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Were There Two Gospels?

THE question of our heading may seem to some readers such an utter absurdity as hardly to be worth noticing. Yet it is evident that certain sincere people are hopelessly confused on the matter, and are therefore giving unscriptural teaching to the people.

Thrice during the last few weeks there have been brought before our notice arguments which had as their basis the view that there was one Gospel for the Jews and another for the Gentiles. Two of those who took this extraordinary and quite unsupported position belonged to the people generally known as "the Brethren" (sometimes styled "Plymouth Brethren"), and the other was a Salvation Army officer. Each man was trying to show the comparative unimportance of baptism in the religious life of to-day, and each sought to discount the force of the appeal to the Scriptures made by preachers of churches of Christ.

In brief the argument was that Acts 2: 38, one of the great texts of the Word which we often quote, containing the inspired message of the apostle who was first privileged to preach the Gospel of the risen Christ, referred exclusively to Jews, and was illegitimately applied to Gentiles, to whom it was alleged, there was never given by any apostolic preacher such advice as Peter gave on Pentecost.

So that there may be no mistake, we quote verbatim. One of the Brethren said: "Peter preached the Gospel to these people, and as he preaches he says, 'Repent and be baptised for the remission of sins.' That is Jewish, and only to the Jews."

The other Brother wrote even more strongly. First, he put a series of questions to which he gave no reply, but to which most manifestly he inferred the answers must be negative. "Did the Apostle Paul, the apostle to the Gentiles, ever preach a message like that delivered by Peter in Acts 2? Did he ever tell anyone to be baptised for the remission of their sins?"

The writer stated that both the baptism of John before the cross and the baptism of the Jews for the remission of sins after the cross "have had their day," "and to teach and practise any of them to-day would be entirely out of harmony with the mind of God." He had even the fortitude to put the matter as follows:

"Are we to take it that there are two Gospels? No, there are not; there is only one. But there were two. There was a Gospel of circumcision to the Jews. Peter preached it in Acts 2. There was a Gospel message for the Gentile. But now there is one Gospel, no difference between Jew and Gentile. Now the Gospel of the grace of God is for both, and it is God's power unto salvation."

A refuge of despair.

There must be some people in the world so constituted that the reasoning we have quoted makes an appeal to them, else the argument would never be advanced. But it should never impress any intelligent or instructed Christian. It ought to appear, rather, as a refuge of despair, the last resort of an advocate of a cause so weak that nothing in support must be rejected merely because of its folly. Seeing that the reasoning is in circulation, it may be well for once to expose its fallacious nature.

Apart altogether from any possible bearing upon the essentiality, importance or triviality of the ordinance of baptism, it should be noted that the reasoning we are examining not only is not supported by Scripture but is quite opposed to Scriptural teaching.

The phrases "gospel of the circumcision" and "gospel of the uncircumcision" are found in the letter to the Galatians. It is not only gratuitous, however, but both ludicrous and subversive of other apostolic instruction, to interpret these phrases in such a way as to imply that there ever was, or is now, one Gospel for Jews and another for Gentiles. Paul of course is referring to the fact that his special sphere of ministry was among the Gentiles while Peter's particular work lay among the Jews. This

does not, as any reader of the New Testament should know, imply that either Peter or Paul exercised an exclusive ministry. For example, while Paul was the apostle of the Gentiles, yet when synagogues were found in the cities within his sphere of operations, he invariably began with preaching to the Jews. He declared that "the gospel"—not another Gospel, but identically the same Gospel, the one and only Gospel—was "the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." Similarly, the Apostle Peter, to whom was committed "the apostleship of the circumcision," yet was the first to preach to the Gentiles and welcome them into the church.

"There were two Gospels!"—this is as the language of Ashdod. We had thought that all believers—including "Brethren" disputants *in extremis*—would know that one of the questions most keenly debated in the early church, and most definitely decided, was whether Gentiles were to be admitted into the church on the same terms with the Jews. God revealed his will plainly on this matter, and the apostles and the church as a whole loyally accepted his revelation. Let us do so also.

Apostle opposes "Brother."

If there ever were "two Gospels," and two different sets of requirements for remission of sins, one for Jews and the other for Gentiles, presumably the Apostle Peter—who was privileged to preach first to both Jews and Gentiles, would know of them. Let us consider what he says, remembering that his word is more authoritative than that of any twentieth century Brother.

Notice first Acts 2: 38 and 39. The inspired Apostle speaks:

"Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." That Peter in his speech addressed "the house of Israel" does not in any way dis-

count the fact that his promise was to "as many as the Lord our God shall call." Does God call the Gentiles? Most assuredly. The promise—the promise of verse 38, which is there attached to the commands from which we dare not separate it—is for Gentiles as well as for Jews.

We turn to Acts 10. Here there is no specific mention of baptism "for remission of sins," and it is alleged therefore that the baptism of Cornelius, as of other Gentiles, was not as that of the Pentecostians. We note that Cornelius and his household had to hear words whereby he and his house were saved (11: 14), that Peter declared to him that through Christ's name "every one that believeth on him shall receive remission of sins." Later, Peter "commanded them to be baptised in the name of Jesus Christ." So it is obvious that the Jews on Pentecost and those of the household of Cornelius all did the same thing. They received and obeyed the same commands. It would be illegitimate to suggest either that the obedience in baptism of the Gentiles should be discounted or that the Jews were not saved by the Gospel of the grace of God. The baptism of the Pentecostians which was "unto remission of sins" was a baptism "in [or "on"] the name of Jesus Christ." When in Acts 10: 33, Peter said that "through his name every one that believeth on him shall receive remission of sins," he made a generalisation which applied equally to Jew and Gentile. "Every one" cannot be limited to one class or person. The teaching of Pentecost and that of Acts 10 agree.

Again, we have the Apostle Peter's most explicit statement in Acts 15: 9. Referring to Cornelius and those converted with him, he says that God "made no distinction between us and them—cleansing their hearts by faith." He added (verse 11), "We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they."

The nett result so far is that we cannot believe these two men—the Apostle Peter who declared there was no distinction made by God, and the modern "Brother" who equally emphatically declares there was a distinction, that "there were two Gospels," that Jews as a condition were told to be baptised into remission of sins, whereas Gentiles were relieved of this condition. Seeing we cannot agree with both the Apostle and the Brother, may we not be pardoned for preferring to accept the word of the former?

If our confused friend would only undertake to say at what precise stage in the history of the church the transition was made from the "two Gospels" which once were to the "one Gospel" which remains, and especially if he were to endeavor to support his decision of that point by Scripture, his confusion might become apparent even unto himself.

The Brother in question not only opposes the Apostle Peter, but equally he contradicts the Apostle Paul, and he is a

hazardous man who resists the double apostolic testimony. Paul in Romans 1: 16 speaks of "the Gospel" (not "Gospels") as God's power unto salvation to Jew and Greek. In Romans 3 he declares that "there is no distinction" between Jew and Greek either in need (verses 9, 23) or in plan (verses 24 to 30). Circumcision and uncircumcision are alike justified by faith. The Galatian letter emphasises the same thought; e.g., 3: 26-28:

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptised into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus."

