This is considered necessary on account of the number and variety of subjects being dealt with by the department, and to bring the committees more in touch with the churches. Mr. Burdeu has received a number of appointments, and will be pleased to receive replies from preachers and others who were circulated on the matter and who have not yet responded.

Church anniversary services were held at York, S.A., on July 20 and 22. Bro. R. Raymond, from Gawler, conducted the services on the Lord's day, which were well attended. On Tuesday Bro. Rootes was chairman and Bro. McKie speaker. The choir, under the leadership of Bro. Morphet, rendered special anthems. It is forty years ago since a few followers of Christ first broke bread in this district. Since that time over 700 members have been linked up with the work. The annual report submitted by the secretary, Bro. Young, was very encouraging and showed that every department was active and had accomplished good work during the year. Foreign Mission offering amounted to £23.

The article on "Some Constraints of Our Plea," which appears in this issue, was forwarded to us by Bro. Jesse R. Kellems. It is the report of the address he gave at the conference of our Scottish brethren in June. "The Christian Advocate" refers in the following terms to an address given by Bro. W. A. Kemp at the same conference: "Then Mr. W. A. Kemp—who can forget the silence when he suggested a census of all who had prayed for a week for the success answer you? 'Before ye call upon me, I will answer you.' Do you believe that? He diagnosed the case of Christians—'Gone in the knees'—'Con-firm the feeble knees.' It was a personal talk. We saw our injuries, our malnutrition, our inadaptability to environment, our lack of exercise, our sordid, intolerant selves, our diffidences in sharp contrast to the exercise, the buoyant life, the radiance of Christian health."

At Auburn, N.S.W., meetings are fairly well attended. Bro. Fretwell has commenced his second year's ministry with the church. On Sunday last, visitors included Bro. Saunders, from Victoria. Seventy-two broke bread in the morning. During last week one of the younger members passed away, and was buried on Saturday.

Balwyn church, Vic., had great meetings for its second anniversary. On July 27 Robert Lyall presided in the morning, and in the afternoon W. Gale gave his fine talk on "The Twig of Darkness." Prizes were distributed to kindergarten children. Morning and evening Jas. E. Thomas was the speaker, and splendid singing was rendered by the scholars under leadership of Frank Whittington. On July 23 there were 320 at the tea meeting, and a fine gathering at the public meeting, at which Horace Kingsbury, Pastor H. Boulter (Balwyn Baptist church), and J. T. Mahony (who was warmly welcomed home) were the speakers. The secretary's report showed that there had been an increase of 54 members during the year, including 32 baptisms; 16 scholars from the school had confessed Christ during this period. The membership is now 139, and the contributions to all sources had amounted to £1,300, being £26 per week for a church two years old. The school roll was now 239—an increase of 50 for the year. The report was most encouraging. There were about 500 present at the magnificent Sunday school demonstration in the Balwyn Hall on July 31. The school did splendidly, and were a credit to those who trained them. Prizes were distributed to the scholars. Jas. E. Thomas spoke morning and evening on Sunday last. He commenced a series of sermons at night on "What we Believe."

L. Larsen writes: "Your many readers will be pleased to know that there is still some power even in a divided Christendom. In order to raise money for the Brisbane centenary celebrations, the committee resorted to unrestrained gambling methods. In Albert Square, in the heart of the city of Brisbane, was erected what was known as the Brisbane Centenary Fair. Here the men and women, boys and girls of our fair city would gamble away their hard-earned money night after night. The Church Federation took the matter in hand. A strong storm of protest was raised against the evil. Individual churches also made strong protests, refusing to have anything more to do with the celebrations if this evil was allowed to continue. This was too much for the Mayor of Brisbane, who ordered the fair to be pulled down. Once more the cause of right has prevailed, thus showing what a power the Christian forces could be if only we were united. May I suggest to all our churches in Queensland that, to show appreciation of the Mayor's action in closing down the fair at once, we take up a retiring offering at one of our evening services just as soon as possible, to be used for the centenary celebrations? Any church or individual member wishing to do this might send it to L. Larsen, Corinda, secretary of Prohibition and S. Q. Committee. The same will be passed on to the Mayor as from the Churches of Christ."

On Wednesday, July 23, there was a splendid attendance at a meeting held in the Queenstown chapel, S.A., to celebrate the establishment of the new cause at Pennington. "The Port Adelaide News," of July 25, contained a two-column re-views of the proceedings. Bro. James Mitchell, the secretary of the newly-organised church, writes as follows under date Aug. 3:—"Several members of the church at Queenstown resident in the Pennington district commenced holding services in the Pennington public school on Feb. 24. These brethren, having been greatly blessed in their labors, decided to organise as a new cause on Aug. 3, 1924. Special services were held to-day to mark the establishing of the new cause. At

our morning meeting we had 76 persons present, and 59 brethren partook of the Lord's Supper. Bro. W. C. Brooker fulfilled the duties of organising the church, and extended the hand of fellowship to the 36 brethren who are the foundation members. Having purchased a block of land in the Cheltenham district, we have decided to adopt the name Church of Christ, Cheltenham. At the afternoon service Bro. W. C. Brooker gave an address to the Bible school entitled "Wonderful Messages." Splendid attendances; place filled. The cause in this district is greatly blessed, in that we have several brethren who are capable of exhorting the church. At a special business meeting on July 31, at which Bren. W. C. Brooker and H. J. Horsall were present, the brethren elected their officers.

