

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXVI., No. 31.

THURSDAY, AUGUST 2, 1923.

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

Jesus: Wonderful.

Dr. Jesse R. Kellems.

There have in reality been but two views of Jesus. No matter how many shades of meaning we have regarding the person of that mighty One who has wrought so powerfully in the history of the world, in the last analysis there are but two views of him.

The first view maintains that he was just the son of man. As we are men with passions and temptations, so also he was a man, a little better than we are, or perhaps can ever hope to be, but after all only a man.

The second view of Christ, and it is the triumphant one, the one held by all the redeemed saints of God throughout the centuries, is that he was the Son of God and the Saviour of the world. It was only by coming and dwelling in flesh among men that God could demonstrate love to them, and by the demonstration of that love win them unto his own heart.

He was wonderful in the method of his teaching.

Jesus was absolutely extemporaneous. There is never a moment of hesitancy. He speaks forth the words of truth without any apparent effort; speaks them as though he had always known them. He claimed to be the truth, and if his claim was justified his words were the words of truth.

He was also strongly dogmatic. He never says "I think," or "It is my opinion," but his words are positive and to the point. Truth is essentially dogmatic in nature. "Two plus two is four" is a very dogmatic proposition because it is true, and is always true. There is never any exception to the rule. The teaching of our Lord is of the same type. The words he utters are true, have always been true, and will always be true. He speaks the eternal truth. It is only when we have the truth that we can be dogmatic; but, since he always spoke the

truth, his teaching was always given in the dogmatic manner and in positive tone.

He was marvellously simple as a teacher. The common people heard him gladly. And why? Because they could understand him. The most wonderful truths in all the world are couched in such simple words that "the wayfaring man, though a simpleton, cannot err therein."

Jesus was also wonderful in the enduring quality of his teachings.

Human teachers are out of date in but a few years. Hugh Miller was once a great authority on geology, but no one reads him now. His work is out of date. Adam Smith wrote "The Wealth of Nations," and it was thought by some that the last word in the realm of political economy had been spoken; but no one reads his work to-day save as he desires to have history of the science. If Charles Darwin were to arise from the dead to-day, he would not know the theory which he fathered because of the modifications through which it has gone.

But this is not true of the teachings of our Lord. He himself said: "Heaven and earth shall pass away, but my word shall never pass away." His words are eternal, they are always abreast of the times, they are never surpassed. He has said the last word in ethics and in morals. To this testify John Stuart Mill, Renan and Rousseau. And yet, in the light of this fact, behold a marvel! Christ was totally uneducated. He never attended a great university. He never wrote anything, and never studied any ancient learning. An yet he spake words that have shaken the world. As the years roll on, the world is more and more coming to see that the only cure for its sorrows, its heartaches and its strifes, is the teaching of the Man of Galilee.

How wonderful is Jesus in his power to save!

This was the great purpose of his coming. It is greater than that of any man that has lived: to regenerate the world and make of men the beings that God would have them to be. He came healing the sick, but this was not the purpose of his coming. He came cleansing the leper, but more wonderful was his mission than this. In his own words, "The Son of man is come to seek and to save that which is lost." If we fail to realise this concerning him, we have not known him at all. Christ's power to save is more easily understood if we note his estimate of man and of his value as man. Christ is the great individualist. Science is cold and hard; yes, even cruel. She considers the class, "the common herd," the mass of mankind. Christ is concerned about the individual man. The kings of old thought of man as so much cannon fodder; Christ thinks of the priceless value of the individual soul before God.

And how is he to bring men to himself as Saviour? He draws them by the power of divine love. Everywhere we can hear, and from countless thousands of lips, the song of praise that rises in mighty volume. It is the song of the redeemed. It is the song of those who have washed their robes and have made them white in the blood of the Lamb. Jesus saves, this we know. It is not a matter of opinion. It is a certainty, the argument from experience. There have been in my own life times when I doubted, for those times come to all of us, but my doubts have been swept away by the facts, and those facts are unanswerable. A great effect must have an adequate cause. That cause is the power of God, for nothing else could accomplish the results.

The Work of the Holy Spirit.

4. Impartation of the Spirit by the Imposition of Hands. F. M. Ludbrook.

There are two phrases in the New Testament, often confused, between which we should carefully discriminate—"the gift of the Holy Spirit," as in Acts 2: 38, and the "gifts of the Holy Spirit," otherwise termed "spiritual gifts," as in 1 Cor. 12 and elsewhere. The former, of which I shall have more to say in a later article, is the portion of all true Christians; but the latter, like baptism in the Spirit and its accompaniments, was, as we shall see, confined to the apostolic age.

Please read again Mark 16: 15-18. Now we must not confine ourselves to this passage, or we might infer that everyone who accepted the gospel was to be able to work miracles. To get the whole mind of God on any subject we must consider all that the Word of God has to say on that particular theme. Thus Heb. 2: 3, 4, referring to the great salvation as having first been declared by the Lord and then confirmed by the apostles, adds, "God also bearing witness with them. . . by gifts," or, as more exactly expressive of the Greek (see marg.), "by distributions of the Holy Spirit according to his own will." Now the question is, what was God's will in regard to these witness-bearing gifts or distributions of the Holy Spirit? Were all believers to receive them? I think we shall find that except in the two instances of baptism in the Spirit, administered directly from heaven, this miracle-working power was only conferred through the laying on of the apostles' hands.

Let us first briefly consider the *instances recorded* of the impartation of the Spirit by the imposition of hands. Notice in Acts 6: 5, 6, that this act was not for the bestowment of the heavenly gift as an indwelling Guest, for the seven men were already possessed of the Spirit in that capacity. What was it for, then? Undoubtedly for the conferring of miracle-working power. Of the seven, we hear again of only Stephen and Philip, and then it is to learn that they were doing "great wonders and signs among the people" (Acts 6: 8; 8: 5-7).

Another instance of the laying on of hands was in the case of the Samaritans (Acts 8: 14-17). When the apostles in Jerusalem heard that Samaria had received the gospel, they sent unto them Peter and John. What for? We see from what follows. "Who, when they were come down, prayed for them that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they had been baptised into the name of the Lord Jesus." That is, no "distributions" of the Spirit had been conferred upon them. "Then laid they their hands on them, and they received the Holy Spirit." But why had not Philip done so? The necessary inference is that it was because he was not an apostle, and so had not the power. But how do we know that it

is the miraculous gifts are in view here? "Simon saw that through the laying on of the apostles' hands the Holy Spirit was given." He could only see it as manifest in resultant miracles. And so his ambition, perhaps also his cupidity, was excited. He had hitherto swayed the people by sorcery or trickery, but now what limitless opportunities opened up before him! So he offered the apostles money if they would give him the like power. But Peter said, "Thy money perish with thee. . . thou hast neither part nor lot in this matter," that is, in the matter of imparting the Holy Spirit, or spiritual gifts, to others, which power was reserved for the apostles only.

Then there is a third instance in the case of the twelve baptists at Ephesus (Acts 19: 1-7). I term them "baptists" because they seem to have been John's followers rather than followers of Christ. But when they had learned the more perfect way and been "baptised into the name of the Lord Jesus," Paul laid his hands upon them, and the Holy Spirit came upon them, and they spake with tongues, and prophesied.

The above, I think, are the only concrete instances of the imposition of hands for the purpose of imparting special gifts, but there are several *allusions in the epistles*. Note especially Rom. 1: 11. Paul longed to see the disciples at Rome, that he might impart unto them some spiritual gift. Probably no apostle had yet visited the seven-hilled city. "Sojourners from Rome, both Jews and proselytes," who heard the first proclamation of the gospel in Jerusalem, doubtless carried the glad tidings home. Some say that Peter planted the church there, and so was the first pope. But of that there is no credible evidence. It is unbelievable that if Peter had planted the church in Rome he should have left the brethren without any spiritual gifts for the establishment of the truth in the Eternal City. So then we conclude that except in the case of baptism in the Spirit in Jerusalem and Caesarea, administered directly from heaven, "spiritual gifts" came only through the laying on of apostolic hands.

There are *religionists to-day* claiming to impart the Holy Spirit by the imposition of hands. At least two bodies even claim to have apostles able to work miracles. The Mormons have twelve apostles. We don't hear much about *their* miracles; but Joseph Smith, the founder of Mormonism, professed to have this power. However, the beauty of it was, he never exercised the power when anybody was looking. It is said that on a certain occasion the people demanded a miracle in proof of his divine authority. "Do you believe I am able to work a miracle?" he said. "No, no," shouted some. "Then it is your unbelief prevents it," he replied. "Yes, yes, we do believe," ex-

claimed others. "Then there's no need of my working a miracle," was the response! There is also the Catholic Apostolic church, sometimes called the "Irvingite." They, too, have, or had, twelve apostles. They also claim to possess the miraculous gifts of the Spirit, but certainly don't give much evidence of the same. This movement started about A.D. 1830, when a young Scotch-woman named Mary Campbell, while apparently dying, began to "speak with tongues," so it was asserted; but what she said or meant was wholly beyond the ken of mortals. All such pretenders to apostleship have neither the qualifications nor the "signs of an apostle." They have not "seen the Lord," nor been sent, as were the true and only "ambassadors," by the Sovereign personally.

But there are others who do not claim to be apostles exactly, or to be able to work miracles, yet they *claim to be successors* of the apostles, and to have power (and they alone) of imparting through the laying on of hands the gift of the Holy Spirit. The bishops of the Roman and Anglican communions make such a claim, though the former deny the claim of the latter. When they lay their hands on candidates at "confirmation" they say that the Holy Spirit is thus communicated; but we have only their bare word for it, and that is not worth much. We have found that always in the New Testament when the Holy Spirit was imparted to any by the laying on of hands they "spoke with tongues" or exhibited other miraculous evidences of the fact. There is not a scrap of testimony that the more ordinary and permanent "gift of the Holy Spirit" was ever conferred in this way. Apostolic succession, as commonly understood, with its accompaniments, is but a figment of the imagination, an appendage of the apostasy.

Now just a few words as to the *purpose* and *duration* of these "spiritual gifts." Some say that if Christians only had enough faith they would be able to work miracles now. But this power in Bible times was not necessarily dependent on any particular measure of faith. It was not given to a man because of his holiness or to make him holy. It affected what might be called the technical qualifications of the inspired possessor—he could prophesy, or speak with tongues, or work miracles. The Corinthian church was in rather a low moral state, yet possessed many "spiritual gifts." No, miracles belonged to the apostolic age. "Distributions of the Spirit" continued only till the Church of God was well established, and the system of Christian truth perfected. They were for "confirming the word." Miracles were the swaddling clothes of the infant church. They were not necessary permanently, and if continued would probably have injured rather than helped the cause of Christ. They were like the scaffolding of a building in course of erection, temporary in purpose; useful, and indeed essential, at the first, but when the structure is complete, if not taken away only marring the

Religious Notes and News.

Missionary for Point Pearce, South Australia.

Some time ago the Aborigines' Friends' Association, Adelaide, appointed a missionary at Point McLeay, and agreed to give support to a missionary who will be working shortly at Alice Springs. At a meeting held recently it was decided to appoint a missionary for Point Pearce Station on Yorke Peninsula, South Australia, and applications are invited for the position. The Association is to be congratulated on the forward movement being made in the interests of the Aborigines. The secretary of the Association is Mr. J. H. Sexton, Bible House, 73 Grenfell-st., Adelaide, South Australia.

