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The Story of Christ.

Giovanni Papini's great work, "The Story of Jesus," is now on sale in Australia. It is translated into English by Mary Prichard Agnetti, and published by Messrs. Hodder and Stoughton. The book has aroused immense interest in many countries. From the "British Weekly" we reprint the following portion of an interesting review.

"Of the making of lives of Christ there is no end. Among English-speaking folk Farrar's is the most famous, a book based on much learning, though injured by its turgid style. The scholars have their Strauss, Renan, Keim, Edersheim, and many others. It is difficult now to see what there was in Seeley's "Ecce Homo" to frighten as it did the souls of the evangelicals: its readers return to it as to a classic of the spiritual life, loving its simple reverence and its unfolding of a side of Christ's personality which orthodoxy had too much neglected. For those who wish the marvelous story in the simplest and shortest form there is nothing better than Dr. Stalker's exquisite miniature. The more recent achievements of Dr. David Smith, Dr. Paterson-Smyth and Dr. T. R. Glover, combining thorough scholarship with the great gift of being readable, have not yet exhausted their popularity. Probably a thousand years hence new lives of Christ will still be appearing, as new generations see from new standpoints the unfading vision of purity and love. There were those in the first days who felt that even the world itself could not contain the books that should be written if all the things which Jesus did were written down. Everything was not written; only a selection of His words and works was preserved. But the things preserved are so vital in their significance, so undying in their fragrance, that every re-telling seems to release some fresh meaning, to hint at some undiscovered glory.

"Echoes have been reaching this country for some time of the extraordinary popular-

ity achieved, first in Italy, then in France, by Papini's "Story of Christ." In Italy alone over 100,000 copies have been sold, and now the English edition appears. The author has passed through many phases of experience. He has been a positivist, an idealist, a pragmatist. At one stage he lost all religious faith; now he has swung back to belief, he has found his bearings as a devout Catholic, and he has poured into this volume his new-born faith and love. The translator in her preface tells us what it has meant to the author to discover the Bible. He has studied it carefully in every part, Old Testament as well as New, and he links together the various parts of it in a way that is quite uncritical but often very effective. Though he is a Catholic there is little here of the merely Roman type of Catholicism; he is saved from that by being saturated with Scripture, and he seldom strays far from the story of the Gospels. The translation itself flows smoothly and easily and scarcely suggests to the English reader that it is a rendering from another tongue.

"The Story of Christ" is what it professes to be. It is the story which begins with the Stable—a real stable—and ends with the Ascension. The Sermon on the Mount is here, the Parables, the Miracles, the controversies, practically all the ingredients in the Gospel narrative. Sometimes for a few lines or paragraphs that narrative is merely transcribed, then it is suddenly expended with a wealth of classical allusion or with digressions into which Papini pours the energy and eloquence of his soul.

"At point after point we see the bustling, many-colored life of our Lord's time pictured with imaginative insight and exhaustless resource. The other extract is from the close of the drama of the Passion. Some readers may dread the handling of that part of the story by a southern writer of strongly emotional temperament, untrammelled by our northern reserves. But, on the whole,

Papini emerges well from this literary and spiritual ordeal.

"There are touches of remarkable vividness. Synagogue faces have sometimes been described—not so often synagogue backs, 'the rich men of Capernaum, estimable, pious men, who sit, solemn and with down-cast eyes, in the front pews. . . . They sit in rows—their backs covered with fine garments, bent but broad and imposing nevertheless, the backs of masters, of men in good standing, both with the world and with God, backs full of authority and religion.' Kinglake somewhere describes a man who begins to realise the meaning of certain events. 'What he had previously known,' the historian says, 'he now both knew and imagined.' Giovanni Papini not only knows the Gospel story; he has imagined it, and from his kindled imagination many strange and unexpected lights fall even on the most threadbare places.

"That such a book should be receiving so wide a welcome in different lands and languages in the year of grace 1923 is a phenomenon of great religious significance. It means that among all the visions which have been given to humanity in the course of its long and troubled history, the most haunting, the most unfading, is that to which Pilate pointed when he said, 'Behold the Man!' After all these centuries none takes Christ's place as the King of the Immortals, the true International, the Brother and Sovereign of us all. Among many evil portents, it is surely a gladdening sign of the times that one who has made it his business so to look back, and so to look forward and upward, has found so great an audience for his message. That multitudes are reading his glowing words, his fervent prayers—does it not mean that they, too, are enthralled by the same redeeming facts, that they, too, are lighting the holy lamp of the same expectation?"

The Work of the Holy Spirit.

3. On the Day of Pentecost.

A. M. Ludbrook.

In our previous paper we discussed the work of the Holy Spirit during the life-time of Jesus. We saw that he was intimately connected with the birth of the Saviour, with the introduction of Jesus, as the Messiah, to his fore-runner and to the world, and also with the personal ministry and redeeming work of Christ. Finally we noted that it is nowhere stated that the disciples received the Holy Spirit during the earthly life of the Saviour. As the inspired writer says, "the Holy Spirit was not yet given, because that Jesus was not yet glorified." The Divine Spirit was "with" them because Christ was in their company, and in him "dwelt all the fulness of the Godhead bodily." But the time was coming when the Spirit should be "in" them. "If I go, I will send him unto you," said Jesus (John 16: 7).

Let us consider briefly that *gracious promise*. God had given foreshadowings of it through the prophets. "And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy," etc. (Joel 2: 28, 29). Coming to the New Testament we find the herald of the Messiah foreshadowing the same great event. All four evangelists record the prophet's utterance. It was to be a distinguishing feature of the coming One. "He shall baptise you in the Holy Spirit." But this was not the baptism spoken of in the world-embracing commission of our Lord to his apostles, for the disciples were to administer that. Only the Christ could administer this. So this baptism in the Spirit could not be the one permanent baptism of the Christian system. As we shall see it was in such unusual measure as is suggested by the use of the word baptism (immersion), only temporary in character, and bestowed only for certain special purposes associated with the establishing of Christ's kingdom.

Next turn to Luke 24: 49, "And behold I send forth the promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high." Though the disciples had been constantly with Jesus some three years or more, they were not yet fully equipped and qualified for the great mission on which he was about to send them. Christ had not yet gone, so the Holy Spirit could not yet come. When Jesus reached the Father's presence, he would send them the Comforter, the Spirit of truth. There is an apparent inconsistency in his "breathing" on them and saying, "Receive ye the Holy Ghost" (John 20: 22), but I take both statement and action—the latter, of course, symbolical, and a custom among teachers of the East—to be anticipatory. After this they were straitly charged to "wait for the promise." The Holy Spirit was not to be actually bestowed till Jesus

had been glorified and had "received gifts for men."

Now for the *amazing fulfilment* of the promise. "Ye shall be baptised in the Holy Spirit not many days hence" (Acts 1: 5). The brief period of prayerful, expectant waiting found its termination at Pentecost. The apostles (Acts 1: 26; 2: 1) "were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind," significant of the power that was come upon them. "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them," symbol of the gift of languages with which they were being endowed. "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

Pentecost.

*"Great was the day, the joy was great,
When the beloved disciples met,
When from on high the Spirit came,
And on their heads sat tongues like flame.
"To them rich gifts he freely gave,
Designed to heal, convert and save—
Wonders and signs and mighty words,
Instead of shields and spears and swords.
"Thus armed he sent his heralds forth,
From East to West, from South to North,
To spread abroad the Saviour's fame,
And tell the glories of his name."*

So important was this event that, as we have seen, the Lord had caused Joel to foresee and foretell it 800 years before, and Peter stands up and declares Joel's prophecy to be now in course of fulfilment. "I will pour forth my Spirit upon all flesh." Up to the present it was confined to one flesh—Jewish, but ere long on Gentile flesh also was the Divine endowment to be bestowed.

Now what was the *purpose of this Spirit-baptism*? What was the Holy Spirit to do for and through the apostles? Was the Divine endowment for the purpose of making them Christians? No, for they were Christians already. What then?

Firstly, it was to demonstrate the Messiahship and Divinity of Jesus. See John 16: 8-10. Jesus had said that when he went to the Father he would send down the Holy Spirit. Well, he had kept his promise—the Spirit had come, of which the people had proof in that they could "see" the miracles the apostles wrought, and "hear" them speaking in languages they had never learned (Acts 2: 33). Thus then, the Holy Spirit was demonstrating the "righteousness" of Jesus—he had "gone to the Father"—he was no impostor, but was what he had claimed to be, the Anointed Son of God.

Further, the Holy Spirit enabled the ap-

ostles to prove that they were what they professed to be, ambassadors of the risen and exalted Saviour. When Jehovah was sending Moses to Israel, the missioner-to-be wanted to know how he was to demonstrate to the people that he was divinely sent. "What is in thine hand?" "A rod." "Cast it upon the ground"—and, lo, a serpent! This and other miracles were to be signs to Israel that God had sent him. So the apostles might have said to Jesus, "This is a new revelation; how shall we convince the people of our authority?" So there was granted unto them this special endowment of the miracle-working Spirit, that their claim might be established and their word confirmed.

Then again, this bestowment of the Spirit in extraordinary measure was to equip the apostles for the great work Christ had entrusted to them—the proclamation of the new law of pardon and the establishment of the church of the Lord Jesus. The Holy Spirit was an enlightening as well as an empowering gift. Pointing back, he was to "bring to their remembrance all things" that the Master had taught them during his three years' ministry and the great forty days between his resurrection and ascension. Pointing forward, he was to guide them into all truth," that is, all truth necessary to the fulfilment of the mission with which they were entrusted. As the Spirit of God came upon Bezaleel and Aholiab (who had been but slaves in Egypt) endowing them with supernatural wisdom and skill to build the tabernacle in the wilderness, so the Divine Spirit came upon the apostles (rough fishermen, "unlearned and ignorant men") to guide them unerringly in the building of the greater and more spiritual tabernacle, the church of Jesus Christ.

Finally, consider for a moment the *great events of Acts 10*. There we have recorded the first gathering of Gentiles to hear the gospel; and as at the first the Divine Spirit had been poured out on Jewish flesh, so now on Gentile flesh. The same thing happened, Peter afterwards relates, as at Pentecost, "As I began to speak, the Holy Spirit fell on them even as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptised with water; but ye shall be baptised in the Holy Spirit." Note that in both instances this unique baptism was administered directly from heaven. It was as John had said, "He shall baptise you."