ADDRESSES.

H. J. Jackel.—P.O., Boort, Vic.
J. Mitchell (secretary new church at Cheltenham, S.A.).—King-st., Yatala East, S.A.
F. T. Saunders.—Private address, 4 Tramere-av., Carnegie (instead of Murrumbidgee). Office of Save the Children Fund and Armenian Relief Fund now 14 Queen-st., Melbourne.
J. J. Smith (secretary Carnegie church, Vic.).—23 Lorne-st., Carnegie, P.D. 50.

BIRTH.

FANCOURT (nee Etta Fox).—July 12, at War Memorial Hospital, Waverley, to Mr. and Mrs. George Fancourt, "Melrose," Frazer St., Randwick—a son.

MARRIAGE.

MURDOCH—MARGETTS.—On June 7, at Church of Christ, Lygon St., Carlton, by Mr. J. E. Thomas, George Thomas, youngest son of Mrs. Elizabeth and the late Mr. Richard Murdoch, of Flemington, to Ethel May, eldest daughter of Mr. and Mrs. Margetts, of East Brunswick. Present address, 22 Molesworth St., Coburg.

COMING EVENTS.

AUGUST 10 and 12.—Third Anniversary Nth. Williamstown C.E. Society. Sunday, 7 p.m., service conducted by Endeavorers. Tuesday, rally. Speakers, A. E. Hurren (Pres. C.E. Com.), and H. J. Cook, winner of C.E. speaking competition. All Endeavorers welcome.

AUGUST 19 (Tuesday).—Swanston St. Lecture Hall, 8 p.m. Mr. R. H. Down, Children's Court Officer for Victoria, will lecture on "Juvenile Crime." First of series of lectures on social questions arranged by Department of Social Service. No collection. All invited.

AUGUST 20 (Wednesday).—At 8 p.m., in Balwyn Church of Christ, Councillor J. T. Mahony, J.P., will give a lantern lecture, "An Australian in Great Britain and Europe," giving an account of his recent tour, illustrated by 100 beautiful views. Admission, Adults, 1/-; Children, 6d. Proceeds to school hall building fund. Come.

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The Curse of Leprosy.

I.

A. J. Saunders, M.A.

Many diseases in India seem to have their season and then retire for a while, but leprosy—the most loathsome of them all, like the poor is always with us, and never seems to take a season off. The Indian leper is found everywhere, spreading his foul disease without let or hindrance. It is a most uncomfortable feeling to be shopping in the bazaar, and on looking up to see standing beside you a poor man in the last stages of this cruel curse. Indians have never learned to segregate dangerous diseases. The Jews did it, and a person suffering from leprosy had to call out as he walked along: "Unclean, Unclean." It must have been a cruel thing to say, but it did offer the opportunity to whole people to keep away from contagion.

It is estimated that there are at least 300,000 lepers throughout the British Empire. The latest census returns report 112,278 in India suffering from the disease, but that figure, large as it is, is probably much below the real number, because the natural tendency is to hide the fact that one is a leper. When one thinks of the suffering to the individual, the trouble and anxiety to the family, and the economic waste to the State of this disease it is a great pity that the research workers in Medical Science have not as yet found a positive cure for this great affliction.

Cure for leprosy.

The situation seems very hopeful now of great relief, if not actual stamping out of the disease. For many years Sir Leonard Rogers has been at work seeking relief for several tropical diseases. His cures for malaria and yellow fever are well known and wonderfully effective. More recently Sir Leonard has been at work on the problem of leprosy, and there is good reason to believe that a cure has been found in the application of fatty acids of certain oils and a preparation called morrhuate of sodium. Sir Leonard does not call his treatment a positive cure yet, but he is very hopeful that it may lead to a cure. In writing of his work recently he said:

"Seven short years ago we were still without any effective treatment, although the old Indian remedy, chaulmoogra oil, had some slight retarding effect on the progress of leprosy, and a long and painful course of injections of the oil was somewhat more beneficial. Researches by the writer in Calcutta extending over five years established the important principle that certain soluble preparations made from chaulmoogra, cod-liver and other oil, when injected weekly for some months, served to clear up the lesions and destroy the causative leprosy bacillus in the tissues. American workers in Hawaii soon confirmed and extended this work, supplying a more convenient preparation on similar lines, which has now been used in thousands of cases in various parts of the world with most promising results, the latest reports concerning the treatment of over 4,000 cases in the Cullion Island settlement of the Philippines showing beneficial effects in 92 per cent, including the prevention of the progress of the disease, while of those in whom the treatment had been continued for a year and over no less than 93 per cent. showed definite improvement. Very similar results have been obtained in India chiefly in the mission to lepers' institutions, Dr. Eleanor Kerr, of Dichepali, in the Deccan, having been particularly successful."

