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T. J. Gore: A Brother Beloved.

At the advanced age of 84 years, Thomas Jefferson Gore, one of the most faithful and beloved of Australia's disciples and preachers, fell asleep in Jesus at 8 a.m. on Wednesday, July 4. The life of this Christian man was an inspiration to many. A host of friends, inside the church and out, mourn his loss and revere his memory. His brethren in Christ thank God for the fragrant influence of his life, and now rejoice that God has given his beloved sleep, rest and peace.

T. J. Gore was born in Bloomfield, Nelson County, Kentucky, U.S.A., on 23rd March, 1839. He received his education and secured the degree of Master of Arts in Kentucky University. Bro. Gore endeared himself to his professors and fellow-students; he never tired of praising the name of President Robert Milligan, declaring that any good influence which his own life may have exercised was "under the mercy of God, to be traced to his mother and President Milligan."

In company with G. L. Surber, T. J. Gore arrived in Melbourne on 10th February, 1867. The former remained in Melbourne, but Bro. Gore went on to Adelaide, arriving there on 15th March, 1867. With but a short interval, he remained in South Australia till the time of his home-call.

Words would fail to say what his fifty-six years of ministry have meant to the cause in South Australia. He grew with the growing church and State. His work at Grote-st. from 1867 to 1885, and again from 1893 to the beginning of 1898, was much blessed. His love for God, faithfulness to the gospel, godly life, gracious manner, interest in folk, quiet humor, combined to make his a most attractive personality.

By pen as well as by voice Bro. Gore sought to further the cause of truth. His contributions to our papers, and especially to the "Christian Pioneer," to which he was an editorial contributor for twelve years, were much appreciated.

Of the undertakings in which Bro. Gore participated, probably none has been more fruitful in its results, or will be more permanent in its influence, than his work in education. With H. S. Earl he began classes for the training of young men for service. This effort was conspicuously successful. Till comparatively recent years Bro. Gore had a share in the tuition in the evening classes conducted in Adelaide. During the years of faithful service, our brother touched the lives of many men now engaged in the service of Christ, whether as preachers or as helpers in local churches. Every student loved his teacher. It may be recalled that, when in 1907 it was decided to estab-

I owe more to his gentle, Christ-like spirit, and his readiness to instruct, counsel and advise, than to any other man in life that I have known."

T. J. Gore was always most appreciative of others. He will be remembered by many as an encourager and a comforter. Whether he was referring to the work and character of an earlier generation of disciples and preachers, or seeking to stimulate younger men in their service for the Master, our brother was ever ready to appreciate the good that was in them, and to praise their efforts. Some words that he wrote of our pioneer brethren may now fittingly be recalled, for they describe his own life and work as truly as those of the men he delighted to honor: "They were men of the right stamp—men who in leaving the old land brought with them the Word of God and the determination to achieve success in the new lands. Their work in the planting and building up of the Church of Christ cannot be esteemed too highly. They held fast to the simple Word of God, and contended earnestly and faithfully that we must speak when the Word of God speaks, and we must be silent when the Word of God is silent. They were men of profound conviction, and had fought their way out of preconceived views into the glorious liberty of the simple truth as it is in Jesus. This made them valiant for truth and resolutely antagonistic to anything which savored of innovation or departure from the simple Gospel."

Australian Churches of Christ owe a great debt of gratitude to America for faithful men whose advent furthered the plea we love in these Austral lands. Of all who came, none has exercised a wider influence than the saintly T. J. Gore, who came not to visit, but to stay, and who in doctrine and in life commended Christ and His gospel to the people of this favored land.

"How beautiful it is for a man to die
Upon the walls of Zion! to be called,
Like a watch-worn and weary
sentinel,
To put his armour off, and rest in
heaven."

lish the College of the Bible, the Board of Management invited Bro. T. J. Gore to be its first Principal. This was felt to be an appropriate honor and acknowledgment of his past services. Advancing years, however, made our brother decline the honor, as he felt that for the onerous task a younger and more vigorous man should be chosen.

Amongst the students in the classes conducted by Bren. Earl and Gore over fifty years ago were G. B. Moysey, whose golden wedding celebrations were reported in last week's "Christian," and Jesse Colbourne, a beloved evangelist who was called home a good many years ago. The latter paid the following fine tribute to his teacher: "I can but express my deep sense of gratitude, specially to our dear and beloved Mr. Gore.

The Work of the Holy Spirit.

I. In Pre-Christian Times.

This is a most important theme, a just view of which will do more, perhaps, than anything else to give clearness and consistency to what may be learned of many other matters presented upon the sacred page. Unfortunately it is a much misunderstood subject. Christians as a rule have very vague ideas as to what is the work of the Holy Spirit. They have often too limited a view, and some seem even to doubt "whether there be any Holy Spirit." Let us hear what the Bible says about these things. Let us allow the Divine Spirit to speak for himself. Nothing is more plainly taught than the personality of the Holy Spirit. "He" did, or will do, this and that, is constantly affirmed. The Holy Spirit is not the written word of God, but the author of it; not an influence merely, but himself exerting an influence. I am not going to foolishly attempt an analysis of the Godhead. Some wise people have tried to explain matters, and have dissected the deity—to their own satisfaction, if to nobody else's! Others will not believe because they cannot understand. Yet we accept many facts in nature that we cannot explain. We do not understand just how a plant assimilates from the soil and atmosphere the nourishment which enables it to develop leaf and flower and fruit. Yet so it is. We do not understand the tripartite nature of man, that he is composed of "spirit, soul, and body." Yet we believe it. So we cannot comprehend the nature of God, nor the precise relations of the Father Almighty, the eternal Word incarnate as the Son, and the Holy Spirit. We have simply to accept the statements of inspiration. Let us then "to the word and to the testimony."

Our initial inquiry is, What was the work of the Holy Spirit in pre-Christian times? What were then his spheres of operation, and the character of his work?

First, we note the agency of the Holy Spirit in creation. The Spirit of God "moved," or "brooded" (Gen. 1: 2, marg.), or, as it has been rendered, "incubated" upon the face of the waters. Job (33: 4) affirms, "The Spirit of God hath made me," and says also (26: 13) that by his Spirit the Almighty "garnished," ornamented, put the finishing touches upon, the heavens. The Psalmist, too, declares, "Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth" (Psa. 104: 30). 'Twas the Divine Spirit that set in motion the forces of nature: 'tis the same agency that keeps them in their course. So then the Holy Spirit, with the Father Almighty and the eternal Word, had a part in creation. "Let us make man." He is the source of creative and sustaining power.

Next, we refer to the work of the Holy Spirit as manifest in the bestowment of remarkable physical strength. Again and

again we are told that the Spirit of the Lord "came mightily" upon Samson—so that he rent a lion as if it had been a kid, and on more than one occasion slew a multitude of enemies (Jud. 14: 6, 19; 15: 14). The Spirit did not come upon Samson to convert him, or produce any moral change in him, but to make him physically able to overcome his foes. Samson's strength was not altogether his own, else the loss of his hair would not have entailed his comparative weakness. So then we have here the Holy

Do Thou For Me.

*Do Thou for me, God—my God;
Helpless, I appeal to Thee;
What is best I cannot tell,
What is right I cannot see,
Blind, I dread to stand or go,
And I fear to lose the way,
For I know not what to do
And I know not how to pray.
Hear my cry, "Do Thou for me—
I can trust it all with Thee."*

*Fight Thou for me, God—my God;
How shall I my foes withstand?
I should only fail and yield;
Take the battle in Thy hand.
Thou my Rock, my Strength, my Shield,—
Lo, I flee to Thee for aid;
Weak—so weak—but be my Strength,
Perfect through that weakness made.
Hear my cry, "Fight Thou for me—
More than conqueror I shall be."*

*Live Thou for me, God—my God;
Come Thou and abide in me,
That my sinful self may die,
Daily crucified with Thee.
Think my thoughts and speak my words,
Move my lips, my hands, my feet,
Till Thou art unveiled in me
And Thine image is complete.
Hear my cry, "Live Thou for me—
Thus alone I live for Thee."*

—Evangelical Christian.

Spirit as the source of supernatural strength.

Further, the Divine Spirit is mentioned as the giver of wonderful mechanical skill. Moses said of Bezaleel that he had been "filled with the Spirit of God," endowing him, as also Aholiab, with wisdom beyond measure to work all manner of curious and cunning work in the construction of the Tabernacle, and to teach others the same (Ex. 35: 30-35). The Israelites had been slaves in Egypt, makers of bricks, and such like. Now they were to engage in work requiring special knowledge and technical skill. There was no opportunity in the wilderness to learn from human artificers. So God's Spirit himself will be their teacher. How it reminds us of the apostles later, "unlearned and ignorant men," being led into all truth by the same divine agent! So then to the Spirit of God is ascribed the be-

stowment of extraordinary mechanical skill. Again, we have the work of the Holy Spirit indicated in the Old Testament as manifest in *superlative mental powers and intellectual brilliancy*. "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him knowledge, and showed to him the way of understanding?" (Isa. 40: 13, 14). Here then we have the Divine Spirit set forth as the repository and source of transcendent knowledge and wisdom. Of Joseph in Egypt the king said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" Joseph had interpreted Pharaoh's dream, and counselled most wisely what action to take, and the monarch recognised that it was the Divine Spirit had given him such wonderful wisdom and understanding. In the Book of Judges we read that "the Spirit of the Lord came upon" Othniel and Jephthah, giving them wisdom to rule Israel and to deliver them from their foes. Then also Daniel's wisdom in interpreting dreams and strange inscriptions is ascribed by Nebuchadnezzar and by Belshazzar's queen to "the Spirit of the holy gods." Heathen though they were, they recognised the Divine Spirit as the source of such supernatural wisdom and understanding.

Once more, we find in the Old Testament the work of the Holy Spirit set forth in connection with *inspiration and prophecy and divine revelation*. How did God's Spirit then "strive with man"? (Gen. 6: 3). "Holy men of God," such as Noah (1 Pet. 3: 19, 20; 2 Pet. 2: 5), spake—and wrote—"as they were moved by the Holy Ghost" (2 Pet. 1: 21). In Num. 24: 2 we have mention of God's Spirit as the source of prophetic impulse. Balaam, though not a "holy man of God," under compulsion of the Divine Spirit prophesied of Israel's blessedness and of the "Star" that should arise out of Jacob. In Num. 11 we have the same Spirit that was upon Moses imparted to the seventy elders, including Eldad and Medad, so that they prophesied, giving rise to the oft-quoted Mosaic utterance, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Saul also, and even the messengers he sent to take David, the Spirit of God coming upon them, prophesied. Many other references might be given—all setting forth the Divine Spirit as the spring of inspiration and prophetic power.

It is significant that the Holy Spirit is so designated only three times in the Old Testament, and not once as definitely the Holy Spirit. In Psa. 51 David prays, "Take not thy Holy Spirit from me." But does he refer to the indwelling Spirit as a moral, regenerating force, or as the agent of inspiration? David was a prophet, consciously such, for he says, "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23: 2). May it not be that he now feared that because of his great sin

Prominent Preachers and a Peerless Plea.

H. G. Harward,

President of Federal Conference of Churches of Christ in Australia.

he would be no more privileged to be a channel of divine revelation? Then also in Isa. 63: 10-12 the days of old are referred to wherein God's people "vexed his Holy Spirit" which he had put in the midst of them, especially in the person of Moses as his vicegerent and their great leader, and which was the source of the divine wisdom and prophetic power that Moses manifested.

Now for two or three *general conclusions*. In pre-Christian times the Spirit of God was not bestowed on men because of their holiness or moral worth. The Spirit was often given quite irrespective of personal character. Take, for example, Balaam, prophet of Moab. He was unrighteous and covetous, and the enemy of God's people. He wanted to curse Israel; the Spirit of God compelled him with unwilling lips to bless. So the Divine Spirit operated sometimes through bad men, but always of course with some good end in view. Nor did the Holy Spirit come upon men to make them holy, but, as we have seen, for other very different purposes. The Divine Spirit worked then rather in the region of the physical and intellectual than in that of the moral and spiritual—rather in the body and the head than in the heart and the soul. May it not be that is the reason why the Spirit of God is referred to as a "Holy Spirit" only thrice in the Old Testament, while he is so designated a multitude of times in the New? He then exerted, not so much a moral, as a mechanical influence. He was manifested as a miracle-working power, rather than as the Spirit of holiness. But, praise God! there was to be, as we shall see, a greater and more glorious manifestation of the Divine Spirit. He was even to make his abode in the human heart as a comforting, strengthening and sanctifying Guest.