What was this special endowment for? To convert the Gentiles? Not directly so. See Acts 11: 14, 15. As at Pentecost its initial effects were mechanical rather than moral and spiritual—"they spake with tongues." The object in view, however, was very different to that of Pentecost. It was to put the stamp of Divine acceptance on Gentiles as being no longer "unclean," no longer apparently outside the pale of God's favor. It was the crowning evidence tendered by heaven to convince Peter and the Jewish disciples that there was now to be no difference between Jew and Gentile, but

that the privileges of the gospel were for all (read Acts 10). And that object was strikingly achieved, for the apostle concludes, "If then, God gave unto them the like gift as he did also unto us... who was I that I could withstand God?" "And when they heard these things they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life."

After that there is not one word in the New Testament as to baptism in the Spirit. Once Jews received this extraordinary en-

duement from heaven, and once Gentiles. The former when the gospel was first preached to Jews, and the latter when the door of the kingdom was flung open to Gentiles. Not that the fulfilment of Joel's prophecy is to be altogether limited to those two unique occasions, for, as we shall see, the miraculous gifts of the Spirit were afterwards imparted to others through the laying on of apostolic hands, and there was also the general and precious promise of the Holy Spirit as an indwelling Guest in the heart of every obedient believer.

Kellems-Richards Missions.

At Prahran.

The short mission conducted by the Kellems-Richards party at Prahran came to a close last Friday night. The Sunday evening services of the mission were held in the Empress Picture Theatre, Chapel-st., and the week-night services in the chapel on High-st. The last meeting in the theatre was the largest gathering of the mission, when some fourteen hundred people were present. Keen interest and a splendid spirit prevailed in all the meetings.

Of the missionaries too much cannot be said. Bro. Richards is a master in the art of song-leading. His bright personality and contagious smile quickly won the hearts of both old and young. The sunshine of the good news is in his heart, and he must needs show it in his face. With zest and feeling the people sang some of the old, old songs, and quickly learned to appreciate those that were new to them. Bro. Richards gladdened our hearts by his solos, and the duets by himself and Bro. Kellems were fine indeed. Bro. Kellems is a great preacher. He possesses a very fine, clear voice that carries to a great distance. There is no denying his power and ability as a preacher of the Word. In doctrine he is strictly sound, being a conservative of the conservatives, but in methods he is a radical. His presentation of the great fundamental facts of the gospel—the death, burial and resurrection of the Lord Jesus Christ—is clear, forceful and telling. He is a doctrinal preacher, and those who listen to him will soon know where the missionary stands religiously, and why he stands there. He believes firmly in the gospel of Jesus Christ as the remedy for the world's ills, and does not hesitate to tell men so. Both the men of the party are young, still on the sunny side of forty, and consequently they are able to put tremendous energy into their work. The church at Prahran deeply appreciates the faithful service which was rendered both by the missionaries and Mrs. Richards, who presided at the piano.

The mission was too brief to achieve the best possible results. We were just beginning to reach the ears of the outside public when the mission came to a close. But in spite of the brevity of time a great work has been accomplished. The meetings of Sunday morning, July 15, and those of the last Thursday and Friday of the mission, will live long in our memory. Bro. Kellems was at his best, and preached with wonderful power and earnestness. All over the building were seen men and women who were deeply under conviction. Some of them yielded, while others said, No, to the great invitation, and put off decision until "a more convenient season." During the two weeks sixty-five confessed their faith in Jesus Christ. Some of these were from the Bible School, and owing to parental objections will not at once come into the church, while others will link up with sister churches. Had we been able to continue for another week or two, we firmly believe that the number of decisions would have been doubled.

The mission was a time of great spiritual blessing. Bro. Kellems is not only a great winner of

souls, he is also a great teacher of men, and the whole membership of the church will be strengthened by the teaching received.

At the close of the service on Thursday evening an offering to defray the expenses of the mission was taken, and £70 was received, which has since grown to £75.

We thank God for the coming of the Kellems-Richards mission party to Prahran, and face the future with increased courage and hope because of the work which has been done in our midst.—L. C. McCallum, M.A.

The Mission in the Olympia.

The meeting in the Olympia on Sunday evening marked a high tide in the enthusiasm of the members of the churches in Melbourne.

The months of preparation were amply rewarded by the great and inspiring concourse of people. A conservative estimate places the audience at about 5000. The building was filled in every part, and the sea of faces from the platform was a magnificent sight.

The first impression gained was of the choir. Fully 875 people occupied the choir seats, and they provided a real musical treat, apart from the effective manner in which they presented the gospel songs. Bro. Richards revealed his artistry in conducting a mammoth choir, and produced some splendidly harmonious effects.

It was pleasing to see in the audience preachers from all the suburban churches. Bro. H. G. Harward, President of the Federal Conference, had come across from Sydney, and occupied a seat on the platform, as did many other preachers.

To properly measure the effect of such a meeting on those not of our own fellowship, it is good to hear the views of the hard-bitten newspaper men. The four daily papers had reporters in the building, and also one weekly paper. These men were quite frank in their amazement at the success of the meeting. The choir, the audience, the singing, the preaching, the spirit of the meeting, all called forth their praise in turn.

The crowd began to gather before 5 o'clock, and at 7.30 the Olympia was filled. Bro. Kellems and Richards received an ovation as they entered the building. A short introduction by Bro. J. McG. Abercrombie, President of the Victorian Conference, and also of the Committee of Management, and Bro. Richards was leading the people in singing. Bro. Kellems remarked that though he thought up till then that he knew something about singing, all singing would be tame to him after that night.

Bro. Harward led the congregation in prayer, and the reverence of the gathering was impressive. Bro. Kellems' reading of the Scripture lesson—Matt. 16: 13-20—was also impressive. It was read without the Book, and gained in power by his fine expression.

Opening his address, Bro. Kellems said that he was happy to bring to that great audience the greetings and the friendship of their brothers across the Pacific. Some Anglo-Saxons had gone east from England, and some west, but they were brothers just the same.

The address was a magnificent tribute to the greatness of Jesus. It revealed the faith of the preacher, and was such as would stir the hearts of the pioneers of the Restoration movement both in this land and in the United States. It had the clear ring of truth. Based on the familiar text of the movement: "Thou art the Christ the Son of the Living God," which Bro. Kellems brought into relation with Isaiah's words, "His name shall be called Wonderful," the message of the address was that Jesus was wonderful in the way He came into the world; in the claims that He made; as a teacher; in His nature; in the revelation which He made of God; in His power to save.—F. T. Saunders.



Flashlight Photo. of the Mission Party at Prahran.

Worth While Lives.

Mrs. A. R. Main.

I suppose almost every woman has sometimes felt like rebelling at the ordinariness of her life. To many of us life is so filled by the monotonous, necessary daily duties, and the welfare of others is so wrapped up in the sinking of our own individuality, that even our aspirations become submerged and are forgotten.

Do you ever feel like parodying a great poet's famous lines in some fashion similar to this?

Meals to the right of us,
Dishes on left of us,
House work all round us,
Duties to be done,
Duties left undone,
Simply o'erwhelm us.

If you do, then I think you must sometimes sink down to my pit of pessimism, and wonder if you ever did or ever will do anything worth while. But such pessimistic thoughts are not to be encouraged. Let us not think of our ideals as things dead or faded beyond our reach. Even though our thoughts at times go back, rather wistfully, to when we dreamt that we, too, might

"join the choir invisible

Of those immortal dead, who live again
In minds made better by their presence, live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self;
In thoughts sublime that pierce the night like stars,
And with their mild persistence, urge man's search
To vaster issues."

let us dismiss from our minds, for a time at least, all thoughts of our own deficiencies. Let us "idealise our Real," finding out how "drudgery may become our blessing, how the failures, the burdens, the temptations, which we are lamenting, may prove our best friends on the upward way." The strength, the endurance, the self-sacrifice flowing from true love and tenderness and thought for others: the steadfast loyalty to all that is highest and holiest which is begotten by faithfulness to common duty, is as a magician's wand put in our hands, and if we will but consent to use it, we shall see in that lot which seemed so dull, gems and treasures inestimable." Let us delight in the knowledge that some women have "idealised the Real" by using their God-given gifts in such a worth-while way that all posterity has been richer because they lived.

We think of Florence Nightingale, a woman born of good family, one used to the comforts and luxuries of life. We find her ready and willing to sacrifice position and comfort so that she might help and influence others for good. She devoted herself to reform and philanthropic work, and then trained as a nurse, endeavoring to raise the status of the then ill-considered position of nursing. The horrors of war are ameliorated by the self-sacrifice of doctors, nurses, ambulance men, stretcher bearers, Red Cross work and workers. We reverently honor the woman who pioneered in this self-denying work, and feel, when we read of the loving reverence in which those injured soldiers of the Crimea held their affectionately-named "Lady of the Lamp" that the life of this woman was indeed "worth while."

To many women ill-health, or any physical weakness is an excuse used to cover much morbidity and much pessimism—and no one will deny that ill-health naturally tends to produce this condition; but I want to mention one invalid who rose triumphant over weakness of body, and left us words of cheer and inspiration. It was Frances Ridley Havergal, who, though knowing much of suffering, but little of health, could write—

"Thou hast put gladness in my heart,
Then may I well be glad."

How many of us when enduring pain of body, or disappointment in life, could dwell as did this woman on God's great love and goodness?

"Our Master's love remember,
Exceeding great and free;
Lift up your hearts in gladness,
For he remembers thee."

Her hymn of consecration has many times stirred our hearts, and has moved us to re-dedicate our lives to the service of the Lord who died that we might live. Surely, this woman's life, in which faith, hope and love triumphed over physical weakness, and enabled her to leave messages that have helped countless numbers to live nearer to the Christ, may be counted a "worth-while life."

We think of Elizabeth Barrett Browning, a woman whose poetry has stood the test of time, a woman writer whose sonnets even now are described as being of such exquisite beauty that they bear comparison in tone, sentiment and execution with the highest in our language. Great praise, this, and yet, and yet, I like best to think of her as a woman whose gifts were used as a means to help others. Do you recollect how her heart was stirred by the sight of weary, helpless little children used in the factories of Britain, working long hours when they most needed rest and play? And how, in that heart-stirring poem, "The Cry of the Children," she brought home to the consciences of the British people their iniquity in making money out of the very life-blood of their children?

"Do ye hear the children weeping, O my brothers,
Ere the sorrow come with years?
They are leaning their young heads against their
mothers,

And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing towards the
west—

But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the play-time of the others,
In the country of the free.

"And well may the children weep before you!
They are weary ere they run:
They have never seen the sunshine, nor the glory
Which is brighter than the sun.

They know the grief of man without its wisdom:
They sink in man's despair without its calm:
Are slaves, without the liberty in Christdom,
Are martyrs, by the pang without the palm:
Are worn as if with age, yet unretiringly
The harvest of its memories cannot reap—
Are orphans of the earthly love and heavenly,
Let them weep! Let them weep!"