Mr. Frank Oldrieve, Secretary of the Britain Leprosy Relief Association, said in a recent interview: "If you could use the new cure in all cases of leprosy we can rid the Empire of this loathsome disease within 30 years. I have seen over 1,100 lepers treated with Sir Leonard Roger's remedy, and when I left India the majority were recovering. Where treatment is available crowds flock in, but not more than 20,000 can get treatment of any kind for want of funds."

The Leprosy Relief Association.

In order to meet the need for funds to carry on this relief work a Leprosy Relief Association has recently been formed in London to operate

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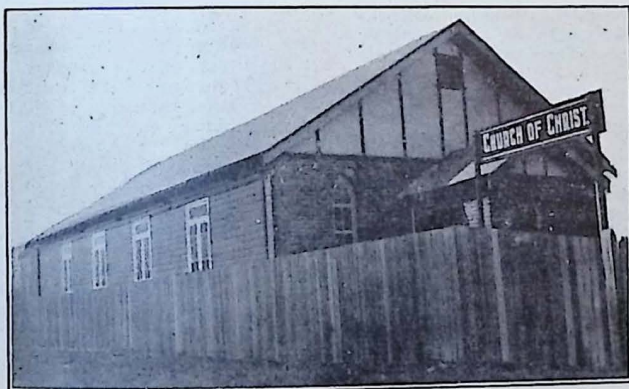
Application Forms at any State Savings Bank, or by writing to the General Manager, Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, General Manager.

throughout the British Empire. It is trying to raise a sum of £250,000 in order to reach every leper in the British Empire with this new healing treatment. What a great hope this movement must be inspiring in the hearts of these thousands of poor, diseased people, and how they are praying for its success. Here is an opportunity for Indian money and Indian medical men to do a piece of social work which will bring joy and a hope into the lives of thousands of formerly the most miserable and wretched of people.

His Majesty, the King Emperor, has led off with £100, and the Prince of Wales has given a like sum. There is an urgency about this matter, which should make the appeal receive immediate attention.

Methods to pursue.

There are at present several leper asylums at work in India, but they will not be sufficient to handle all the sufferers and administer the cure treatment. Clinics will need to be started in every important hospital throughout the country. At the Calcutta School of Tropical Medicine, for instance, Doctor Muir has treated over 500 lepers during the last two years, over 90 per cent. of whom are in the early stages of the disease and only recognisable by the trained medical man. In addition to the money and hospital facilities afforded by this relief movement there must be stimulated a public opinion favoring this effort of stamping out leprosy in India. Relatives and friends must be moved to seek the cure for their



New Chapel at Dumbleton, N.S.W.

people. In other words an educational campaign must be organised against the disease, and in favor of taking the treatment. This can be done in the school, by the press, and by the Government publicity departments. The time is opportune now to begin such a campaign.

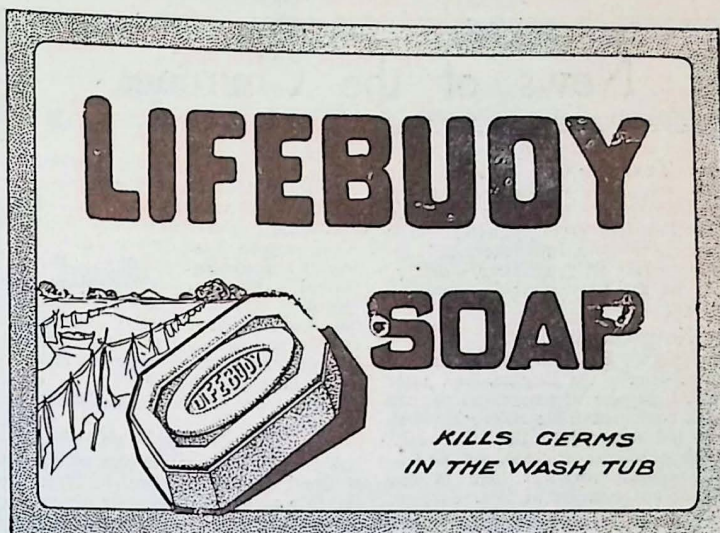
Perrett, Bren. Elvery and Gagar. Sisters' Conference Offering, £1/12/-; Boonah Sisters 1d. per week, 13/-; Sale of Constitutions, 2/6. For Preacher's Salary: Hawthorne, £4; Annerley, £11/5/-; Sunnybank, £2. Refund Fares: Silverdale, 10/-; Ma Ma Creek, 12/-. Removal Expenses: Annerley, £1/10/-. Present overdraft, £188.—A. J. Fisher.