Early Date for the Gospels.

"For thirty years," says Mr. Joseph Palmer, of Sydney, "I have been trying to convince the world that the Gospels of Matthew, Mark, Luke and John were all written while Christ was living on the earth, and that the longer sayings of Christ therein, including the long discourses in John, were taken down as He delivered them. This is a fact that is admitted to be true by many, and it will have to be universally recognised, for the evidence for it is overwhelming; though modernists do not like it, and there is something like a conspiracy of silence to ignore it. It may be another thirty years or even more before it gains general acceptance; but it is true, and truth is great, and sooner or later will win the victory."

Training for Service.

With the tremendous interest and enthusiasm that the evangelistic movements are creating for New Testament ideals and New Testament methods comes the exceedingly perplexing problem of consecrated and trained leadership.

Fundamentally the disorders that have afflicted Christianity since the day of its birth have largely found their source in improper leadership. And it is no exaggeration to say that the worst ill affecting all of God's people is not the iniquitous divisions that exist, but it is the sublime indifference with which the followers of Jesus Christ neglect his message and his order of life.

When will the children who are supposed to walk in the light cease to seek out the dark and tortuous paths? When will common sense prevail among God's people? When will we learn to profit by the painful and costly experiences of the past, and learn to conserve the infinite spiritual resources that we have so shamefully squandered?

The Saviour, in his last expressed wishes, said: "Go ye, therefore, and make disciples of all the nations . . . teaching them to observe all things whatsoever I have commanded you." This commission demands instruction as strongly as it demands evangelistic and missionary effort. No church can properly lay claim to being a true church of Jesus Christ that fails to instruct its members in those things which he has commanded. —"Christian Standard."

Dr. W. H. Fitchett on the Mission.

The editor of the "Southern Cross" writes thus of the Kellems-Richards mission:—"The mission of Dr. J. R. Kellems is under the direction of the Churches of Christ in Victoria, and the mission has certainly been well planned and has had what, in some respects at least, is a magnificent send off. The opening service was held on Sunday night at the great building of Wirth's Olympia. The Churches of Christ sent to it a choir of 870 voices, and the service drew an audience estimated at not less than 5000. Dr. Kellems knows his business as a preacher: he has one of the essential requisites for addressing vast audiences, a resonant and carrying voice, and he preaches the gospel with the confidence of one who has verified in his own experience its divine power. The sympathy and good-will of

all the churches will certainly be with this great effort to reach the tens of thousands in Melbourne who, somehow, have drifted almost beyond the reach of the organised churches.

"The vast crowd attracted to the first of Dr. Kellems' revival services is significant. Those who are, in a sense, outside the churches, and outside by their own act, are plainly not satisfied with the situation in which they find themselves. Man has been defined as 'a religious animal,' and religion is the deep and quenchless need of a man's nature. Man, as Augustine puts it, has 'a thirst after God,' though there are multitudes who do not understand the restlessness they feel, the impulse to run after every new thing, the thirst for ever-new forms of enjoyment. All these are the expression—perhaps, the unconscious expression—of a desire for God. 'Thou madest us for thyself,' says Augustine, 'and our souls are restless until they find their rest in thee.'"

Visit to Pentridge.

At the invitation of the Governor of Pentridge (Major Conder) members of our Victorian Department of Social Service made two visits to the Stockade. Reforming, as far as possible, of the inmates is the task determinedly faced by the officials under Major Conder's leadership. Rows of cells have been scuttled and turned into an entertainment hall, in which almost every Saturday are held various forms of entertainment, from concerts to lectures on all subjects tending to prevent too depressed a spirit in the prisoners, and thus preparing for the discharge of a citizen as normal as possible. Our Choral Union gave a concert recently.

Instead of the wild wastes inside and outside of the Stockade, large lawns have been formed with bright colored edges to the radiating paths. From the worst criminals have been formed within the past six months a remarkable brass band which plays as the prisoners march to and from their cells to the factories and farm. The rhythm with which the men march to the music contrasts with the slovenly rabble which used to saunter to and fro. The band also acts as an orchestra.

Pokey, dull and unhygienic workrooms have been demolished and turned into large, bright, airy and efficient factories and workshops where the honor system introduced by the Major is very efficiently carried out. It was believed that many of the prisoners within the walls of Pentridge had never worked, or at least had forgotten the art and lost the desire. Training and expecting from each man a good day's work, brings back the art and desire lost in the years of idleness preparatory to entrance to gaol. The honor system is the diligent obedience of orders and the carrying out of allotted duties in an honorable manner. A decided improvement in this respect has been noticed. This is proved by the fact that last year the institution produced many thousands more in value of manufactured articles than in the record year of the prison's history. As about two-thirds of a prisoner's life is spent in his cell, these have been improved. The walls are now whitened, and greater facilities for reading and company are given. Each man is allowed one book and one magazine each week. Plenty of wholesome food is supplied. Justice is tempered with common sense, and an expressed desire to help the fallen man to seek fresh ideals. The classification of prisoners is being improved, and the management are hopeful of securing a classification board of experts, the results of which to all are obvious.

Although wonderful improvements in prison management are apparent, the promising feature is the hopeful and earnest plans which are being prepared by the Governor. Our department, and in fact, the whole of our people, will be pleased to hear of these doings, and wish to compliment Major Conder on his fearless and humane efforts. —C. Burdeu.

Education in Africa.

One of the great Abolitionists, Sir Thomas Fowell Buxton, left two aphorisms for the guidance of all who work for the uplifting of the African. One is: "The deliverance of Africa is to be effected by calling out her own resources." The other was, "It is the Bible and the plough that must regenerate Africa." Fowell Buxton was perhaps the first to organise, with the help of the Gurneys of Norwich and other Quaker friends, a model farm in Africa, and although the Niger Expedition of 1841 was a disastrous failure and the model farm came to naught, he pointed the way for his successors. An interesting essay could be written to show what a beneficently revolutionary implement the plough is when adopted by African tribesmen. But because the African is not a mere beast of burden, a revolution in industry cannot meet all his needs. The plough alone, and all that the plough represents, does not solve the problem. The African is naturally and eminently religious, of however low a type his native religion may be, and a higher religion than anything he knows in his pagan state must play its part in his regeneration. Bible and plough must go together.

This is the conclusion deliberately reached by a Commission from America which lately investigated educational conditions and opportunities in Africa. They advocate a great extension of the industrial training now given in many African schools, and put special emphasis upon agricultural training in view of the undoubted fact that the majority of Africans must live by, and on, the soil. They lay great stress upon the importance of hygiene in the school curriculum. In general, they urge that education should be more adapted to the immediate needs of Africans; and they see clearly that "The most important ends of education are the character development and religious life of the pupils." The simple virtues of perseverance, thoroughness, order, cleanliness, punctuality, thrift, temperance, self-control, reliability, and respect for parents, need to be inculcated. "Most fundamental of all," proceeds the Report of the Commission, "is the recognition of the power of religion in education and in life. The Native African is intensely religious according to his own ideas of religion. He has a vivid consciousness of unknown forces controlling his life. Unfortunately this consciousness is too frequently that of a terrible fear that limits his life and frequently compels him even to be cruel to himself and to those about him. Christian education must change this natural interest of the African so that he may understand that God has a fatherly interest in him and in every phase of his life, and seeks to help him to the best of life. The Christian religion cannot, therefore, be limited to the Sunday services or the devotional exercises at the opening of school or even to the teaching of the Bible. Every school activity should contribute to a more real appreciation of God in life. The teaching of health is the teaching of a proper regard for the body, described by Paul as 'the temple of the Holy Spirit.' The cultivation of the soil is co-working with God. Thus every school act and every act in life should have a religious significance. Education is therefore not merely the imparting of facts, but the interpretation of divinity in human affairs. While the love of God can be understood even by the unlearned, there is no limit to the education required to understand the extent and variety of God's love in the world."

The Report of the Commission, which can be unhesitatingly described as the most important document ever published on the subject of education in Africa, refers in enthusiastic terms to the work of the missions, though it criticises some of their educational methods.—"Bible in the World."

Student Christian Movement.

The World Student Christian Federation reports a membership of over a quarter of a million, of which 184,000 are men and 76,000 women. Since the beginning of the movement 12,488 of its members have entered into Foreign Mission work.

The Church as a Family.

Roy Raymond.

Not long since I received a beautiful letter so full of Christian love and sympathy in which the writer said: "We are just a big family of brothers and sisters, and it behoves us to take special care of the one who ministers to us in spiritual things. Knowing that the expenses of illness and settling in a new district sometimes press heavily, I venture to send you this little gift. Yours in grateful appreciation, One of the Family." The gift was no small one. Thanks—whoever you may be. But, "just a big family of brothers and sisters." That's fine. "One of the family." That set me rejoicing. And it's true. We are just a great big family. "All ye are brethren." "One God and Father of all, who is above all, and in you all." "Beloved, now are we the sons of God." "Sons of God! Simple enough at the first glance, and yet positively staggering in the audacity of its revelation." "Sons of God." All children of the same loving Father. God loves all his children. Do any need to be reminded of this? We have known families where the father has foolishly given his children reason to believe that he is partial in his affections. And again we have known families where the children have foolishly supposed father cared more for one than the other. But surely not one in the great church family could think like that. God loves every child of his. He has love enough for all; not one is passed by. He loves each one as though each one were everybody, and there were none else to share it.

Because we are the sons of God we bear the same divine likeness. Our life must be such that it will be impossible to hide from others that we are sons of God. An anecdote may explain. A peculiar law suit was once held in France. Jean Paulin had died leaving an estate in Brittany that was claimed by two young men from Canada, each of whom had sent on papers proving his birth and right to the estate. It was known that Jean Paulin had an only son in Canada, but no one in Brittany had ever seen him. One of the young men arrived. He answered every question correctly, showed a perfect familiarity with M. Paulin's life and opinions and thoughts, but in his own person bore no resemblance to him. Then the other young man came, and his case was won for him before the trial began, for every feature of his was that of M. Paulin. There was his figure, his laughing blue eyes, the kindness and good will that all the neighbors knew so well, that beamed from his face. And the paper from which I take the story adds:—"A man's parentage in body and soul is apparent to the world about him. Suppose he has professed openly to have chosen God for his Father. He may have certificate of membership with a church; he may be perfectly familiar with Christ's words and works, and quote them fluently; but if he is a son of God there will be some likeness to his Father in his nature, his actions, and his thoughts."

As a family we wear the same name. The name of him "of whom the whole family in heaven and on earth is named." Some families are proud of their name. But there cannot be found a family with more reason to be proud of its name than this family of the Lord. Named after Christ. Simply Christians. And we shall glory in the name and challenge the world to produce a better.

"I'm not ashamed to own his name."
A family has mutual obligations. In our natural families we realise this. We are interested in each others' welfare. If a brother is in distress of any kind, we help. If a brother is unemployed, and cannot find work, we do our best to help him. Why should we be less concerned about our brothers in this great family of God? If we are brethren, then the obligations of brotherhood obtain. The term "brother" as used so often in addressing each other is not mere convention. It is a beautiful word spoiled by the use thoughtless ones make of it. The term is a God-sanctioned

one. It means something. A study of the word as used by the apostles will show that in this family of God we bear a relationship to each other not to be found elsewhere in all this world.