But, though Paul declares there is no difference, and that in Christ there is neither Jew nor Greek, yet our friend may still contend that Paul does not with reference to the baptism of Gentiles use the phrase "unto remission of sins" which Peter used on Pentecost. What of it? Why must apostles, or others, be tied down to one form of words to declare the same great fact? Peter said that promise of Acts 2: 38 was to all whom God called. Paul in the above quotation says that baptism is "into Christ" and those baptised into him "did put on Christ." These great phrases are as definite in their statement of the importance of baptism as is Acts 2: 38. Again in writing to the Roman church (doubtless predominantly Gentile, though that matters not, seeing that the letter itself declares "there is no distinction"), the Apostle Paul speaks of our being "baptised into Christ Jesus" and "baptised into his death." The Jews and Gentiles in the Roman Church were all alike justified by faith and all alike "baptised into Christ" who saved, and "into his death" which was the procuring cause of the salvation.

Christ the final authority.

Lastly, the world-wide and age-abiding commission of the Lord Jesus in Matt. 28:

18, 19 negatives the contention of the men whose argument we are examining. Jesus said:

"All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit."

It was under that very commission and in harmony with it that Peter preached on Pentecost. The commission does not use the words "unto remission of sins" with reference to baptism, but there is no incompatibility between Acts 2: 38 and Matt. 28: 19 any more than there is between Acts 2: 38 and, say, Gal. 3: 26, 27. The baptism of the Commission is "unto the name of the Father and of the Son and of the Holy Spirit." A fact is here stated rather than a formula given. To come into a new relation with the Name is to come into a new relation with the Person. And to come into a new relation with Father, Son and Holy Spirit is to enjoy remission of sins and the blessings of the Gospel. Matt. 28: 19 harmonises beautifully with Rom. 6: 3, 4 and Gal. 3: 26, 27 also. It must be noted that the commission shows that, whatever the design of baptism may be, the message of discipling and baptising related to "all the nations." Mark quoted Jesus' words as follows: "Preach the Gospel to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned."

As it is evident that a number of people are now advancing the argument we have examined, we have thought it well to give space to its refutation. Let the reader consider that it is not merely a question as to our teaching regarding baptism. A much larger matter is involved. All men, Jew and Gentile, are offered salvation through Christ alone, and on the same terms. "There is no distinction"—let us make none.



New Chapel at South Kensington, N.S.W.

Paidagogos.

Randall T. Pittman, B.A., Dip.Ed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."—Gal. 3: 24, 25.

"Schoolmaster" is the rendering in the Authorised Version of the Greek word which appears as the title of this article. In the Revised Version "tutor" is given as the translation: Weymouth has "tutor-slave"; and Moffatt paraphrases: "The Law thus held us as wards in discipline." It is well for us to appreciate the difficulty of the translators, which arises from the fact that we have no one word in English which adequately represents the Greek term, nor have we any recognised class of persons who exercise the functions implied by it. Our word "pedagogue" is used in the sense of "teacher," and is derived from the Greek *paidagos*, but, as often happens with words, the derivative has moved from the meaning of the parent term.

Breaking the word into its component parts, we find that it is formed from *pais*, a boy, and *ago*, I lead. Just as we frequently hear men referred to as boys, sometimes *pais* was used of a man in the position of a slave. It may be that our English word "page" (a boy attending a person of rank) carries this meaning over to English, for some philologists think that "page" is derived from *paidion*, a diminutive of *pais*. In harmony with these facts, classical usage of the term *paidagogos* shows that the person indicated was certainly not a schoolmaster. Nor, indeed, was he a private tutor in our sense of that word.

What, then, were the functions of a *paidagogos*? He was a guardian, usually a trusty slave not fitted for hard toil, whose duty it was to take charge of a boy as soon as he left the nursery, and to see that the child did not get into bad habits. He would watch the boy at his meals, and correct his faults in "table-manners." He would keep an eye on the morals of his charge, and deal severely with any delinquencies. Part of his duty was to take the boy to school, perhaps carrying his writing-tablets and other school requisites, and when lessons were over see that he returned safely home. His guardianship did not cease till the boy was entering manhood.

Quotations from classical authors will be of use in presenting the functions of this boy-leader. In Plato's "Lysis," Socrates comes upon a group of boys "playing together at knuckle-bones, all in their holiday dress." Lysis is one of these boys, and Socrates, engaging him in conversation, twits him with being under the authority of various persons who limit his freedom. The dialogue refers to restraints imposed by parental control, and then a reference

to his governor or guardian is made. Socrates reports himself as asking:

"Do they [your parents] let you rule yourself, or not even allow you this?"

"Rule myself! I should think not," said he.

"You have some one to rule you, then?"

"Yes, my governor here."

"Not a slave?"

"Yes, but he is, though, ours."

"Shocking!" I exclaimed. "A free man to be ruled by a slave. But how, pray, does this governor exercise his authority?"

"He takes me to school, of course."

"And do you mean to say that they rule you there, too—the schoolmasters?"

"Most certainly they do."

The dialogue was continued for a while, and then was abruptly terminated by the



Mr. S. J. Southgate.

Who recently began his work as preacher of South Kensington Church, N.S.W., after a term of service with City Temple Church, Sydney.

appearance of a guardian, who took Lysis off, grumbling at his expostulations in "sad Greek."

In Plutarch's "Lives," there is another reference to a *paidagogos*. The life of Fabius, the famous Roman Dictator, is under review. Appointed to meet the crisis brought about through Hannibal's descent upon Italy, Fabius adopted the tactics of delaying a pitched battle until the moment most favorable to himself. His commander of horse, Minucius, eager for action, encouraged a feeling of restlessness among the soldiers, who began to reproach Fabius, "calling him Hannibal's pedagogue, since he did nothing else but follow him up and down and wait upon him."

These quotations distinguish the *paidagogos* from the teacher, and show the difficulty of finding an English equivalent for the word. Apart from Gal. 3: 24, 25, there is only one other instance of the term in the New Testament. This is in 1 Cor. 4: 15, where the Authorised Version gives

"instructor" as the translation. Rather is Paul thinking of those guardians, sometimes harsh, who were ever ready to find fault. It has been suggested that Paul was drawing upon his own boyhood experience: whether that be so or not, his words here show a familiarity with these guardian-slaves as a class. His readers, too, would readily appreciate the distinction between these and "fathers," when he says: "You may have thousands to superintend you, but you have not more than one father. It was I who in Christ Jesus became your father by means of the gospel" (Moffatt's rendering).

In the light of the facts thus collated, what is the function of the law indicated in Gal. 3: 24, 25? That Paul had the Greek and Roman usage of the term in mind seems evident from the fact that he chose the term *paidagogos*, when a word meaning "teacher" (*didaskalos*) was ready to hand, especially when we find that the former word is not used in the Greek versions of the Old Testament. One tempting interpretation is that the law acted as a leader for those under its authority to guide them to Christ, the great Teacher. Although the words "to bring us" are not in the Greek text, the idea suggested can be gathered from the etymology of the word "boy-leader" and the construction of the sentence: but the figure of leading to a teacher cannot be pressed. The context is against this view. As the closing words of verse 24 declare, justification, not teaching, is the blessing which is here said to come to the believer in Christ. When, therefore, the law is said to be a *paidagogos*, the thought is that the law acts as a guardian of morals, exposing faults, revealing to those under its authority that they are sinners in need of justification. The law convicts of sin and brings condemnation, but those under it are thereby led to look for Another for justification—Christ, who is "the end of the law for righteousness to every one that believeth." Justified by faith, the believer enters into the full status and privileges of sonship.