Queensland Home Mission Notes.

One great need of this State is men. Several churches have been seeking men for some time, but have failed to secure suitable evangelists. It would be a magnificent contribution to the extension of the kingdom if some of the preachers in the southern State would come up and help here. They must be prepared to do pioneer work and to perhaps sacrifice some of the present privileges, but it is a call to the heroic. Who will respond?

Bro. L. W. Morgan, of the National Y.M.C.A., London, has been in Brisbane. He met some of the preachers in a social way, preached at Ann St., and held a conference with the H.M. Committee. The committee heartily endorsed his plan for church nomination of emigrants, and appointed the President, Bro. Larsen, with the secretary, to represent the churches at the conference of the New Settlers' League.

The various reports from the fields presented at the last meeting of the committee were satisfactory, and showed that several baptisms had taken place during the month.



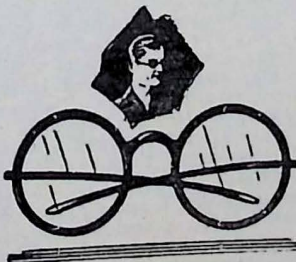
The treasurer reported the following amounts received during June:—Conference Promises: 10/- each, Sister Ash, Bren. Clothier, L. Cummins, Woff, Black, A. Alcorn, Spratt; £1, R. Risson; £2, A. J. F.; £5, Sister Newmann; £10 each, Sisters

Bro. F. L. Hadfield, M.L.C.

We have pleasure in announcing the re-election of Bro. Hadfield as a Member of the Legislative Council of Rhodesia. We congratulate our brother upon his success in heading the poll in the Bulawayo Central district against five other candidates. He stood in the interests of the Rhodesian Party, which captured nearly every seat.

Bro. Hadfield acts as an honorary missionary to us at Bulawayo, supervising the work there, in which he is splendidly supported by Sister Mrs. Hadfield and other members of his family. We have not forgotten the loyal and earnest labors of our brother and sister while acting as our missionaries at Intini, and in other parts of the field, and we rejoice in their faithfulness and service for our Lord and Master in the evangelisation of the native people.

In the "Bulawayo Chronicle" of May 3 there appeared portraits and short notices of several of those returned to the Rhodesian Parliament the following being the reference to our Bro. Hadfield: "Mr. Hadfield, who went to New Zealand from England as a very young man, has been about 20 years in Rhodesia, and was engaged during the earlier part of the time in missionary work. He was a member of the late Legislative Council, where he displayed a special interest in and knowledge of native affairs and labor matters. His work for the Empire Exhibition is of recent memory, and his business experience and debating capacity will be an asset to the new Parliament. Mr. Hadfield is well known as an advocate of local option."—"New Zealand Christian."



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News of the Churches.

Tasmania.

Invermay had a record attendance on Sunday, July 27, 70 breaking bread. Bro. Pratt welcomed a family of four into fellowship by letter. The Sunday school has 62 scholars, 12 teachers and officers. Attendance on July 27, 54 scholars, 9 officers and teachers. The auxiliary class is preparing for a sale of work.

New Zealand.

At Nelson on July 13 Bro. Carpenter preached on "Eve and the Apple." On July 20, Bro. John Griffith exhorted. In the afternoon about 120 were present at a combined Bible class rally held in the chapel to bid farewell to Bro. Carpenter who was president of the Bible Class Union. Afterwards a combined tea was held in the school. Words of appreciation of Bro. Carpenter's work for the Union were spoken by the Bible class leaders—Messrs. Wood (Baptist), Rowe (Presbyterian), and Dickens (Methodist). The gospel meeting was a special young men's service, Bro. Carpenter speaking on "Missing the Goal." Meetings have been better attended recently.

Western Australia.

Lake St. reports two baptisms at the prayer meeting on July 24. These two brothers and one previously immersed were received into fellowship on July 27. Application has been made for about 1,100 £1 shares in the proposed hall.

At Bunbury on July 20 one sister was restored to fellowship. A married woman confessed the Master at the close of the gospel service. Bro. S. Hicks has been assisting the work and the church appreciates his services. The Band of Hope had a meeting at which all children present contributed an item. Bro. Wakefield gave an address on "Thou God Seest Me."

At Subiaco, Sunday, July 20, was a day of special services and rejoicing to mark the commencement of Bro. Will H. Clay's fifth year of ministry. The attendances were splendid. On the following Tuesday, a special evangelistic meeting was held by the Preachers' Fraternal. Bro. Cameron's stirring address, and the singing of the male quartette party, were much appreciated. Growing interest is shown in the Sunday meetings by the people of the district.

Queensland.

At the half-yearly business meeting at Albion on July 30, the church raised enough with the cash on hand to pay off the building debt. Foreign Mission offering stands at £38. All meetings well attended, and Sunday school on the increase.