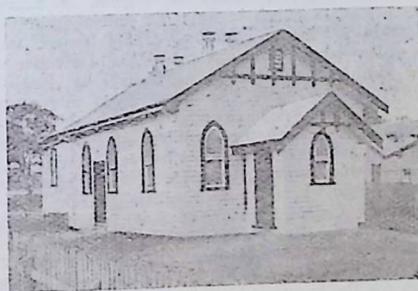
Vision and Momentum.

In an interview appearing in "The American Magazine" Dr. J. R. Mott gives what he calls a working definition of the quality of "vision," which he regards as a distinguishing characteristic of all really great men. It is the capacity, he says (1) to see what others do not see, (2) to see further than they see, and (3) to see before they see. In his opinion, the third part of the definition is fully as important as the other two.

Dr. Mott instances D. L. Moody as a man who possessed all these three sorts of vision in an exceptional degree.

Dr. Mott suggests, in the same interview, six tests which a man should apply to himself to determine whether the processes of development are at work in him. (1) Does he do little things very well? (2) Has he learned the meaning of order as to time and place? (3) Has he learned the meaning of priorities? Does he do first things first? (4) How does he use his leisure? (5) Has he intensity? (6) Has he learned to take advantage of momentum? Or, does he, with a small success, lean back upon his oars?

The former Jesse R. Kellems and Charles H. Richards. The latter the simple gospel and the church of the New Testament. And the preachers and the plea are wondrously joined together. It is not necessary to be long in the company of these men to discover their religious position. In conjunction with the State Committee, the Acting Federal Executive extended to these brethren and their wives a warm-hearted welcome to Australia. The great welcome service in Enmore Tabernacle was one of enthusiasm and spiritual power. The message of Bro. Kellems gripped from the start. By uplifted hand the audience unanimously expressed the desire for the return of our visitors. They were only 48 hours in Sydney, but all of the brethren who heard them, or met them personally, believe they are men specially fitted to present New Testament truth to the people of our States.



New Chapel at Dunolly, Victoria.

In prayerful and practical sympathy the Federal Executive would express interest in their service of evangelism with our brotherhood. Our great regret is that they can not remain sufficiently long to visit all the States. Could they do so, under the blessing of God, they would give a mighty impetus to the work we are seeking to do as churches of Christ. This in no wise reflects adversely on the magnificent service of others in all the States.

Religious conditions in Australia to-day demand loyalty to the Scriptures, deep personal conviction respecting the fundamentals of the faith, and loving and fearless presentation of the truth to others. If Bro. Kellems is not the man for this task, we are sadly deceived. He is old-fashioned enough in his faith to stand for the inspiration of the Scriptures, and their all-sufficiency in religious belief and practice. Education and preaching success have not led him into the abyss of modernism, or into the trackless jungle of a position regarding the Bible which leads nowhere.

On the very surface of his conversation is the evidence of a deep personal conviction respecting the great essentials of the Christian system. He believes what he be-

lieves. Audiences will know what the Scriptures teach and where he stands on the great doctrines of our Lord and his apostles. Ignorance on the great truths of the New Testament is manifest everywhere. There is little of the teaching function in the modern ministry. The truth makes free. In exalting Christ this campaign will enforce His message to men, and lead them to priceless liberty. Herein will be one source of its power.

It takes no great courage to preach what everyone believes. It calls for a Spirit-inspired fearlessness to champion the cause which is unpopular; to antagonise the views, opinions and teaching of others. The message of this campaign will not only call sinners to repentance, but it will challenge many who love the Lord to examine their position in the light of the teaching of Jesus Christ and his apostles. Bro. Kellems will be fearless. He will also be loving in his message of appeal. His passion for Christ and the Scriptures will have its counterpart in a passionate love for the audience. There will be no brow-beating of the people, but that which is more Christlike—the heart appeal of one who knows and loves to other hearts.

The song will support the sermon. The singer is a true yoke-fellow of the preacher. The contribution of Bro. Richards in this campaign will be of the best. Through his ministry of song the hearts of the people will be lifted nearer to God, and thus be better prepared for the reception of the message.

We welcome these brethren because they come to give of their best, and of the Lord's best, too. That their coming may intensify our love for Christ, increase our devotion to the church, stir us to renewed zeal to the loving presentation of the plea for the unity of God's people, bring us again to the daily study of the Word, and enlarge our vision to the need there is for the distinctive mission of the Churches of Christ, should be the prayer of us all.

A Prayer.

Father, I cry to Thee for bread
With hung'ring longing, eager prayer;
Thou hear'st and givest me instead
More hunger and a half-despair.
O Lord, how long? my days decline,
My youth is lapped in memories old;
I need not bread alone, but win—
See, cups and hands to Thee I hold!
And yet Thou givest: thanks O Lord
That still my heart with hunger faints!
The day will come when at Thy board
I sit, forgetting all my plaints.
If rain must come, and winds must blow,
And I pore long o'er dim-seen chart,
Yet, Lord, let not my hunger go,
And keep the faintness of my heart.
—George Macdonald.

Churches of Christ.

A Study in Origins.

T. H. Scambler, B.A.

A little over three hundred years ago a band of people who became known to fame as the Pilgrim Fathers gathered at Delfshaven in Holland to hear the parting words of their beloved pastor, John Robinson. Some time before, under the stress of persecution, they had left England to seek a home and freedom in Holland. But conditions were not favorable to development there, and it was resolved that some of their number should go to the new land of America, and found a settlement there. As they stood facing the great possibilities of their journey to a new untried continent, with its undreamed of resources and marvellous opportunities, John Robinson reminded them that they also stood on the border land of limitless resources in the spiritual life. He regretted that the Reformed churches had come to a period in religion. Each church had acted as though the new truth it had received was the complete and final revelation of God's Word. This was the tragedy of the Reformation, for it was not possible, as Pastor Robinson said, "that the Christian world should come so lately out of such Anti-Christian darkness, and that full perfection of knowledge should break forth at once."

And then he uttered words that are worthy to be written on the tablets of every truth-loving heart: "I am very confident that God hath more light and truth to break forth from his holy word."

Pastor Robinson was counted a heretic for those brave words, but they expressed the central principle of the Reformation, every development of which was inspired by the increasing light which shone from the Word of God. Failure to recognise this principle was the cause of the strange haltings and reverses that have marked the progress of the movement.

"God hath more light and truth yet to break forth from his holy Word." That fact accounts for the rise in these latter days of the churches known as Churches of Christ, whose history we are now to study.

In order to understand the spirit and genius of this movement, it is necessary to have some knowledge of the origin and growth of the Protestant Reformation. Our mission and message are of such a nature that our work ought to be the completion and crown of this great religious awakening.

In tracing the development of the Reformation, we can touch only the broad outlines. A glance at the origin and history of the various religious bodies that have broken away from the Roman power, and have opposed its principles, will help us clearly to see and appreciate the place our movement fills in the religious life of the age.

A good starting point, perhaps, is what is called

The Reformation in England

in the time of Henry the Eighth. It is not known when the gospel was first introduced into England. Certainly the missionaries from Rome were not the first heralds of the Cross there. Very early in our era, probably in the first century, the gospel was taken to Britain, and was extensively accepted. For centuries an organised community, called by some writers the British Church, opposed, and was persecuted by, the Church of Rome. The early Norman kings stoutly resisted the encroachments of the papacy, but the growing power of this politico-ecclesiastical empire was too great, and in the course of time the subjugation of England became complete. Under the domination of Rome, many foreign ecclesiastics were introduced into England, and civil, as well as religious matters, passed under foreign control.

Dark were the days when the Word of God was lost to England. The people were sunk in ignorance and superstition. But God was preparing the way of deliverance. In the 13th century, Wycliffe,

"the morning star of the Reformation," appeared, and the power of Rome received a decided check. Though the darkness was still intense, and occasionally seemed to settle back more densely than ever, the path of faith steadily advanced towards the open day.

In following the rise and development of the Reformation, it is interesting to note that the mighty revolution was not wholly a religious one. God has ways of working that we may not always recognise. Back of the Reformation, as one of its causes, lies the intellectual awakening of Europe known as the Renaissance.

This remarkable revival of learning restored, among other things, a knowledge of the ancient Greek language, and thus cleared the way for Bible translation.

It gave birth to a spirit of investigation, which resulted in a re-examination of the Word of God. It quickened intelligence, and the invention of printing made the circulation of the Bible possible.

It helped to produce Luther, Zwingle, Calvin, and others, who pleaded for an independent study of the Bible, and a hearty submission to the will of God.

The supremacy of Rome was definitely thrown off in the reign of Henry the Eighth. A coarse and bestial monarch became the central figure of the Reformation in England. Henry himself was an ardent Romanist. The title F.D. (Defender of the Faith), which has been retained by English monarchs ever since, was first given to him by Pope Leo the Tenth, because of his book against Luther. But when the authority of the Pope interfered with his desire to divorce his wife and marry Anne Boleyn, he rejected the Pope, and made himself head of the English Church.

Roman Catholic historians have attempted to disparage the Reformation in England because of these unworthy associations. But it must be remembered that Henry's act was merely the occasion for the bursting forth of those spiritual energies which had been accumulating through long years. Certainly Henry himself was not a reformer. He burnt Protestants at the stake, while he threw off the authority of Rome. After he suppressed the monasteries, and set up the English Bible in the churches, he enacted the "Bloody Statutes," which established in the English church such doctrines as the celibacy of priests, transubstantiation, masses, and auricular confession. "He could defend the papal faith, or a protestant faith, or a faith neither papal nor protestant, as the gratification of his lust might require." By the Act of Supremacy in 1534 he abolished the authority of the Pope in England, and proclaimed himself as the sole earthly head of the church. That, substantially, was the one point of difference between the two churches. Lord Macaulay points out that Henry claimed all power, spiritual as well as temporal, and his claim at the time meant nothing less than the whole "power of the keys."

The Reformation of Luther.

The Reformation in Germany, in which Luther is the prominent figure, was not so involved in political issues as in England. The true nature of the movement can be seen more readily there. Luther himself was a monk. A consciousness of sin experience led him, through the study of this of God, to the discovery of his great message: justification through faith, without any merit of works.

It was at this time that Leo the Tenth, in need of money for St. Peter's in Rome, revived the sale of indulgences. For a certain sum of money, graduated according to the nature of the sin, one could purchase an indulgence to commit a wrong, and

remain free from guilt. When the zealous friar Tetzel came to Germany to sell indulgences, he was stoutly opposed by Luther, who, in 1517, posted up his famous Theses, ninety-five in number, in which he condemned the system of indulgences, and announced pardon through faith.

In a few days his theses were read all over Germany; in a few weeks, over all the world. His attacks upon Rome resulted, after a time, in a complete separation from that church. Great but unavailing efforts were made by Rome to win back the refractory monk, or to put him out of the way. In 1521 he was summoned to appear in the presence of Emperor Charles the Fifth, at the Diet of Worms. Though the whole nation was agitated, and the mighty religious revolution was sweeping everywhere, many felt that this call of Luther was a call to death. He did not hesitate, however. When warned not to enter the city, he said: "Should there be as many devils in Worms as tiles on the housetops, still I would enter it." On the day after his arrival "he was cited to appear at four in the afternoon before his imperial majesty and the States of the Empire. Luther received the message with profound respect. Everything was arranged. He was about to stand for Jesus Christ before the most august assembly in the world." D'Aubigne, in his History of the Reformation, gives an intensely interesting account of the appearance of the intrepid monk before the Diet for examination and trial. But Luther was as great in the presence of royalty as in the pulpits of the people. He would not retract anything he had said or written. In concluding his defence, he said: "Unless, therefore, I am convinced through proofs from the Holy Scripture, am vanquished in a clear manner through the very passages which I have cited, and my conscience imprisoned thus by the Word of God, I neither can nor will retract anything. Here I stand. I can do nothing else. God help me. Amen."