Thus the passage under consideration is similar in thought to the opening verses of the fourth chapter, which draw an illustration from an heir who is under age. In childhood he is under guardians (*epitropos*) and trustees (*oikonomos*), but upon reaching manhood he enjoys freedom in the possessions to which he is heir.

New Chapel at South Kensington, N.S.W.

The new chapel is situated on Anzac Parade, a main thoroughfare, and close to the busy and important Quevedo Junction. The building, which was designed and erected by Bro. P. Dale, is a handsome structure in O.K. face cut and stretch brickwork. The semi-octagon porch gives it an imposing appearance. On the street abutment is a 3-ft. wall, paneled in brickwork. In the front gable above the porch is a magnificent triple Gothic window containing a cluster of canphire beautifully executed, and flanked with

bat-brick, capped with ovelo mould. The corner buttresses, which are well above the eaves, are finished in Gothic style.

In designing the building Bro. Bale has carried out in symbol the great truths of the Scriptures. The memorial windows in the porch are ornamented with lilies and roses, symbolising Jesus, the Lily of the Valley and the Rose of Sharon; the windows of the auditorium, with white centres, and borders of blue and red, symbolise purity, royalty and sacrifice.

The rostrum, faced with Gothic panels, is of similar shape to the porch, and is surmounted by a maple rail supported by open Gothic arches. The baptistery is in the centre of the rostrum.

The ceiling, which is 20 feet above the floor, is set in five bays, each with an octagon centre. A unique feature is that the cornice which runs the entire length of the building is used as a means of ventilation.

At the rear of the rostrum are eight movable panels forming a background to the auditorium, and permitting the erection of a stage for Bible School demonstrations, or, when necessary, the enlargement of the auditorium.

At the rear of the building are two halls one above the other, each 20 ft. by 20 ft., used for Bible School work. The upper hall has a preacher's study and robing rooms, and is splendidly equipped for school work, while the lower hall serves as a kindergarten room. Adjoining this hall are fully equipped kitchen, pantry and store-room. The building is so designed that separate entrances are provided for Bible School scholars, thus reserving the chapel for purely church services.

Great credit is due to the architect and builder, Bro. Philip Bale, for his splendid services in the erection of a building worthy of the brotherhood and the cause of Christ.

The last meeting was advertised as a thank-offering for the missioner. Therefore, it was known that all money contributed would be given to him.

More than £900 expenses were incurred, the principal item being a proportion of the travelling expenses of Gipsy Smith and his party from Britain to Australia. This cost was divided between the States visited.

Intercession and Thanksgiving.

At a united Foreign Mission service in Melbourne last week, Bro. B. W. Huntsman was in charge of a prayer period and led the audience in the following thankgivings and intercessions:—

Let us render thanksgiving to Almighty God, our Heavenly Father, for the gift of his Son, to be our Saviour, our Friend and Helper, and that he is God's unspeakable gift to all men everywhere, of whatever race and color.

Let us give thanks to God for the church of the Lord Jesus Christ, his body, beloved by him, and for which Christ gave his life, that he might sanctify and cleanse it with the washing of water by the word, and which, in the wisdom of God, has been made his agency in the world, with the help of the Holy Spirit, to bring all men to the knowledge of his saving grace through the atoning work of Jesus Christ.

Let us give thanks to God that we have been made a part of his holy church, and counted worthy to share in the divine task of carrying out the great commission of the Lord Jesus Christ to go into all the world and preach the gospel to every creature.

Let us be thankful that we have come to the kingdom at such a time as the present, when the Holy Spirit is awakening the whole church to the moral and spiritual needs of the non-Christian world, and moving the hearts of many consecrated souls to give their lives, their service and their money for the evangelisation of the whole world.

Let us give thanks to God that our churches of Christ in Australia have been seized with the importance and imperative need of this work, and that there is an ever-increasing interest and manifest desire to enlarge our sphere of labor in the lands we have chosen for our Foreign Missionary work, and let us pray that the whole church, in whatever part of the world, may not evade responsibility for the spiritual and moral welfare of mankind.

Let us pray for India, a member of the commonwealth of empires, of which we form a part, that the message of the gospel which is the love of God may reach all in India—the patriot, the outcaste, the educated, the poor—and bring them into the fellowship of believers in the Lord Jesus Christ, and that the many seekers of goodly pearls in India may find the pearl of great price.

Let us pray for all our representatives in India, mentioning them by name—Miss Mary Thompson, Mr. and Mrs. Coventry, Miss Blake, Miss Caldwell, Mr. Hughes, Miss Redman, Dr. Oldfield, Mr. and Mrs. Watson, Miss Cameron, Mr. Morris, Miss Vawser, Mr. and Mrs. Escott, Mr. and Mrs. Pittman—that all of them with their children may be kept in soundness of health, increasing in joy and satisfaction as they see their sacrificial labor redounding to the glory of God through the salvation of many souls.

Let us pray for the ancient land of China with its teeming masses of human life, that an order and peace and goodwill towards the home-born and the foreigner may prevail, that travel may be made safe, that brigandage may cease, that the inhabitants may learn that Jesus Christ has infinitely more to offer them than Confucius or Buddha or the sages could hope to give.

Let us pray for all our workers in China who have gone from our hearts, our homes and our

Religious Notes and News.

Foolish Impiety.

The London "Daily Telegraph" reports that "in a fierce" attack upon the Fundamentalists, delivered at the Linwood Boulevard Christian Church in Kansas City, Missouri, Mr. Sinclair Lewis, the well-known author, publicly dared God to strike him dead within ten minutes, to prove his power." Commenting on this, the "Methodist Recorder" says: "Of the vile blasphemy of such an utterance, and of its offensiveness to Christian sensibilities, we need say nothing here. Nor, indeed, would any comment based upon Christian principles be likely to move Mr. Lewis and those who stand where he stands. It might be thought, however, that a 'well-known author' would refrain from utterances of such a character, even upon grounds of elementary intelligence. Almighty God does not submit himself to the commands of man, either to strike or not to strike; he does not undertake to give spectacular demonstrations of his power, in order to refute the disbelief of noisy sinners. God has his own time in which to work, and his hand is not stayed by the expiry of the ten-minutes' time-limit proposed by Mr. Sinclair Lewis."

Prayer and healing.

The Melbourne "Herald" recently printed the following pronouncement on faith healing by the General Conference of the Methodist Church in Australia. It is a sane and helpful statement:—

"In view of the advance in our midst of Christian Science, so-called, and because of the deep interest evinced during the past three years in Divine Healing, we have carefully framed the following statement, which we prayerfully place before our people in Australia.

1. We firmly believe in prayer for the sick, not only that they may be sustained in their illness, but that they may be restored to health.

2. When Christian people bring a sufferer to God, and when prayers are offered humbly with a due deference to God's wisdom, and with a reverential awe of his power, nothing but good can result. We therefore encourage our ministers to pray in public and in private for the healing of the sick, according as they feel led.

3. The spiritual needs of man are always to be placed first, and no prayer for physical healing should be offered unless intercession has first been made for repentance and faith in the sick, and for the cleansing power of God's Holy Spirit.