Bro. Fisher recently visited Wombo Creek and district and gave a series of interesting lantern lectures. He also preached on the Sunday at Kogan, 16 Mile Creek and Wombo Creek. At Kogan two young ladies made the good confession in response to his appeal. Bro. Vanham, during his usual monthly visit baptised the two converts, and extended to them the right hand of fellowship at the Sunday morning's meeting. Bro. Vanham held a good meeting at 16 Mile Creek and again gave a helpful address at Wombo Creek in the evening, when he spoke from Heb. 3: 1.

At Brisbane on July 20, a young lady made the good confession. At the half yearly business meeting on July 16, the reports were of a satisfactory nature, the nett gain being 26 for the half year. It was decided to increase Bro. Alcorn's salary. A party of young people journeyed to Boondall on July 23, where Bro. Ball is conducting a mission. Bro. Alcorn exhorted on July 27. Bro. Cox, Queenstown, S.A., was present. Sisters Amy Moffat and L. Molden were welcomed back after illness. Bro. Alcorn preached at night to a fair audience.

Annerley Foreign Mission offering closed at £24. Two baptismal services were held in July. Bro. Rothery exhorted acceptably on July 13.

Bro. John Olsen took the gospel service. The Ann-st. Y.P.S. visited Annerley on July 21, and an enjoyable meeting was held, followed by refreshments. Members were pleased to have Sister Milliken with them on last Lord's day, after enforced absence through illness. Bro. Young has started a series of blackboard addresses, and a crowded chapel is the result. Visits have been made to Bro. Ball's mission at Boondall. On the first occasion the motor-bus was delayed by bad roads and weather, and the party arrived at the close of the meeting. A visit was next made by train, and an enjoyable time experienced.

South Australia.

A young girl from the Sunday school confessed at Berri on July 20, Bro. F. Mercer preaching. On July 27 attendances were above the average. Special offerings for building fund to balance books for conference met with a hearty response. Among the visitors were a family—converts of the Barmera mission—who were much impressed by the morning service. The loss of Sister J. Nicly by death is greatly regretted.

Forestville meetings, in spite of illness, etc., are well attended. On July 13 a memorial service was held for the late Bro. James Morrison. It was mainly through his efforts that Forestville held their first meetings. Bro. Morrison was the husband of the organist, who, on account of his death, and her proposed removal to Melbourne has resigned her position much to the church's regret. On July 27 Bro. Hollams spoke on "The Church's Foundation." It will soon be necessary to enlarge the building.

Good attendances at Semaphore the last two Lord's days, with many strangers at gospel services. On July 29 the scholars of the kindergarten gave a splendid concert in aid of the funds of that department, which will benefit to the extent of over £4, to be used for necessary equipment. The Bible school and Y.P.S.C.E. have decided to unite in the support of an orphan on the mission field. The monthly mothers' meeting was well attended on July 31, and was interestingly addressed by Mrs. Mauger, of Maylands.

From July 6 to 20 an evangelistic mission was conducted at Cobdogla by Bro. Hunt, of Berri. Large congregations were the rule on Sundays. During the week attendances were very small. Five confessed their faith in Christ; two have been immersed, and the other three are either too young or the parents refuse to allow them to join the church. The church at Barmera appreciates very much the kindness of Berri church in lending their preacher. On July 27, a large number were present at the gospel service. One was received by letter from Pt. Pirie.

At Wallaroo Bro. E. G. Warren led a community singing night. Over forty German sailors were present. The brethren continue to have a hallowed time in the Thursday night meetings. J.C.E. and seniors are having live meetings. On Sunday morning Bro. Warren helped in his exhortation on Phil. 4: 19. The Bible school has received a number of new scholars. A "violet service" was held on Sunday night. The church building was beautifully decorated in memory of fallen soldiers. The preacher discoursed on "Sacrifice." During the week a magnificent memorial arch was unveiled to the memory of the men who gave their lives in the war.

The work at Gawler is encouraging. Morning meetings are helpful. Gospel services are better attended than at any period of the work, and by an interested people. Bro. Raymond has been giving a series of addresses on the second coming of our Lord. He is doing a faithful work, and is earnestly preaching the Word. The building is progressing well, the wall being almost ready for the roof. The brethren are planning to do a good amount of work such as painting, varnishing seats, fencing, and other necessities. The little church

is taxed to its utmost, and the co-operation of all is needed.

Meetings at Queenstown have been good during the past month. Attendances are keeping up well. On July 20 Bro. Brooker commenced his twentieth year of service with the church. A letter was received from the Alberton Baptist church containing congratulations and best wishes. At the close of the morning service, opportunity was taken to present a Bible from the church officers and Bible school officers and teachers, to Bro. Harry Polglase, Bible school secretary, who has left for Cummings on Government duty, on July 22, the girls' wattle club tendered a social nineteen years' service at Queenstown. A presentation of a beautiful flower bowl was made by Sister Hill, president of the club.