I know that in our natural families there is a bond of blood that binds us to each other. But are we not in God's family children of the same blood; the blood of our Lord Jesus Christ, who through his travail and pain in death brought us into this new relationship with himself and each other? We have great obligations in this family. Paul said "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or, one member be honored, all the members rejoice with it." And in another place: "Rejoice with them that do rejoice, and weep with them that weep." Peter said, "See that ye love one another with a pure heart fervently."

In well regulated families family affairs are never discussed with strangers, nor in the presence of strangers. In this respect at least "the children of this world are in their generation wiser than the children of light." How often is it true that after the family of God has met to discuss purely family affairs in what we call our business meetings, some of the thoughtless ones, some from whom we had expected better things, have the very next day discussed with their neighbors and workmates, and others, who have no interest in our family affairs, the things they have no right to know. The result is often exceedingly harmful.

In most homes where family prayer is offered

daily (every home where Christ is honored should have its family altar) it is not an uncommon thing for prayer to be offered for each member of the family. For the absent boy or girl on holiday. So it should be in the great church family. The early Christians prayed with and for each other. Do we? It would be easier to love each other if we prayed for each other. If you see faults in your brother, don't condemn him, just try praying for him; it will work wonders. It is worthy of note that in all Paul's letters he mentions his continued prayer on behalf of those to whom he wrote. Paul coveted in return their prayers, and evidently attached great importance to them (Rom. 15: 30-32; Col. 4: 2-4).

No two members of a family are exactly alike. So it is in the church. There are different degrees of knowledge—of grace. And this calls for forbearance. "The servant of the Lord must be . . . forbearing" (2 Tim. 2: 24, R.V.). Paul said, "For as we have many members in one body, and all members have not the same office." But you read it for yourself. Take up your own New Testament, and read that rich assemblage of graces in Rom. 12: 6-21. Why, it will not be long before you will find that brother to help. You will have no rest in your spirit till you find your Titus.

I must close. But let me say again, "The church is just a great big family of brothers and sisters." I think Dr. Jowett said, "We are not realising the social basis of the church's life. Christian fellowship comprehends not only the meeting at a common altar, but a meeting at a family hearth."

Many boast of their family connections. Think of yours. In the family of angels. In the family of the Son with God as your Father. Do try to maintain its honor; further its interests; help one another; and all this that honor and glory may come to him after whom we are named.

Definite Prayer.

F. Cornelius.

"And Jesus answered and said unto him, What wilt thou that I should do unto thee?"—Mark 10: 51.

Prayer must be the distinct expression of definite need. The blind man besought Christ to have mercy on him, but his petition was too general. The Lord knew what he desired, and was ready to grant the request, but the petitioner must first of all clearly state the favor which he seeks. The Christian's interests are not limited, but world-wide. Their attention, however, has to be fixed on particular spheres of labor. In the home land we have our special field and circle of friends and neighbors, and whilst regarding the salvation of the heathen as a matter of vital importance, yet our prayers become more real and powerful when we pointedly and perseveringly pray for our own representatives, many of whom are personally and intimately known to us. Such specially directed petitions help to train us in the school of faith, and also bring us into personal relationship with God.

A revealed need.

All our needs are known to Christ. Why, then, are we expected to make them known to him? By so doing the petitioner is personally benefited. The blind man knew his own particular need on this special occasion, but perhaps a definite expression of such would add to his conception of its greatness, thus preparing him to receive the blessing at all costs. In discovering what are our dominant desires, the process of elimination must be put into operation. Thought, time, and self-examination are necessary in revealing to us what are our real needs, thus causing us to refrain from praying for things which were merely selfish wishes. Having learnt our great needs, all our powers will then be utilised in gaining the blessing.

A wonderful perseverance.

The man under consideration was anxious to have his petition granted. His request was unfavorably received by the crowd, who sought to silence him, but he did not become discouraged, and pleaded more intensely. Christ, having understood the need, and heard the petition, desired that he would be more explicit, and asked, "What wilt thou that I should do unto you?" A mere wish was not sufficient. Jesus asked whether he intended having his prayer answered at any price, however great the sacrifice. This he meant to do. The hinderers were turned into helpers, his determination and faith were great, and immediately he received his sight. Petitioners sometimes get discouraged when answers to prayer are long delayed, forgetting that some blessings only come as a result of perseverance. In matters where God's will has been revealed, promising certain favors, it is not enough to grow submissive, merely making our desires known and then leaving the result with God. "I will not let thee go except thou bless me" should be our attitude in such cases. Because our petitions are founded on God's Word, directed by the Holy Spirit, and offered in the all-prevailing name of Jesus, to the end that God might be glorified, we should refuse to be discouraged by long delays. The faith that takes comes to our assistance, assuring us that in due season the victory will be ours. Persevering prayer is rich in reward. It leads to self-scrutiny, which causes us to discover and sacrifice everything that hinders our prayers being answered. We are also brought into closer fellowship with Christ, and when the blessing is received our faith increases, and our appreciation deepens.

A great victory.

The blind man needed, petitioned, persevered, and prevailed. The answer to his prayer was preceded by a definite utterance of great need. His

tory records that the Transvaal Boers were able to defend themselves against the trained European troops at Majuba. What is the explanation? In the European armies the soldiers fired at large masses, never thinking to seek an aim for every bullet. The Boer, in hunting game, had learnt a different lesson. His practised eye was trained to send every bullet on a special mission. Such aiming must also gain the victory in the spiritual world. An Old Testament incident beautifully illustrates the power of definite intercessory prayer. Moses from the hill-top witnessed the battle between the Israelites and the Amalekites. Whilst his hands were held up the Israelites prevailed, but when taken down the battle went against them. In our fight against sin the victory can only come through pointed prayer, reinforced by personal service.

Definite prayer has been and will continue to be an important factor in connection with our special evangelical efforts. Great blessings have come to our State during the past few years as a result of the tent missions which have been conducted. Now that Bren Hinrichsen and Brooker are laboring earnestly in Queensland, our petitions will continue to follow them, because we believe that much of their success has been due to prayer. It is also gratifying to learn that the Kellems mission party is now conducting in our State a great soul-saving campaign. A splendid opportunity presents itself to the brotherhood. Although the country brethren cannot participate in this great and grand movement so intimately as the city and suburban members, who will have the opportunity of drawing up prayer lists and rendering personal service, yet they can have fellowship in this forward march by the effective means of pointed prayer. Let us all pray for the special evangelistic efforts in faith, and where privileged, labor for their success zealously so that God will be enabled to send a glorious revival.

Letter from J. W. Webb.

Box 443, Santa Clara, Calif., U.S.A.

June 7, 1923.

Dear Editor, "Australian Christian,"—

How small a world this is, after all! In a recent copy of your ever-welcome paper, I was reading of the interesting travels, labors and addresses of that great Bible School worker, W. C. Pearce. Now, last night, I sat with him at supper, and heard another of his first-hand talks on his world-wide observations of gospel and Sunday School work. He is now off for that great, needy and promising field, Central and South America, and Mexico. Of course, I asked him whom he had met of our folks in Australia: "Dad" Craigie? "Sure; and they treated me 'white'—very, very much interested in our work."

Bro. H. S. Saxby, originally from Manning River, N.S.W., who has successfully served the Modesto church as evangelist, has resigned. Bro. Clive Taylor is doing a good work at Klunath Falls, Oregon. But the altitude, snow and cold winter are rather severe on him and his wife.

Am glad to see that Bro. J. J. Franklyn is again laboring under the Southern Cross. I regret to see able preachers leave that great field. Bro. Gilbert Chandler, of London, Kentucky, and I correspond. He is succeeding finely. Howard Fagin, formerly of New Zealand, is doing an enviable work in Los Angeles, our biggest city in California.

My sister's granddaughter is passing through this State on a sight-seeing trip in Canada, U.S.A., and Europe. My daughters and I had a splendid visit with her.

I cannot do without the "Australian Christian," because of its news and able articles. Love to all who remember yours in His service.

J. W. Webb (82 last April).

P.S.—We are glad to lend you one of our most sane, scriptural and successful evangelists (missioners), Jesse R. Kellems. I keep track of him and "team," for they are personal friends as well as national workers, and rejoice in their continued and increasing success. You will not be disappointed in them.

The Privileges and Responsibilities

of the Members of the Church

(This message of newly appointed Elders to a certain Church may be helpful to a wider circle.)

We are deeply conscious of the solemn responsibility you have placed upon us in calling us to take the oversight of the Church. As we contemplate the great task of "feeding the flock of God," of "watching for their souls as they that must give account," and of being examples to the flock, we feel constrained to say with the Apostle, "Who is sufficient for these things?" We can succeed only through the power of God, the guidance of the Holy Spirit, and the loyalty of the Church.

We are very anxious to fulfil the duties of the office in such a manner as will lead to the edification of the Church and to efficiency in service. That can only be accomplished by the whole-hearted co-operation of every brother and sister. We earnestly beseech you to remember us continually in your prayers, and to give the cause your unstinted support.

Assured that you are at one with us in the desire and determination that this Church shall become a more effective instrument in the hands of the Lord for the advancement of his kingdom, we lovingly submit to you a few suggestions that, accepted in the spirit in which we offer them, and carried into practice in the daily life of the brethren, will lead to the development of the spiritual life of the Church and the fulfilment of the task of spreading the gospel.

1. Attendance at the services.

The very idea of the word "Church" is an assembly, a gathering of people who possess a common aim. "Not forsaking the assembling of ourselves together as the custom of some is," is an exhortation still needed by many Christians.

What do figures reveal regarding our condition as a Church? Scarcely half of the resident membership attends the "breaking of bread" each Lord's day. That is, more than half of those who reside within reasonable distance of the place of meeting are absent on an average every time we come together to carry out the Saviour's dying request, "Do this in remembrance of me."

We know that statistics cannot perfectly reveal the status of the Church. Many causes conspire to interfere with the attendance of certain members. But after liberal allowance has been made for the obstacles that effectually prevent some from being present, we are confident that the attendance is not nearly so large as it might be. To that extent numbers do tell something about spiritual health and loyalty. In the first Church of Christ the disciples "continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42). Do you follow their example?

Apart from the effect of irregular attendance on one's own spiritual life, the duty belongs to every one of us to uphold and encourage those who are proclaiming the gospel at our request. Then we each have our own part in the gospel meeting, and we must all recognise the effect on non-Christians of a large and enthusiastic gathering. For these reasons we appeal to you to support the Lord's day evening meeting whenever possible.

2. Be early.

This may not always be possible, but it should always be the aim. We have noticed for many months past a growing habit on the part of many members of coming in after the service has begun. It is better to come late than not at all. But in how many cases would a little forethought and preparation enable you to be present on time? Let us remember whose guests we are at the Lord's table, and whose servants we are in the Lord's work. If you were going to meet Christ face to face you would not allow any small matter to stand in the way of your being early.