4. It is not the place of the church to decide which kind of disease is more likely than another to be healed in the atmosphere of prayer. The bounds may be wider than we generally think. The saying, "With God all things are possible," has absolute and eternal values.

5. While we dare not affirm that sickness is brought on by the will of God, we cannot deny that sickness and the sorrow arising therefrom have been permitted by the All-wise God, and are frequently taken up into his Holy Providence for the development of the race. If, then, in his inscrutable wisdom and foreknowledge he shall in the future see fit to allow suffering, we are compelled to believe it is for the good of the race in general—perhaps also for the redemption of the sufferer himself, and certainly for the furtherance of the divine purpose concerning mankind.

6. We believe that full weight should be given to Healing Science, and to those discoveries which investigate the inter-relation of the spirit, the mind and the body. As in other realms, so in this. Science must be reckoned as a gift of God. Therefore no sick person should look to a clergyman to perform the duty of physician and surgeon. Neither should any person neglect the obvious, e.g., the setting of a broken limb. For these reasons we urge a closer co-operation between doctors of medicine and ministers of religion.

7. We believe communion with the divine life of Christ to be a very great aid to bodily health in the following directions:—

(a) By engendering health-thoughts and health feelings throughout the entire mental and physical system, and developing that perfect love which casteth out all fear.

(b) By leading the believer to obey such laws of health, as are known to him, and to seek for others yet obscure.

8. We warn our people against the sophistries of Christian Science, which teaches that sickness is merely an error of thought, and that it has never been, nor can be, used in the providential and spiritual education of the human race.

Gipsy Smith in South Australia.

Although Gipsy Smith received £566 as a personal reward for 18 days' evangelistic effort in Adelaide (says the "Sun"), leading men connected with the mission contend the amount is not excessive. They say he came to Adelaide at his own risk, did an enormous amount of good, and received the remuneration as a free-will offering from the grateful people.

The £566 he received as his private revenue was made up of about £315 from a special lecture and £251 from a thank-offering.

When he arrived in Adelaide the evangelist informed the committee he was prepared to accept a thank-offering on the last day of his mission. Other than that, all collections taken up went through the hands of the committee. They more than covered expenses.

Self, Service and Sacrifice.

J. Saxby.

churches to brave the dangers of climate, discomfort, and sometimes the attacks of a hostile people, mentioning each one by name—Mr. and Mrs. Anderson, Dr. and Mrs. Killmier, Mr. Mrs. Miss Ludbrook, Mr. and Mrs. Cameron—Clark, that they with their children may be guarded and kept, with every need fully supplied, and that in this outpost of the kingdom of God they may see the glory of the Lord in precious lives changed and redeemed by the Saviour of all men.

Let us pray for the islands of the New Hebrides, that in every village the presence of Christ may be known and felt. That under the guiding hand of Almighty God, the governments of Great Britain and France may be so led that a more orderly government may be established in the islands, to the end that equity and righteousness may prevail in the administration of justice. Let us pray for Bro. and Sister Mackie and their family that they may be kept in health and delivered from all discouragement and anxiety, that through their labors the isles may listen and hearken to the voice of Jehovah, as saith the prophet Isaiah.

Let us be thankful for the gracious ministry that has been accomplished among our Chinese neighbors, who have made a home in our land. Let us give thanks for the challenge which they have accepted to give the gospel to their home folk in Canton, China. Let us pray for our Chinese preachers, who have been brought to Australia to labor among their countrymen—Mr. Chin Fung of Perth, Mr. Kwaan Young Man of Sydney—and for all the leaders among them who are engaged in this Christlike service.

Let us pray for all missionaries in every land of the whole wide world, by whomsoever sent forth, believing in the same divine Lord, with hearts filled with love and devotion to him, who are endeavoring to spread his gospel, so that no one shall fail to know the matchless story of the cross, that God in his own wonderful way will bless all their labors for him, and that in his divine providence all believers shall be one in Christ, as Christ is one with the Father, that the world may believe that the Father sent the Son to be the Saviour of all men.

Let us pray for our State and Federal Committees, and for Bro. Walden in particular, that he and they may be guided in their conduct of our missionary interests, and that the plans which have been prepared for the annual offering may be more than successful, and that the hearts of all may be greatly cheered with an abundant response.

Finally, let us pray for all our churches that they may be filled with the Spirit of Christ, that they may be seized with a clear understanding of the supreme mission of the church, which is to evangelise the world, they may always aim to do this work according to the spirit and plans of the Head of the church, and that there may be an outburst of sacrificial giving, that all may share in this privilege to the measure of their ability, and that it shall be also a great spiritual act of worship which shall deepen the spiritual life of our churches and redound to the glory of God through our Lord Jesus Christ.

Mr. & Mrs. J. Saxby, whose golden wedding was celebrated at Lindfield, N.S.W., on May 23. (See "Christian" of May 27)

"He saved others, himself he cannot save.—Matt. 27: 42.

The purpose of this article is to lead the thoughtful Christian to see more clearly the necessity for close examination into the motives that underlie his actions, and the unspeakable privilege of serving and ministering in his humble measure, as his divine Master ministered and served. The article is not by any means exhaustive, but simply suggestive, and is written with the prayer that by the divine blessing it may be helpful.

Sacrifice.

Self, service, sacrifice—which? Self is the ever-present, always ready to claim and indulge in its supposed rights and privileges. Service may be counted as known duty, more or less faithfully performed. Sacrifice is the extra, the overplus, involving personal discomfort, and even pain and suffering. To be of any value both service and sacrifice must be spontaneous and even joyful, with no admixture of desire for show or public applause. As it is the motive that gives the value, anything done for mere praise or pleasure or profit is spiritually worthless. The gifts and self-denials of the world, coming under the head of humanitarianism or altruism are admirable, and have a moral value; but, for the Christian, service and sacrifice must be for his Lord, and through him to the glory of God. How little of these motives are in our minds when we have to be urged to do our part, and having reluctantly done it, are disappointed if we receive no praise. One, and the primary cause of this is that we have not made first of all a full surrender and then a daily consecration of ourselves to God through our blessed Saviour. We have kept back, not wilfully let us hope, but unconsciously, and by self-deception, part of the price of our final salvation. Let us search our hearts and minds here. Do we know much of such surrender and consecration? Let us, remember that any time, means and effort we can spare are only service or bare duty: they do not count as self-denial or sacrifice.