At Murray Bridge on July 8, a farewell social was tendered Bro. and Sister A. J. Keatch, who are going to live at Wilkawatt. They were both valued members in the church, taking active part in every department of the work, especially the Bible school. Bro. Marshman spoke, and presented them with a nice travelling rug. Bro. Allison spoke on behalf of the Bible school. Bro. Keatch suitably responded. Their membership is still at Murray Bridge as isolated members. Foreign Mission offering amounted to £13/4. Lieth Marshman, eldest son of the preacher, made the good confession on Sunday, July 26, and was baptised on Sunday with Jack Vawser, son of one of the church officers.

At Croydon a splendid atmosphere has been created by the anniversary services held on Sunday, August 3. At the morning service, when Bro. A. E. Forbes gave the address, there were nearly 200 present. An interesting feature in the day's proceedings was the large gathering of parents to witness the launching of an "aeroplane" increase campaign conducted by the Sunday school during the afternoon. There were 236 scholars present. The attendance in the evening was 287, crowding the building. Bro. A. E. Forbes gave an inspiring address on "The Tragedy of Sin." The choir, under the baton of Mr. W. Hewitt, beautifully rendered several anthems. On the previous Sunday a married man made the good confession. The voluntary workers are doing admirable work in connection with the extension of the building to cope with the demands of the Sunday school, and hope to complete their task in a few weeks.

Victoria.

East Kew had splendid meetings last Lord's day. In the morning Bro. A. Baker exhorted and in the evening gave a splendid address. A duet by Sister Tonkin and Bro. Elliott was appreciated. At Prahran Bro. L. C. McCallum spoke at both services on Sunday. His faithful preaching was again rewarded when Mr. and Mrs. Westlake made the good confession.

Boronia had a splendid morning meeting on July 27. Nice meetings last Lord's day. A lad from the Bible school confessed Christ at the gospel meeting. Foreign Mission offering has reached £27/5/-.

A good meeting at Gardiner on Sunday morning. A young woman—baptised on Wednesday evening—was received into fellowship. A special offering to repay debentures amounted to £151/15/-. Bro. Kingsbury was in good speaking form at each service.

At Brunswick the choir is working well under Mr. F. Jenkin. Mrs. Ford has gone to live at Devonish. A social evening was tended to her, at which a presentation of a silver cake basket was made. Aug. 3, Bro. C. Banks spoke in the morning, and Bro. Way at night. J.C.E. working well.

At Box Hill on July 27 Bro. R. G. Cameron gave an appreciated exhortation, and on the evening of the same day good interest was manifested in Bro. Allan's splendid gospel address. At morning service on Aug. 4, Bro. Gray exhorted acceptably. Foreign Mission offering has reached £52. A lantern lecture, which was both entertaining and educational, was given in the chapel on July 30 by Mr. Archer Harris, Baptist preacher, under the direction of the Victorian Anti-Liquor League.

Peel St. Dorcas, Ballarat East, had a welcome visit from the Dorcas society at Dawson St. The president reported that, with the co-operation of Dawson St. sisters, 18 lots of wood, 9 parcels of groceries, 16 bundles of clothing, boots and provisions had been distributed among the needy.

At Cheltenham on Sunday morning F. W. Martin was the speaker. Bro. John Mercer gave a fine address to the school in the afternoon on "Flowers." At the evening service he preached a good sermon on "Christian Enthusiasm and its Results." Bro. G. P. Pittman was at Garden-vale.

Good interest is maintained in the work at Boort. Attendances at all meetings are on the up-grade. Bro. H. Jackel, who has been preaching for the past month, has now taken up the work as resident preacher. On August 3 Sister Brooks, of Lygon St. church, had fellowship with the church.

Good meetings at Oakleigh on Sunday. Two Bible school scholars were immersed at the evening service, and Bro. Brooke gave a forcible exposition of our plea. The young women's club held a "back to school-days" meeting last week. The reminiscence of past days was very pleasant. Sister Brooke's leading is appreciated.

Last Lord's day, Shepparton church enjoyed the visit of Bro. Shipway. His addresses on "The Reality of Jesus," and "The Miracles of Pentecost," were much appreciated. On July 31, the two clubs combined in an American tea in aid of the young women's club. An enjoyable evening was spent, and a useful sum will accrue to club funds.

Horsham reports a good month during July. There were two baptisms, and two others were added—one by letter and one as a baptised believer—making four additions for the month. The F.M. offering closed at £31/4/7. The Bible school reports increased attendances and record offerings. The I.C.E. has been re-organised, and attendances and interest have increased. Haven church building is ready for the painters, and the brethren are looking forward to being shortly in their own building.

Ascot Vale annual business meeting was held on July 31. Reports indicated a very successful year. Twenty-nine were received into the church, and the spiritual life has been greatly built up by the messages of Bro. H. J. Patterson. The treasurer's report, presented by Bro. Barnes, showed that more money passed through the church than ever before. During the year £187 has been spent on repairs. The church is indebted to Bro. F. Payne for some very fine work to the inside of the chapel. All auxiliaries are working well.