Surely in great measure to her work can be attributed the beginning of an awakened conscience which preceded the much needed reform. I like best to remember her, not as the gifted poetess, nor as the writer of exquisite sonnets, but as the woman whose heart could feel the suffering of little children, the woman who could break through the barriers of custom, and who could and did speak for those unable to speak for themselves.

Have you read of that wonderful missionary, Mary Slessor? She was a factory girl, apparently not specially gifted, but possessed of indomitable courage, a fund of common sense, and a great and loving devotion to God. We read her life, and learn how she left the mission station at Calabar, on the West Coast of Africa, and went alone inland, spending the remainder of her life—some thirty years—moving on and on, further and further into the interior, usually alone, winning the natives for Christ, starting schools, organising churches, and when established leaving them in charge of missionary workers when available, or, as was more often the case, in charge of native Christians. Then on again she went, always oppressed with the vision of regions beyond, and the numbers living and dying without having heard of the Christ who died for them. We read she won

the loving respect and trust not only of the natives, but also of the Government officials, till at last her work not only included teaching and preaching, but also the judging of disputes, and the appointing of punishments, her decisions being accepted almost unquestioned by the natives and Government officials alike.

Have not our thoughts in loving admiration gone out to Dr. Susie Rijnhart, a pioneer missionary to the so long closed land of Tibet? Our hearts thrilled as we read of the difficulties encountered and overcome. Our hearts ached as we read of the dying baby and the lost husband, and the woman left alone in that far-off land. But we say, such sacrifice is not vain. Was not the agony of mind and body endured by Dr. Rijnhart repaid by the blazing of the trail that led others to the entrance of the long closed Tibet?

Even whilst I am reading, to your minds will come the names of many women who have unselfishly used their time and talents in such a fashion as to leave fragrant memories for women coming after to enjoy.

We think of Frances Willard and Lady Henry Somerset, pioneers in temperance reform. Much of the changed sentiment regarding temperance and prohibition can surely be traced to the enthusiastic propaganda work of such women as these.

The name of Elizabeth Fry occurs to me as that of one who devoted her life to endeavoring to alleviate the condition of those who suffered imprisonment. "The conditions, especially in the women's prisons, were, early in the nineteenth century, only to be described as terrible," and it was mainly due to the whole-hearted and persistent efforts of this woman "that the matter became one of practical politics, and thus, being dragged into the light, was made the subject of enquiry, and ultimately improved." Her heart was filled with love and compassion for the fallen and out-cast sister. Surely she had grasped something of the Spirit of Christ who told the Scribes and Pharisees, "They that are whole have no need of a physician, but they that are sick. I am come not to call the righteous, but sinners to repentance." Her Christ-like life lives on in the hearts of many lonely and sin-stricken women, as they seek refuge and rest in homes, the erection of which was certainly inspired by her influence and example.

So we might go on multiplying names and facts, but rather would we ask, If these lives were "worth-while lives," what made them so?

There are varying standards for a worth-while life. What is ours?

We often describe a man or woman who has quickly made money, or attained an outstanding position of responsibility, as having "made good." Is this our standard?

We occasionally read of women travellers and explorers, women who certainly have managed in more ways than one to leave the beaten track, and alter the common round. And, though we thrill as we read of them daring to do things that would appal us ordinary folk, do we, because of this, enshrine them in our hearts, or affectionately remember them? Do they set a beacon light for us to follow, even though it were afar off? I think not. We thrill a little, admire a little, and then forget. But surely we can set no limit to the influence of an unselfish life, to a life lived for others.

You recollect reading the story of the poor woman, a widow, who, not knowing herself at all observed, lovingly cast into God's treasury two mites—all that she had. The amount so trivial, but the gift so great. Our Saviour's words of approbation ring down through all the ages, teaching us that his ways are not our ways, and that his values are not our values.

We think of the woman who came to Jesus with her one treasure, an alabaster box of very precious ointment; and we wonder had we been present should we have been among the critics. Do you think we should have had imagination enough to glimpse the love that longed for expression in that poor woman's heart, and should we have understood the commendation of our Lord, "She hath

done what she could"? As we meditate on these words of our Master, we find the best cure for our pessimism. Our humdrum lives no longer seem so valueless when we recollect that he who is the Judge of all best understands our limitations, and maybe of some who have been most conscious of failure He will lovingly say, "She hath done what she could."

Do you recollect Dickens' beautiful description of his unselfish heroine, Little Dorritt? "She was something different from the rest, and she was that something different for the rest." Perchance, it may be that when we are most conscious of being swallowed up in the daily round, the common task, when most we are restless because of our

limited and ordinary lives, that even then we are best living that "something different," that "something for the rest."

In a country cemetery, on the head-stone of a young girl's grave was this inscription, "It was easier to be good when she was with us."

Sisters, in spite of aspirations that have failed, disappointments that have come, shall we not count our lives well worth while, if, when the time comes that for us "the silver cord be loosed," and "the golden bowl be broken," our associates can truly say, "It was easier to be good when she was with us," and our dear Lord, knowing all, and understanding all, can gently say, "She hath done what she could."

Walks With God.

6. "The Christian's Momentary Keeper."

J. E. Shipway.

We need the momentary keeping of our Lord. We have been loud in singing,

"I need thee every hour, most gracious Lord;
No tender voice like thine can peace afford."

It is sublimely true, and because of it the blessings which have come to our lives have been legion. But nevertheless it seems to me there is something even more precious than this—it is to realise a momentary keeping.

"Moment by moment I'm kept in his love.
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am thine."

We want only a moment's keeping at a time when we know that it is to be followed by every moment. And so he will momentarily keep us. In the darkness as well as in the sunshine; and "in the day of famine we shall be satisfied," when all others are in need. "In the day of drought he will make fat our bones, and we shall be like a watered garden, and like a spring of water whose waters fail not." When all others fail and are like a dried and parched land, finding no comfort anywhere, we are to be at rest, beautiful like unto a fresh garden in a desert land. Perhaps if we would understand this better, we might turn to the 14th chapter of Hosea, and we shall see how the Lord waters and keeps his people refreshed.

1. Sin at the root of all alienation.

If at any time we are not at rest in the Lord it is certainly because of some sin. The cry of God to his people in the first verse of this chapter is, "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity." What a deplorable harvest has gone for nought as the result of sin. It was the sin of a moment, to taste the forbidden fruit in Eden, but it meant for Adam and Eve the going out into a cursed and briar-growing earth, to earn their livelihood under the sweat of their brows.

The murderous deed of Cain in slaying his brother Abel was but the act of a moment, but it sent Cain into the land of Nod, a fugitive and a vagabond in the earth, with a fear that any who should find him would seek his life.

The disobedience of Uzzah, in touching the sacred ark of God, perhaps with no intention whatever to defile it, was but a momentary thought, but Uzzah never lived to tell others just why he had disobeyed. And it is the sin of the moment that we see handed down in all its horror, through the laws of heredity, to even the third and fourth generations of mankind. Think you then, if the toll of momentary sin is so great and far-reaching in its terrible effects, that we do not need the momentary keeping of Christ? We need to be living each moment under ejaculatory prayer which says to him, "Take away our iniquity and receive us to thyself," promising in future to serve him by rendering "the calves of our lips" to testify of him, and to praise him.

Isaiah 27: 3.

2. Divine presence means strength.

A farmer, who in his old days had been a regular caller at a certain hotel on his way to market, was converted to Christ. As the first market day following his conversion came round, he began to wonder how he would pass the place. He set off, and he tells us how that long before he came to the spot he could feel the fumes of the old hell beginning to grip him. As he drew nearer they became stronger, and gripped him like a vice. Something must be done; he knelt in the bottom of his cart and prayed thus: "Lord Jesus, if I'm going to get past this place, then we must go together," and then with a twinkle in his eye, he said, "We got past, and we've been getting past ever since." Oh, brethren, there is a power in the divine presence which will mean more strength to us than all the hosts of hell combined. "If we find it then we shall have the 'I will' of the Father, 'I will love you freely, mine anger is turned away from you.' We shall have the 'I will' of the Son, 'I will heal thy backsliding.' And we shall have the refreshing water in the 'I will' of the Spirit. 'I will be as the dew unto thee.' We know how

quietly the dew falls, almost imperceptibly, and yet how thoroughly it permeates everything, and how all vegetable life is benefited. Thus shall we be refreshed, unknown, unseen, by the sanctifying sweetness of the Holy Spirit, resting as dew upon us, and permeating our all."

3. Results of momentary keeping.

The momentary keeping of Jesus is indicative of the most excellent results.

1. We shall grow as the lily.

May beautiful thoughts of inspiration come to us from this source. The beauty of the lily is in its golden centre, and this centre becomes its glory. So, like the lily, we shall grow outwardly beautiful, and in the heart, the place of all sin, shall be enthroned the "Altogether Lovely One." The lily grows often in the environment of the black hog, but it remains unspotted. So, under the momentary keeping of Jesus, we shall live in this world, keeping ourselves unspotted amidst all its evil.

2. We shall be as the beauty of the olive tree.

The fruit that we bear shall be the graces of the Spirit, consequently beneficial to all mankind. There will be symmetry and stateliness in our growth. And as the olive tree with its outspreading branches stands to welcome to its refreshing shade the heated creatures of God, so there will also, from our lives, spread forth branches of grace, sheltering others by their outspreading influences, and refreshing them with their beauty.

3. Again, we shall say from our hearts, "What have we to do any more with idols?"

This is renunciation, giving up all for him, and letting him take complete possession. We simply say to him—

"Lord Jesus, look down from thy throne in the skies,

And help me to make a complete sacrifice:
I give up myself, and whatever I know—
Now wash me, and I shall be whiter than snow."

Then, Christians, let us draw our refreshment from him, and let him momentarily keep us, for he desires to keep us "from this time forth and even for evermore." Can we not, then, safely rest in the glorious ability and willingness of our God to keep us, and having given ourselves to him, go on to know him more and more?

Religious Notes and News.

T. J. Gore—an Appreciation.

Mr. Gore has been a prominent and well loved figure in my life ever since 1868. I remember his first address in the old Grote-st. meeting house, when he gave a running commentary on 1st chapter of Titus, and gave us a specimen of his outstanding teaching abilities.