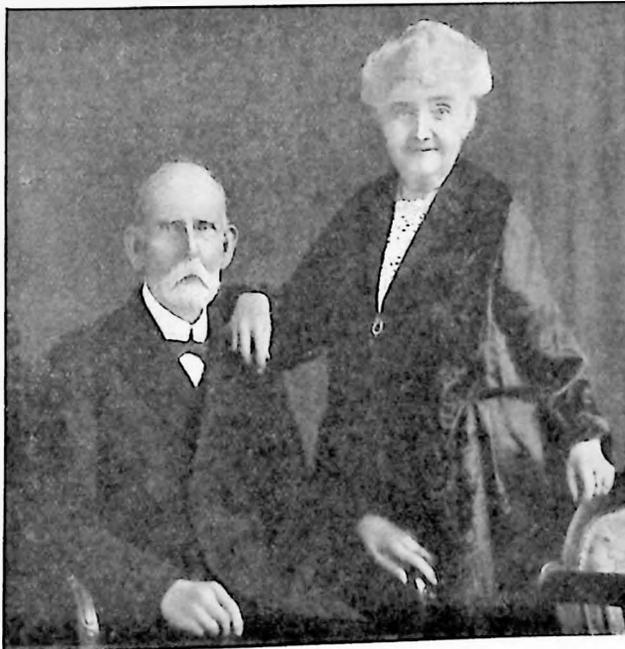
All our life's arrangements should be subordinated as far as possible, and planned as far as possible for our own spiritual growth and the extension of the kingdom of our dear Lord. Where we should live and what we should have and do and be, should be dictated by where and how we can best develop our own spiritual powers, help to uplift the fallen around us, and serve in the great cause of truth and righteousness. This is no mere idealism or counsel of perfection, but the plain New Testament duty of every Christian. It stands first in the example of the Saviour, and in the lives and writings of his immediate followers. Such service and sacrifice ask for no church prominence or public recognition or applause, but are amply rewarded by the approval of our Father in heaven. If he sees our labor of love, and his blessed Son sees in us of the travail of his soul, all is well with us. The writer of this now sees, would that he had seen it earlier, how far he has fallen short in these things, through too great attention to temporal duties and affairs.

We Christians hear a heart-searching address or read a stirring article on our duty to the church, specially to our weaker brethren and to the world; and, maybe, we speak to each other on the subject; but our good desires and intentions soon fade, and we are back again, probably deeper than before, in our own personal pursuits. We know weak Christians who need help, unsaved friends and neighbors who need awakening, poor widows or wives whose husbands are hurdens instead of burden-bearers; that is, we can know them if we are not too absorbed in our own petty concerns, but we do not lift a little finger to help them. We know, or could know if we chose, half-clad and hungry women and children, and yet we do not curtail in the least our indulgences of home, or food, or dress, or pleasure, in order to relieve them. Our religion demands that as far as we can we will respond to the appeal of the needy. We do well if we cheerfully and liberally support societies that care for these; but we do still better if we come into friendly touch with the needy, and show loving and practical sympathy in trying to brighten their lives and their homes.

Further, if we were "soundly converted," as our Methodist friends term it, our support of Home Missions, Foreign Missions, our College and Bible Schools would not have to be appealed to by circulars, rallies, sales of work and special meetings. The cost of our luxuries or unnecessary indulgences would pass into our church contributions, and the treasury of the Lord would overflow with gifts from loving and grateful hearts. As the years pass the Christian comes to see how far short he has fallen of this grace. It is better to have grown into heart fellowship with our brother Christians, and to have done what good we could to our fellow fallen humanity, than to have taught the most stirring lessons to the churches, or preached the most eloquent gospel sermons to the world. We are apt to be satisfied with pious words, and to put our dreams of the ideal in the place of personal faithfulness, or to look upon the teachings of Jesus and his apostles as a counsel of perfection. We often sing in our morning meetings that beautiful consecration hymn, "Take my life and let it be, Consecrated, Lord, to thee"; and, as the verses pass the volume and harmony increase till our full surrender reaches its climax in the prayer—

"Take my love: my Lord, I pour
At thy feet, its treasure store:
Take myself, and I will be,
Ever, only, Lord, for thee."

Should we not diligently see to it, brethren, that our song does not sink to a vain oblation?



Black by courtesy of "Christian Messenger"

The Home Circle.

Conducted by J. C. F. PITTMAN

The Humorous Side of a Minister's Life.

A pastor's life is full of romance, especially a country pastor. His experiences are many and varied. Most of his visiting is done on foot, tramping miles over mountains and fens, so far apart does his flock dwell. In winter he is often drenched to his skin by the heavy rains, sometimes he is held up by snow. During the summer, in intense heat, he walks miles—walks, I said, but sometimes he runs, being chased by a bull! In the country, visitation is considered an important part of the pastor's duty, and he is always sure of a warm welcome in the farms where his members dwell. Hospitality is one of the shining graces of the country-side.

The pastor's life is full of the humorous as well as the tragic. It is not necessary to dwell here upon the tragic aspects of his life. His visitations include many death-bed scenes. Often he is called upon to help those on the verge of the "Great Unseen," and as far as is humanly possible to lend a helping hand to the soul "crossing the river." He hears the griefs of his flock upon his own heart. But there is also a humorous side, and this is a great relief to him. It is a few of these humorous incidents which have happened in the life of a "Country Pastor" which I shall now narrate.

It will be best for me to begin by relating

My Experiences with Children.

A successful pastor always pays great attention to the children of his flock. It has been well said, "But he who places his hand on the child's head, places it on the mother's heart," and no wise pastor will ignore this. Yet the children are his keenest critics, and the pastor who is well esteemed by the children is generally the idol of the parents also. My dealings with children have brought forth many humorous flashes. I once asked a boy, aged nine, a member of my congregation, who had slackened in his attendance at the week-night services, "Why don't you come to the Thursday night services now?" Imagine my surprise when he answered me quite curtly, "Too busy!" During one of these services, it was my duty to catechise a number of children on Peter's vision at Joppa. I asked them, "What did Peter see in the sheet?" The answer came at once: "All manner of . . . beasts . . . fowls," etc. I then asked, "What command did he receive?" The children replied, "Rise, Peter, kill and eat!" Then followed the query, "Did he obey?" "No!" they called out together. Then intending to bring things to a point, I asked, "Why not?" but I utterly failed, for one little lad blurted out, "Too much choice." The congregation laughed, what was I to do but join in?

Johnny's Buttons.

The next time a child had the better of me was during one of my visits to a member of my congregation. I had been invited out to tea. In the farmhouse I was eagerly awaited by Johnny, a boy of about eight years of age. He was neatly dressed in a green jersey trimmed with white buttons, and worn for the first time on this occasion. There he stood in front of me attired in his jersey, every gesture of his as good as asking, "What do you think of me?" I thought I would rise to the occasion, and commented on the jersey, "What a beautiful jersey, and what lovely white buttons you've got! Let those white buttons always remind you of being a good boy." And then turning to his mother, I said—I've always regretted it—"If he's naughty, take a white button off, and put a black one on instead, the black ones to represent the devil." All would have been well had it ended there, but the last word was not mine, for the little one, having surveyed me from head to foot, turned to his mother and said, "Mummy, all his buttons are black."

A Lady's Unusual Request.

Many humorous incidents occur during a country pastor's engagements to preach from home. On one occasion I preached in a small chapel in a very outlandish place. On this particular "Sabbath Day's Journey," I visited three different chapels—one morning, afternoon, and evening. What I am about to relate happened after the evening service. My hostess, an old maid of a very old-fashioned type, was prevented from attending service because a sick calf had to be cared for. I was escorted to my lodging by an elder of the chapel, and after he had departed, my hostess explained to me her absence from service, and asked me what text I had preached from. The information I, of course, willingly gave. She was not satisfied, for she asked me further, "And what were the divisions of your sermon?" I again obliged her, but I think all will agree that she went a step too far when she asked me for the loan of my sermon, so that she could read it whilst I was in bed. For once, at least, I was thankful that I did not use notes, and told her so.