3. Be reverent.

If we come together in the true spirit of worship irreverence will be impossible. Where the Lord's people gather for worship there is God's house. It needs no ceremony of consecration to make it sacred. God is present. The purpose is to worship, and the place becomes Holy ground. "Let us have grace whereby we may offer service to God with reverence and awe" (Hebrews 12: 28).

4. Give systematically to the funds of the church.

We would take this opportunity of urging the importance of this Christian privilege on all. Paul's instructions were, "Let each man do according as he purposeth in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7). We believe that if each gave some thought to the matter, knowing his own circumstances and the Church's needs, he would set apart and give a weekly sum. By so doing there would be sufficient money for carrying on a progressive work without any need for special appeals for funds.

5. Do something.

The happy Church member is the one who is too busily engaged in the work to ruminate on the Church's imperfections. Service is involved in discipleship. Servant is a common description in the New Testament of the whole body of Christians. "Know ye not that to whom ye present yourselves servants unto obedience, his servants ye are whom ye obey?" (Romans 6: 16). This is the test of your fidelity. We are not saved by good works, but we are saved for good works (Eph. 2: 8-10).

We shall be pleased to guide you into the kind of service in which you may best help forward the work.

6. Be brothers and sisters.

One of our great needs as a Church is to develop the spirit of brotherhood. We feel that the largeness of our numbers is an obstacle in the way of all getting to know each other. But that difficulty can be greatly overcome if we put aside conventionalism and remember only our relationship to each other in Christ. "Rejoice with them that rejoice; weep with them that weep" (Romans 12: 15). "Let us love one another" (1 John 4: 7). "Let us not love in word, neither with the tongue, but in deed and in truth" (1 John 3: 18).

The Church is composed of persons of different temperaments and of various stations in life. But in the Church let us have perfect equality, general fellowship. In Christ Jesus there are not rich and poor, employer and employee, educated and uneducated; but brothers and sisters in the Lord, children in the family of God.

Carefully and prayerfully examining your own heart and life, put to yourself the question, "If every member were just like me, what kind of a Church would our Church be?"—"The Christian Advocate."

The Living Creed.

Christian, rise, and act thy creed.
Let thy pray'r be in thy deed;
Seek the right, perform the true,
Raise thy work and life anew.

Hearts around thee sink with care;
Thou canst help their load to bear,
Thou canst bring inspiring right,
Arm their faltering wills to fight.

Come then, Lord divine, and reign,
Freest faith assailed in vain,
Perfect love bereft of fear,
Born in heaven and radiant here.—Russell.

Foreign Missions.

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

Wedding Bells, Shrigonda, India.

On June 12 Mr. Killey and Miss Jones were married at Shrigonda. It was the first European wedding to take place here, as far as we know, and was therefore of special interest.

The monsoon, which is often heralded by wind and dust, was timed to break on that date, and it did, but it was as gentle as it could be about it, and



Mr. and Mrs. F. K. Killey on their wedding day, June 12, 1923. These garlands on Mr. Killey and Mrs. Killey are given on every special function in India, and especially at a wedding. Miss Cameron explains this in her wedding report.

did not in any way interfere with things, but on the contrary a little rain falling settled the dust, and so made things more pleasant outside.

They say that all brides look sweet, and this bride was no exception to the rule in her frock of white crepe-de-chene (from Australia), veil and orange blossom. There were no bridesmaids. The bride, while the "Wedding March" was being played, walked in with Mr. Escott, who gave her away; and Mr. Watson performed the ceremony, in the course of which the two wedding hymns, "The voice that breathed o'er Eden," and "O perfect love," were sung. We have no chapel yet, so the service took place in the schoolroom, which was decorated for the occasion.

No mention is made specially of the bridegroom as a rule, except to say he looked happy, and certainly Mr. Killey did not make any exception to that rule either.

After the service came the garlands. Could a wedding or any special occasion in India maintain its significance without garlands? But these were pretty; the bride's was almost dainty.

Then came the hand-shaking and salaaming from the people and the girls, who just swarmed, and the man who first addressed Mrs. Killey as "Madam Sahib" looked as if he felt he had a reputation assured.

At last it ended, and we all gathered in Mrs. Watson's bungalow to partake of a cheery meal with the bridal couple. The wedding cake was made by the bride's mother. Almost all our missionaries were there, and several visitors. Altogether it was a happy time, and I am sure the prayerful wish of all was that this union would be sealed by a long term of service in India for Christ.

In the early evening Mr. Watson motored Mr. and Mrs. Killey, and departing guests, to the station. While there, and waiting for the train, the congratulations of the Federal Committee were received. This put a nice touch to the day. A brief honeymoon was spent at Lonavala.—Florence Cameron.

News from Miss Mary Thompson.

"At the beginning of the month I was wondering how I should get on with my work, as my throat is still weak, and Sarabai has been suffering with her eyes and head so much that she has to keep in a dark room most of the time.

"Then my other Bible women were ill, but as one so often finds out, God supplies our needs, and two of our younger women have found time to go with me, and have enjoyed the work.

"To-day is a school holiday, a Hindu festival, and we wondered if we would find many to listen in a village that we visited. A woman who has lived there for four years, but whom we had not met before, invited us to sit down. We sang a hymn, and presently a number of others came, and we had a good hearing and an invitation to come again.

"A little further on we met some who had lived in Harda at one time; we had not met them for years, and were pleased to find that something of what we had taught had been remembered. Others had never heard of Christ before. Other visits were interesting, but especially the last, as after we had both spoken, one woman said, "Now read something from your book." She had helped her granddaughter to tell the story of the Prodigal Son. We are always thankful when they want to hear the Bible, and we know if they obey Christ's teachings in it they will be saved. She gave us some rice cakes to take home. Subuya said to me, "We had good work this morning," and she was happy to be able to help in it."

"You can't take your money to heaven with you, but you can send it on ahead of you."

"He is likest to Christ who, like Him, holds all the world in his heart."



Mrs. Fred. Killey on her wedding day with some of the orphan girls as impromptu bridesmaids.

Latest Missionary News.

Bro. Au Kwong Hon, our new Chinese evangelist, had the joy of baptising four Chinese converts in Melbourne during July.

Bro. Waters writes from the New Hebrides that he expects to have a large baptismal service in the near future. Many are almost ready to be baptised.

In Shanghai, China, the work is progressing encouragingly, and the Federal F.M. Committee hope very soon to finalise the purchase of the building in which our school meets.

In West China the work is progressing favorably. Bro. Waterman is still at Hweilichow, and has made a visit to some of the aboriginal tribes outside the city. The full party expect to make a move into Hweilichow about the Chinese New Year.

Miss Masters, our nurse-missionary, expects to reach Australia about the middle of August, and farewell meetings to our outgoing China missionaries, Dr. Killmier, Miss Mudford and Nurse Masters have been arranged in Adelaide, Melbourne, Sydney and Brisbane.

Bro. F. McClean has kindly agreed to pay the £35 needed to erect a patients' waiting-room at Diksal dispensary, and Bro. Robert Lyall has kindly agreed to furnish the money for the building of a chapel at Shrigonda, which will cost £33 6/8. Bro. Gilbert Daniels, of Long Plains, S.A., has offered to contribute £5 on condition that the whole is raised. We shall be glad to receive offerings towards this worthy object.

The apparatus and instruments for our first medical missionary will cost a little over £100. Towards this, Bro. John Fisher has given £20 worth of apparatus for the operating room. Bro. Les. Mathews, of Semaphore, S.A., has collected and given the dental outfit, and we are asking our medical and dental brethren in Australia to furnish the other instruments needed. One nurse has sent us a contribution towards the purchase of instruments. We shall be very glad to receive contributions towards this necessary outfit.

Progress of Indian Christianity.

Steady and unbroken Christian progress is indicated by the detailed figures of the Indian Census of March 18, 1921. Shortly after the Census had been taken we published the provisional total of India's population, the final figures for which now show there to have been on the above date 318,942,480 people in India. The increase on 1911 is 3,786,081, or 1.2 per cent. Classified according to religion the Census returns show both Hinduism and Jainism to have lost ground during the past decade, Buddhism and Mohammedanism having both advanced, the former by 8 per cent., the latter by a little more than 3 per cent. When we come to the figures for Christianity we find that while India's population has increased by only 1.2 per cent., the Christian population has increased by 22.64 per cent. That such a high percentage of increase is recorded, despite the decimation by influenza in 1918, and the grave disadvantages arising from non-Christian enumerators—on which see the official observations in the Report itself—cannot fail to yield encouragement to Christian workers all over India and to the Church of Christ throughout the world. Indian Christianity is advancing several times as fast as the population, and several times as fast as India's other religions, a sure indication of Christ's inevitable triumph.

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. I. Southgate, Carlisle-rd., Westbourne Pl.
W.A.—W. Clay, 9 Chester-st., Subiaco.

Qld.—H. W. Hermann, Railway-Par., Nundah.
Tas.—J. Foot, jr., 14 Balfour-Pl., Launceston.

Our Young People.

W. B. Blakemore, B.A.

The Kindergarten: Its Aim.

Emily C. Gill.

The child comes, at the age of three or four years, to the Sunday School from the home where he is surrounded by love, happiness and occupations of an interesting nature.

He comes expecting to find the same environments, and, in order that he may not feel the strangeness of his new surroundings, we must strive to make the Kindergarten Department of our schools home-like, loving, attractive, sympathetic and helpful; at the same time endeavoring to create and to maintain an atmosphere of reverence and devotion. This environment is most essential to the forming of the right kind of character, since life tends to become like that which is about it. "To train the love impulse, the spirit of love must surround the child."

The purpose of the Kindergarten is to help the child to know, to love, and to follow Jesus. He is being initiated into service, for we desire that he be a doer as well as a hearer.

Like a garden.

Froebel, the founder of the Kindergarten, likened it to a garden, in which should be sown the seeds of love, helpfulness, beauty, order, kindness, reverence, that will—provided it has the right atmosphere—develop each year, and produce the fruits of service. This service will manifest itself in the desire to assist, first of all, those in the home, and, beginning there, will extend its province to others beyond the home circle—to playmates, friends, brothers and sisters in other lands, and to the sick and unfortunate.

Childhood characteristics.

The distinctive characteristics of the young child make our aim possible of achievement. His instinctive imitation, his natural curiosity, his imagination, and the wonderful influence of the power of suggestion which he receives from everything around him aid greatly. At this stage the child is very impressionable. He is a keen observer, and a great imitator, and he learns more by example than by precept. Hence it is most important that the example set before him shall be one worthy of imitation. At this stage, he is more impressed by what he sees than by what he hears, and the actions of those from whom he is receiving his training speak louder than words.

Provision should be made in the Kindergarten for the self-activity of the child; so that he will be enabled, under wise direction, to carry out his own ideas. The teacher should act as a guide, suggesting and directing in such a way that the child's choice will be a right one.

The child's natural curiosity—his desire to know—must be satisfied; and he should be encouraged to further effort. The imagination will receive careful training, for from the fancies and dreams of his young mind will evolve, some day, the reality.

Whilst bringing our work into line with the child's interests and capabilities, we must be ever striving to lead his thoughts towards God, always in the hope that he will, later on, own Jesus as his Saviour, and dedicate to him a life of service.