The principles upon which Luther worked, and upon which the Lutheran church—comprising as it does the bulk of the protestant population of Europe—is built, were substantially those which we love to-day. A biographer says: "Whatever they considered to be false he rejected. Whatever they (the Scriptures) did not contain he disapproved. He adhered to that only which he believed he had found in the Bible." He sought to make this book his only rule of faith and practice. It is not surprising that he failed in some particulars. Living as he did, in the shadow of Rome; trained as he had been in its doctrines, the wonder is that he was able to see so much, and advance so far. He laid a foundation; other men built thereon. In some respects he failed to apply his principles. "Whatsoever is not found in Scripture shall not be appointed," he said. Yet when pressed for Bible authority in support of infant sprinkling, he merely said: "Our opponents cannot show that infant baptism is contrary to Scripture." On this particular, and on others, he virtually surrendered his avowed principle.

We rejoice to-day in the great work achieved by this man of God. We are indebted to him for much of what we hold and enjoy. We should be false to him, and to the spirit that moved him, did we not seek to carry his great principles into every aspect of faith, and doctrine, and practice. Melancthon was here that his immediate followers failed. Melancthon, who succeeded him as head of the Lutheran party, supported infant baptism—to revert to the same question—but admitted that his opponents here found a tender place, because of his lack of Bible authority. And the church which bears the name of Luther has largely failed in its mission because it has lost sight of the Supremacy of the Word—the one thing that made him great. The movement crystallised upon the main features of doctrine as expressed by him, and there was no further progress.

(To be concluded.)

When we are united in one great purpose to glorify God, our little pet desires melt away; and instead of strife and division and failure, we have peace, harmony, beauty, and success.—T. Q. Martin.

World Peace: What We Can Do.

Allan D. Milne.

Peace is a lofty and a beautiful ideal to set before us. Men in times past have given their lives in wars to end war, but obviously all these efforts have been futile and have proved only to be the geneses of more and still more conflicts. War is not the creator of peace, any more than is sin productive of goodness. Wrong begets wrong. "Do men gather grapes from thorns, or figs from thistles?" Just so soon as we realise that war is inherently wrong and contrary to the spirit of Christ, and moreover, take a definite attitude against it, then, and then only, will we be in a position to act for its permanent abolition. Being thus fully convinced, what can we do positively?

The Final Insurance. One fundamental principle of the religion of Jesus Christ is the one basic fact which is the foundation of world peace. Until the superstructure of peace is erected on this principle, and until the followers of the Man of Galilee live this plain truth, till then, the world has no security from war. Christianity is essentially an international institution, and the universal idea permeates the whole of it. Not only is it international in idea, but more important still, the kingdom of God is actually established in every country of the world, it is a living reality, and we are citizens of an international kingdom. As long as we continue to preach narrow patriotism and profess unwavering national loyalty, we are creating conditions for future wars and making the kingdom of God a folly; whereas the kingdom is synonymous with world peace, and calls for a patriotism which immeasurably transcends all nationalisms, and which seeks the welfare of humanity, instead of merely a section of it. Is it a worthy ideal? Then let us live for it.

The Immediate Necessity. A united humanity will not be achieved very soon, and so, while all the time keeping our great objective in view, and living for the universal kingdom of God, we must take some immediate steps towards the prevention of war. The urgency of the position demands that we sit down quietly and think seriously.

Knowledge is power. A knowledge of the cause and nature of war is essential to the prevention of it. Doctors can treat disease simply because they understand it, whereas the average man is powerless through ignorance. How many of us have been sufficiently concerned to take the trouble of seeking the true motives and genesis of the last war? If conditions which produced it still exist in the world to-day (and who will say that they do not, when we look at Europe?), then we shall have none but ourselves to thank for the "next" war. Our information must be reliable, else we will be misinformed, which is worse than ignorance. We do not rely on the daily press or our politicians for our information regarding prohibition, because we know that the truth about it seldom proceeds from these sources. Why, then, should we similarly devour all that is similarly told us about the war? Just as there are other sources of information on prohibition, even so there much other and more reliable information regarding the war. An attitude which is based on sentiment is dangerous and fickle, but a stand which is founded on truth is a guarantee of righteousness.

Democratic Control. The foreign policy of England, of 400 million people, was determined by a few men, secretly and without the country's authority, without even the knowledge of Parliament, and we found ourselves implicated in the European war. The lives and destinies of millions were dependent on their fallible judgments. We want security, but as long as we allow such conditions to obtain in our government, we are likely to pay for our folly in the lives of men on the battlefield. We, through Parliament, should determine what our relations to other peoples shall be, because we are the ones whom war most concerns.

Disarmament. The Melbourne Peace Society, last year, made to the principal governments of the

world a proposal that each country in the world should take a plebiscite as to whether or not the people were agreeable to total disarmament, providing that every other country agreed to do the same. This would give the people themselves an opportunity to abolish war by abolishing the wherewithal to make war. In the stead of armed warfare let us be willing to submit the claims of our country, in the event of dispute, to the decrees of a tribunal of judicial justice.

Finally, do we really hate and loathe war as a violent outrage of all that is sacred in our lives, and do we earnestly and sincerely yearn for peace, which is conducive to happiness, and which does not poison our very lives with hatred and malice and sorrow and suffering? If so, let us live for a better future, in which untold millions of the youth and manhood of this world will not be called upon to spill their blood for no good whatever, in which numberless mothers and wives will not be required to undergo the tortuous suffering which only they can know; a future in which all men the whole world over may peacefully and brotherly co-operate for the mutual good and blessing of all, and in which the message of "Glory to God in the highest, and on earth, peace, goodwill toward men" may be realisable.

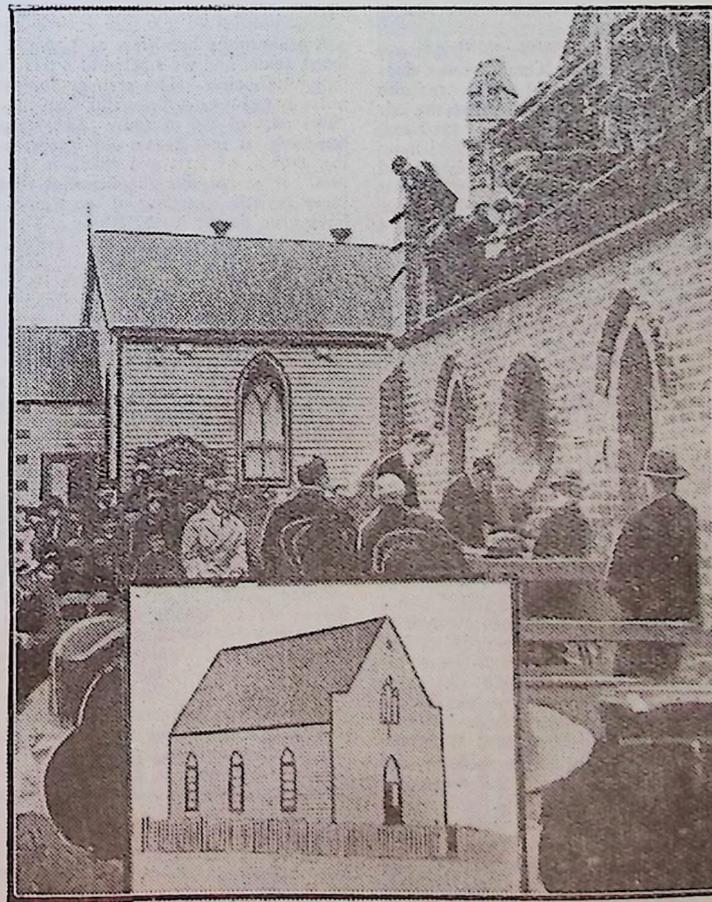
"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

The Aim of Churches of Christ

has been stated as follows:

1. To exalt Jesus as both Lord and Christ and as Head of His body—the church—that He may "in all things have the pre-eminence."
2. To obey the Word of God as the only authoritative rule of faith and practice.
3. To turn alien sinners to Christ according to New Testament teaching and example.
4. To build up Christian believers in faith, hope and love.
5. To contend for New Testament Christianity in its spirit, doctrine and practice.
6. To commend Christianity to all by earnest endeavors to follow closely the Lord Jesus Christ.
7. To pray and work for the union of all God's people on the New Testament basis that Christ's prayer may be answered: "That they all may be one."
8. To demonstrate that the gospel of Christ is the power of God unto salvation; to the spirit first, and then to the body; to the individual first, and then to society; and hence to apply the gospel as the only effective instrument of moral and social reform.
9. To co-operate with all Christian believers in all good works for the salvation of men and the glory of God.



—By courtesy of the Melbourne "Argus."
Laying of the foundation stone of new building being erected by Church of Christ, Brighton, Vic
Inset: Picture of first chapel, removed to Black Rock to make way for new structure

Religious Notes and News.

Sir William Robertson Nicoll, one of the world's famous men—minister, editor, author—passed away recently. As editor of the "British Weekly," which he founded and conducted with consummate ability, he was perhaps best known. His leading articles for that paper were powerful and influential. His "Correspondence of Claudius Clear" was a never failing source of delight. He discoursed on ethical and literary topics. Sir W. R. Nicoll was also editor of "The Expositor" and "The Bookman." In his published volumes—as for instance, "The Lamb of God," "Princes of the Church," "The Church's One Foundation," and "The Round of the Clock"—he made notable contributions to religious thought. Sir William was an omnivorous reader, and possessed a colossal memory. His "long room" and library—with its thousands of volumes on the shelves and hundreds in piles on the floor, leaving only a narrow and tortuous passage to the chair by the fireplace—has often been described. As a defender of the centrality of the cross in Christian teaching, and as a sincere believer in the Person and work of our Lord, Sir William Robertson Nicoll rendered conspicuous service.

Many a rising man of letters blessed the name of W. R. Nicoll. Sir James Barrie and Ian MacLaren were two of his very numerous "discoveries." It is said that he never made a mistake in judging the merits of promising writers making their way. His encouragement helped very many.

"The British Weekly" (now edited by Mr. J. M. E. Ross) issued a special Sir W. Robertson Nicoll Memorial Number, from which we cull the few tributes printed below.

His Theology.

Mr. Ross, his editorial successor, says:—

His theology had two foci. One was the doctrine of the Cross, the defence of which was one of his intellectual passions. He held that the offering of the Lord Jesus "meets a constant need, a need which has no other answer, to which no other answer is ever attempted." And he could write of our redemption as one who never lost his sense of the exceeding wonder of it all. The other focus of his religious thinking was the doctrine of immortality, the need of which he came to know with the uttermost intensity when he passed through great personal sorrow. One seems to remember an article in which he wrote of human souls setting out from harbour, and the white sails rounding the misty capes of death. He not only kept alive in his own soul, but kindled in a multitude of others the faith that there is such an ultimate voyage, and that it ends in the great and final consolation for all life's labors and sorrows.

Tenderness and Gentleness.

Many had cause to know him, as a good fighter and a leader in many battles (continues Mr. Ross). But not everyone knew his tenderness and gentleness. The hand that wrote "The Key of the Grave," the hand that edited "Songs of Rest," the hand that paid the gracious and beautiful tributes now collected in "Princes of the Church," had a fineness of instinct which any writer, in a world so full of sore hearts, might well covet. If he had this gift, it was not altogether separate from his sense of the mercy of God to himself. A friend who paid a final visit to him a few weeks before the end spoke of a project Sir William had in view which was then to be carried out. When the latter learned of the fulfilment of his wish, he said in his thin, frail voice, "Goodness and mercy—it is all goodness and mercy."

Dr. Jowett's Tribute.

Dr. Jowett speaks of Sir W. Robertson Nicoll as one who exercised a "ministry of encouragement" and "a ministry of comfort." The latter is described as "perhaps one of the richest gifts in all his richly dowered soul." Of his doctrine, Dr.