He was made in a mould of gentleness and grace. No man, better than he, knew the atmosphere in which to surround the bed of suffering and weakness, and the passing through the valley of the shadows. He is unique in the annals of the church history in South Australia, and probably has done more to model thought and life among the brethren than any other brother. He was genial and intensely humorous without for a moment losing his dignity. I venture to think there is not a more widely and deeply loved brother among us than T. J. Gore. The way he addressed one was a caress, and his sympathy with those of aching heart was of such a nature that it filled the heart to whom addressed in every avenue with the comfort and peace it so sorely needed. He was a past master of the language which is not found in dictionaries—the unuttered speech. There are emotions that no dictionary ever compiled can express. No one, better than T. J. Gore could speak that language, with the kindly grip of the right hand, the while his left hand gripped one's arm with a gesture of peculiar affection. I have heard him frequently spoken of as one of the best teachers the churches

in Australia ever had. To me he was ever a tender friend, putting his loving friendship and sympathy all around my life. Perhaps few men living said so few regrettable things or so many apt and consoling things. And he has gone to the place prepared for all those who have prepared themselves for its delights and society. A spirit of peculiar grace now helps to swell the vast number of souls majestic in the fair land of the redeemed. Oh! that we all when the summons comes may be as ready as he to say "Adsum"—R. Verec, Sydney.

Christ for the Jews.

How shall we preach Christ to the Jews? (asks the London "Christian"). The methods have varied from time to time, but we question if the duty has been placed on a higher ground, or expressed in more suitable words, than by Canon A. Lukyn Williams, D.D., in a paper read on Monday last, before the Victoria Institute. Having discussed with learning and feeling "The Religious Controversy between Christians and Jews of To-day," the Canon concluded:—

"The Evangelists' way ought to be our way. Tell Jews of Jesus, adding, if you like, as they will expect, definite proofs, and, what is of more real importance, spiritual illustrations from the Old Testament. But tell them of Him. You will then appeal, not to their intellect only, but to their whole personality. For there is nothing so great as the Personality of Jesus, and personality at

A Wanderer in Wonderland.

Jas. E. Thomas.

tracts personality. But such a display of Jesus includes more than words on our part. It involves our whole life."

These words express the judgment of one who knows both Synagogue and Church, and who for long years has prayed and labored for the spiritual emancipation of the Jewish people.

Religion in Ireland.

In latter years, the British Government played a most unwholesome respect for the Roman Catholic hierarchy in Ireland, but a special correspondent of the "Manchester Guardian" suggests that the coming of Home Rule in the Southern Counties is marking the end of Romish dominance in secular affairs. He says that the younger generation in the Free State "pay little heed to clerical advice in secular matters, and they are apt to decide for themselves the question as to which matters are secular and which are spiritual." Yet, as the correspondent goes on to point out, the Roman Catholic power cannot be effectively shaken while it controls primary and secondary education. The hopeful facts, however, are that the younger men and women in the Free State are beginning to grow restive under the Papal yoke, and that there is a Protestant minority which is securing increasing friendly respect among erstwhile Romanists. As the divergence between Protestant practice and priestly precept becomes more widely realised, it seems probable that Southern Ireland may become one of our most important and hopeful "foreign" mission fields.

Burnt Alive.

Does the heathen world need the Gospel? In this year of grace 1923, and within the British Empire, with all its privileges and enlightenment, a terrible human sacrifice recently took place. As recently intimated in these columns, in Rhodesia, seven natives have been charged with the murder of one of their tribe who was burnt as a sacrifice to the Rain Goddess. The trial resulted in the conviction of six, who were sentenced to death but recommended to mercy. A severe drought was ascribed to the wrath of the goddess, and to appease her anger and break the drought a Chief ordered his own son to be burnt alive—and this command was fulfilled to the letter. Yet there are Christians who have no interest in missions! The powers of evil in the heathen world gloat over their victims, and Satan rejoices at the supineness of a Christian profession that cares nothing for the evangelisation of the still-unreached multitudes. Bands of noble men and women, such as these laboring in South Africa, are pressed out of measure by the vastness of their task, and the fewness of their workers. While multitudes stay at home, and care little or nothing that within the confines of this great Empire that God has committed to us, and for the evangelisation of which we are responsible, a son can be burnt to death as a sacrifice to a heathen goddess by the order of his own father! We are verily guilty for withholding what God has committed to our stewardship. "This is a day of good things, and we hold our peace."—"Christian."

Other Tributes to T. J. Gore.

I was glad to read the fine appreciation of my dear father in the gospel, Bro. T. J. Gore. I could write a lot from my own heart about him, for he has been my true friend and teacher since I was a boy. I owe more to him than to any other man I think in my Christian life. His memory and influence, along with those of President J. W. McGarvey, are among the silent inspirations to higher, nobler service, that never grow less with the years. —Jas. E. Thomas.

"He won by his gifts, his uprightness and his beautiful Christian spirit, the esteem of all who knew him."—"Australian Baptist."

Two Great Books.

Bishop Gore's "Belief in God" and "Belief in Christ" are now having a very large and regular sale. This shows that a wide reading public is interested in religious matters and questions, if these are dealt with in an interesting and scholarly way.

The 150 miles journey from Wanganui to Wellington is a delightful one. Boarding the train from New Plymouth at Marton Junction, we passed through interesting pasture land and dairying country. The towns along the way were centres of prosperous farming communities, and fellow passengers gave evidence that there was little poverty in such a favored country. One of the chief towns we passed through was Palmerston North, where Bro. L. Martin, the genial secretary of the church there, met me, and I would like to have tarried longer in such a beautiful town. There are many places of interest one has to miss on such a trip, and time being the essence of the contract, I could not stay.

The railway runs near to the sea coast quite frequently on the latter stage of the journey, and through pretty hill country, and we had many splendid views of the ocean as we wended our way to the capital of New Zealand. We came by evening time to Thornton Station, the entrance to Wellington, and Bro. J. T. Hunter, H. P. Leng and Coulter were there to give me a warm welcome. An old Scotch bowling champion, who was a fellow traveller part of the way from Rotorua, told me that Auckland was a delightful city, but he didn't care much for Wellington; he was always holding his hat on when he was there. Many referred rather sneeringly to its climate, and called it windy Wellington, but the weather was kind to me while there, and my stay was a most happy one. I stayed at the hospitable home of Bro. and Sister Coulter, and had a delightful time. The city is a tribute to the industry and perseverance of those who in spite of difficulties have built a fine city on the shores of the beautiful harbor. Houses have been erected and streets formed on every hillside, and each builder seems to be going a little higher to seek a better view of the ocean. While the harbor has not the extent of Sydney Harbor, yet it has most charming bays all around that are becoming more picturesque as houses and gardens along the hillsides add beauty to the background. Our home overlooked Lyall Bay, a very familiar name to me. It was my privilege to visit the home of Bro. and Sister James Hunter and their beautiful family at Island Bay. Bro. Hunter is the son of Bro. and Sister J. T. Hunter, of Sydney, and Mrs. Hunter is the daughter of Bro. and Sister John Kingsbury, of the same great city. It seemed like a touch from the homeland to meet those whose dear ones were so well known to me. On Sunday it was a great joy to meet in the morning with the brethren at Vivian-st. Bro. F. J. Marshall was just concluding a very good work there. It was a privilege to meet some of the loved ones of Bro. Walter Mansill, one of our noble Glen Iris boys, who gave his life to God in Africa. There were many others whose names were familiar to me, whose faces I was glad to see.

In the afternoon I visited the Sunday School at South Wellington. This is the place where my dear friend, Charles A. Wilson, did such a fine work, and from which he passed to his reward. Such memories made it a sacred spot to me. H. P. Leng is the preacher here, and is doing a very fine work. It seems one of the healthiest churches in the Dominion. The Bible Class here is conducted by Bro. Milton Vickery, and is a splendid class. I also visited the Sunday School at Kilmuirie, one of the suburban churches, and there is a good school there. Though I was on holiday, with instructions not to preach, it was my privilege to give a greeting and a word of encouragement at each place, and in the evening time to give a message at a fine service in South Wellington. I met here the godly mother of Bro. Carter, of the College. It was a joy to meet relatives of those who are at our College, and to see how lovingly they are following the careers of those who are preparing to preach the gospel. It reminded me of my

own dear ones in heaven, who waited and prayed for me in all the long years of my absence.

There are some thriving churches around Wellington. Bro. Lowe was conducting a mission at Petone, and there is a thriving church at Lower Hutt, where David Cairns, the President of the Conference, has membership. I went with the folks from Kilmuirie for a motor picnic out through these delightful places. Our lorry climbed the steep hillsides in precipitous places, and gave us a fine view of the fertile Hutt Valley. We came to the Mungaroo Valley, and all engaged in blackberry picking. We had a most enjoyable time gathering the delicious fruit. It was a fine pastime, and gave us good appetites for the good things the ladies had provided.

It seemed a shame to have to go back to the city again, but that blackberry picnic will always be a delightful memory. It was my privilege to meet the Home Mission Committee at luncheon, and to learn from them of the work, and know a little more of the problems that confront them. Bro. A. H. Eaton, their treasurer, is the W. C. Craigie of Wellington, and his place of business seems to be the meeting place of the brethren. Most appointments are to meet at Eaton's, just as in Melbourne we meet at Craigie's. Both brethren are beloved, and for their patience they surely merit a great reward. The one great need of Wellington and the whole Dominion is preachers. There are some fine brethren laboring there, but they need many more to stand by them—men of vision and with the gift of leadership—men who will go there to stay—men not afraid to confront difficulties, and who have faith in God. For such as this there are surely many great and promising fields in this wonderful country.

The milk distribution of Wellington is the most complete and satisfactory that I have ever seen. The sale of milk is undertaken by the Municipal Council, and sterilized milk is delivered regularly, and at a most reasonable price, in sealed glass bottles. There are various depots in the city where milk may be purchased, and there is every precaution taken against any impure milk being sold. There are some small, privately owned dairies, but the most of the supply is distributed under the supervision of the Council. Needless to say, there are no prosecutions for impure or watered milk, and all seem entirely satisfied.

There are some delightful parts to visit in the surroundings of Wellington. There are beautiful recreation grounds at Day's Bay, and other sea-side beauty spots. There are many fine motor drives through the Ngahuranga Gorge, and other fine roads through the hills. There are many places that abound with week-end and holiday residences for the people of the city. Unlike my Scotch friend, I fondly hope that some day I may again visit the charming capital city of the Dominion, and see again the friends that made my visit such a happy one.

At Wellington we said farewell to the wonderful North Island, and came by a magnificent passenger steamer to the South. Leaving at night, we came by early morning to Lyttelton, the port for Christchurch, and the entrance to the splendid Canterbury District of the Southern Island. The sea was not very kind to me, and it was a great relief and joy to be on land again. Lyttelton is not a very large town, but the centre of a fair shipping trade, with a fine harbor. It lies between the hills, seven miles from Christchurch, and from it our railway journey through the Southern Island commenced.