In each child are latent possibilities, which we must endeavor to bring out and to cultivate. This is only possible when the teacher knows each child intimately, and comes into personal touch with each one. The individuality of each child must be recognised, for no two children are quite alike.

Unity and freedom.

The Kindergarten methods of teaching are through story, picture, drawings, the use of ob-

jects, and hand-work—those that are naturally of interest to the child. We choose the Kindergarten method of presenting our work, and training our children, for, in addition to its being the natural method of teaching, it is based on sound principles. The most important of these principles are Unity and Freedom. Unity is symbolised in the circle, when teachers and children unite in their service of worship and instruction. There should be a correlation of subjects, and these will be gathered round one central thought—the thought that will be stressed as the lesson for the day. This makes for unity in the whole service. The principle of freedom which allows the child to express the best that is within him, gives opportunity for self-development. But this principle of liberty must not be allowed to degenerate into licence. Consideration for the rights of others must be the motive of each action. Opportunities for self-development are presented in the story which should leave room for the child's suggestions and questions; in the choosing of material and method of working out his own ideas of the story, and in the choice of hymns, nature talk, or in any other part of the service where the privilege of suggesting and choosing is given to the child.

The lesson in story.

In the Kindergarten and Primary Departments the lesson is presented in story form, and our choice will confine itself mainly to those Bible stories that will be most helpful to the child in the development of his character, and to stories of Christian activity—missionary work. But we also recognise that God's beautiful world, with all its wonders of creation, as well as our own experiences, are educative factors, so we make provision for these in our supplementary work of Conversation, Nature Talks, Action Songs, Finger-plays, as well as in the various exercises of Cradle Roll and Birthday observances—the commemoration of which is not merely interesting, but of value to the child.

Our work is to develop the child in his threefold nature, so we make provision for the exercise of his physical, mental and spiritual powers.

"My heart is resting, O my God:

I will give thanks and sing:

My heart is at the secret source

Of every precious thing.

"Now the frail vessel Thou hast made

No hand but Thine shall fill;

The waters of the earth have failed,

And I am thirsting still."

—Jesse M. Bader, in "Christian Evangelist."

Young People's Night.

The young people's tea organised in connection with the Kellems-Richards mission and held on Tuesday evening, July 24, was a great success. One thousand people, representing C.E. Societies, Kappa Sigma Pi and Phi Beta Pi organisations, football, cricket, and tennis clubs, Mutual Improvement Societies, Bible Classes, etc., gathered for the memorable function. The mission party, as guests of honor, were given an ovation. Great enthusiasm prevailed. Club and college songs and yells were given, revealing the happy frame of mind of the great gathering. Bren Richards and Kellems were introduced, each giving a timely and inspiring word. Later, in the Olympia, Dr. Kellems addressed a great throng of young people, taking as his topic "The Rich Young Ruler." It was one of the crowning meetings of the first week.

IN MEMORIAM.

BRAMMER.—In loving memory of our dearly beloved wife and mother, who fell asleep in Jesus on July 28, 1919.

—Inserted by her loving husband and children.

KINGSTON.—In ever-loving memory of our dear mother, Sarah Ann Kingston, who was called home on August 3, 1921, at her residence, Marrickville, Sydney; also our dear father, Thos. J. Kingston, who was called up higher on January 25, 1915, at Baan Baa, N.S.W.

God called them home, it was His will,

But in our hearts we love them still:

Their memory is as fresh to-day.

As in the hour they passed away.

Safely abiding in God's keeping.

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

MADSEN.—In loving memory of our dear son and brother, Reginald Maurice (Ted), who departed this life on July 30, 1920, aged almost 8 years.

No one knows how much we miss you.

Some may think the wound is healed;

But they cannot see the sorrow

In our aching hearts concealed.

Sheltered by the Rock of Ages,

Anchored on the golden shore,

In the perfect love of Jesus,

Rest, sweet rest, for evermore.

—Inserted by his loving parents, M. and E. Madsen, brothers and sisters, Rosevale, Queensland.

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

Dear is her memory, long may we cherish

All her sweet goodness, patience and love;

Virtues and graces like hers never perish,

But shine brighter far in heaven above.

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



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Here and There.

The address of Bro. F. W. Greenwood now is 14 East-ave., Mt. Eden, Auckland, N.Z.

Correspondence for the church at Carnegie, Vic., may now be addressed as before to W. J. Modral, 78 Railway-road, Caulfield.

The "Austral" bookstall at the Olympia mission is serving a useful purpose in bringing our distinctive literature under the notice of the public.

Last Sunday night at the Kellems-Richards mission, a collection amounting to about £164 was taken up for the relief of the unemployed of Melbourne.

The following telegram relating to the Hinrichsen-Brooker mission reached us from Boonah, Q., on Tuesday:—"Splendid interest, overflowing meeting, Sunday; eight decisions first week.—Arnold."

The number of confessions recorded at the Olympia until Sunday night—the first eight days—was 82, of whom three were made by folk who came to renew lapsed membership. On Monday night five more made the glad confession.

It is suggested that members of the churches should pass through the doorways into the annexe as they leave the Olympia. There is ample room in the annexe for the greeting of friends. The congregation in the doorway causes some unnecessary and unpleasant crushing.

The Subiaco church celebrated W. H. Clay's third anniversary on Sunday, July 22, by record services. A happy day full of spiritual and evangelistic fervor was consummated with six decisions. A special social gathering was tendered to Bro. and Sister Clay on Wednesday evening, July 25.

Recently we printed an article by Bro. G. T. Fitzgerald, of New Zealand, entitled, "Why I am Associated with the Churches of Christ?" This interesting statement of our position has now been issued by the Austral Co. as a neat twelve-page pamphlet. One penny per copy; tenpence per dozen.

The campaign for increasing the number of subscribers to the "Australian Christian" is progressing encouragingly. Many preachers are giving special announcements concerning its value to church members, and our agents are doing all they can to arouse interest in it. The special mission reports are looked for eagerly each week.

On Sunday afternoon, August 12, a great young people's meeting will be held in the Olympia at 3 o'clock. Community singing will be conducted by Mr. C. H. Richards; Dr. Kellems will speak. All young people's organisations and clubs are asked to support the meeting, and to help make it known among young men and women everywhere.

The new building erected by the Nailsworth church, S.A., will be ready for opening on Aug. 12. Bro. F. Collins, of Maylands, will be the morning speaker, and in the evening Ira A. Paternoster commences a gospel tent mission. This is one of the most promising fields in Adelaide, and a strong church should be built up. Visitors will be welcome from sister churches.

The N.S.W. Temperance Committee is planning to take the annual offering on Sept. 2. It is appealing to the churches for £500 for the continuance of its State-wide work amongst young people for abstinence, prohibition, and citizenship. Posters and envelopes have been distributed to all churches, and members are urged to co-operate in this work by a liberal offering.

The church at Lismore, N.S.W., has issued a souvenir booklet, in connection with the opening of the new and imposing place of worship there. The souvenir contains pictures of elders, deacons, lady workers, Bible School, and young people, as well as a picture of the new building. It also contains interesting information regarding the work at Lismore, and a carefully prepared article on "The Plea and Progress of the Churches of Christ." The booklet contains thirty-two pages, and may be procured for the sum of 1/6 per copy. Anyone interested in same, write to P. J. Pond, Diadem-st., Lismore, N.S.W.

Sunday night witnessed another immense gathering at the Olympia. Before five o'clock people began to arrive, and before seven the doors had to be closed. A great number of people were turned away. About 6000 people obtained admission and heard an address on "What Must I do to be Saved?" that rang like the messages of the pioneers. It inspired and thrilled all who heard the message.

The first baptismal service was held at the Olympia on Monday night, when several young men obeyed their Lord. Bro. B. W. Huntsman, chairman of the Baptistal Committee, was the administrator, and Bro. Kellems made the occasion impressive by his quotation of appropriate Scriptures, while Bro. H. Barrett played softly, "Nearer, my God, to Thee," on the organ, following with "Rock of Ages."

A new cause has just been established at Victoria Park, one of the growing suburbs of Perth, W.A. W. R. Hibbert, as organising secretary, has been attending to the initial work. The morning and evening services have been gradually increasing, and in less than three months the school has increased to forty. Two young men made the decision on July 22. W. O. Osborne, 168 Albany-rd., Victoria Park, is secretary of the church.

The Austral Co. has issued a series of two-page tracts which should be specially adapted for general distribution. The titles are: "Play Fair," "It Can be Done," "Take Your Stand," "Making it Easy for Us," "What Hinders?" "Why be Neutral?" "What Good to Me is the Church?" "What Good Can I be to the Church?" The prices are: 100, 1/-; 500, 4/6; 1000, 8/-. Postage is extra. Those interested should write for free samples.

The Western Australian Home Mission Committee have a novel plan in operation to assure a consistent weekly income. A "living link" campaign is being conducted. Each member is supplied with a link on which they are asked to inscribe their name if willing to become a regular weekly contributor to Home Missions in the triplicate envelopes. Each church is now actively constructing the longest chain possible. At a "living link" rally on August 9 the chains will be forged into one long Home Mission chain. The present Home Mission policy of the Committee requires an expenditure of over £100 each month. The work can only be sustained by a regular income.

Bro. H. E. Roach, an isolated brother in New South Wales, writes:—"I have been reading in the last 'Christian' about the arrival of our Brethren J. R. Kellems and C. H. Richards in Melbourne, and it makes my heart rejoice to think what a glorious treat Victoria is in for, and leads my thoughts back to bygone days in the Mallee, when we were young, and our evangelists used to visit our district once monthly; I used to look forward to their visit with pleasure, as the one great event of our lives; but not so now; we are here in isolation. How I just wish the Kellems-Richards campaign was being held here on the North Coast, where the church is very conspicuous by its absence. I must thank you very much for the 'Australian Christian.' It is the only reminder I have that the church does exist."

The British "Christian Advocate" of June 1 contains an account of the welcome to Mr. and Mrs. G. P. Pittman, from which we cull the following:—"The F.M. Committee met in Leeds on Saturday last, and among their many duties none afforded more pleasure than the formal appointment of Mr. G. P. Pittman as Foreign Missions Secretary. The Committee meeting was followed in the evening by a tea and social meeting held at Gledhow road, under the presidency of our esteemed Bro. John Crockatt. The meeting was representative of the Yorkshire churches, and was well attended. The chairman's address traced for us the events leading up to the coming of our honored guests, and in a few well chosen remarks welcomed them to Yorkshire. The chairman was also able to tell us of the work done in India by Mr.

and Mrs. Pittman, and of their devotion to the cause so dear to the heart of the Master himself, this experience truly fitting our new secretary for the great work to which he has now been called. Mrs. Pittman expressed her joy at being once more in the homeland, but it was evident from her remarks that the work abroad has the premier place in her heart. It was cheering to hear her say that her health had much improved, and we pray that the stay in the homeland will completely restore her. Mr. Pittman paid a high tribute to the late secretary, Mr. William Crockatt, who was without doubt a real friend to the missionaries." It is announced that Bro. G. P. Pittman will conduct the Foreign Missions department of the "Bible Advocate."