Jowett writes: "He shared the firm-footed religious thinking of Dale and Denney, as indeed he was their companion in the way. He was a great admirer of Spurgeon, and for the same reason which found him in the fellowship of Denney and Dale. In all their theological journeyings the Cross was always on the hill, and it threw its solemn shadow over everything. Whatever those men preached about, the Cross was in sight! It was related to the deepest intimacies of their soul, their penitence and adoration and hopes, and it sent a vitalising stream of grace into all the wide breadths of their humanness and humor. Yes, when I think of Dr. Nicoll's greatest contribution to the religious life of our day it is the Cross which comes first into sight. He was one of the foremost champions of the evangelical faith."

"The Flag of Evangelism."

"I am of those who hold that "The British Weekly" was his greatest contribution" (writes Prof. Jas. Stalker). "He put into it the heart of a man and the toil of a giant. He aimed at a high level of intelligence, and the response came from every quarter of the Christian world. I found the paper as faithfully read in the manses of the United States and Canada as it was at home. It was, in

short, the flag of Evangelicalism for more than a generation—and that an Evangelicalism not narrow or obscurantist, but sane, enlightened and far-seeing."

"To My Friend."

Under this title Sir W. Robertson Nicoll's publisher pays a most beautiful tribute. In a very tender way Mr. E. Hodder-Williams tells of what Sir William meant to the great firm of Hodder and Stoughton. The tribute closes thus:—

"During these later years he held an almost royal position among us, and we of his court were so proud of him. Yet he would not have me write of this to-day. His was always the simple faith of a child. That faith he held to his life's close, in spite of all his learning and of all the literatures. And in this faith he worked and wrote and preached, undoubting, undaunted, sure and certain to the very end, reserving his scorn only for any who dared to hurt the faith of little children.

"I have no fear... Naked came I.... Victory through our Lord Jesus Christ."

"Victory! Let that be the last word."

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for the weary,
There is rest for you."

A Wanderer in Wonderland.

Jas. E. Thomas.

A sumptuous breakfast at 5.30 put us in good heart again, and we started at 6 o'clock on our delightful journey. The scenery for the next sixty miles is even more beautiful than that of the previous part of the journey. The steep banks rise hundreds of feet above our heads, and in places the growth of fern and shrub is beyond description. It seems like the beauties of the Scottish lakes and the grandeur of the Rhine combined. I have been on the lovely Rhine and seen its stately old castles and historic towns on either side, and it surpasses any other river for picturesque grandeur, yet the Wanganui, with its swift winding stream, its verdure-clad, precipitous banks, and the reflection of ferns in its sparkling waters has a charm that no other river can surpass. There are delightful little Maori villages on the way down that add charm to the journey. We came by mid-day to Pipiriki, where there is a palatial hotel that can accommodate two hundred people. It is appointed with every modern convenience; with a magnificent promenade balcony, 130ft. long, that gives a fine view of the amphitheatre of beautiful hills in which the town is situated. This is a fine place for a rest, and there is ample time to converse with the Maoris, who seem to be the chief settlers along the river bank. We left by a larger boat at 5.30 a.m. This early rising cannot be counted greatly to our account, for it was an enforced virtue, which seemed necessary only for those who desired to catch a train to Wellington from Wanganui. This boat had a licence for selling liquor, and the bar seemed freely patronised by whites and Maoris as well. It is a pity that such a convenience seems necessary. The river widens, and the banks are not so steep from here on, but there are quaint little Maori villages along the way, and much to interest the traveller. There is evidence of good work done by Roman Catholic missionaries and sisters in the early days, and there are many sisters living and working in the villages still. There are pretty little church buildings and schools in some of the larger centres. They have names such as Jerusalem, Corinth and Athens for these Native villages. Many were going from one village to another to attend meetings on matters of general interest, and both men and

women seemed to be glad of the opportunity to go and add their wisdom to the discussion of the matters about which they were to confer. Near the end of the journey we came to a fine stretch of river upon which the world's champion scullers have contested. It is indeed a magnificent stream.

Wanganui.

It was mid-day when we passed under the splendid bridge and came to the beautiful city of Wanganui. We were welcomed by Mr. and Mrs. C. Jarvis and Mr. Wilson, a beloved pioneer, and his enthusiastic daughter, Mrs. Duxfield. They were all so kind to me, and it was a delight to be at the evening meeting and give a little message of greeting. Wanganui—a most beautiful city—the fifth in New Zealand, has a population of 19,546. Victoria Avenue is a fine street, and there are many fine buildings. It seems very favored with magnificent High Schools for boys and girls, and has a very fine Technical College. In its Museum are some fine relics of Maori industry. The curator of the museum is a most intelligent gentleman, and he interested us with his description of the arts and customs of these magnificent people. There is a tunnel into the side of Durie Hill, and an elevator ascending to the top that gives rapid transit to the heights above the city beyond the river. Here there is a fine monument to the soldiers in course of construction, from which there is a splendid view of the river and harbor, and the ocean beyond. We have a fine cause in this city. It is the home church of Sister Grace Metzenthin, of China, who is greatly beloved there, and of Bro. Cave, who is a student in the College. Norman G. Noble has just completed a splendid work of five years there, and he is highly spoken of, and much esteemed by church members and those outside the church. The church has just secured the services of Geo. D. Verco, and he has a field that would be a joy to any man to enter. I was driven out to the new little church building at Spring Vale, where there is a growing centre, and where there is already a healthy Sunday School. It was with pleasant memories of a warm-hearted people and a beautiful city that I left Wanganui on my southward journey to Wellington.

Our Young People.

W. B. Blakemore, B.A.

Kellems - Richards Rally.

Forty-five city and suburban schools were represented at the great rally of Bible School workers last Thursday evening, July 5. Lygon-st. chapel was completely filled. It was the largest gathering of this character we have ever held in Melbourne. The spirit of the meeting was magnificent all the way through. Mr. E. Tippet conducted a song service, beginning at 7.30. The missionaries and their wives received an ovation as they came to the platform. There was no mistake about the heartiness of the welcome. W. B. Blakemore, Organiser of the Bible School and Young People's Department, was in the chair. In a few words he introduced the speakers. Mr. Richards, the music conductor, spoke of the place of gospel singing in a great evangelistic campaign, and of the need of many singers who could be depended upon to fill the choir gallery night after night at the Olympia. They need not necessarily be trained singers or members of church choirs; all who had a heart to sing and a desire to render service for Christ would be welcomed in the great mission chorus. He also stated that he always had a children's chorus in connection with their missions, and would want the co-operation of the parents and teachers in helping to form a junior choir. Bro. Richards delighted all by his pleasant manner and his earnestness. He knows how to get people to sing.

Dr. Kellems said that the great audience of Sunday School teachers and officers was enough to warm the heart of any man; in fact, he could forget how cold he had felt in Melbourne as he looked into the faces of these workers. He said that there was no more patriotic band of people in the world than our Bible School teachers. They were rendering a great service not only to the church of Jesus Christ, but to the nation as well. The speaker then gave an able and striking address on the Bible School as a field for evangelism. He said that it was a psychologically prepared field. The teaching and training which the members of the school had received from the Kindergarten up had prepared their minds and hearts for the gospel message. Some thought that a boy ought to go out and sow his wild oats, ought to become a great sinner before he was converted. That was altogether a wrong conception. If our young people were brought to definite decision and committed their lives to Christ in their tender years, there need be no wrecked lives and lost souls. He said there were four "seasons of the soul." Times when the individual was stirred with religious feelings, and when it was comparatively easy to win them for Christ. The first of these was around the ages of nine or ten. That was a very tender age, and no pressure of any kind should be exerted to lead the child to confess Christ, but the child should be exposed to the gospel atmosphere, and if he decided for himself he should be received and encouraged by the church. He, himself, had been baptised and became a member of the church when he was nine years old. The next season of the soul was around the age of 12 and 13 years, the third season was about 16, and the fourth and the last great season of the soul was the time when the individual was about 18 or 19 years of age. If Christ had not been chosen before the age of twenty, the chances for decision were very meagre.

Decision before twenty.

Dr. Kellems then said that a leader in Sunday School work among the Baptists in the city of Chicago had recently taken a census of church officers, Sunday School superintendents, teachers, and other workers in 43 of the metropolitan churches, and it was found that 93 per cent. of these had become Christians before they were twenty years old. The speaker then asked his audience how many had become Christians before they were thirty; practically the entire assemblage raised

their hand. He then asked how many confessed Christ and became members of the church after they were twenty years old. It was estimated by Dr. Kellems and those on the platform that something like 5 per cent. raised a hand. The audience was made up of Sunday School teachers and officers and preachers, and 95 per cent. of these had decided for Christ before they were twenty. It was a telling argument for the importance of the Bible School as a rich field for evangelism.

When Do Most People Decide to Join the Church?

At the spring convocation of Boston University School of Religious Education and Social Service, held April 17, 1923, Dean Walter S. Athearn released the results of a study which he has made during the past year of the age of conversion, as indicated by the age of joining church. With the aid of the secretaries of the boards of Sunday Schools of the Methodist Episcopal, Congregational, Presbyterian, Baptist and Christian churches, Dean Athearn secured the names, dates of birth, and dates of joining church, of 6194 persons in forty-three States for a given calendar year. The dates of birth were all verified by court record or by other methods of guaranteeing exact knowledge, and the dates of joining church were verified by actual comparison with entries in the church records. Previous studies of this subject have relied upon the memory of adults, who were asked to recall the age at which they joined church.

Verified names were secured, as follows:—

Methodist Episcopal, 2234 persons, from 29 States.
 Congregational, 1490 persons, from 17 States.
 Presbyterian, 1183 persons, from 26 States.
 Baptists, 742 persons, from 18 States.
 Disciples of Christ, 545 persons, from 14 States.

Median age of joining church.

The median age of joining church of the 6194 persons studied was 14 years, 4 months and 22 days. The distribution of median ages of joining church is as follows:—

Methodist Episcopal, 11 years, 9 months, 4 days.
 Congregational, 15 years, 10 months, 14 days.
 Presbyterian, 14 years, 8 months, 18 days.
 Baptist, 14 years, 1 month, 28 days.
 Disciples of Christ, 14 years, 6 days.

The median is not an average secured by adding all ages and dividing the sum by the number of cases in the series. It is a *mid-point* secured by standing all the persons in a line in the order of their ages and selecting the point mid-way between the beginning and the ending of the series. There are, therefore, as many persons below the median age as there are above it.

Mode or period of greatest frequency.

It is significant that the mode or period of greatest frequency falls within a short age-range, and that the peak, or year at which the largest number of persons join church, varies but slightly among the communions studied. The following shows the age-range of greatest frequency and the peak, or age, at which the largest number of persons join church:—

Methodist Episcopal, 9-14 years inclusive; peak at 10-11 years.
 Congregational, 12-15 years inclusive; peak at 13-14 years.
 Presbyterian, 12-14 years inclusive; peak at 12-13 years.
 Baptist, 10-13 years inclusive; peak at 11-12 years.
 Disciples of Christ, 9-13 years inclusive; peak at 11-12 years.
 All churches, 10-14 years inclusive; peak at 13-14 years.

It was noted that one-fourth of the persons joining church were under the age of 11 years, 10 months and 22 days. One-fourth joined church after they were 21 years, 4 months and 22 days old. One-half, or 50 per cent. of the church accessions, were people between the ages of 11 years, 10 months, 22 days, and 21 years, 4 months and 22 days, an age-range of 9 years and 6 months.

The fact that 75 per cent. of the church members are received before the age of 21 years, 4 months and 22 days justifies the startling statement that the chances are *three to one* that the person who has not joined church by the time he or she reaches the legal age of 21 years, *never will join a church.*

The Restoration movement may take considerable pride in the fact that Dean Athearn is a plain disciple of Christ. He is undoubtedly the outstanding leader in the new movement in Christian education. His service has made possible a new dignity for the church and enlarged its circle of influence throughout the world.—"Lookout."

Kellems-Richards Campaign.

A goodly number of men attended the men's rally held at Lygon-st. on Tuesday, July 3, when Bro. Kellems and Richards talked of the part men were to play in the mission campaign. Bro. Abercrombie, chairman, also spoke some fine words on leadership.