On another occasion I was to preach in a well-known town, and this lends more point to the incident. In the middle of my sermon the clock stopped. I do not think my preaching had anything to do with that, but right from the far end of the chapel I saw the caretaker get up and walk along the aisle. He climbed on top of the pew and wound the clock, and then returned to his place, quite unconcerned, as if no one but he was present. Evidently he considered the clock of some importance, or thought that I could not bring my sermon to a close without the clock.

I, like many other ministers in the country districts, have done my best to uproot all belief in ghost stories and all manner of superstition, but I must confess that I came perilously near to believing in ghosts myself. It happened in this way. After service one Sunday I was to spend the night in a farmhouse with very respectable people. After an hour's chat with my host, I retired to my bedroom thinking of a good night's rest. It was in the depth of winter. No sooner had I got into bed and put the light out, than I heard something moving about in my bedroom. At first I was a bit scared, but gathering together all the pluck I had, I lit the candle, got out of bed, and looked about the room, but I could find nothing to account for the noise. I went back to bed, and kept the light burning for awhile, but nothing appeared, so I concluded that it must have been some of the family walking about the house. I therefore blew out the light, and tried to sleep. Shortly afterwards I heard the same movements again, and something fell in the bedroom with a crash. What could it be? Had I actually found myself in a haunted room? Covered with perspiration, I lit the candle once more. I at once saw the cause of the crash, the towel rail had fallen! But I could not find anything to account for it. Anyhow, I determined not to go to bed again without examining every corner of the room. After some time my search was rewarded, for in a recess behind a curtain I found a cat; moreover, it had three kittens in an old hat box. The mystery solved, I gave the poor cat a stroke or two, went back to bed and slept soundly. I know not whether I did what was right or not; the reader will decide. I left in the morning without mentioning the affair to my hostess. If she found them, as most likely she did, she could console herself that they were not there the night the minister slept in the room.

"What matter if the clouds hang low?
What matter if the bleak winds blow?
What matter if I may not know
The reason why these things are so?
God reigns. I will be true."

The Family Altar.

J. C. F. P.

MONDAY.

Then cometh Jesus with them unto a place called Gethsemane.—Matt. 26: 36.
"O generous love! that he, who smote
In Man for man the fee,
The double agony in Man
For men should undergo."
Reading—Matt. 26: 51-75.

TUESDAY.

Pilate . . . took water, and washed his hands before the multitude.—Matt. 27: 24.
Mary E. Coleridge wrote, "I don't quite understand about Pilate; surely his strength, at any rate, was not 'to sit still.' He sat still and washed his hands, and it was all wrong. If he had 'put a decisive act between himself and temptation,' he would have seized his chance. What he did was the weakest thing he could do, not the strongest. It is only when sitting still is the hardest, most difficult course, that there is strength in it."
Reading—Matt. 27: 1-26.

WEDNESDAY.

And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!—Matt. 27: 29.
"Jesus, hail! the sinner's Friend,
Friend of publicans and—me."
Reading—Matt. 27: 27-50.

THURSDAY.

Truly this was the Son of God.—Matt. 27: 54.
At Treguier (the birthplace of Renan) upon the quay, "visible at once to every traveller, whether he comes by rail or river, is a white Calvary, with life-sized figures, and the words inscribed in Latin, Breton, and French at the foot of the central cross, 'Truly this was the Son of God.' The Calvary, we are told, was erected as a protest against the honor conferred on Renan when his statue was erected in the cathedral square."
Reading—Matt. 27: 51-66.

FRIDAY.

Lo, I am with you always, even unto the end of the world.—Matt. 28: 20.
James Gilmour, missionary of Mongolia, wrote when he first left for China: "The feeling of being alone comes over me till I think of Christ and his blessed promise, 'Lo, I am with you always, even to the end of the world.' No one who does not go away, leaving all and going alone, can feel the force of this promise; and when I begin to feel my heart threatening to go down, I betake myself to this companionship, and thank God, I have felt the blessedness of this promise rushing over me repeatedly when I knelt down and spoke to Jesus as a present companion, from whom I am sure to find sympathy."
Reading—Matt. 28.

SATURDAY.

Paul, an apostle . . . unto the churches of Galatia.—Gal. 1: 1-2.
Concerning this epistle, Dr. Marcus Dodds wrote, "Galatians in six lines is impossible. But I should say that the key to Paul is his conception of sonship to which the Spirit of Christ raises. The son is free, does not require to make good his claims to favor or provision, needs no external compulsion, but lives from within from the spirit; it is the spirit of sonship which is man's true inheritance, the 'promise for which he waited and for which he learned to long during all the preceding years. But what amazed and overjoyed him day by day was this sense of sonship—of the overflowing and fatherly love of God."
Reading—Gal. 1.

SUNDAY.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.—Gal. 2: 20.
"Witnesses that Christ hath died,
We with him are crucified;
Christ hath burst the bands of death,
We his quickening Spirit breathe."
Reading—Gal. 2.

Prayer Meeting Topic.

July 14.

The Joy of Jesus.

(Luke 10: 17-24.)

F. J. SIVVER, B.A.

"He wept oft but no one had ever seen him smile"—early tradition claims that Publius Lentulus wrote thus of Jesus to the Roman senate. We know, of course, that even if the New Testament does not expressly state that Jesus smiled, yet it abounds in evidence of the fact that he was, in a very special sense, the Man of Joy.

Joy is contagious, and Jesus was human enough to catch the joy of his disciples. "The seventy returned with joy." "In that hour Jesus rejoiced." A study of the verses before us shows the kind of joy in which Christ and the disciples indulged.

THE JOY OF SERVICE.

The seventy were as light-hearted as a bunch of merry school boys returning from a football victory. Exultingly they report their successes declaring, "Even the demons are subject unto us." While Jesus appreciated their enthusiasm and shared the joy of victory, yet there was a note of warning and of anxiety in his veiled remark, "I beheld Satan fallen as lightning from heaven." In thought he had leapt back to that time before creation, when he saw some of the very angels fall from their high estate because of their spiritual pride. The writer to the Hebrews, it will be remembered, tells us that Jesus himself found joy in service, but it was in service anticipated. "Who for the joy that was set before him endured the cross." When once the service is rendered it is safe and wise for us to forget it. "If you take the wide range of the history of the church," says Dr. W. M. Clow, "you will find that many of its tyrannies and its proud assumptions have been bred by this proud joy in service. The despotism which ended in the Papacy began there. The arrogance and the anti-Christian claim of the priest has flourished in hearts puffed up by their spiritual success. Schisms which have rent the church asunder, and controversies which have ranged round striking personalities, have been nursed in minds inflated and intoxicated with this joy of service. Have we not seen it with our own eyes? The generous giver has poured out his wealth in the service of God. He has seen it producing untold blessing. He becomes dogmatic, exacting, self-exalting, difficult to work with."

THE JOY OF THE REDEEMED.

"Rather rejoice that your names are written in heaven." The figure here used by Jesus represented the happiest event in the life of a Roman slave. It was that occasion when his master because of faithful service brought the slave before the Curia and wrote his name among the free citizens of Rome. The true ground for our rejoicing is not *service* but *standing*, not what we have done, but what *Christ* has done for us. David Dickson, one of the greatest of Scotland's covenanters, said when dying, "I have taken all my good deeds and all my bad deeds and cast them in a heap before the Lord, and have betaken me to Jesus Christ in whom I have full and sweet peace."