Following is one of the "Church Notes" in the Adelaide "Advertiser" of July 21:—"Writing in 'The Baptist Recorder,' the Rev. N. L. Beurle says:—"In respect to the need of an awakened Baptist consciousness, we in South Australia are heirs to-day to two great traditions, which stand for broad and liberal principles. The first is "Open membership"; the second is "Church Union." We mention these here only to point out that they have a reflex action upon Baptist thought. Their effect is to soften down the sharp outlines of distinctive Baptist teaching. This surely has happened to us. We have become so moderately Baptist that we have almost lost our *raison d'être*. Let us be frank and face the facts. We have let the Church of Christ folk run away from us in the matter of progress, largely because they meant something definite and were ready to say so while we were too broad for definiteness and too unctuous for plain speaking. We make no plea for sectarian bigotry and intolerance, that is foreign to the spirit of Christ. But we are not more loyal to Christ when we are disloyal to the claims of the church that represents whatever we possess of religious principle. Our great need to-day is not so much more men or more money, it is that we wake up as Baptists. We need to examine our divine charter and our denominational title deeds. Not title deeds to property, but to life. It is our existence, not stone and brick, that is at stake. Why am I a Baptist? Is it worth while being one? Is it worth striving for, praying for, sacrificing for? Men thought so years ago, and we have entered into the heritage of their sacrificial labors—a great and goodly heritage."

Redcliffs, a soldier settlement, which is expected shortly to carry a population of 3000, is a promising field for new work. The Mildura and Merbein churches, together with the Home Missionary Committee, have decided to establish the cause here. Bro. A. E. Cameron, on behalf of the District Conference Executive, writes:—"We are much alive to the possibilities of this centre, and assure you of our active co-operation so far as is possible." Bro. A. T. Martin, son of Bro. and Sister F. Martin, of Cheltenham, is the energetic secretary pro tem. for the new cause, and he writes stating that "a meeting has been called for Saturday, August 4, to organise the work, when members from Merbein and Mildura will attend. It is expected that the Lord's table will be set up on Sunday, August 12, in a small local hall." Bro. D. Wakeley, preacher for the church at Mildura, is doing much to get this work opened up in a successful way. The Home Mission Committee hope soon to be able to announce definitely the name of a preacher to labor at Merbein and Redcliffs.

At Yallourn, the Victorian Missionary Committee have under consideration the opening of the work, and they would be glad to learn of the names of any members living in the district. Bro. A. L. Mackenzie, Western Camp, Yallourn, is anxious to meet other members with a view to future work. The Home Mission Organiser would be glad to receive any information from brethren of members or friends residing in the district who may be interested in organising the work. The churches are kindly asked to remember the financial side of the work. The Committee is working on a deficit of £750. Gifts from churches or individuals would be thankfully received by T. Bagley, Home Mission Office, 14 Queen-st., Melbourne.

The Family Altar.

J. C. Ferd. Pittman.

THE CRUCIAL TEST.

In these last days, when, as foretold by the apostles, deceivers abound and multitudes are led astray by fascinating heresies, even the most pious and faithful souls are apt to be confused unless they can apply some unfailing test. Such test is given by John, who, thinking of the false prophets of his day, wrote, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God."

If this crucial test is immediately applied, men can frequently dismiss popular theories as anti-scriptural and God-dishonoring. If, on the other hand, it is evident that men confess their Lord and are surrendering to his claims, it would ill become any to brand them as heretical simply because they do not see eye to eye with them on all questions. And with all of us there is need for continuous confession. We must abide in God and the truth, and daily make known in word and deed the wonders of his grace.

MONDAY, AUGUST 13.

Every spirit that confesseth that Jesus Christ is come in the flesh is of God.—1 John 4: 2.

"There are too many professors and too few confessors in the world. To Immanuel's ensign, all ye of truth and daring."

Bible Reading.—1 John 1: 3.

TUESDAY, AUGUST 14.

Greater is he that is in you than he that is in the world.—1 John 3: 4.

In the Memoirs of Bishop Collins, of Gibraltar, privately written, occur these words:—"One quiet morning I was reading to him out of the Epistles of John, and asked him to explain, 'Brethren, if our heart condemn us, God is greater than our hearts, and knoweth all things,' because my heart did condemn me as I looked back across the years. 'Yes,' said the Bishop, 'but you see God is greater than your heart, and knows all things, and all about you, better even than your own heart knows, and he 'knows all, yet loves us better than he knows,' as Keble said, and 'the end of judgment' is not to find out the holes; they are plain enough; but to sift out every bit of good, and then shall every man have praise of God.' And so we stopped worrying about our hearts; we are failures, of course we are, but it was to save failures that Christ died, and so we think about him, and then, as John tells us later on, then 'we have confidence towards God.'"

Bible Reading.—1 John 4: 4-6.

WEDNESDAY, AUGUST 15.

We are of God; he that knoweth God heareth us.—1 John 4: 6.

"Some years ago I was living in a town where a Church of England preacher conducted a mission. He asserted that his church was the only one in the line of apostolic succession. The Presbyterian preacher took exception to that statement, and became equally positive in the declaration that his church had the best right to that position. A vigorous discussion upon the subject was carried on in the daily paper. But I have never forgotten that these preachers made no appeal to the Word of God. All their ammunition was obtained from church Fathers, uninspired records, and such authorities. To have the church in existence as it was in the New Testament, it is not at all necessary—even if it were possible—to trace the existence of somebody, in an unbroken line, back through all the jungles of error, superstition and corruption, in the days of the apostles. Listen! All that is necessary to the existence of that church is apostolic practice"—added, of course, as the

THE AUSTRALIAN CHRISTIAN.

writer shows, to apostolic teaching.—H. G. Harward.

Bible Reading.—1 John 4: 7-10.

THURSDAY, AUGUST 16.

Beloved, let us love one another.—1 John 4: 7.

"Jesus, I fain would find
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity.

"In me thy Spirit dwell;
In me thy mercies move;
So shall the fervor of thy zeal
Be the pure flame of love."

Bible Reading.—1 John 4: 11-13.

FRIDAY, AUGUST 17.

God is love.—1 John 4: 8.

"What we all think.—Oliver Wendall Holmes's poem closes with the following lines:—

"Though temples crowd the crumbled brink
O'erhanging truth's eternal flow,
Their tablets bold with *what we think*,
Their echoes dumb to *what we know*.

"That one unquestioned text we read,
All doubt beyond, all fears above,
Nor crackling pile nor cursing creed,
Can burn or blot it: God is love."

Bible Reading.—1 John 4: 14-16.

SATURDAY, AUGUST 18.

Beloved, if God so loved us, we also ought to love one another.—1 John 4: 11.

In his Epistle to the Colossians, Paul calls love "the bond of perfectness." Commenting upon this verse, Baroness Bunsen wrote, "I have never known any harm to come from a great deal of charity towards difference of opinion."

Bible Reading.—1 John 4: 17, 18.

SUNDAY, AUGUST 19.

He that abideth in love abideth in God, and God abideth in him.—1 John 4: 16.

"Religion is nothing unless it is the music that runs through all life, from the least thing that we can do to the greatest. After all there is very little to be said; we know we have to desire to live well, to love goodness, and to aspire after it, that is for God; to live in love towards all, and to do rightly towards all, that is for man."—G. F. Watts.

Bible Reading.—1 John 4: 19-21.

PRAYER.

Heavenly Father, for my good confession before witnesses and burial with my Saviour and resurrection to a new life, I give thee thanks, and humbly beseech thee to give me grace that each day and all the way I may live for thee and witness for thee, and be ready even to suffer for thee, till Jesus comes: in his name. Amen.

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South Australian Sisters' Auxiliary.

The meeting held on July 5 was not so largely attended as usual, owing to the wet weather, and the fact that our esteemed late Bro. Gore was being laid to rest in the West Terrace Cemetery. A short service of prayer and praise was held prior to the business session, Mrs. Bond being the leader. The President, Miss R. L. Tonkin, was absent owing to an attack of influenza. Mrs. Fischer, Vice-President, had charge of the business session.

Minutes of previous meeting were read and confirmed; 27 delegates responded to the roll call.

Additions from Sunday Schools.—North Adelaide, 1; Cottonville, 4; Grote-st., 7; Glenelg, 1; Mile End, 3; Unley, 7; Forestville, 1.

Mrs. Bond (Treasurer) reported having received during May for Home Missions, per special collection, £4/2/9½; collected by committee, £4/12/4; June 7, collected by committee, £4/5/6; in hand, £26/10/-; total, £39/10/7½. Received for Foreign Missions, special collection, £3/15/3½; collected by committee, £3/16/5; June 7, collected by committee, £1/0/1; in hand, £8/19/8; total, £16/12/5½. General Fund, in hand, £3/13/11.

At this stage the President extended a hearty welcome to Miss Mudford, of Victoria.

Home Mission report was read by Miss Garland, who reported she and her committee, at the invitation of the York sisters, held a meeting with them on May 24, when a pleasant afternoon was spent. The sisters present were urged to make a strong effort to increase the funds for Home Mission work, as they were a long way below the objective sum. Miss Garland asked that all mite boxes and donations be sent in by the August meeting, as the treasurer would have her books closed soon after that meeting. The following sums had been received:—Special meeting at York, 7/-; Mrs. Spacey, 10/-; Berri, 10/-; Winkie, 10/-; Mite boxes—Mile End, 6/6; id. per week, three York sisters, 2/6; Unley, 5/-; Hindmarsh, 5/6; Mile End, 14/6; Maylands, 14/6; Norwood, 11/3; Semaphore, £1/1/8; Cowandilla, 11/-; Mile End, 6/-.

Miss Allen read the following half-yearly deaconess's report of Semaphore Church of Christ.—Visits had been paid to sick members, 109; to Adelaide Hospital, 4; private hospitals, 16; Convalescent Home, 7; and to members, 89. Flowers, bas-

kets of fruit and cake have been distributed to the sick and aged, and to inmates of the Convalescent Home. Two parcels of warm clothing containing 170 garments have been sent to the Benevolent Society. £1/1/8 collected for Home Missions per id. per week system, and £1/0/6 collected for the Armenian fund. A number of sisters are desirous of raising a sum of money by the end of the year, to clear the debt off the lecture hall. The mothers' meetings held the last Thursday in the month are very encouraging. The average attendance is 48. The mothers and their little ones receive a hearty welcome, together with a gospel message and a cup of tea. The Sisters' Guild for the half year show receipts for £9/3/8; expenditure, glass cloths for use of church, 7/9½; gift to Seamen's Mission, 8/5; material for Benevolent Society, 12/10½; books, 2/-; correspondence, 2/-; crockery, £2/3/8; refreshments, 5/-; cash in bank, £5/1/11; total, £9/3/8. Additions from Sunday School for half-year, 29.

Hospital Report.—Mrs. Young reported the following visits had been paid:—To Adelaide Hospital, 38; Children's Hospital, 6; Home for Incurables, 6; Private Hospitals, 5; Sick and Aged, 75; Consumptive Home, 13; Cancer Hospital, 13; Keswick Hospital, 6; Magil Homes, 3; Myrtle Bank, 6. Flowers, fruit, and sick comforts are given to the sick by members of committee, and several parcels have been sent to Myrtle Bank, Home for Incurables, and other institutions.