Speaking to our Melbourne preachers on "The Glories of the Ministry of the Word," Bro. J. R. Kellems said that he never could get beyond wonder at the privilege of preaching. He said the special danger of the preacher was that he would come to regard preaching as a duty. It is a great and wonderful thing, to tell good things. He had no time for a gloomy idea of preaching. Frankly, it won't go in modern times. He thought that a preacher ought to have some religion himself. He ought to believe his message and preach it sincerely. If the gospel doesn't make men happy and full of sunshine it is no good. The preacher's job is to gospelize the world, and he wouldn't trade his job with the President of the United States or the King of England. He thrilled at the prospect of the mission. We had a great plea to preach. He thought we were in danger of assuming that the religious people in the community knew all about the fundamentals of the gospel—the plea we preach. It is not so. Bro. Peter Ainslie had said that the message we bring is as new to this generation as it was to those to whom the Campbells and pioneers preached. He stressed the difference between union and unity. W. H. Book said, "You can tie two cats together by the tails, and get union—but not unity." He felt that he could preach unity to the people of Melbourne because he was backed up by the unity of our people. Though a conservative in his theology, he was a decided and consistent radical in his methods. His grandfather used an ox-cart, and was satisfied with a tallow-candle, but he himself wanted something more up-to-date. Let us never in our proclamation of the sunshine of the reconciling sin-bearing gospel of the Son of God tie ourselves down to old methods. Social service is a by-product of the gospel—our first work must be to preach the good news of individual regeneration. It was indisputably true that man is a sinner, and needs salvation. In spite of social uplift, and higher wages, man went on being a sinner. All men needed the gospel. Let us give it to them. "Ye shall receive power."

The ten days' mission which the Kellems-Richards party are conducting at Prahran commenced on Sunday night with a very fine meeting in the Empress Theatre. The attention and interest were splendid. The singing under the leadership of Bro. Richards was inspiring. Dr. Kellems in a masterly manner answered the question, "What must I do to be saved?" It was the old gospel presented in an attractive, powerful and winning manner. His appeal to the men was especially fine.

Foreign Missions.

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

The Work to be Done.

"There remaineth yet very much land to be possessed."—Jos. 13: 1.

This is very true in India. When we look at our own station—Baramati—and realise that about ten thousand people live in it, and many more thousands around it, and then look at the handful of missionaries, and bear in mind that few, if any, can devote even one day out of the seven solely to evangelistic work, we realise that truly "there remaineth yet much land to be possessed." The task is too big for those here. True, we know that our Lord is with us, and that his strength will, and does, supplement our weakness; but this does not alter the fact that we need more workers. Think, brethren, of your own town, and count up how many churches there are, and then compare the result with our conditions. A widely scattered district, with numberless villages that have never even seen a preacher, and not one missionary free to devote his whole time to evangelistic work; and this is the work which Christ must have primarily meant when he said to his disciples, "Go . . . and preach the gospel."—L. Leach.

From Miss Redman.

Miss Laurel Redman writes from the missionary rest home, Ootacamund, Nilgirie Mountains, Sth. India, where she is spending a little time during the hot season. During the five days of her stay there was a missionary convention meeting both morning and evening, and addresses had been given on (1) Industrial Mission Work; (2) Sunday School Work; (3) Work Among the Criminal Tribes; and (4) Mental Tests. There were forty missionaries staying in one bungalow, and seventeen distinctly different missions were represented at the convention. Miss Redman is very anxious to have additions built to the schoolroom which have been needed for nearly two years. Our readers will remember this was one of the things asked for in a recent issue of the "Christian."

Hobart Central Mission.

The Chinese Bible Class, conducted by Bro. Chas. Hale, at the Central Mission, is progressing favorably. The class at present consists of seven boys, ages ranging from 14 to 18, and several Chinese men. The boys are simply delighted, and sing heartily. Bro. Hale is making sure of getting them to understand the gospel facts, while at the same time helping them to read English. Many more have promised to come along. One of the Chinese is a very good interpreter, and it is pleasing to note the good influence manifested, seeing that the class has only been started a few weeks. We hope later on to report good work and an increase of numbers, and desire the prayers of Christian people.

"Without Money and Without Price."

We often hear it said, "You can't get anything in this world for nothing." The following little incident reminds us that there is at least one exception.

On arriving at the hill station where we are now spending a few weeks, one of the first things we did was to walk down to inspect the little native village. Passing along the only shopping street, we noticed several old brass idols in the shop of a curio-dealer. Bright, shiny, new idols, idols upon which the priest has not yet laid his hands to invoke the presence of a god, can be easily obtained for a few pence; but idols such as these, that have been worshipped, are rarely obtainable; and, as we wanted some, we enquired the price. The figure named was prohibitive, so we passed on. Further along the street, in a somewhat obscurely-situated

brass-worker's shop, we saw another old idol, and since the dealer was only a common worker in brass, and did not know the prices some curio-hunters are willing to pay for such things, he was willing to take a reasonable price, so we made the purchase.

Returning home, we showed our purchase to a fellow-missionary—a new arrival in the country—and remarked how difficult such idols are to obtain. "Those dealers that succeed in getting hold of them always ask such high prices," we explained, "and the people simply won't sell their gods at any price." "Yet we give them ours," was the rejoinder. Truly, "without money and without price."—J. R. Leach.

Moving the Orphans.

Mrs. Watson in a recent letter speaking of the removal of the Orphan girls to Shrigonda, writes: "We have had a busy time moving the orphan children. The train conveying the girls reached Pimpri at 7.30 in the evening; it took four trips with the motor and two with the tonga before they were all safely housed within their new home. We finished somewhere about 11.30 p.m. All arrived safely; some carried a fowl under their arm, and one had a parrot in a box." Speaking of the Shrigonda harvest, she says, "Just at present most of the people are working out in their fields, so when we visit a village we find most of the houses locked up. The people have found it difficult to get men to reap the crops this year. They have had to pay as much as 12 annas, or 1/- per day, which is very high. We are having unusual weather, cloudy, with some rain and thunderstorms."

Victorian F.M. Acknowledgments.

March 17 to June 30, 1923.

Churches.—Bendigo, quartly contrib., £1/4/6; Castlemaine, dupl. env., £2/12/5; Emerald East rd. per wk. 6/-; Nth. Carlton. 9/-; Castlemaine, Dupl. env., £2/10/3; Chinese Brethren. £25; Swanston-st., Dupl. env., £5/11/6.

Children's Day, Bible Schools.—Carnegie. £4 0/6; C.E. Societies.—Nth. Richmond C.E., 10/-; Northcote J.C.E., £1, per C.E. Dept.

Individuals.—Mrs. Leitch, Conf. prom., 5/-; Mrs. E. P. Waterhouse, Conf. prom., £1/6/-; Mrs. H. W. Crouch, £10; Mrs. E. Crowe, Conf. prom., £1; Mr. A. Louey Gook, £3; Mr. H. McDowell, £1; Mr. F. J. Sumpton, Conf. prom., £1; Miss E. Saunders, Conf. prom., 10/-; "A Sister of Essendon," £1/5/-; W. Cust, "World Calls," £1/1/-; Mr. W. W. White, Conf. prom., £1; Misses M. and R. Dyson, £5.

Orphans.—Castlemaine B.S., £1/10/-; Box Hill

B.S., £6; Mrs. Kefford's Girls' Class, £1/10/-; Prahran Girls' Guild, £3; Bendigo B.S., £1; Berwick B.S. and J.C.E., £1/10/-; Brighton Women's Miss. Bd., £3; Mrs. E. Sharp, £3; nat. wker, Bet Bet ch., £7/5/-; Bet Bet B.C., £3/10/6; E. Camberwell Wom. Miss. Bd., £3; Brighton Women's Miss. Bd., £3; Moreland J.C.E., per C.E. Dept., £6; Mr. W. Cust, £6/6/-; P.B.P., Essendon, £3; Mrs. Warmbrun, 10/-; Carnegie Wom. Bd., and Girls' Miss. Circle, £4.

Sale Bro. Coventry's Book.—£5/12/-.

Acknowledged with thanks.

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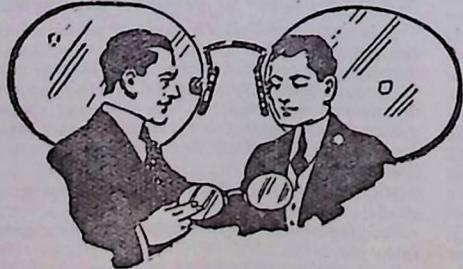
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Here and There.

Up to Tuesday night there had been six confessions in the Kellems-Richards mission at Prah-ran.

The address of E. B. Hilbig, secretary of the church at Middle Park, Vic., now is 35 St. Vincent Place, South Melbourne.

Bro. Pascoe, of Naracoorte, S.A., is on a visit to Melbourne, where he hopes to enjoy the benefit of the Kellems-Richards mission.

Bro. F. J. Sivyer has tendered his resignation as evangelist of the Enmore church, and the church has regretfully accepted his resignation.

The next meeting of the Victorian General Dorcas will be held at the Swanston-st. lecture hall on Wednesday next, July 18, from 10.30 till 4 p.m. All sister workers invited. A good attendance is required.

Victorian C.E. delegates are asked to note that there will not be any meeting of the Council during the currency of the Kellems-Richards mission. The executive will meet at 7 p.m. at Lygon-st. chapel on July 17.

Our attention has been called to the fact that the name of the writer of the article on "Pure Religion" which we published on June 28, should have appeared as "Mrs. R. P. Arnott," and not "Mrs. M. Arnott" as printed.

In the College report appearing in last issue, C. G. King was credited with having obtained honors (88 per cent.) in Old Testament. The name should have been Miss O. King. C. G. King did not sit for this subject, having previously passed in it.

Owing to his leaving the State of S.A. for Victoria, Bro. W. W. Baird has resigned the secretaryship of the Preachers' Fraternal. Will Beiler is now secretary. His private address is "Lorraine," 54 Rose-st., Prospect. (Phone, Central 601.)

J. E. Allan, secretary of the Kellems-Richards missions, announces that a special series of five lectures on "Evangelism and the Modern Mind" will be delivered by Dr. Jesse R. Kellems in the Collins-st. Baptist Church lecture hall on Fridays at 2.30 p.m., commencing July 27. These lectures are open to all preachers and interested brethren.

In this issue we publish some appreciative words regarding our beloved brother, T. J. Gore, who was called home last week. We had hoped to receive from Bro. Walden an extended notice of our departed brother's life and work, but it did not reach us in time for this issue. We expect to print it in next week's number.

W. Cecil McCallum has just completed his sixth year of happy service with the church at Alliance, Ohio, U.S.A. In order to accommodate the growing Sunday School of more than 600 members, it has been found necessary to alter and extend the church buildings at a cost of 95,000 dollars. This big undertaking makes the preacher's life an especially busy one just now.

On Tuesday, Mr. and Mrs. Kellems and Mr. Richards received a cordial welcome at the College of the Bible. The Chairman of the Board of Management thanked Bro. Kellems for his willingness to deliver a special course of lectures to the students. Some of our preachers were in attendance, and, with the faculty and students, enjoyed Bro. Kellems' introductory lecture. The subject of the series is "Evangelism," and lectures will be delivered from 11.30 to 12.30 on Tuesdays and Fridays.

Pressure on our space often necessitates the holding over for a time, and even the omission altogether, of articles which we in other circumstances would be glad to use. During the next few months space will be given to the special evangelistic campaign, and this may mean that other contributions will have to be held over. We thank our writers, and hope that disappointed ones will understand our position. In particular, we regret to be unable to publish all correspondence. At all times we prefer to have short constructive articles, rather than those following up, either by way of appreciation or adverse criticism, something some other writer has given.

One of the aims of the Kellems-Richards committee is to enlarge the circulation of the "Australian Christian." In addition to regular features, it is our intention to give special reports of the missions, and to insert articles which will strengthen the faith of new converts, and stimulate all to service for Christ. The help of agents, secretaries and preachers has been solicited. Special literature will be sent to likely subscribers, together with a sample of the paper. All our readers are asked to join the increase campaign. Many expressions of appreciation reach us. The best way of showing satisfaction is to speak to others of the way the "Christian" serves the cause.