REJOICING IN THE HOLY SPIRIT.

"In that same hour he rejoiced in the Holy Spirit" (R.V.). This lofty joy in which Jesus indulged at that moment was the joy that comes from *gladly* accepting the will of God. He had seen these men's hearts aflame with spiritual desire, and saw in that the earnest of the great service they were afterwards to render, and because of that he realised the infinite wisdom of his Father in giving him men not of proud and crafty nature, but men with honest child-like spirit. And so he accepted his Father's will with a deep and holy joy. "Even so Father, for so it seemed good in thy sight."

TOPIC FOR JULY 21.—THE THRONE OF GRACE.—Heb. 4: 14-16.

Paying the Price.

In a day when the popularity of Jesus was running high and multitudes were pressing after him the Master turned and said, "He that would come after me, let him deny himself, take up his cross daily and follow me." The result was that many went back and walked no more with Jesus. They did not feel able to pay the price of discipleship.

And the service of Christ is costly whether we look at it from the viewpoint of the individual or from the standpoint of the church collectively. The Christian who tries to live his life for Christ without entering into the service of God's kingdom will never know the real Christian's joy. The church that imagines it can do God's will in the world without being prepared to pay the price in men, money and materials is sadly mistaken.

This is true of the work that is being done for God in our Bible Schools. The work that is being carried on there cannot be done in a cheap way; the making and the moulding of life will always be costly; especially the moulding of a life after the divine likeness.

I. Paying the Price in Money.

The Bible School offers a unique opportunity for direct, effective Christian service; nowhere else can a better investment be made than here. Yet the tendency has been to think that the Sunday School needed money not at all. We spend thousands in efforts to induce a handful of wandering old sheep to come back into the fold, to the hundreds we invest in keeping the lambs of the flock from straying. The worth of the Bible School to the church is such that the church should willingly do all she can to provide the funds necessary for the conduct of the school.

II. Paying the Price in Materials.

Recently a sister, who has had over thirty years of experience in active Christian service, said, "I am more than ever convinced that the hope of the future for the Christian church lies in the training of the child." The thought is not new, yet it is one that we need often to think about. So often in our planning of church buildings and equipment, no thought at all is given to the requirements of the Bible School. The church that does not provide its school with the best materials in the way of general facilities and equipment is simply draining the stream of its own life at the very source.

III. Paying the Price in Life.

It takes lives to make lives. The successful Bible Schools, after all, are successful just to the extent in which men and women are putting themselves, their own lives, their physical and spiritual energies, into them. The schools are finding lives where those who lead and teach are losing theirs. It costs pain, weariness of body and of mind; it takes flesh and blood and soul to make a successful Bible School. It takes heroes and heroines, people who do not fear storm, or darkness, or the loss of social pleasures, if they may but serve their Master and the souls of men for whom he died. Methods may be perfect; materials may be abundant and adequate; but all these are wholly worthless without the offering of the real self to the service, in simple love for those for whom he died, while all these are glorified a thousand times when consecrated to such an end.

Victorian Notes.

Material for the Scripture examination to be held on Monday evening, July 12, has been sent out to the sixty-eight supervisors who will care for the examination in the schools that have entered for this annual event. If this material should not have come to hand by the time this

Our Young People.

Conducted by Leslie C. McCallum, M.A.

paper reaches you, please communicate with the organiser at once. Supervisors will help greatly by seeing that all material is returned immediately after the examination is over. Delay here means that the publication of results will be hindered later on. Over twelve hundred entries have been received from sixty-eight schools, and it is hoped that the greater proportion of those who have entered will sit for the examination on July 12.

In very many centres the district canvass conducted under the auspices of the "Children's Year" campaign has been completed. In almost every instance the canvassers have received a cordial reception. Bro. Wakeley, of Cheltenham, writes, "Apart from Catholics, almost every parent with children not attending Sunday School welcomed the canvassers, and were glad to have the children begin attending school. One father, with a boy of thirteen, definitely refused to allow his boy to attend, one other family declined to send the children, while still another parent with just one child said it was too much trouble to fill in the form giving the age and address of her child." These, of course, are exceptional cases, and must be regarded as such. On the whole the canvass wherever it has been carried out has done good, and it is now for the church to conserve the results of this special effort.

How to Learn Teaching.

Writing about the function of teaching, H. H. Horne, in a recent issue of the "Biblical Review," makes the following suggestions to those who would become good Bible teachers:

1. Attend a training conference, an institute for teachers, a summer session at college, university or seminary, where courses in the art of teaching are given.
2. Read some of the literature on the art of teaching. Any library now is likely to have something fairly modern on this theme.
3. Visit the public schools and see good teachers at work, studying their methods and results.
4. Conceive the thing to be taught as really the satisfaction of some need in the lives of those taught. Discover those needs and match them with the subject-matter.
5. Make a suitably tactful approach always, both to the persons and the things to be taught.
6. Connect closely the new ideas in the material taught with the experiences of the group.
7. Develop those lines of action which would embody the truths taught.
8. As a teacher, most of these things will be done in closest co-operation with the group by informal questioning, or conversation, or conference, or discussion. The teacher's business is rather in awakening ideas in others than in communicating his own. We do not teach so much when we tell others what we think as when we induce others to think what they tell.
9. Practice and criticism. Even put yours-elf under the keen eye of some successful teacher for suggestions concerning your methods.

A Boy's Prayer.

Give us a conscience bold and good,
O Master Workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see;
We thank thee for thy boyhood faith,
That shone thy whole life through;
"Did we not know it is my Work
My Father's work to do?"
Give us a conscience bold and good
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

—J. I. Stocking.

Foreign Missions.

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

The Offering on July 4.

Sunday, July 4, was a beautiful day in Adelaide. Some of the churches had arranged for sunrise prayer meetings, so that we might begin Foreign Mission Day in prayer and song. Missionary hymns were prominent in the song part of the service, while our faithful missionaries, native Christians and all concerned in the work were remembered in the prayers.

My, but it was cold turning out early in the morning! Everywhere Jack Frost could make his mark was white and glistening with the first rays of the coming sun, prophetic of the beautiful day that we afterwards had. Later on in the morning the crowds began to gather at the various places of worship, and a day of happy giving was the result. We hope that what can be said of the beautiful day in Adelaide is also true of the weather all over Australia on July 4. It was the most beautiful day of the whole winter. It was a joy to be out. It was a joy to go to the church service and, I feel sure, it was a joy to give to Foreign Missions.

Reports so far indicate an increased offering over any previous year. Any church which previously contributed its duplex envelopes has the amount added to what was given on July 4.

Unley, £134/5/-; Grote-st., £130; Maylands, £95; Long Plains, £75/12/3; Dulwich, £56; Norwood, £19/12/3; Croydon, £37/15/7; Glenelg, £32/17/-; Blackwood, £22; Nailsworth, £15; Fullarton, £10; North Adelaide, £7/12/6.

The amounts given above will, in many cases, be increased by offerings of members who could not be present the first Sunday. A complete list of the offerings from all our churches in Australia will be given at the end of July. The only interstate news the Federal Secretary has received in time to report to this week's "Christian" is from Western Australia. The Chinese church, numbering 10 members, resolved to try and save up £10 to give on July 4. By June 30 they had saved £15, and expressed the hope that they would be able to contribute £20 on July 4. This is a splendid offering from our Chinese brethren.