Temperance.—Mrs. Lewis reported a meeting had been held at St. Morris, and those present thoroughly enjoyed an address by Dr. Killmier.

Obituary Report.—Mrs. Blight notified the following sisters had received the home call:—Miss Irene Pedler, Ungarra church; Mrs. McDonald, Forestville church; Miss Pearl, Mile End church; Mrs. Weir, Norwood church; Miss Woolmington, Balaklava church; Mrs. Harris, Croydon church; Miss Lange, Balaklava church; Mrs. Waters, Mile End church.

At the suggestion of Mrs. E. W. Pittman, Mrs. Arthur Downs was appointed pianiste. Miss Grant was appointed leader of the devotional session at the August meeting.

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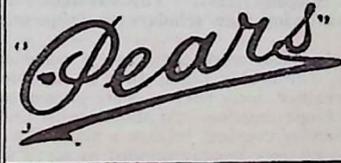
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News of the Churches.

New Zealand.

At Nelson on July 8 Bro. John Griffith exhorted the church. Bro. Carpenter at night spoke on "The Four Horses of the Apocalypse." The meeting was fairly well attended. Bro. Carpenter on July 15 conducted both meetings. He gave a fine exhortation in the morning. At night his theme was "The Republic of Peace." One young man confessed Christ.

Tasmania.

Meetings at Ulverstone are well attended. There is a great deal of sickness amongst the members. Sister Mrs. Bowes is recovering from serious illness. Bro. Bowes also has been ill, but is able to take the services again. Fellowship with several visiting brethren at the Lord's table has been enjoyed.

Hobart Men's Brotherhood held a very interesting debate on July 23. The half-yearly business meeting of the church on July 25 revealed substantial progress. There were 27 additions and 9 losses, leaving a net gain of 18 for the half-year. Favorable reports were received from all of the auxiliaries. Dr. F. B. Meyer's visit to Hobart proved a help to many in the Christian life.

Western Australia.

Bro. W. O. Osborne is the secretary at Victoria Park, W.A. His address is 168 Albany-road. This cause was opened last May. At present a hall is rented. A tent mission is being planned for October, conducted by an evangelist from South Australia.

Fremantle gospel meetings are well attended. Preparations are in hand for the tent mission. Bro. Hagger, from Perth, being the missionary, and Bro. R. Berry the leader of song. A site in the centre of the town has been secured. A special self-denial offering is being made to defray the expenses.

At Perth since last report there have been four additions—two by faith and baptism, and two previously baptised. The F.M. offering closed at £81 15/-; increase of £36 over last year's record. There was a large attendance at the "Favorite Hymn Service" on Sunday, July 22. Bro. Hagger spoke on "The Singing Heart." The attendance at the school is growing; new scholars are frequently enrolled.

At Bunbury the work continues to make steady progress. On Friday night, July 20, in spite of stormy weather, forty persons were present at the Band of Hope meeting. At the close of the service on Sunday evening, July 22, a married woman who the previous Sunday decided to serve Christ was baptised. Prospects are bright for further decisions. The gospel meetings are brightened and helped by the assistance of a small orchestra.

At Collie on July 15 prizes were issued to the scholars of the Bible School. A very pleasant address was given by Bro. Leece to parents and children. Cards were given to Cradle Roll children. In the evening the gospel address was given by Bro. Leece to a good audience. A lady, formerly immersed, decided to again follow her Master. Bro. Leece is doing a splendid house-to-house visitation. A splendid time on Lord's day, July 22. Total membership at breaking of bread, 66. Splendid meeting at night. A married lady made the good confession.

Lord's day meetings at Subiaco continue well attended. The mid-week prayer meeting is a source of great spiritual uplift, and that held on July 18 was an inspiration. Bro. Clay has continued steadfastly to preach. On Sunday, July 15, two senior boys made the good confession. July 22 marked the commencement of Bro. Clay's fourth year of ministry at Subiaco. Nearly 200 gathered round the Lord's table, and in the evening six took the stand for Christ. To further celebrate the occasion a social was held on Wednesday, July 25, when all spent a thoroughly enjoyable evening. Representatives from most of the metropolitan churches were present, and their "few words" were interspersed with musical and elocutionary items.

On July 3 a splendid gathering assembled to celebrate the first anniversary of Bro. and Sister Stirling's labors with Maylands church. Conference President, Bro. Mudge, also Bro. Cameron, Buckingham and D. M. Wilson, joined with the officers in eulogising the good work of the evangelist and Sister Stirling. The chairman, Bro. Peacock, said that this, the 19th birthday of the church, was by far the most successful that he had experienced. F.M. offering constituted a record. The work of the Sisters' Guild was one of the most pleasing features, thanks to the leadership of Sister Stirling. A presentation was made to Bro. Stirling of a beautifully-bound Scofield Bible. The sisters showed their appreciation of Sister Stirling's labors by presenting her with a set of stainless cutlery.

South Australia.

At Dulwich, E. W. Pittman being absent on Blind Institution duty, Bro. R. Harkness proclaimed the gospel last Sunday evening. The Sunday School continues its useful work under the superintendency of Bro. Grant, and is growing in numbers. A. M. Ludbrook, after over three years' service, has resigned as secretary of the church, desiring to free himself for more preaching.

At Gawler on July 15 the Orange Lodge was in attendance at the evening service, and Bro. Raymond gave a splendid address suitable to the occasion. A social was held in the Oddfellows' Hall so that the church might have an opportunity to meet and say good-bye to Nurse Mudford and Dr. Ray Killmier before leaving for China. Bro. Raymond presided, and spoke on behalf of the church, and an address was given on medical missions. All were pleased to have Bro. Mudford, from Barmera, present. On Sunday Bro. Magor, from the Prospect church, was added by letter. New scholars are being received in Bible School.

The anniversary services at Port Pirie on July 15 were taken by Bro. Oram, of Moonta, who gave three very fine addresses. His gospel address in the evening was much appreciated by a good attendance. At the close of the evening service Bro. Oram had the joy of taking the confession of Nurse Harris, from the Public Hospital, and immersed her the same evening. At the annual church business meeting the officers reported that the church was in a very good position. The thank-offering taken on July 15 was within a few shillings of last year's effort, which is very gratifying. The sisters of the church are now preparing for the annual sale of works.

The church at St. Morris has had to say good-bye to Dr. Killmier, whom all have grown to love. A farewell social was held on Saturday, July 21. A number of speakers, representing different departments of the church, spoke eulogistically of Dr. Killmier's services, and he was handed, on behalf of the church and Bible School, a travelling-rug as a token of esteem. All have been made richer in their spiritual life as a result of his messages. On Sunday, July 22, farewell messages were given, the evening service concluding with the baptism of a young woman. The Bible School voted £5 to the work at Barmera. The total offering handed to Dr. Killmier for special work in China from St. Morris Bible School amounted to £5/5/-.

At Wallaroo over 40 people were at the Senior C.E. musical service last Tuesday. Solos, duets, quartets, and community singing made the best meeting for a long time. Bro. and Sister E. G. Warren sang two pieces from Kellems-Richards mission book, and taught the choruses of them. F.M. offering, £12/18/-. Eleven sisters went to Moonta for quarterly meeting in connection with the Northern Conference. All sympathise with Bro. Alf. Pearce and family in their hour of sorrow. On Sunday morning Bro. Trowbridge presided over a splendid meeting. Bro. E. G. Warren gave an instructive exhortation on "Growing in Grace." The Bible School is in a healthy condition. Good audience at the gospel service. Bro.

Warren preached. Bro. Warren has been officially appointed chaplain of the gaol.

Queensland.

At Albion Bro. Larsen continues to make steady progress. In all the departments good work is being done. Bible School is receiving special attention, the interest being well maintained. Another confession on Sunday, July 22. Bro. Taylor's hymn-solos are very pleasing and effective, and sung with great feeling.

On July 19 at South End, Toowoomba, Bro. C. Baldwin and Sister U. Tanzer were united in matrimony by evangelist L. Larsen. On Lord's day, July 22, A. Coleman exhorted the church, and H. Coleman preached the gospel. The church officers have reported against the purchase of the hall which was under offer, and decided to purchase a vacant allotment in same locality, and erect a new building. H. Coleman, who has been in charge of the Bible School since its foundation, has resigned, owing to removing to Brisbane. H. C. Stitt has been appointed to the position.

At Gympie, on Sunday, July 22, there was a good service at morning worship. Bro. C. S. Trudgian spoke on "From Wealth to Poverty." Bible School splendid. Commenced anniversary practices. One new scholar. At night Bro. E. Trudgian spoke on "The Supreme Question." Saturday, July 21, Improvement Class much enjoyed. Fine talks on "Australian Bush Birds," by Bro. T. Pittell; "Books," by Sister F. Brookes; "Paris," Bro. C. S. Trudgian. Large electric light recently installed on front of church building; great improvement. F.M. offering, £8/13/6.

At Roma the meetings continue to be helpful and inspiring. Bro. Spratt is preaching in the country every alternate Sunday. Bro. Vanham's work in the outlying districts is expected to produce splendid results. On Lord's day, July 8, Bro. Pitman exhorted. In the evening Bro. Burns preached. Bro. Spratt being very ill on July 15. Bro. Burns spoke powerfully at both services. On July 22, Bro. Spratt delivered a beautiful exhortation on "Holiness," and in the evening gave a stirring address on "The Prodigal." Sister Spratt, who has been very ill, was welcomed back to the Lord's table.

July 22 was a memorable day in Boonah-Silverdale circuit. The Hinrichsen-Brooker mission began in Boonah with a large gathering at the Lord's table. Tent full at night to hear Bro. Hinrichsen's message; there was one confession. Tent nearly full again on Monday night, when four more responded to the invitation, and on Tuesday night again, at a big meeting, one more confessed Christ. F.M. offering has exceeded £20. Bro. Morrish reports fine meetings at Silverdale on July 22, with one confession at night. An overflowing congregation met for Sister Lobegeiger's in memoriam service on the 8th, when, at an impressive service, Bro. Arnold spoke on "The Old and the New." Bro. Malcolm McKay has been 21 weeks in hospital since his accident, and suffered again rather severely during the week. Sister Norwood, senr., is again confined to her bed.

Victoria.

Notwithstanding the bad weather on Sunday, Ballarat East had fine meetings all day. One confession at night.

Last Lord's day morning meeting at Swanston-st. was very enjoyable. Bro. Shipway delivered an excellent address. The choir and members assisted at the Kellems-Richards mission at the Olympia in the evening.

Considering the weather conditions, meetings at Red Hill are well attended. The church is being well served by the work of Bro. A. Withers, from the College of the Bible. The high merit and consecration of this earnest young man are appreciated.

At Brunswick on July 29 Bro. W. J. Way, of Wagga, N.S.W., exhorted in the morning on "The Seen and the Unseen." Bro. Halleday preached at night. On Saturday, July 28, the sisters held a social to augment the funds for the forthcoming sale of gifts.

At Warrnambool on Sunday heavy rain again caused a falling off in attendance. Later it is hoped to share in some of the benefits of the great mission, as Bro. Edwards has gone to Melbourne to attend the meetings this week. On July 24 a successful concert and pastie supper was arranged by the Ladies' Aid.