On Saturday afternoon last Swanston-st chapel was crowded with a host of Junior Endeavorers and workers. Over 28 societies attended, with over 350 members. Essendon with 44, and Footscray with 21, reported 100 per cent. of their enrolment. Next largest representation was Hampton, with 29 present, and Dandenong Society, who had come 18½ miles with 17 out of 21 members, had come the furthest distance. To all these societies gifts of a dozen mission hymn books were given, Essendon Society generously foregoing their second award, which was given to Hampton. Bro. Richards outlined his proposal for a children's choir, to be called the "Richards' Glee Club," and asked the co-operation of the Junior Endeavorers in this undertaking. Bro. Kellems gave the children an interesting talk on what they could do to help the mission.

Bro. A. L. Gibson writes:—"Last Sunday evening will long be remembered by the vast company that gathered at Lygon-st. to hear the veteran preacher, Dr. F. B. Meyer. The building was thronged, and the sight from the platform of the myriad eager faces was in itself an inspiration. Dr. Meyer preached a simple and graphic sermon from Luke 5—the incident of Peter's launching out into the deep at the command of Jesus, and the phenomenal draught of fishes that resulted. The simple eloquence of the preacher, lighted as it was by vivid flashes of spiritual fire, held every listener in rapt attention, and when his last word had been uttered there was a presence of God in the assembly that could be felt. Occasion was taken to invoke the blessing of God on the remainder of the Doctor's stay in the Commonwealth, and to wish him Godspeed in the fulfilment of his ministry."

Under the heading of "A Beloved Pastor," the S.A. "Register" printed an extended appreciation of the work and character of T. J. Gore. A good picture accompanied the article. The paper referred to Bro. Gore's high reputation as a preacher of the gospel, and continued: "He acquired a singularly thorough knowledge of the Old and New Testaments in their original tongues, and kept well abreast of theological discussion and investigation; and his sermons were full of rich instruction and helpful counsel. As a teacher he had few rivals, as hundreds of men who in early manhood attended his Bible Classes and week-evening lectures gratefully testify. Asked what were his special traits of character, members of his former flocks would probably answer unanimously 'Love and Gentleness.' He was a most devoted pastor, and, as such, made a host of personal friends. While carefully avoiding the glare of publicity, and cultivating the graces of a singularly unassuming disposition, he was literally a 'father in God' to a great number of persons now distributed throughout Australasia. Mr. Gore had occupied the editorial chair of the church paper for many years, and at a large gathering in his old church in November, 1915, references were made to his pastoral devotion and intellectual attainments, his powerful articles having been a great factor in moulding the spirit and developing the activities of the Churches of Christ movement in Australia and New Zealand along sound, progressive lines. He had, moreover, rendered material assistance to such men in the

ministry as Messrs. Moysey, Colbourne, Gilmour, the Judds, Walden, Warren, J. E. Thomas, Horsell, and other workers, who reflected in their labors much of the glory of their teacher. In addition to a presentation from the churches in the State, testimony was borne to his energies in the wider sphere of Christian usefulness by the presentation of an illuminated address on behalf of the churches of the denomination throughout the Commonwealth. The church at Glenelg was established by him, and he also instituted at the Grote-st. chapel the first training college for preachers in South Australia."

The Adelaide "Register" of July 5 contained the photograph of and the following paragraph relating to Mr. Francis Garnett, one of our S.A. brethren, and father of the preacher of Grote-st. Church of Christ:—"Mr. Francis Garnett, who was appointed Chief Protector of Aborigines by the Executive Council on Wednesday, was born near Manchester, England, on February 4, 1865. As a youth he was employed as a clerk at a cotton mill, and at the age of 23 years came to South Australia. He was engaged at Cole's Book Arcade for some time, and later was appointed to the positions of bookkeeper, storekeeper, schoolmaster, and missionary at the Point Pearce Mission Station, and was superintendent of the Point Macleay Mission Station for seven years. In 1909 the Yorke's Peninsula Aborigines' Mission, Incorporated, asked Mr. Garnett to take over control of the Point Pearce Mission Station, a position which he has held ever since, having retained the title of superintendent when the station was taken over by the Government in 1915. The mission has flourished under Mr. Garnett's guidance, and many reforms have been introduced, the most important one being to put natives on a different footing, according to the work performed by them. Instead of giving the aborigines free rations, free rent, and the small wages they received previously, the able-bodied natives were paid good wages for work performed. This had the effect of making the aborigines more independent and better workers, improved their moral tone, and allowed them to see that they were not on the same plane as paupers. Where grazing had been done in the past, Mr. Garnett introduced the growing of wheat and other cereals, which had the effect of greatly increasing the returns from the land. Many of the natives have been working the land on shares, thus encouraging their independence and industry. Mr. Garnett has taken an active interest in the welfare of his district. He was a member of the local Repatriation Board, assisted in the Methodist Circuit of the district, and has taken a keen interest in the religious and moral welfare of the natives. He is a member of the Church of Christ."

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"FELLOWSHIP ONE WITH ANOTHER."

This, according to John, is one of the happy results of walking in light. "If," he wrote, "we walk in light, as he is in the light, we have fellowship one with another." The expression has been variously interpreted. Some claim that the original significance can be put thus: "We—God and ourselves—have fellowship, one with another; others apply it to the communion of Christians, "one with another." It may safely be said that with all who walk in the light, this double blessing is experienced, for there is blissful fellowship with God in heaven and saints on earth.

The true Christian no more desires isolation from his fellow men than separation from God. In regard to his disciples, our Lord thus petitioned his Father: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." Christians long for fellowship with kindred minds, so gladly respond to the divine call to assemble together; our Lord yearns for communion with his followers, so gave the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

"Our souls by love together knit,
Cemented, joined in one,
One hope, one heart, one mind, one voice,
'Tis heaven on earth begun.
"And walking in the light of God,
Communing with our Lord,
Conversing oft on pardoning love,
'Tis heaven in thought and word."

MONDAY, JULY 23.

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life.—1 John 1: 1.

"The Man Christ Jesus was, of all created beings—as far as we know their history—the only one who chose his own destiny; who foreknew and accepted its full conditions; who saw a great need and responded to it; 'Lo, I come'.... My leave,' said the acute Frenchwoman, 'was not asked before I came into the world'—a saying in which all that the human heart can urge against God and his appointments lies hid. Why should I be called upon to endure, to forego, so much? Had the choice been permitted me, I might possibly have declined it. *Our Saviour's leave was asked.* His fulfilment of his Father's will was voluntary. He saw the end from the beginning—*saw it even in the beginning*, and walked onwards to that end, seeing his own destiny, and feeling his own freedom. 'I have power,' he says, 'to lay down my life, and I have power to take it again.'—Dora Greenwell.

Bible Reading.—1 John 1: 1-4.

TUESDAY, JULY 24.

And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us.—1 John 1: 2.

"Might my poor lyre but give
Some simple strain, some spirit-moving lay;
Some sparklet of the soul, that still might live
When I was passed to clay!
"Might verse of mine inspire
One virtuous aim, one high resolve impart.
Light in one drooping soul a hallow'd fire,
Or hind one broken heart!
"Death would be sweeter then,
More calm my slumber 'neath the silent sod,
Might I thus live to bless my fellow-men,
Or glorify my God."—Dean Hole.
Bible Reading.—1 John 1: 5-7.

WEDNESDAY, JULY 25.

That which we have seen and heard declare we unto you also, that ye also may have fellowship with us.—1 John 1: 3.

Christian fellowship is particularly sweet when we assemble around the table of our Lord. C. H. Spurgeon said, in a sermon preached in 1882, "When we, first of all, began to break bread on every first day of the week, I heard some say that they thought that the coming so often to the table might take away the impressiveness of the holy feast. Well, I have scarcely missed a Lord's day now these twenty years, and I never was so impressed with the solemnity and sweetness of the Master's Supper as I am now. I feel it to be fresher every time. When it was once a month I had not half the enjoyment in it, and I think that where friends have the communion once a quarter or once a year, as in some churches, they really do not give the ordinance a fair opportunity to edify them. They do not fairly test the value of an ordinance which they so grossly neglect, as it seems to me."

Bible Reading.—1 John 1: 8-10.

THURSDAY, JULY 26.

These things we write, that our joy may be made full.—1 John 1: 4.

In spite of all that naturally depresses, those who walk in the light have a perfect right to rejoice with joy unspeakable and full of glory.

A preacher once said, "The sentence which has most influenced my life is, 'Some persons grumble because God placed thorns among roses; why not thank God because he placed roses among thorns?' I first read it when but a mere lad. Since that day it has occupied a front room in my life, and has given it an optimistic trend."

Bible Reading.—1 Peter 1: 6-8.

FRIDAY, JULY 27.

God is light, and in him is no darkness at all.—1 John 1: 5.

"Light of the lonely pilgrim's heart,
Star of the coming day,
Arise and with thy morning beams
Chase all our griefs away."

Bible Reading.—John 8: 12-16.

SATURDAY, JULY 28.

The blood of Jesus, his Son, cleanseth us from all sin.—1 John 1: 7.

"A legend tells of Eve, turned out of Eden, and sitting on a little mound just outside, feeling very despondent. Snow had lately fallen, and lay all around; an angel came to her, and taking one of the snowflakes in his hand, breathed upon it, and it turned into a white snowdrop. Then the angel told Eve that, although she had sinned, God was able to take away that sin and make her as white and pure as the snowdrop." The forgiveness pictured by this traditional story is fully realised in Christ, who is both able and willing to cleanse our defiled natures so that they become whiter than the drifting snow.

Bible Reading.—Psalm 51: 1-7.

SUNDAY, JULY 29.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 9.

"Jesus must have a sign from you that you want him. That is all. He will do the fighting, the saving, but you must indicate that you desire him. I was told the other day a very interesting thing about one of the ancestors of the family with whom I was stopping. She was only in a swoon, but they thought she was dead, and were preparing to carry her forth for interment. But one that was standing by saw the quivering of an eyelid. Immediately they removed her from the coffin, laid her upon the bed, and went to work to revive her, and presently she came back to consciousness, and lived for some ten years longer, a hearty, robust life. Saved by the quivering of an eyelid, that showed she was not entirely gone.—F. B. Meyer.

Bible Reading.—Psalm 51: 8-10.

PRAYER.

Father in heaven, what wait I for? My hope is in thee. Be thou my guide and companion through life. Help me to walk in the way of thy commandments, and bask in the light of thy Word. May I enjoy unbroken communion with thee and my brethren in Christ, even until I sit with thee and thine around the heavenly board. For Jesu's sake. Amen.

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Queensland Sisters' Executive.

The bi-monthly meeting was held on the second Thursday in June in the chapel, Ann-st. Mrs. Wendorf, President, presided. Fine attendance of sisters from the suburban churches. Mrs. Herman read a letter received by Mrs. Wendorf from Miss Metzenthin. We were delighted to have had the pleasure of our sister's presence during the stay of the "St. Albans" in port, and will follow with interest the work of Sister Metzenthin.

Mrs. Feuerrigel reported that amongst letters of sympathy sent out since last meeting was one to Bro. Filmer.

Mrs. Larsen, Prayer Meeting Superintendent, reported that 23 sisters were present at the prayer meeting held at Sunnybank last month. Several sisters took part, and a fine spirit was felt throughout. These meetings help to strengthen the bond of love and unity amongst our sisters of the different churches.

Miss Cohoe, Assistant Secretary of the Women's Branch of Prohibition League, had been invited to give an address. Mrs. Wendorf introduced Miss Cohoe to the meeting. Miss Cohoe was pleased to have the opportunity of addressing such a representative gathering. She told of her stay of 18 months in Canada, and experiences in a land of prohibition. She contrasted the conditions existing in a dry land with our own Queensland. Of course, she said, sly grog selling, boot-legging, and such like, was carried on in some parts, but it was not that so much could be done for those besotted ones who would not be denied their drink, as it was for the younger ones who were growing up under much different surroundings. During 15 months' stay she had only seen six drunken men, whereas here in our own town we need not only walk for 15 minutes and we would see the evil on every hand. Boys and girls were enabled to receive a higher and better education there than here. She urged the women to induce other women to vote for prohibition at the poll in October. So far as we can see at present this is our only hope to bring about the change so many of us are praying and working for.

Miss Cohoe asked for representatives to be appointed in order that we may work together during the next three months. Mrs. Wendorf, Mrs. Alcorn, and Mrs. Berlin were asked to represent the Church of Christ for the city.