"A small man will not be magnanimous. The spirit of petty vindictiveness, of brooding over real or fancied wrongs, is a hall mark of littleness of character. A big man never does it."

Our Young People.

W. B. Blakemore, B.A.

The Querist.

An Important Announcement.

We have pleasure in announcing to the readers of "The Australian Christian" that we have arranged with Miss E. C. Gill for a series of articles on "The Aim, Organisation, Why and How of the Kindergarten." Miss Gill is eminently fitted both by training and by temperament to write on this subject. She deals with her theme in a simple and practical manner, seeking to be helpful, particularly to those who have had little or no advantages of special training, and who are called upon to assist in this most important department of Sunday School work. Miss Gill covers the whole range of the elementary work of the school, including the Cradle Roll. The first of this series will appear in our next issue. We believe that these articles will be welcomed by a large circle of Bible School workers, and will prove interesting and helpful.

Two Years Old.

The pictures we present this week are of the Thornbury (Victoria) school, on the second anniversary. This is one of the most vigorous and promising youngsters we know. The school hall which was erected early in the year is already too small for the increasing numbers who are enrolling. A Kindergarten hall had to be erected, and now they are talking of enlarging it. One of the most hopeful things about this school is the large number of babies already in the Cradle Roll Department. A unique feature of the school is that there is only one lady on the teaching staff. Bro. Swain and his loyal men are laying the foundations for a great work.

Perth Pointers.

The following interesting items are culled from "The Christian Evangelist," and tell of work in Perth, W.A. There are some good points here for Bible School leaders.

With the object of rousing interest and friendly rivalry among the scholars of the Lake-st. Sunday School, it was decided to hold an exhibition and series of competitions. These took place on the evenings of May 15 to 17, the entries numbered nearly 200 in the various sections, which ranged from flowers to metal work, and cooking to photography. The competitions on the first evening were musical and elocutionary, while the second

evening was devoted to Scripture reading, prepared and impromptu speakers. On the third night a concert programme was given by the prizewinners. Prize money amounting to £9 was awarded.

The teachers and officers of Lake-st. Sunday School recently invited the church members to a book social. Books totalling nearly £10 in value were available for sale and presentation to the school library. Before the evening was over all the books had been sold.

Can Children Give?

Some people feel that boys and girls in the church school should not be asked for missionary offerings because boys and girls usually have no income, and therefore it should not be expected that they contribute to missionary work.

It is true most children do not have an income except that given to them in the way of an allowance by their parents. Recently we came across the fact that in six Chicago high schools 3000 boys and girls spent on an average last year 920 dollars a week for the movies. These 3000 pupils averaged from one to seven times each a week in attendance at a movie show. They spent for the year a total of more than 47,000 dollars. This is a tremendous sum for pleasure and recreation.

A "tithe" of the 47,000 dollars is 4,700 dollars. Think what this amount would do toward the extension of the Kingdom. Boys and girls should be taught Stewardship. The fruit of such lessons in their lives means that a portion of their income whether earned or an allowance, will be set aside for the Lord's work.

Boys and girls can give. When rightly trained they will not consider everything that comes to them as being for their own selfish pleasure. We need to burn into their hearts the great needs in the world and the teachings of our Master about Stewardship, in order that their own lives may be made richer, more fruitful, and worth while in Christian service for their fellowman.—"The Front Rank."

It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us valiant.—H. W. Beecher.



Thornbury (Vic.) Bible School and Cradle Roll Department.

"Liberty" writes as follows:—"In view of certain experiences I have recently undergone I would be glad if some leading brother of the Associated Churches of Christ would reply to the questions raised herein. They are very urgent to the writer, and, perhaps, yourself, Bro. Main, as Principal of our Bible College, might undertake this service. (1) What authority is there for the Churches of Christ to conduct their morning meetings by a pre-arranged plan, as against the mode mentioned in 1st Corinthians 14: 26-33? (2) When certain officers of certain churches refuse (at least by action) the use of their platform to certain brethren of acknowledged gift in the exposition of the Word: what remedy is there for this evil of partiality; and what provision do the Churches of Christ make whereby a brother gifted to minister to the churches is at liberty to do so despite any bias on the behalf of those in oversight due to human weakness?"

We beg to answer briefly, as follows:—(1) Churches have adopted a "plan" in order to carry out the Scripture injunction to do all things unto edifying. The "open platform" as ordinarily conducted was found wanting; it frequently meant that brethren who loved to talk monopolised the speaking, and shut out the humbler if more capable men. The system or lack of system had behind it the error of taking it for granted that the brother who wanted to speak was the best judge of the edifying or otherwise of his effort. That there was any real resemblance between what the members of the church at Corinth who were blessed with the possession of "spiritual gifts" used to do and what modern exhorters under an open platform system have done, is, we think, a matter impossible of proof. We cannot open our pages to a discussion of such a dead issue as "open" versus "close" platform, but, being our opinion is sought, we give it. (2) Church officers err if they debar brethren of good character and the requisite ability from speaking, just as they would err by letting all and sundry, irrespective of ability, speak. We are profound believers in a mutual ministry. The remedy? Not to allow the would-be speaker to be the sole judge, but for officers, elders preferably, to see that the talent of the church is developed and used.—Ed.

The Model Preacher.

He never preaches a poor sermon himself, but listens attentively when another minister does.

He is not young and inexperienced, or old and out of date.

He has no pessimistic outlook for the church to-day, and does not surround himself with an optimism that reduces the Christian ministry to a matter of salesmanship.

He does not feel too big for his present job, nor is he too satisfied and complacent to be challenged by the biggest and best.

He knows no limit to self-forgetful service, but is ever conscious of his personal limitations.

He never flatters himself as a know-it-all, yet is resourceful in meeting any emergency.

He becomes all things to all men without sacrificing personal convictions or moral rectitude.

He may prove himself an expert hand-shaker and back-slapper, but excels in arousing interest in the nobler life of Christian discipleship.

His sermons are not so analytical that they appear to be laboratory experiments, but are clear enough to be readily followed and easily understood.

His sermon climax does not leave the congregation in a Bible wilderness, but leads into the Promised Land of better living.

He does not ask of another what he would be unwilling to do himself. If the question of sacrifice is to be voted upon, he votes for it with both hands.—Paul Morrison.

Foreign Missions.

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

State Foreign Mission Secretaries.

Victoria.—J. E. Allan, 41 Bennett-st., N. Richmond.
N.S.W.—J. Clydesdale, 9 Grand-Par., Brighton-le-Sands.

S.A.—S. J. Southgate, Carlisle-rd., Westbourne Pk.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Railway-Par., Nundah.
Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.

Women's Mission Bands, Girls' Circles, and C.E. Societies.

Suggested programme, August:—Hymn; Opening Prayer; Scripture Reading, Matt. 19: 23-30; Topic for Study, "The Consecration of Money"; Letter from Mrs. Cameron, "Our Work in Shanghai"; Season of Prayer; Closing Hymn; Benediction.

The Island Work.

From a recent letter from Bro. Waters, Mrs. Waters' health continues good, but she is still on Norfolk Island, where she will likely remain for some time.

Bro. Waters has visited half of the Island of Oba since his return. He anticipates that there will be fifty baptisms to report this year on Oba, and about ten on Maewo.

The Island has suffered recently from shortage of rain, and he asks for the prayers of the brethren for the rain that they so badly need.

Bro. Waters says that the Christians on Oba are greatly cheered by the news of the successful work carried on in India.

Shanghai Activities.

Valedictory to A. B. Leach—Welcome to W. M. Cameron.

Last Sunday was a big day at the Kwenming-road church, when the church welcomed Mr. and Mrs. Cameron back. The hall was filled. Mr. Cameron gave the address, and told the Chinese Christians of his experiences going around the world, and of his visits to the churches in England and America, and how interested they were to hear of the Kwenming-road work, and how the love of Christ linked all true believers into common fellowship. After the service the Chinese had provided a tea in the upper room, at which there were Mr. and Mrs. Cameron, Mrs. Day, the evangelist, assistant evangelist, the schoolmaster, the deacons, and other leaders and myself. We had a good talk about the work, and about the Christian churches in other parts of the world. They kept Mr. and Mrs. Cameron busy in conversation, and were all very interested in what they had to say. We had a very pleasant time together.

Recently, on the fifteenth of the first month of the Chinese year, was the "Feast of the Lanterns," and at this time, for a few days before, and a day after, great crowds of Chinese go to the heathen temple next door to the Kwenming-road church. The street at this part is wide, and at this festival is thronged with people, all bent on getting into the temple to burn incense and candles, and bow down to the idols. It is like a fair; all kinds of hucksters and food vendors are there, jugglers, conjurers, and story-tellers have pitches on a piece of vacant ground at the east of the temple. From morning until late at night a big crowd is there, some coming, some going. The temple buildings reek with the smoke from the incense, candles and sham money. All the time this is going on the doors of our building that face the street are thrown open, and we have some one all the time to talk to the people that go in; many go in out of mere curiosity, but they hear the gospel preached, they are told about Christ, and how God through his love gave his only begotten Son, that all might believe in him and have everlasting life.

The Chinese Christians take turns at the work. Some go among the crowd, inviting the people in.

Many that hear the word preached at these times never heard it before; it is the means of bringing the gospel to thousands of idol worshippers, and some, no doubt, get interested and know more about Christianity.

I am handing over to Mr. Cameron, and he will be in charge of the work. I shall continue to help in any way that I can. I am glad that I have been able to fill the gap during Mr. Cameron's absence; it has been a work of love. We all pray that the Lord will bless the work, and we ask for the prayers of the Australian Christians. We pray that God's will may be done, and that China will become a Christian nation.

Yours faithfully,
W. A. B. Leach.

Our Indian Mail.

Latest letters tell of the return of most of our missionaries from their hills vacation to their work at the different stations.

In Bro. Escott's field, Diksal, he reports that ploughing operations are in full swing, and all are expecting soon the monsoonal rains. They are all very rejoiced at the prospect of the starting of the hospital at Dhond, and Bro. Escott says: "It will mark a decided advance in our mission work in India, and will meet a long crying need, and will ease the strain of the medical work at all of the other stations, and will also prove a mighty power and influence in the evangelisation of the whole of the Australian stations."

The work at Kanota is continuing with a slight increase, and this field is greatly blessed by having a Christian teacher and his family living in the district.

The schoolmaster at Indapur has accepted a position in the Government service, but will reside at Indapur, and continue his association with the Christian community there. Another master will soon be appointed to this field.