Meetings at North Richmond are attended fairly well; many are attending the big mission. Brethren from sister churches exhorted at recent Lord's day meetings. July 29, Bro. Patrick gave a delightful address to the church. Bro. Payne at night spoke on "The Great Physician." A young lady decided for Christ.

Burnley had good meetings on July 29. Bro. Garland, of the College, gave a fine exhortation on "Christian Living." Evening service, Bro. Stephenson preached. A mother of some of the scholars confessed Christ. Sister Eyre is out of danger, and well on her way to recovery. Bro. Stephenson has resigned as from November. All will be sorry to part with him.

Six new Junior Endeavorers; five church members added by letter; the biggest morning meeting—117 being present—since the opening; eight new scholars in the Bible School, with its record attendance of 94, and many strangers at the evening service, are facts of last Sunday's meetings at Gardiner that speak of the widening influence of the church since it entered upon the larger phase of the work in the new building.

Bad weather and sickness at Boronia have been responsible for small meetings, which have nevertheless been very enjoyable. The Bible School is gaining in numbers, though attendance is held down by sickness. The Sisters' Auxiliary is busy, and meets each week at the home of one of its members. Its aim is to support a Foreign Mission worker and to do benevolent work. On Thursday week Miss Baker, of the Women's Mission Band, gave a very interesting address.

There was a good meeting at Lygon-st. on Sunday morning, when W. F. Nankivell gave a fine exhortation. The attendance at the evening service was fair considering the wet night, and the number who were present at the great Kellems-Richards mission in the Olympia. A. L. Gibson gave a thoughtful and earnest address. The evangelist, A. T. Eaton, who is convalescent, left by the steamer on Saturday for Cairns, Queensland. It is hoped that the trip there and back will restore him to health again. The F.M. offering amounts to £182/8/4.

First anniversary services were held at Balwyn last Lord's day. Dr. J. R. Kellems addressed an attendance of 350 in the morning, at which service a man and his wife confessed Christ. The afternoon meeting was well attended, when Bro. Blake more gave an interesting talk to the scholars and their parents. Bro. Thomas preached at night on the subject, "Wrecks and Wreckers," at the conclusion of which the parents of a Bible School scholar, who came forward at the Olympia meeting, confessed their faith in Jesus. Members of the Bible School, assisted by a good orchestra, and under the baton of Bro. Whittington, rendered special singing at the afternoon and evening meetings.

Great meetings at Middle Park last Lord's day. One young woman received in by restoration. Bro. Brooke spoke in the morning; Bro. Graham in the evening. At the half-yearly business meeting report of the Bible School was very satisfying. Bro. Graham as superintendent is to be commended; this part of the work. J.C.E. report was splendid; this society is led by Sister Miss Brooks. The kindergarten department, under Sister Miss Gladys Enderby's care, reports fine achievements with her faithful band of helpers. Bible Class report was good. Bro. Brooke's efforts show a cheerful band of young people. The church is pleased to see Sister Boyce at the services after her accident.

Iorsham church is conducting a series of special services for three months, in co-operation with the Kellems mission. The first month has been completed, and some very fine services have been held. Wet weather, and impassable roads, have affected attendances on several occasions. The special services will be continued with an educational campaign, setting forth the plea for which we stand.

Every house in the town receives a circular and list of subjects for the month. Services in the country much affected by bad weather. Many of the members have been sick, and a number are still suffering with influenza. A very pleasant evening was spent last week, and the result was a substantial collection of preserved fruit for the sale of work. Bible School has commenced anniversary practice under the baton of Bro. P. Ewers.

New South Wales.

At Lismore elder W. Atkin presided at the worship, Lord's day, July 22. Several new scholars at Bible School. At night Bro. P. J. Pond preached on "A Closing Appeal," it being the last Sunday in the public hall. Three young people responded to the gospel appeal.

Good meeting at North Sydney on Sunday morning. Bro. Clydesdale's address was most helpful. The gospel service was largely attended. Bro. Hall's gospel messages are delighting all. After his appeal at night one young girl made the good confession.

At the Chinese church (Sydney) on July 22, in the morning Bro. Goods delivered a fine message, and at the evening service Bro. Young Suey Chong gave a gospel address. All look forward to the coming of Bro. Au Kwong Hon. He comes to Sydney for four months, arriving the first week in August.

At the City Temple on Sunday morning Bro. A. C. Crisp, from Marrickville, gave a fine address from "He was numbered with the transgressors." Bro. Haddon at night preached a beautiful in memoriam to the late Sister Mrs. J. Crawford. He made several references to her noble Christian character. The splendid singing by the choir and rendering of a solo, "Nobody Knows but Mother," by Bro. H. Gaggin, all tended to make the service one to be remembered by the large congregation.

St. Peter's on Lord's day, July 22, had Bro. Kenneth Mackenzie at both morning and evening services. His message was helpful and inspiring. July 29, Bro. Cyril Flood in the morning gave a fine exhortation on "The Lord's Prayer," and at the evening service Bro. Flood spoke splendidly on "The Man who Changed his Name." One new teacher added to the Bible School (Mrs. Jenniset), and two new scholars. K.S.P. Club has been formed under the direction of Bro. A. L. Haddon, assisted by Emmore K.S.P. Bro. Ken. Mackenzie is the leader of the club.

At Inverell since last report a fine young man has been baptised and received into fellowship. Meetings have been started at Mt. Russell, and also a Sunday School, which promises well. This quarter 23 isolated scholars are doing Sunday School lessons by means of the "Scholars' Quarterly," in their homes. The Inverell school is providing the books. This is a big boon to the country child. Much sickness has contributed to small meetings in Inverell. Very sorry to lose Bro. and Sister Cust and family; also the aged Sister Morgan, by death. Bro. Hutson paid a visit to isolated brethren in Moree, Mungindi district, and was well received. Four young ladies decided for Christ at the gospel service held at Weemelah. Another visit is being arranged in the near future.

A Call to Prayer.

God has wonderfully answered the prayers of the brethren and great blessing has come through the labors of Bren. Kellems and Richards in the united effort at the Olympia. Thousands are praying daily, and this has been a mighty factor in the work. The Devotional Committee invite all to continue earnestly in prayer that even greater blessings may come, and hundreds be led to Christ in the remaining weeks of the mission. Members everywhere are asked to make 12 o'clock at noon the time when they will lift their hearts to God, asking for special blessing on the evening service, and all the coming days. Will all come in the spirit of prayer each night, and thus hold up the hands of our beloved brethren as they sing or speak the message of the Cross? Pray as if all depended on God, and work as if all depended on us. Pray, brethren, pray.—Jas. E. Thomas.

MARRIAGE.

TRIVETT—PRITTIE (Silver Wedding).—On August 3, 1898, at the residence of the bride's parents, 522 Drummond-st., Carlton, by Mr. G. B. Moysey, evangelist, William John, son of the late Richard and Hannah Trivett, to Annie Elizabeth, daughter of Richard and Sarah Prittie. Both of Carlton. Present address, 160 Amess-st., North Carlton.

DEATH.

McQUINN.—On July 19, at her home, "Shaddock Light," Cobden, Mrs. A. McQuinn, loving wife of A. McQuinn, passed peacefully away to be with Christ in the 58th year of her life. "She is not dead."

—Inserted by her loving and sorrowing sister, M. Benn, Kaniva, Vic.

BEREAVEMENT NOTICE.

Mr. and Mrs. A. Barrett desire to express their sincere appreciation for all floral tributes, cards, and letters of sympathy, received during their recent sad bereavement.

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Mr. J. Melody (on behalf of his father and members of the family) desires to express sincere thanks for the many expressions of sympathy in their recent sad bereavement. The family is grateful for all the kindnesses shown to their dear wife and mother during the months of suffering.

"Her suffering ended with the day;

Yet lived she at its close,

And breathed the long, long night away

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COMING EVENTS.

AUGUST 12.—Opening of new building and starting of Gospel Tent Mission, Nailsworth (cr. West Terrace and Ellen-sts. Take Enfield car). Sunday, August 12, morning, 11, F. Collins; evening, starting of mission, Ira A. Paternoster. Friends are invited to assist this young church in their forward move. Add the mission to your prayer list.

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OBITUARY.

BENNETT.—On Sunday, July 8, Bro. Cyril H. Bennett, of Lake-st. church, passed away at Wooroloo Sanatorium. When the writer came here in May, 1922, he found Cyril in the Perth Hospital. Some six months ago he consented to be removed to Wooroloo, where he gradually sank. Our brother was a young man of bright disposition, who bore all his suffering and weakness with Christian fortitude. In the presence of a good company of brethren and other friends, his body was laid to rest in the Karrakatta Cemetery on July 10. He leaves a wife and little child, father, mother, brothers and sisters, to mourn their loss, all of whom we commend to God for the strength and comfort they need in this time of trial. "Some time we'll understand."—T.H., Perth, W.A.

THOMPSON.—During June our dear and respected Sister Thompson passed away. She only kept her bed for a few days. Although she suffered from the heart, she bore it all uncomplainingly. On the Tuesday evening she wished the writer to call and see her. I read, and offered a prayer, saying, "I will call again," but on Thursday morning at 2.30 her spirit had fled. Bro. Fitzgerald and myself, with a few friends, laid her remains in the Williamstown Cemetery, beside her husband, who had died 32 years ago. Our sister some 29 years past was received in at Coppin-st., Richmond. Ten years ago she removed to South Northcote, with her sister (Sister Brown). Her membership has been with us since. Very seldom during that time have those two seats been vacant morning or evening, and at the mid-week prayer meeting we shall all miss her—the home and the district too; but our loss is her gain.—F. Phillips, Fairfield Park, Vic.

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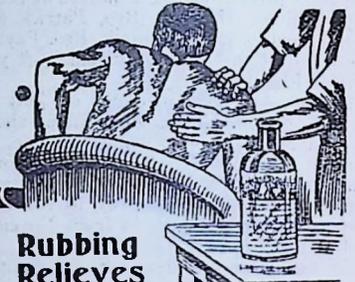
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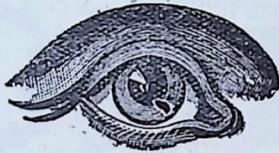
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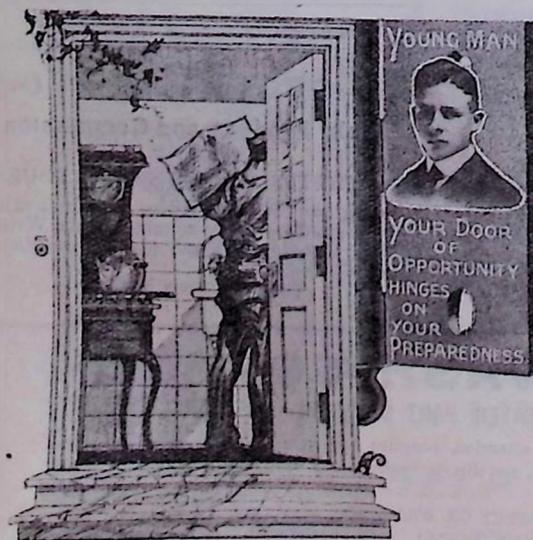
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