Musical items by Mrs. Feuerrigel and Miss Wendorf were rendered very acceptably. Afternoon tea was served. The collection, £1, was handed to Miss Cohoe towards prohibition fund. She was thanked for her very interesting address. —Eleanor Berlin, Rec. Secretary.

Western Australian Women's Auxiliary.

The quarterly meeting of the Women's Auxiliary was held in the Lake-st. chapel on Tuesday, June 5.

The devotional was led by Mrs. Robinson, senr. The Bible reading was followed by a beautiful poem. Mrs. Hibburt sang a sweet solo.

At the opening of business session, Mrs. Stirling extended a welcome home to Mrs. Panton and Miss McGregor, and also extended a welcome to Mrs. Guingion, who is on a visit from South Australia. 35 sisters responded to the roll-call. Minutes of previous meeting were read and confirmed.

Very interesting letters were received from the following missionaries:—Mrs. Anderson, China; Mrs. Leach, Miss Cameron, Miss Redman, and Miss Jones, India.

The financial statement showed that after all accounts had been paid for Conference meals and expenses, we had £9/9/1 in hand. General Account, £9/4/6; Executive collection, 11/4/2; Hospital collection, 11/6.

The reports of various committees were then presented.

Home Mission contributions amount to £34 14/10½. This shows a slight decrease since last quarter.

Foreign Mission work is being well maintained. £18/4/10 has been given for this work.

Hospital visitation is being regularly carried out by our faithful visitors. Mrs. Davey visits Pre-

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Mesdames Crump, Oates, Wolfenden, Wilson and Cranwell visit the Perth Public. Mrs. Smillie and Mrs. Lockyer visit the Children's Hospital.

The Prayer Committee has been busy. On April 19 a meeting was held in the Lake-st. chapel to arrange programme for the year.

The Committee has visited Cottesloe and the home of one of our sisters where very helpful meetings have been held.

The Dorcas Classes all report busy times in their various centres. The Mission Band work also continues in real earnest.

We regret to have to accept Mrs. Leece's resignation as F.M. Superintendent, owing to her re-

moval to Collie. Mrs. Clay (Subiaco) has been appointed to fill this vacancy. Mrs. Elliott has also been appointed to this Committee. It was suggested and agreed upon that we aim to raise £50 this year for special F.M. work, apart from our regular giving. Words of farewell and appreciation were expressed to Mrs. Leece by a number of the sisters.—M. Wilson, Secretary.

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News of the Churches.

Tasmania.

Hobart Senior C.E. Society celebrated a very successful anniversary on Sunday and Tuesday, July 1 and 3. Large interested audiences gathered on both occasions.

On June 19 Launceston C.E. Society was helped and cheered by a visit from the elders and deacons. On Sunday morning, June 24, Bro. Campbell made a splendid appeal for Foreign Missions. A record offering is expected. Influenza has attacked many members, and morning meetings have been smaller. Gospel meetings are well attended, and great interest is manifested in Bro. Campbell's stirring addresses.

The work at Kellevie progresses satisfactorily. Meetings keep up well. A young man has been received into membership after baptism. A Sunday School rally created great interest, and almost doubled the membership. The number of officers and teachers in the Sunday School has also been doubled. The C.E. is having good meetings and interest. All members are eager for service, and are making splendid progress in the work.

The first wedding in the chapel at Mole Creek took place on June 14, when Bro. Eric Paul Byard and Sister Janet Brownlie Crowden, of Caveside, were united. Bro. W. J. Campbell, from Launceston, officiated. In their single capacity they have both been active workers in church and Bible School work, the sister as organist for both, and teacher in the latter, while the brother has efficiently filled the position of superintendent of the school for some years.

The two weeks' special mission at West Hobart held by Bren. Nightingale and Warren closed with four deciding for Christ, and great interest being aroused in the district by the visiting of house to house by the missionaries. Influenza and wet weather caused small attendances during first week. Bro. Nightingale had an attack of the former for a few days, but carried on. On July 4, the brethren were rejoiced to see their new home almost full of eager listeners to a gospel message delivered by Bro. Nightingale. At the close six were immersed, the new baptism being used for the first time.

Western Australia.

On Sunday, June 24, Fremantle Bible School held anniversary services, followed by a tea and a public demonstration on the Monday night. All the services proved very successful. The church has purchased a new organ. A prominent site has been procured for the tent mission, and cottage prayer meetings are being organised in preparation.

Perth reports with pleasure the return of Bro. Hagger. All departments are healthy. Attendance at the Sunday School on the up-grade. The school is preparing for anniversary. Foreign Mission offering has already passed last year's amount. The initial meeting of the annual conference of Council of Churches was held at Lake-st. on July 4. The retiring President, Bro. Hagger, in an interesting address, covered the work of the Council during the past year. Mr. Reeve, of North Perth Baptist church, is the new President.

At Bassendean on Friday and Saturday, June 22 and 23, a convention on the second coming of Christ was held. Interesting addresses were given by Mr. Urquhart, Baptist minister at Maylands. Large attendances. On June 21, Bro. H. Berry spoke on the same subject from Rev. 11. 88 broke bread. Bro. Cameron gave a forceful address in the evening. Bro. Hagger continued with a five days' mission; there were good attendances, and four confessions. On July 1 Bro. Cameron commenced his second year's ministry, and addressed the church on an appropriate subject. In the afternoon Bro. Hagger addressed a meeting for men only in the Town Hall, 70 being present. In the evening Bro. Cameron addressed a good audience. Two more confessed Christ, making six for the week.

At Claremont on June 23 a successful concert was held by the choir in aid of the Kindergarten piano fund. The net proceeds exceeded £5. The Kindergarten membership is now about forty. On June 24 Bro. W. S. Leece spoke helpfully in the morning on "Climbing to the Summit." Good attendance at Bible Class, under the able leadership of Bro. A. Lucraft. In the evening Bro. W. S. Leece preached his concluding sermon, and one young man made the good confession. On June 26 a farewell social to Bro. and Sister Leece was held. The Conference President, Bro. Mudge, was chairman. Bro. Hibburt spoke for the Home Missionary Committee, and Bren. Stirling and Lucraft supported. Bro. Lucraft presented on behalf of the church a rug and a casket, and Miss Alice Smith handed to Mrs. Leece a memento on behalf of the Bible School Class. On Wednesday the Endeavor Society tendered its farewell, and presented a loose leaf notebook. Bro. Lucraft made a fine Foreign Missionary appeal on July 1. He also preached at night.

Queensland.

At South End, Toowoomba, on Lord's day, June 24, Bro. Stitt exhorted the church on "Doing Things Decently and in Order." Bro. Adcock was in charge of the gospel service. Bro. A. Coleman has been appointed visitor to the General Hospital. The church is adopting the envelope system of contributions. Foreign Mission offering was taken up on July 1. It is hoped to reach allotment.

The work at Albion continues satisfactory. Bro. Larsen's Wednesday night meetings and exhortations are very helpful. Junior Endeavor Sunday was a great success; over 40 in attendance, Miss Rene Marsden singing solo. The superintendent, Bro. Arthur Chapman, was much encouraged. Bro. Larsen gave the address. Almost £30 reached for Foreign Mission offering. Much sickness prevents large congregations.

The Improvement Class at Gympie on June 30 was a great success. Special talks on Africa, China, and Japan, and these with other missionary items were much enjoyed. Sunday worship service, Bro. C. S. Trudgian spoke on "The Great Missionary Aspect of the Gospel," and at night Bro. E. Trudgian gave a fine address on "Jesus Lifted Up." Bible School and special Bible Class doing well. Expect Foreign Mission offering to be well up to standard.

Eel Creek church has retained the services of Bro. C. H. Pratt as evangelist since his resignation from Gympie. On June 24 a number of brethren and sisters made the journey out from Gympie. At the morning worship service the attendance was the largest seen for some time. In the afternoon a baptismal service was held at the creek. Sister Miss Gladys Nott was immersed. Bro. Pratt explained the ordinance of baptism. A day of encouragement and help was spent.

The mission effort at Ipswich is drawing crowds. To date thirty-two have confessed Christ. Thirty have been added to the Bible School, which is well in the lead for the first month of the competition. On Sunday morning, July 1, Bro. Young presided, and welcomed eight adults into the church. Bro. Hinrichsen gave an intensely practical address. Cold rain spoilt the evening service to some extent. Bro. Hinrichsen is replying to an address by the Congregational minister on "Baptism."

South Australia.

On Sunday morning at Wallaroo Bro. Rootes, of Kadina, delighted the church with a good address. Splendid meeting of the school, it being the annual distribution of prizes. A blackboard address was given by Bro. E. G. Warren. At night the evangelist discoursed to a good congregation on "The Power of the Church." He is delivering a series of sermons from the Acts of the Apostles. At the conclusion of his address two young girls and one young man made the good confession.

Long Plain had fair meetings last Lord's day. F.M. collection was good, when taking into consideration the wheat promises; collection, £70.

At Mallala two welcomed into fellowship on July 8—Sister Mrs. Niel, from Queenstown, by letter, and her son, Mervyn, who made his decision a few weeks ago.

Cowandilla meetings are good. A splendid spirit prevails. One received by letter from Pt. Pirie last Lord's day. Bro. W. Garratt has faithfully preached for the last four Sundays. The church has decided to build a new kindergarten room and a Bible Class room for more efficient work and increased attendances.

Good audiences at St. Morris. On July 8, Dr. Killmier spoke at both services. The morning subject was "God's Call." The evening topic, "There is a way that seemeth unto a man to be right." Tuesday, July 3, the choir, under leadership of Bro. Rist, rendered the sacred cantata, "A Day with Our Lord," to add to choir funds.

At Gawler the work is healthy. All meetings are well attended, and there is a splendid interest. A pleasing feature is the number of young people at the gospel service. The Bible School is growing, and all other departments of work are doing fairly well. Difficulty is experienced in carrying on the work through not having a suitable building. Bro. and Sister Doley and Miss Doley have been received by letter from Stirling East.

Meetings at Strathalbyn on July 8 were very well attended. In the evening Bro. Mason delivered a stirring address from Rev. 7: 9, 10, 13, 14, in which he made touching reference to the death of Bro. Francis Bartlett, who passed away after a severe illness in Adelaide on July 3. Bro. Mason, his wife and daughter, are gradually becoming acquainted with their surroundings, and the church looks forward with confidence. Foreign Mission offering to date, over £20.

At Moonta the work has suffered owing to the wet weather and prevailing epidemic. The aged Sister Julian passed to be with Jesus a week ago. She was a good woman. The evening meetings are well attended. The Sunday School keeps up its average. The C.E. meetings have taken on new life. Bro. P. Matters, of Caroline-st., is now the secretary. The District C.E. Union Executive held its monthly meeting in the lecture hall on 7th. Bro. Oram, president, presiding.

Showers of blessing are falling on the church at Mile End. On Sunday morning one of the largest meetings in the history of the church met around the table, when six were received into fellowship—one by statement and five by faith and obedience—and the good confession was made by one at the close of the meeting. Men's meeting in afternoon continued. Splendid attendance at kindergarten, over 100 present. The evening service at the Town Hall was again at top mark. Good audience. Splendid address with chart, and one confession at close.

The church at Unley lost three of its members by death during last week. On Tuesday afternoon Bro. F. W. Bartlett, who was secretary of the Endeavor Society, and a teacher in the Sunday School, died in the Adelaide Hospital. Bro. T. J. Gore fell asleep in Jesus on Wednesday morning. Sister Mrs. Anderson was called home on Friday at the age of 85 years. Sunday, July 8, was a notable day in the history of the church, when special services were held in honor of the late Bro. Gore. In the morning Bro. Walden presided, and Bro. Harkness assisted. Bro. Webb addressed the church on "The Reward of the Faithful." At this service one was welcomed into fellowship, and 21 partook of the Lord's Supper. At the gospel service the building was crowded. Bren. Walden and Webb conducted the meeting. Bro. Walden speaking on "Lessons from Bro. Gore's Beautiful Life." Three bright young ladies responded to the invitation. The singing of the choir was a feature of the morning and evening services. The F.M. offering has now reached £139, and all branches of the work are prospering.