Miss Mary Thompson reports 16 days' work in Harda, visiting daily, and teaching in the schools on Sunday. The work among the women keeps up well, although there has been a great deal of sickness, especially among the children. In addition to the work in Harda, Miss Thompson has visited three villages: one was an out-station for which she started at half-past four in the morning, and got to her journey's end before the heat of the day, reaching there about eight o'clock. She spent a pleasant time with the people; many of them had come from another village to hear the message. She visited several homes in the evening and early next morning. The schools in Harda are now closed for the summer vacation. The people are longing for the rains. Miss Thompson is planning to take her vacation in Diksal and Poona when the weather gets cooler.

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LOVE, THE MOTIVE POWER.

Augustine's exhortation, "Love! and do what you will!" sounds paradoxical, yet expresses a most wonderful truth, for if we love aright we shall make our wills conform to the will of God, and consequently walk in his way, and do his service.

The Apostle John, as the shadows of life's evening were falling, having learned by long experience the chief requirement of a Christian life, said, "My little children, love one another," as if to say, "That, after all, is the indispensable need; other qualities assist in perfecting character and making service efficient and successful, but love is always and everywhere the essential quality." John seems to go even further, intimating that all genuine religion is summed up in this simple word, *Love*. "God is love," which is clearly demonstrated by the Cross of Christ. "We love him, because he first loved us."

Alexander McLaren wrote, "Love is the mother-tincture, so to speak, which you can color, and to which you can add in various ways, and produce variously tinted and tasted and perfumed commixtures. Love lies at the foundation of all Christian goodness. It will lead to the subjugation of the will, and that is the thing that is most needed to make a man righteous and pure. It is the motive power of obedience and service. 'If ye love me,' said Jesus, 'ye will keep my commandments.'"

MONDAY, AUGUST 6.

Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God.—1 John 3: 1.

"God revealed in Christ—not the Father of the Jew only, but also of the Gentile. The Father of a 'whole family.' Not the partial Father, loving one alone—the elder—but the younger son besides—the outcast prodigal, who had spent his living with harlots and sinners, but the child still, and the child of a Father's love. Our Lord taught this in his own blessed prayer, "Our Father," and as we lose the meaning of that single word *our*, as we say *my* Father—the Father of *me* and of *my* faction, of *me* and *my* fellow-believers, *my* Anglicanism or *my* Judaism, be it what it may—instead of *our* Father—the Father of the outcast, the prodigal, of all who choose to claim a Father's love—so we lose the meaning of the lesson, and the possibility of building up a family of God."—F.W. Robertson.

Bible Reading.—1 John 3: 1-3.

TUESDAY, AUGUST 7.

And every one that hath this hope set on him purifieth himself, even as he is pure.—1 John 3: 3.

"Give me faith to hold me up,
Walking over life's rough sea,
Holy, purifying hope,
Still my soul's sure anchor be;
That I may be always thine,
Perfect me in love divine."

Bible Reading.—1 John 3: 4-6.

WEDNESDAY, AUGUST 8.

In him is no sin.—1 John 3: 5.

"There is no disappointment in Christ. Christ can be our guide. Christ can absorb all the admiration which our hearts long to give. We want to worship men. These Jews wanted to worship man. They were right—man is the rightful object of our worship; but in the roll of ages there has been but one man whom we can adore without idolatry—the man Jesus Christ."—F. W. Robertson.

Bible Reading.—1 John 3: 7-9.

THURSDAY, AUGUST 9.

We know that we have passed out of death into life, because we love the brethren.—1 John 3: 14.

Canon Ainger, in a letter penned in 1863, wrote thus:—"How pleasant it is to love people! I often get a strong flush of comfort out of these great words—'Hereby we know that we have passed from death unto life, because we love the brethren.'"

Bible Reading.—1 John 3: 10-14.

FRIDAY, AUGUST 10.

Hereby we know love, because he laid down his life for us.—1 John 3: 16.

"There is surely something very affecting in the fact that the sufferings of Christ should lie so much closer to the hearts of his people than all these sufferings have won for them; that it should be ever the anguish endured and not the glory attained, which touches all the finest, deepest chords of the renewed nature. It is to the Cross, not to the crown, that the last look turns, the lingering grasp cleaves; and the latest conscious effort of the believer is sometimes to lift himself to him who was lifted up, through the half-instructive repetition of some words like those of Gerhard's hymn on the passion, the grandest of uninspired compositions—

'O head so full of bruises,
So full of scorn and pain.'

—Dora Greenwell.

Bible Reading.—1 John 3: 15-17.

SATURDAY, AUGUST 11.

If our heart condemn us, God is greater than our heart, and knoweth all things.—1 John 3: 20.

"In the feebleness of nature,
Never from thy charge depart,
Infinitely good, and greater
Than the evil of my heart;
Watch, and hold me back from sinning,
Self-inclined from thee to stray,
Stay me at the first beginning,
Turn my tempted heart away."

Bible Reading.—1 John 3: 18-21.

SUNDAY, AUGUST 12.

Hereby we know that he abideth in us, by the Spirit which he gave us.—1 John 3: 24.

"Frequently, at the great Roman games, the emperors, in order to gratify the citizens of Rome, would cause sweet perfumes to be rained down upon them through the awning which covered the amphitheatre. Behold, the vases, the huge vessels of perfume! Yes, but there is nought here to delight you, so long as the jars are sealed; but let the vases be opened, and the vessels be poured out, and let the drops of perfumed rain begin to descend, and every one is refreshed and gratified thereby. Such is the love of God... See, then, the need of having the love of God shed abroad in the heart by the Holy Spirit."—C. H. Spurgeon.

Bible Reading.—1 John 3: 22-24.

PRAYER.

Merciful God, in love thou didst create the world, and in love thou dost sustain it. Thou hast

worked out in thy people a new creation, whom thou art willing to keep in thy love and preserve by thy grace. Help me, as a new creature in Christ, to love thee with all my heart, and my neighbor as myself, that I may be constrained to faithful service for thee and my fellowmen all my days. For the Saviour's sake. Amen.

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Victorian Women's Executive.

A very large meeting assembled in the hall, Swanston-st., on July 6, to welcome Sisters Mrs. Kellems and Mrs. Richards, from America, and Miss Vera Blake, from India.

President, Mrs. Gill, occupied the chair. Devotional exercises were led by Mrs. B. J. Kemp. We were pleased to welcome Mr. W. C. Craigie, who was present on behalf of the Trustees and Board of Management of the College of the Bible. Several were absent through illness. Apologies were received from Sisters S. Wilson, J. Hare, Miss Jerrems. Mrs. Kellems responded to the welcome, and Miss Blake told of the conditions under which they labor in India. Soloists were Mrs. F. L. Mitchell and Miss Campbell. After announcements were made re the coming mission, afternoon tea was served, and an opportunity given to speak to our visiting sisters.

The Home Mission Committee visited Middle Park on June 12. Several young people were present. A fine chorus was sung by the young ladies. A number of sisters took part in the meeting. We took the opportunity of speaking of the one penny per week for Home Missions, and some of the girls promised to become collectors. A most enjoyable evening was spent together.—N. Lyall, Supt.

Members of the Middle Park church visited the Benevolent Home. Quite a number of wards were visited and goods distributed. A service was held in the hall, conducted by Mr. Brook. After the singing of favorite hymns, a splendid address, "Over the Hill," was given by Mr. Graham. Supplies of comforts and magazines were brought by the visitors and distributed amongst the old folk.—E. M. Tuck, Supt.

During the month of June 24 letters have been sent to isolated sisters; 7 replies received.—D. Brook, Supt.

Next meeting of Executive, August 3, at 2.30 prompt. Mrs. Abercrombie leads devotions, and Mrs. Leitch will give a paper. An address on "Woman's Work in America" will be given by Mrs. Kellems. All sisters cordially invited. Secretary, Miss Rometch, 240 Graham-st., Port Melbourne.

WOMEN'S MISSION BAND.

Amounts received, June-July:—In hand, £13 11/3; Gardiner, £1/8/6; Swanston-st., £2/7/6; Hawthorn, £1/5/-; Malvern, £1/6/6; Carnegie, £1; Emerald, 15/-; Bambra-road, 10/-; Total, £22/3/9.

Expended:—Paid Mr. Bagley, for Home Missions, £11/1/11; Mr. R. Lyall, for Foreign Missions, £8/17/6; Mr. R. Emiss, for Bible College, £2/4/4; Total, £22/3/9.—G. Hayward, Treasurer.

OBITUARY.

COCKING.—On June 24, at Castlemaine, Bro. Joseph Cocking fell asleep in Jesus at the age of 31 years. He united with the church sixteen years ago, during the ministry of Bro. H. P. Leng, and proved to be a faithful member. When the great war broke out, he volunteered for active service, and was away for four years. Shortly after his return he was united in marriage to Miss Queenie Stanver, of Boort. For the last five months he has been laid aside, and though suffering severe pain, he was always cheerful and patient. He had a wonderful trust in God, and went out of this life with a sure hope of some day rising to meet his Lord, and to enter the home where there shall be no pain and sorrow. We commend his loved ones to our heavenly Father, who comforts and strengthens the hearts of those who mourn.—H. M. Clipstone, Castlemaine, Vic.

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church, here is the missionary record of the church for the years 1922 and 1923, in comparison, as presented to the business meeting on July 4. The church year ends on June 30.

	£	s.	d.	£	s.	d.
Foreign Missions	£9	1	8	£36	0	3
Home Missions	8	16	0	18	17	10
Bible School Department	2	16	3	7	15	1
College of the Bible . .	1	13	4	4	19	3
Church Building Fund..				13	11	5½

Totals £22 7 3 £81 3 10½
The total income of the church for the year was just over £600 for the year ended June 30, 1923.

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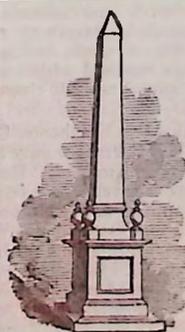
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News of the Churches.

New Zealand.

South Dunedin Dorcas workers have supplied the wants of many needy ones. The gospel prayer meeting is well attended. At mid-week prayer service Bro. Cuttriss is giving a series of inspiring addresses from 1 Peter. Gospel services are well attended. The quarter-hour community singing is much appreciated. During the month a civic service was held, the building being well filled. Girls' Club and Y.W.I. are preparing for "A Girls' Own" demonstration, to be held in the South Dunedin Town Hall.

Tasmania.

At West Hobart two scholars from the Bible School have been received into the church. Mr. Japp is teaching the singing for anniversary. At the brotherhood meeting, Collins-st., three West Hobart brethren engaged three Collins-st. brethren in debate on "Christian Baptism." A pleasant and helpful evening was spent. The church is grateful for some donations toward furnishings of new building: a large Bible and desk, oak table, arm and three superior chairs, two music books, aisle carpets. Collectors were able to give £55 organ free of debt.