At North Fitzroy during the continued absence of Bro. J. W. Baker through illness, the gospel has been faithfully preached on the last three Lord's days by Bren. F. T. Saunders, Butler and Leslie Morgan. Foreign Mission offering closed at £85, a record for the church. Bro. Baker was so far recovered as to be present at the morning service last Lord's day. The church is planning for jubilee services in October, and would be pleased to receive names and addresses of members of former years. Address to L. Gole, Ivanhoe.

At Castlemaine an "every-member-present" Sunday was held on August 3 to celebrate the tenth anniversary of Bro. H. M. Clipstone as preacher of the church. Bro. A. E. Illingworth's presence and sermons were much appreciated. In the evening the choir rendered two anthems. Mr. Edward Watson sang a solo. All services were well attended. Bro. Illingworth stayed over the week-end and attended a social to Bro. and Sister Clipstone. During the last week a concert was given by the young people in aid of the building fund. Miss L. Hampson and Mr. A. Baker trained the young folk for the different items.

At Lygon St. on Sunday there were helpful meetings. W. Smedley was the morning speaker, and A. W. Bean (Baptist) gave a fine discourse at night. Dr. A. McK. Meldrum will take up the work next Sunday. On Monday the girls of the Phi Beta Pi entertained new members, church officers and their wives, K.S.P. and Endeavor

Society at a social evening—the second effort to meet and become acquainted with members who had joined the church during the mission. Mr. H. F. Swain presided. Dr. Meldrum appealed for co-operation between the various auxiliaries of the church. In thanking the girls on behalf of the guests, Messrs. Craigie and McColl pronounced the evening a distinct success.

The special winter services at Preston have resulted in increased attendances and interest. Bro. Clay is preaching eloquently, and under the capable leadership of Bro. J. D. Lang, hearty singing is the rule. Last Sunday evening a "favorite hymn" service was conducted. A large audience was edified by the service. The morning services are well attended. A young man, a son of Bro. and Sister Rodgers, made the good confession, and a sister was received. The Bible school is healthy. A successful social was held on July 29 under the auspices of the K.S.P. and girls' club, which organisations continue to do a good work. Preston's F.M. collection greatly exceeded appointment, and the effort created a record.

Footscray reports very good meetings. All societies are going well. Bro. Hurren expects to be in new house during the week, as church takes possession from the builder almost immediately. The Bible school is working hard on the "banner" system; there is noted increase and improvement in behaviour of scholars; the senior boys' class is growing every Sunday. The church contributed over £15 to Foreign Mission collection. Bro. Brown, who has had charge of the choir for some years, has tendered his resignation and leaves the city this week. Great excitement marked the opening of girls' club, Phi Beta Pi, Sister Bray and officers from Moreland being in attendance. On Sunday over 30 teachers sat down to tea after their prayer meeting.

At Brighton Bro. F. H. Klenner, baptised on Wednesday evening, was welcomed into the church on Sunday. The adult Bible class on Sunday afternoons has taken up the study of Paul's letter to the Romans. A tennis club has recently been formed, and a member of the church is having two courts made. Bro. Chas. Morris, of Ballarat, who passed away last Sunday week, was a frequent visitor to Brighton church, and deeply interested in its work. The sympathy of the church is extended to his sons, C. J. and T. R. Morris, who are officers of the church. The first aid society is doing good work, and an examination is soon to be held on its first term's work. A very united meeting of the members has just been held, and there was a splendid response to the appeal on behalf of the building indebtedness. Many are making great sacrifices to help in that way.

At Surrey Hills a commencement has been made on the erection of a new kindergarten school, which is part of a larger scheme for a primary school. The annual church business meeting was held on July 23. In nearly all cases the previous office holders were re-elected. Last Friday night a most enjoyable social evening was tendered to scholars who sat at the Sunday school examination. On July 22 a successful concert was held in the local Freemasons' Hall by the tennis club. At the Children's Day service recently held missionary Mrs. McFarlane, from China Inland Mission, spoke to the children. The mite boxes were returned and about £7 received. Mrs. McFarlane was also present at a "mystic birthday party" convened by Bro. and Sister Luke in the school room on August 2, when £6/16/- was given for mission work by Sunday school helpers and others. These two amounts, with the church Foreign Missionary offering, brings this fund this year to over £46. On Sunday morning a number of the local girl guides were present. Mr. Clarke was the speaker.

At Carnegie the addresses of Bro. P. A. Dickson are much appreciated. At the gospel service on August 3, a Bible school scholar made the good confession. The church has suffered by the removal of Bro. and Sister W. J. Modral to the Sydney. Bro. Modral has faithfully served the church as secretary and deacon for upwards of six years, and Sister Modral assisted in the

activities of the sisters. On July 30 a public farewell was tendered to them and appreciative remarks were made by representatives of the various auxiliaries. Bro. A. V. Le Page, on behalf of the church, presented Bro. Modral with a wallet containing notes. Presentations were also made on behalf of the junior boys' club and young people's society. Opportunity was taken to make presentations to Bren. G. McDowell and H. Kestle, who have served the church well as officers, and have removed from the district. All departments are showing signs of progress.