At Cottonville on July 8 Bro. Southgate concluded a series of addresses on "Great Events in the Life of Christ," which have been of a helpful, inspiring character. At close of a splendid sermon a lad from the Bible School confessed Christ. The Brotherhood entertained the church members at a social gathering on July 4. Good attendance. Recently the Bible School workers held a social gathering to do honor to Bro. Southgate in recognition of his services to the school and as leader of the Teacher Training Class. During the evening an envelope containing £1 notes was presented to our brother. Second quarterly Bible School exam, concluded on 8th. Results very satisfactory, and are proving more satisfactory than old methods. F.M. offering, "the biggest yet," and more to come.

A husband and wife confessed Christ at Prospect on June 3. They have been baptised, also one of the Sunday School scholars. All were welcomed on June 17. Bro. Walden gave an interesting lantern lecture on June 13. Bro. W. E. Black spoke one Sunday morning of experiences on Pentecost. An "after church" service is being held in the District Hall, the evangelist giving the addresses to large audiences. Sympathy is expressed with relatives of Mrs. Lawrie and Bro. Deuter, who recently passed to their rest. Miss West, from Grote-st., has been welcomed to fellowship. S.S. anniversary is being held. Bro. A. C. Garnett spoke to the church in the morning; Bro. Beiler in the afternoon and evening. Wednesday evening, Bro. Webb, from Unley, spoke. The singing by the children has been well executed under Bro. Thomas, conductor, and Bro. Hughes, organist.

Victoria.

Splendid meetings at Gardiner on July 8. Record school in the afternoon, with new superintendent, Bro. J. W. Enniss, in charge. Fine address by Bro. Kingsbury. Two lads confessed their faith in Jesus at the evening meeting.

Hampton had encouraging meetings on Sunday. R. H. Bardwell was the morning speaker, and at night J. H. Tinkler preached. The Junior C.E. is progressing, and a newly-formed Girls' Guide movement is well organised.

A mission extending over twelve days was brought to a close at Shepparton church on June 29. Bro. Stewart was the missionary; and, although no new members were won by the effort, it aroused a lot of interest. Attendances ranged from 40 to 80. Meetings generally are good.

The church at Prahran wishes to thank Bren. J. E. Allan and W. B. Blakemore for services rendered during Bro. McCallum's illness. At the close of Bro. Allan's address on the evening of June 24, one of the senior girls from the Bible School made the good confession.

Blackburn had splendid meetings on July 8. Bro. Ward, from the College, is faithfully laboring there. In the morning he spoke very acceptably. The Bible School is progressing. Bro. Ward has a fine Bible Class. The gospel service was well attended. Bro. Ward's message was listened to with deep interest.

Good meetings at Warrnambool on Sunday. In the morning Bro. Edwards made reference to the home-call of Bro. T. J. Gore, and after an impressive silence as a token of sympathy, he commended the bereaved to God. At the Sisters' Aid on Thursday afternoon Sister Mrs. Macarthur read an interesting and profitable essay. Preparations are being made for a sale of work.

Meetings were fairly well attended at Maryborough on July 1. Bro. Baker was present after an attack of influenza, and his addresses were appreciated. A concert under the auspices of the League of Loyalty was held on June 11 to assist the cause; a nice sum was realised. It is expected that ere long the membership of the League will be 100. The sisters are preparing for a sale of work. A good number met around the Lord's table on Sunday, July 8, Bro. Baker exhorting on "Cleaning Out Old Wells." A good congregation was present at night, when our brother spoke on "The Agony." One young lady made the good confession, and was baptised.

Queensberry-st. church (Chinese) had fair meetings on July 8. Bro. Au Kwong Hon preached at night on "Paul's Repentance." Four confessed Christ after his sermon.

At Moreland on July 4 a social was held to farewell Bro. and Sister Dickson and family, Bro. and Sister Jordan and family, and Sister Mrs. A. Taylor and family (the latter to Brisbane). The occasion was taken to greet new members. On July 8 Bro. Wm. Gale exhorted. Attendance, 170. Afternoon, Bro. J. R. Kellemis visited the school. At night Bro. Gale spoke to a good meeting. To the present the F.M. offering is £23.

Horsham church has passed last year's Foreign Mission offering; £9/5/- to date, and more to come. The church is holding a series of special services simultaneously with the big effort in Melbourne. Sickness is very prevalent. The Sisters' Sewing Class reports splendid support for this year's sale of work. They propose to purchase a new organ for the church. The Junior Endeavor is doing good work. Hospital Sunday was held by them on July 1, and a fine collection of goods was brought.

Burnley meetings continue good. Morning service, Bro. Mudford exhorted. F.M. offering a record—£8/17/9. Evening, Bro. Stephenson preached on "Character Building" to a good audience. Sister Miss Haywood rendered a fine solo. Bro. Stephenson at the half-yearly business meeting tendered his resignation as from end of College year. The church unanimously persuaded him to stay. All auxiliaries in healthy condition. Young Men's Club, under the able leadership of Bro. Eyre, numbers over 40.

On July 3, at Brunswick, Sister Mrs. James Melloy passed away after a lingering illness. Her membership had been a long one. On the 4th the funeral took place. A service was held at the house. At the grave (Fawkner Cemetery) N. C. Halleday officiated before a large assemblage. On July 8, C. Lovell, presiding, made feeling reference to the bereavement. N. C. Halleday spoke to the Y.W.L. on "Travelling Home," and to the church on "Humility and Anxieties." At night he dealt with the theme, "The Gospel in the World."

It was a great day at Lygon-st. on Sunday last. J. W. Baker gave an uplifting address in the morning. Three adults were received by letter. One of the largest audiences that has ever filled the building came to hear Dr. F. B. Meyer, of London. Additional seats in the aisles, platform and lecture hall could not accommodate the people. There was a deep spiritual atmosphere in the service. Bro. A. L. Gibson presided, and conducted the devotional part of the meeting, and introduced Dr. Meyer. An offering was taken, which amounted to £22/7/-, on behalf of his work in London.

Steady work continues at South Melbourne. Bro. McCallum is faithfully ministering. Much sickness prevails. The aged Bro. Paterson has undergone two serious operations during the last few weeks, and is an inmate of Melbourne General Hospital. Work among the young folk is going along well. The Kappa Sigma Pi recently organised a concert to assist building fund, with encouraging results. Bible School "Arrow Campaign" continues; 26 new scholars to date. Supt. Bro. Bennett continues his labors among the young, despite poor health; he is loved by all.

Great meeting at Swanston-st. last Lord's day morning. Bro. and Sister Kellemis and Bro. and Sister Richards were special visitors, and many other brethren and friends were in attendance. Bren. Richards, Bagley, Blakemore and J. E. Allan took part, and Dr. Kellemis delivered an excellent address. Bro. Shipway made sympathetic reference to the passing of Bro. T. J. Gore, and spoke of his great work for the churches in South Australia and the brotherhood. In the evening there was a good attendance and a good sermon from Bro. Shipway. F.M. offering is now £193. It is hoped to reach £200.

During June the meetings at Malvern-Caulfield were somewhat smaller, owing to sickness. The last two Sundays have been much more encouraging. On July 1 Bro. and Sister Richards (of the Kellemis Mission Party) were with the church at the morning service. Our brother sang a beautiful

solo, and gave a nice talk. In the evening, at the close of Bro. Illingworth's discourse, there was one confession. Fine meetings on July 8. Another confession at the gospel service, when Bro. Illingworth continued his series of discourses on John's Gospel. Bro. and Sister Buckley have been received by letter from Essendon. The F.M. offering now stands at £26; more to come.

Carnegie church held its annual business meeting on July 4. Reports indicated a healthy church life, with a gain of nine in membership for the year. Treasurer showed over £600 raised for all purposes, £67/10/8 for missions and local benevolences, and £15/5/6 for starving children in Europe. Sisters' departments showed over £60 had been raised by the sisters of the church. Officers elected: Elders, F. W. Stubbings and F. T. Saunders; deacons, W. Bent, A. Ford, H. Kestle and A. V. LePage; deaconesses, Mesdames W. Bent, G. McDowell, W. Manning, G. Outen, A. Thomas and J. L. Ward. The secretary, treasurer, and other officers were re-elected. Bro. Modral, secretary of the church, returned home from hospital on Sunday. The F.M. offering is now £18/8/4.

New South Wales.

At Chatswood on July 4 a social was tendered to Bro. and Sister Whelan by the church. An illuminated address in album form, signed by the Board of Officers on behalf of the church, was presented to them to mark the fifth anniversary of their entrance upon the work at Chatswood. The address expressed the highest appreciation of the faithful and successful service of our brother and sister.

At Lismore on July 1 Bro. F. K. Furlonger was presiding elder. The F.M. offering was taken. At night Bro. P. J. Pond preached on "Why Become a Church Member?" The influenza epidemic having delayed work on new church building, arrangements have now been made to have dedication services held Sunday, August 5, when Bro. H. G. Harward will be present. The building will, however, be used for the first time on Sunday, July 29, and Monday, July 30. Bro. Harward is expected to commence his mission on August 5.

On Wednesday, June 27, a wonderful welcome meeting in honor of the Kellemis Party was held at Enmore. A splendid address was given by Bro. Kellemis, who has captured the hearts of the New South Wales brethren and sisters. On July 1 the church anniversary was held. Bro. Dr. Porter gave a fine address, which was an uplift to all. 161 broke bread. Collection amounted to £118, £100 of which was for Foreign Missions. Bro. Haddon addressed the Bible School teachers after the school. At the gospel service the choir rendered special items, and Bro. Sivyver gave an inspiring address. On Tuesday, July 4, the anniversary social was held. Bro. Hilder presided, and Bren. Hindle, Forscutt, Whelan and Sivyver gave splendid addresses. The evening was enjoyed by all. Regret was expressed at the inability, owing to sickness, of Bro. James Hunter and John Kingsbury, to attend. The work at Enmore is forging ahead slowly but surely.

COMING EVENTS.

JULY 15.—Prahran, Sunday evening, at 7, in the Empress Theatre, Chapel-st., great Gospel Service conducted by Dr. Kellemis and Chas. H. Richards. Week-night meetings in the Chapel, High-st., at 7.45, where there will be accommodation for five or six hundred people.

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Dear Bro. Editor,—

Bro. Magarey is not alone in his concern for the defence of the faith "once for all delivered unto the saints," nor with regard to his implied fear that there is a tendency in all churches towards modern doctrines.

I agree with Bro. Magarey that "the apostles did not spare criticism of the churches of their time when they saw how the members were being led into error," etc. Yet, the position of critics in such a cause is not an enviable one. It means many a heartache, and a constant misunderstanding by those who ought to sympathise.

To the church of God there has been given those specially gifted for the defence of the faith, as there has been given those specially gifted for the primary promulgation of the faith. All evangelists are not gifted for the defence of the faith in the sense meant here, just as some who are "strong" in the defence of the faith are not so in primary evangelism—the teacher as well as the preacher is a part of the church's equipment, and the one is entitled to as much sympathy and to be heard as is the other.—David Simpson.

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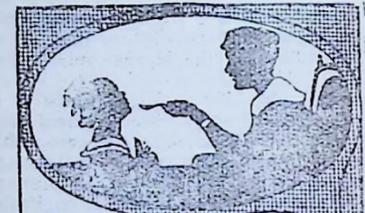
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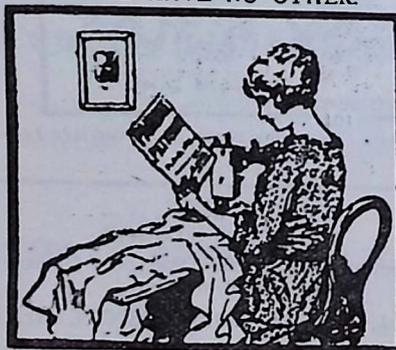
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HON. CHEMIST: Mr. Cathcart, Surrey Hills.
HON. DENTIST: Mr. Clifford C. Sharp, L.D.S., B.D.Sc.

STOCK EXPERT: Mr. L. Hunter.
HON. OPTICIAN: Mr. W. J. Aird, The Centreway, Collins-st.
ORGANISING SECRETARY: Mr. A. E. Knight.

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