Western Australia.

Good attendance at Claremont fellowship meeting on July 15. Bro. Whitford speaking on Psalm 19. In the evening Bro. Lucraft delivered a strong gospel appeal. The aim for Foreign Missions, £24, has been fully realised.

On July 4, Bassendean church held a social to commemorate the inauguration of Bro. Cameron's second year's labor. Large number present. Addresses conveying good wishes were given by representatives of Presbyterians, Methodists, and various auxiliaries. Much sickness in the district; the secretary, Bro. Grafham, is very ill. Sister Cameron, the evangelist's wife, is also very ill with pneumonia. Two who confessed Christ at recent mission were baptised on July 15. Two first aid classes, one for the young ladies, and one for the young boys, have been started. Adelpian Class is doing good work in training young men. Bible School is also growing. The mission school at Beechboro is now under the superintendence of Bro. J. R. Butcher.

Queensland.

Meetings at Albion continue good. There is a great deal of sickness in members' families. Four received into fellowship on July 8, and one on July 15. Good work is being done by Bro. Larsen in the neighborhood. Splendid address by Bro. Larsen, by chart, on the Tabernacle.

During the past two Lord's days meetings at Brisbane have been fair. Much illness prevails amongst the members. Bro. Alcorn was unable to be present on July 15, owing to sickness. Bro. H. Kingsford exhorted very acceptably. Bro. Stuart Trudgian conducted the gospel service; subject, "Foolish Bargains." The services of these brethren were much appreciated. The F.M. offering now amounts to £64/5/-.

At Toowoomba on June 24 Bro. Wendorf, of Brisbane, conducted both services, and was much appreciated. On July 15, the attendances were splendid. Bro. S. Vanham, of Roma, exhorted the church, and preached at night to a good audience; his message was powerful and convincing. Gospel meetings are again being held fortnightly, in the Harlaxton Bible School Hall, under the able preaching of Bro. C. Day.

On July 8, A. Coleman exhorted South End, Toowoomba church on "Patient Perseverance." V. Adcock's gospel theme was "The Wisdom of Preparation." On 15th, Bro. Eastwell was received into the church. Bro. Adcock exhorted on the inspiration of the Scriptures. At gospel meeting Bro. Stitt spoke on "Gideon." The prospects of building a chapel in South End are now good, and the way seems to be opening up nicely. A. Coleman has been appointed visitor to the General Hospital.

Victoria.

Meetings at Ararat have been small for some weeks, owing to the severe weather, and much sickness among members. A large number of the most regular attendants are laid aside. A good spirit prevails.

At the Chinese church, Carlton, on July 22, Bro. Au Kwong Hon spoke at both services. He will leave for Sydney on August 2. At the close of the gospel service one was baptised. The Bible Class is in a healthy condition.

Thornbury reports good progress. Bible School rapidly growing. July 15, Bro. Bagley gave the gospel address. A congregation of 95 met on Sunday evening, and after Bro. Swain's address, two lads from the Bible School confessed Christ.

There was a very fine meeting at Prahran last Sunday morning, when nine who had been baptised during the week were given the right hand of Christian fellowship. Two hundred and forty-one in the Bible School. All departments of the work flourishing.

Last Lord's day at Swanston-st. there was a nice meeting in the morning. Bro. Gibson gave an excellent address. In the evening the meeting was united with the great service in the Olympia, where Dr. Kellems and Bro. Richards began their series of meetings in Melbourne.

At Hampton on Sunday morning a fine audience listened with interest to the message by Bro. C. H. Richards, of U.S.A. A good spirit was manifest in the gospel meeting, R. T. Pittman preaching. One young man signified his intention to be immersed, and a young lady from the Baptists applied for membership.

Bayswater is steadily progressing, Bro. Gray carrying on the work. A double wedding was celebrated on Saturday, June 23. Sister Miss Ellen Wilkinson was united to Bro. T. Handasyde, Sister Edith Wilkinson to Bro. Archibald Sanders. Bro. Hurren officiated. The sisters were church organist and assistant organist.

The church at Woorinen is doing nicely under the leadership of Bro. Searle. A Young People's Club has been organised, and is well patronised. This and the Junior Endeavor are doing much toward the increased attendance at gospel services. Sister Mrs. S. Sutton, of Ultima, has been seriously ill, but is now out of danger.

At Hawthorn, the morning meeting was addressed by Bro. W. F. Nankivell, and the evening service was conducted by Bro. T. H. Scambler. Two new members were received into fellowship. On 10th inst. an illustrated lecture entitled "Round the World in Eighty Minutes" was delivered by Bro. Scambler, and was much enjoyed.

Cheltenham had a good number meeting on Sunday morning. In the afternoon there was a very large kindergarten, and also in the ordinary school were large numbers of children, but very few teachers. In the evening P. R. Baker spoke splendidly at both meetings, although suffering with a cold. F.M. offering to date, £40.

Mr. and Mrs. D. Wakeley have commenced their work with the church at Mildura. A welcome social was tendered by the church on Wednesday, 18th inst., and was well attended. Meetings on Sunday, 15th, were above the average, and addresses by Mr. Wakeley were received with keen appreciation. The Sunday School and all church auxiliaries are flourishing.

Good meetings are maintained at Northcote. On Tuesday night last Bro. W. H. Hinrichsen gave an address to combined men of the church on "How we came by the Bible." Since last report six have confessed, and have been baptised and welcomed into the church. The church expresses to Bro. W. H. Hinrichsen very hearty congratulations on his being married last week. Bro. Alf. Hinrichsen was the speaker on July 22; he delivered two inspiring addresses. At the close of the gospel service one young man made the good confession. Mrs. Preuss rendered a sweet solo.

On July 9 at Brunswick five boys and five girls sat for the Bible School examination. On July 17 the C.E. Society journeyed to the Daly-st. Methodist C.E. Society. On July 22 S. R. Johnston, of the K.S.P., conveyed greetings from the J.C.E., and exhorted on "The Joy of Salvation." A. Mann (assisting) and D. Gibbs (preaching and organ) conducted the gospel service.

Balwyn church is having good meetings. Eight new scholars at Sunday School, and two fine young men confessed Christ on July 15, after a stirring address by Bro. Thomas. Bro. Pascoe, preacher of the Naracoorte church, S.A., addressed the church on July 22. Good attendance in the evening, and powerful message from Bro. Thomas, with impressive baptismal service at close.

Ringwood is having fair meetings, but sickness is very prevalent among members. Splendid addresses from Bro. Thompson, who is doing a fine work. On June 24 a young married man confessed Christ. He was baptised on July 8, and received into fellowship on 15th. On July 15 the wife of our new brother made the good confession. Sister Gardener, from Lygon-st., was received into fellowship on July 22.

Helpful meeting at Lygon-st. on Sunday morning. Excellent address from J. E. Shipway. The chapel was closed at night to enable the members to take part in the opening service of the Kellems-Richards mission. A short service will be held on future Sunday evenings, closing in time to hear Dr. Kellems in the Olympia building. Bro. A. L. Gibson will occupy the platform until A. T. Eaton is able to take up the work again.

On July 8, at Warragul, the members were uplifted by the message of Bro. E. R. Ruffell. On July 22 Bro. Judd gave the address in the morning, and Bro. Waters at night. Bro. Stanley Wilson, of Swanston-st., delighted the members by his help at the organ, and his solo of the evening, also directing the Bible School, which is progressing well, in practice for anniversary. Miss Harris, also of Swanston-st., is giving valuable assistance.

The fine work of Bro. S. Riches is much appreciated at Kyneton. Bro. D. Gilmore, who has been seriously ill, is beginning to recover. Bro. and Sister Dowell, and three daughters, have been received into membership. A red and blue rally, in the form of a race to Melbourne, was commenced in the Bible School last Lord's day. The secretary and treasurer of the school, Sister Millie Roberts, was last week united in marriage to Bro. N. Miller.

Meetings at Essendon have been largely attended during the past few weeks. July 8, two received by letter at morning meeting. One young man was immersed at the evening service, and another confessed Christ. Special reference was made to Mr. W. Morris, the late captain of the tennis club. July 15, two welcomed into fellowship. Big school attendance. July 22, one addition by letter, and one by faith and obedience. Two adults—mothers of members—made the good confession. F.M. offering, £39.

Notwithstanding inclement weather, Preston reports good attendances at all meetings. Bro. Les. Clay's addresses are uplifting, and appreciated by all. The prayer meetings, Sunday and Wednesday, continue to be a source of blessing. One young brother was received on transfer by letter. The Bible School maintains its good condition, attendance and interest up to the average. The F.M. collection is very satisfactory, the apportionment being practically doubled. The K.S.P. and Girls' Club are in full swing, and good times reported.

At St. Kilda during the last few weeks Bro. Scambler, Schwab and Main exhorted the church. On Thursday, 12th ult., the church members held a social at which a set of carvers was presented to Bro. and Sister Braden, who were recently married. In appropriate words Bro. Andrews expressed the good wishes of the church and Bible School in which they had both rendered yeoman service. On 16th, the Young Women's Class extended to the Young Men's Improvement Class a social evening together, and an enjoyable time was spent. S.S. aeroplane new scholar campaign has resulted in an addition of 12.

Surrey Hills meetings keep up fairly well. The J.C.E. is doing well under Miss McAlister. The Young People's Union arranged a meeting, and the programme was provided by the Foreign Mission students of the College of the Bible. There was a good attendance, and the programme was enjoyed by all. On Sunday, July 15, Children's Day was kept up by the Sunday School. The children returned their boxes given out about six months ago, and a collection was also taken. The sum of £7/3/1½ was given. A beautiful talk was given to the scholars by Miss Cole, F.M. student, from the College.

On July 22 at Gardiner one young woman—baptised at the Kellems mission at Prahran—was received into fellowship, and Bro. H. G. Harward gave a helpful exhortation. The church membership now is 103. The Bible School—re-organised, and with Bro. J. W. Enniss as superintendent—is growing, 85 being present on Sunday. The Women's Mission Band recently sent fourteen parcels of wearables to Sister Grace's City Mission, and at their meeting last week entertained at afternoon tea the women folk attending the Sunday services, also Miss Blake, from India. Keen interest is displayed by the young people in the newly-formed K.S.P. and P.B.P. Clubs. A healthy optimism pervades all departments, and Bro. Kingsbury is receiving a good hearing to all his messages.