New South Wales.

At Merewether on July 30, a number of the church members met at the home of Bro. and Sister Want to congratulate Sister Want on the attainment of her 73rd birthday. A happy evening was spent. Refreshments were supplied by the sisters.

Good attendances continue at Hurstville. Both morning and evening meetings have improved. On August 3 Bro. Sainty gave a helpful exhortation on "The Commands of Christ." Sister E. Brown and Bro. Smith were present after illness. Bro. Simpson's gospel address on "Heaven" was given in a forceful and faithful manner.

On July 20 Bro. E. J. Saxby addressed Taree church in the morning. Bro. Crossman being evening speaker. Fair attendances on July 27, Bro. P. G. Saxby being the morning speaker. At night Bro. Edwards (present again after illness) delivered an appreciated gospel message. The church annual business meeting and election of officers was held on July 29.

On morning of July 27, Bro. Saunders gave a fine spiritual address to Chatswood church. Bro. Whelan presented an instructive message to a fine congregation. Bro. Cust put on Christ in baptism. On Aug. 3 Sister Mrs. Doderell and Bro. Cust were received into fellowship. Bro. Whelan spoke at both services. One young girl from the B.S. confessed Christ.

Good attendances at the Sydney City Temple on Aug. 3, S. J. Southgate speaking both morning and evening on "The Body of Christ" and "Denominationalism—Is it Scriptural?" respectively. Recently a surprise visit was paid to the home of Bro. W. Potter. He was presented with a volume of books as a token of the love and esteem in which he was held during his long term of service as a teacher in the Bible school.

At Wingham Bro. Crossman spent a few days in visitation prior to the last Sunday in the month, when the monthly gospel service was held, over 80 being present. Bro. Crossman delivered an address to young people on the problem of questionable things. The church aims to reach £50 in the next three months towards the building fund which now stands at £145. Bro. T. E. Rofe, Conference President, addressed the church on August 3.

Bro. Whately has continued his "Loyalty to Christ" sermons on Sunday nights at Enmore. Subjects during the last four weeks have been "Baptism," "The Lord's Supper," "Every Man his own Priest," "Why Join the Church?" On Aug. 3 a lad was impressively baptised, and a woman made the good confession. A welcome visitor was Mrs. Anderson, of Lygon St. The K.S.P. held its annual banquet in fine style. All departments of the work are healthy. Much appreciated morning addresses have been given by Bren. Mackenzie Meldrum, J. Saxby, Whately and Carter.

The fortieth anniversary of the church was celebrated at Lismore City Temple on July 27. Bro. T. E. Rofe, Conference President, gave a much appreciated address. A memorial tablet placed by Sister Walker, sen., in memory of her departed husband, Bro. J. P. F. Walker, was unveiled by Bro. A. M. Wotherspoon. 150 members partook of breaking of bread. At night Bro. P. J. Pond preached to a large audience. On Wednesday night about 250 were present at tea and public meeting. Reports and programme were given by church auxiliaries, and speeches were delivered by Bro. T. E. Rofe and representative speakers.

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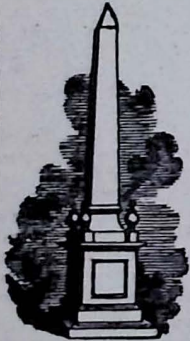
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OBITUARY.

REID.—On June 25 Bro. Duncan Reid, of Bal-larat, died after a long period of illness. He had attained over the three score and ten years. In 1895 he came into membership at Dawson St. from the Peel St. church of which he had been a member. For a long time he occupied the position of deacon, and together with his wife (who died in 1918), labored faithfully for Christ. In 1920 he removed to Melbourne, taking his letter to Lygon St. Since his return he has never been able to resume his place in the church. Death was to him the messenger that called from pain and weakness to the rest that remaineth.

VERCO.—The church at Unley has suffered a great loss through the passing away of one of the esteemed elders of the church in the person of Bro. William Verco. Our brother was born in Adelaide 76 years ago, and when a boy of four years attended the Sunday school at Grote St. He joined the church over 60 years ago, and later became secretary of the school. Bro. Verco for the greater part of his Christian experience was a member of Grote St. church, but latterly had enjoyed fellowship with the churches at Maylands, Mile End and Unley. He was well versed in the Scriptures, and did a considerable amount of preaching as a young man. He was married to Miss Annie Bates, sister of Thomas Bates, one of our preachers now in America. They had seven children and celebrated their golden wedding last year. Bro. Verco was very patient during his painful suffering, and had a deep faith in God. His mortal remains were laid to rest in the Payneham cemetery, Bren. Collins and Rankine officiating in the writer's absence. We lovingly commend Sister Verco and family to the God of all comfort.—J. W., Unley, S.A.

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