The church at South Yarra is moving along nicely, most of the mission converts having joined up. Bro. Tease has organised a soul-saving campaign, from which results are already seen. The church and Bible School held anniversary services on July 15, 16 and 18. Bro. Tease spoke in the morning, and Bro. Reg. Clarke addressed the scholars. The Kellems-Richards mission party paid a visit, and Bren. Kellems and Richards briefly addressed the scholars. In the evening Bro. Tease addressed a crowded meeting, when one made the confession. On Monday night Bro. T. H. Scambler addressed the public meeting. Wednesday was the young people's night. There was a crowded meeting. Bro. Searle, superintendent, presiding. Bro. W. B. Blakemore gave a brief address, and presented the prizes. The singing by the children during the meetings reflects credit on Bro. F. Lewis, who trained them. The various items were appreciated by all. On Wednesday evening, July 18, a very pretty wedding took place in the chapel. The contracting parties were Miss F. Hall and W. H. Hinrichsen, preacher at Northcote. Bro. A. R. Main officiated. The bride has been at South Yarra for thirteen years, and has endeared herself to all. Her influence and help will be greatly missed in church, school and Young Ladies' Club, of which she was superintendent.

South Australia.

Two young ladies from Bible School made the good confession at Norwood on July 15. On July 22, at a dedication service, Bro. Paternoster gave a splendid and encouraging address, particularly to the teachers and officers of the S.S. Bro. Wright, the superintendent, presided. The death of the mother of Sister Mrs. Steed is regretted. To her family Christian sympathy is extended.

Walleroo on Tuesday, July 17, had a good F.M. meeting in connection with Senior C.E.; splendid attendance. Wednesday, the young people had a cottage meeting with a very old lady. Thursday, two young girls were baptised. Mrs. Steer and the evangelist are visitors to hospital every week, and the evangelist also visits the gaol. Bible School and the evangelist are getting along well. On Sunday night, Bro. E. G. Warren preached on "The Death of Stephen" to a good congregation. At the meeting the two young girls and young man recently baptised were welcomed into fellowship.

Bro. Oram, of Moonta, preached at Port Pirie on the 15th, it being the church anniversary at that place. A young woman confessed Christ, and was baptised. Bro. S. Trenwith kindly took Bro. Oram's meeting at Moonta; he also had the joy of taking a confession—a fine young man, who has been a constant member of the Sunday School—for six years he has not missed one Sunday. He was baptised by Bro. Oram on the 22nd. Bro. James McGregor, one of the first members of the church at Moonta, passed away last week. He was old and

full of years. Much sickness prevails, and the preacher is kept busy.

Kadina reports encouraging meetings last Lord's day. The services were taken by Bro. Rootes. A very helpful and spiritual prayer meeting was held prior to the gospel service. After a splendid address two Bible School girls confessed Christ. All are looking forward to a spiritual uplift when the mission begins on the 30th. Bro. Manning will be the preacher for ten days.

The Junior Endeavorers of Mile End celebrated their 15th birthday on Wednesday last, when a goodly number of parents and friends met to congratulate and encourage them. The annual report was read by the secretary, Miss D. Bartholomew, and the Juniors presented a varied and instructive programme which, with an address on "Sowing and Reaping" by Mr. Phelps, of West Torrens District Union, provided the evening's meeting. On Sunday in the morning one was received by faith and baptism. Bro. Walden spoke to the men in the afternoon, and at night Bro. Manning continued the series of addresses on the "Dispensational Chart," and at the close three made the good confession, making twelve consecutive nights with confessions every night.

New South Wales.

At Chatswood on morning of July 22 Bro. Saxby addressed the church. Lilian Marley was received into fellowship. A brother and sister and family from Auburn were received by letter. Two confessed Christ at the gospel service. Bro. Whelan gave a fine message to a splendid attendance.

Good meetings at Belmore on July 15. The preacher, Bro. P. E. Thomas, having influenza. Bro. T. Edwards addressed the church in the morning. His thoughtful address was most helpful. At night Bro. Rodger preached on "The Personal Message," and was listened to with great interest. The Bible Class is growing under the fine leadership of Bro. P. E. Thomas.

Paddington church is having splendid attendances both morning and evening. Bro. Mackenzie gave a greatly appreciated address on July 15. On the 22nd Bro. Crisp, of Marrickville, addressed the church most helpfully. Bible School work is still going ahead; great interest is shown in the competition between the classes. Bro. Chappell's fine work is making itself felt in every department.

Enmore had good meetings all day on July 22. Bro. Reg. Enniss gave a fine message about the College in the morning and a stirring gospel address at night. Two young ladies from the senior department were baptised. On Wednesday, 18th, a number of young men from the K.S.P. Club went to St. Peter's to assist Bro. Haddon in forming a club there. Eleven young men were initiated. F.M. offering stands at £132.

At Lidcombe on 19th inst. the teachers of the Bible School, assisted by church members and friends, gave a gitchin tea tendered to the superintendent (Bro. T. Timmings) and one of the teachers (Sister O. Ellcan) on the eve of their marriage. Useful articles were presented, and many expressions of good wishes made. Bro. E. Andrews exhorted on 22nd inst. from Nehemiah 8: 8. Bro. G. H. Browne conducted gospel service; text, Matt. 13: 31. Good meetings both morning and evening.

At Wingham on morning of July 1 Bro. Wynter addressed the church on "The Seven Churches." In the afternoon H. G. Harward, President of the Federal Conference, preached a very fine address to the largest congregation the church has ever had. On July 8, Bro. Harward again preached to a full house; subject, "Why I Belong to the Church of Christ." Bro. Harward's help was greatly appreciated. On morning of July 15 Bro. E. J. Saxby presided and addressed the church from Colossians. His message was listened to with very great interest. Bro. A. W. Billingham, from Taree, read the lesson.

At the City Temple on Sunday morning Bro. L. Gilmour gave an interesting discourse on the apostasy. At night Bro. Haddon preached from "Is the world getting better?" Both were much appreciated. Our beloved Sister Crawford, wife of our esteemed Bro. Crawford, passed away last

Tuesday. Her remains were laid to rest on Thursday, when Bro. Harward conducted a beautiful funeral service before a large number of relatives and friends. Prayers ascend on behalf of the husband and three sons who remain. At church annual meeting held on Wednesday the whole of the diaconate were re-elected for the following year.

Meetings at Lismore on July 15, adversely affected by prevailing epidemic. Bro. F. R. Furlonger was presiding elder. At night Bro. P. J. Pond preached on "What Men See in Jesus." A young lady responded to the gospel invitation. Twenty-four scholars sat for the Bible School examinations. An old and greatly beloved brother has been called home in the death of Bro. James Wotherpoon on July 16, at the age of 82 years. Deepest sympathy is felt by the church for the wife and family. The new building is to be used on July 29, but the dedicatory services will be held August 29, when Bro. H. G. Harward will be present. Greetings from brethren and sisters elsewhere will be appreciated.

Mission Notes.

The committee wishes to express its very sincere thanks to the Swanston-st. church for the loan of their fine organ for the first week-end. The arrangements made were found unsatisfactory at the last minute, and the officers of Swanston-st. came readily to the help.

A feature of the meetings is the music. Bro. Richards expressed his appreciation of the introductory piano solos of Miss M. E. Pittman. Mrs. C. H. Richards, and Bro. H. Barrett, at the other piano and organ, respectively, lent able assistance and aided the volume of harmony.

One brother was heard to say, "It was worth while to keep one's mouth shut to listen to that choir sing."

It has been remarkable how this mission party has gripped the interest of Melbourne. Bro. Kellems has been received into circles that in themselves speak volumes for the interest aroused. Trinity College, and its Warden, Dr. J. C. V. Behan, entertained him last week, and other social engagements have helped make stronger the fraternal relationships existing.

Both the missionaries speak and sing. Bro. C. H. Richards has delighted and inspired several gatherings with his addresses. On Monday night Bro. J. R. Kellems joined Bro. Richards in a delightful duet, "I walk with the King."

The lectures to preachers and church workers on Friday afternoons are attracting considerable attention. Mr. James Mursell will preside at the first lecture, and other prominent leaders in the religious community will preside at subsequent fixtures. The Archbishop of Sydney has expressed his regret that he will be unable to be present at the lectures.

Preachers and church secretaries will give real assistance by advising F. T. Saunders, 4 Tramere Ave., Murrumbidgee, of fixtures and subjects, or alterations of time, for meetings on Sundays, early in the preceding week. Advertisements have to be in the newspaper offices on Thursday, and it entails considerable work to put 50 advertisements into order.

Bro. C. H. Richards received a great ovation when he appeared in the Town Hall at the gathering for community singing. He was invited to the platform. The programme for the day had special announcement that he was to conduct the singing this week—the first American invited to lead the community in this way. It is an unique compliment to our brother.—F.T.S.

DEATHS.

BROUGH.—On July 11, at her residence, Cor. Nepean and Bay-roads, Cheltenham, Mary, wife of the late Charles Brough, and dearly loved mother of Florence, Ada (Mrs. Pond, W.A.), Clara (Mrs. G. Roberts), George, Charles (N.S.W.), Horace, Nellie (Mrs. Smith, W.A.), Stanley and Amy. "Until the day dawns, and the shadows flee away."

CROUCH.—Robert, second beloved son of Henry and Marion Crouch, of Doncaster, passed peacefully to rest on the fourth day of July, 1923, aged 41. Cheerful Bob.

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The usual monthly meeting was held at the City Temple on Friday, July 6. Apologies were received from the President, Mrs. Rush; also Secretary, Mrs. Andrews, who were absent through illness in their families. Mrs. Corbitt presided. Opening hymn and prayer by Mrs. Fox. Minutes read and confirmed. Mrs. Fox reported an interview with Bro. Carter re Erskineville work, and as a result, on being put to the meeting, it was agreed to continue the help given as before. Also decided to ask Bro. Carter to be present next Committee meeting (August) to report on the work at Erskineville. Devotional leader for August, Mrs. Fox. Mrs. Bull gave some interesting extracts from a letter received from Miss Metzenthin, telling of her journey and arrival in China. Prayer meeting arranged for Belmore on Tuesday, July 17, at 2.30 p.m. Mrs. Webster to arrange for speaker. A season of prayer was offered for those who were sick, and also for Sisters Rush and Arnott, for their sick ones. Business session closed and the devotional was led by Mrs. Corbitt, and Mrs. Steer arranged the programme. Opening hymn and prayer. Miss Hunter sang a solo. Miss Forseutt recited "White Roses" very nicely, and a solo by Mrs. Jeffreys followed. Bro. Haddon was the speaker, and a very fine address. "The Triumph of Faith," was much appreciated by the sisters present, and thanks are accorded to those who made the session so enjoyable. Closing hymn and prayer.—M. A. Morris, Rec. Secretary.

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