Other States will report offerings direct to the "Christian," and we have every confidence that they will present the same splendid giving as the amounts from South Australia have indicated. To all of our Australian churches, who have so liberally helped by their generous offerings, the Foreign Missionary Board, on behalf of the missionaries, tender sincere thanks and appreciation of such generous co-operation in this good work, and above all other expressions of thanks, we thank our heavenly Father for giving us the smile of his blessing in the July offering.

FROM W.A.

Bro. A. J. Ingham, Western Australian F.M. secretary, telegraphs to the "Christian" as follows: "Western churches making splendid F.M. offerings. Armadale, £2/13/-; Bassendean, £11; Burnbury, £9; Chinese, £15; Claremont, £35; Fremantle, £23; Harvey, £12; Inglewood, £8; Kellerberrin, £2; Maylands, £25; North Perth, £14; Perth, £88; Subiaco, £46; Victoria Park, £5; West Subiaco, £5; York, £5; Kalgoorlie, £17. Total, £325; incomplete, six churches not heard from.—Ingham."

VICTORIA.

Bro. J. E. Allan, Victorian F.M. Secretary, reports an excellent response to the appeal. The following incomplete returns have been received:—Gardiner, £207 (1925, £48); Swanston-st., £160; Balwyn, £70 (1925, £52); Chinese, £60; Lygon-st. £60; Hawthorn, £60; North Fitzroy, £50; Kaniva, £50; Cheltenham, £30; Brighton, £36; Yarravonga (first F.M. offering), £35; Castlemaine,

£22; Box Hill, £30; Moreland, £28; Collingwood, £20 (1925, £10); Essendon, £25; Thornbury, £24; Hampton, £23 (1925, £18); Malvern, £22; Footscray, £21; Doncaster, £20; Ascot Vale, £18/10/-; North Richmond, £12/15/-; Boronia, £11/10/-; South Yarra, £11/10/-; Minyip, £11/10/-; East Camberwell, £9/10/-; Prahran, £8; Ivanhoe, £8 (1925, £4/18/-); Red Hill, £7/13/-; Brunswick, £7/10/-; Pimpinio, £7/7/-; Ringwood, £6/18/-; South Melbourne, £6/5/-; Warragul, £6/3/-; Colac, £6; Montrose, £5/10/-; Wedderburn, £5; Warracknabeal, £5; Harcourt, £4/6/-; Maryborough, £4/3/-; Haven, £3/14/-; Sutton Grange, £3/10/-; Gardenvale, £3/10/-; Chelsea, £3/6/-; St. Kilda, £3; Wangaratta, £3 (first F.M. offering); Middle Park, £3; Gore-st., £2/10/-; Burnley, £2; Port Fairy, £1/13/-; Doncaster E., 17/0.

85 per cent. of churches show increased offerings for first-day returns.

52 churches report £1,280 approximately. Church officers are kindly requested to keep the offering open for at least two more Lord's days.

Individual members' return £28 to date; included in this is an anonymous contribution of £20.

Illness of Miss Redman's Mother.

Our readers will be sorry to hear that Miss Laurel Redman, our missionary, was called home from New South Wales on account of the dangerous illness of her mother. Mrs. Redman had to undergo a severe operation, and Miss Laurel, who was visiting the churches in New South Wales, was sent for. We are sure that many heartfelt prayers will be offered up for the recovery of our Sister Redman, and the deepest sympathy felt with Miss Laurel and her father and the other members of the family in the illness of Mrs. Redman. Miss Redman's address is Miss L. I. Redman, Wolsley Crescent, Blackburn, Victoria. Later news tells us that Mrs. Redman's operation was quite successful, so now we are hopeful of Mrs. Redman's complete recovery.

News from Bro. Pang.

In a letter sent to Bro. Allan, Bro. H. L. Pang says, "We (Bro. Hon and I) arrived at Brisbane Sunday morning, June 5. Bro. Payne and Herrmann and Mrs. F. Saunders greeted us on the wharf. By their kind invitation we joined in the Lord's table at the Albion church, where I had the pleasure of addressing the members. After the service Bro. Herrmann took charge of Bro. Hon for the day. On Monday morning Bro. Payne shepherded Bro. Hon about the city. At 1 p.m. Bro. Herrmann sent his car, his son driving; we had a good drive, and saw the beauty of the northern State. Included in this party were Mr. and Mrs. Payne and Mrs. Herrmann. At 7:30 p.m. all the members of the committee and their wives came on the boat, and held a formal meeting, arranged by Bro. Payne, the president of the committee. We had a discussion on the Canton and Hong Kong missions, and they assured us of their sympathetic and practical support of the Chinese brethren's enterprise. Some members subscribed to the furniture fund, amounting to £6/10/-, and promised more to follow. The meeting continued till the gong struck for the visitors to leave the saloon at 9 p.m. The kindnesses of these brethren impressed both Bro. Hon and myself, and I am sure, will strengthen Bro. Hon's future work. Bro. Hon and the writer are very thankful to the brethren here."

Church treasurers are urged to send the July 4 offering to State treasurers without delay.

Forward Move at Epping, N.S.W.

On July 4 Epping church, N.S.W., cordially welcomed its first evangelist, Bro. Godfrey Fretwell. It was on the first Sunday in July, 1923, that three brethren met at Epping, and therefrom dates the establishment of the church in that district. During the last three years the work has been faithfully carried on by local members. Morning and evening services have been conducted, a Bible School established and mid-week prayer meetings regularly held. Now the church has a membership of 40 or 50, and in the district reside some 80 members of the Church of Christ who will link up. There were full houses morning and evening on July 4. Bro. Fretwell's morning address was "The Ideal Church," which was masterly and greatly appreciated. At the gospel service he spoke of "The Grace of our Lord Jesus Christ." Both meetings were spiritual and uplifting. A district welcome is planned for tomorrow evening. Having bought and practically paid for a large block of land, 74 x 165 feet, in the main street and in the heart of Epping, the church has already in hand arrangements for a £2,000 building, which it is hoped will be ready for occupation by the end of the year.

Department of Social Service, Victoria.

The Organiser will be glad to hear from those who could place any of the following:—

Two married brothers, middle aged, light work, city or suburbs; good men.

Strong man, married, preacher and church worker, willing to go to the country, motor driver small or large vehicles.

Young brother, 19, desires position as a motor driver.

Strong young brother, 21, seeks employment of any kind, city or suburbs.

Young lady seeks employment as typist or other office work.

Married man, 31, four young children, seeks employment anywhere, hard working.

All recommended. Refined lady, near Melbourne, desires a lady's companion; reference required.

All applicants and employees of labor write: Will H. Clay, A.P.A. Building, 49 Elizabeth-st., Melbourne.

FOR SALE.

The Austral has for sale about 300 Alexander's hymns No. 3, words only, limp cloth covers, slightly used. Price, 4d. each; post or carriage extra.

BIRTH.

BROOKE.—At Subiaco, W.A., on June 26, 1926, to Mr. and Mrs. Allen Brooke—a son, Ian.

IN MEMORIAM.

LAWRANCE.—In affectionate memory of "Osbert," who passed away on July 6, 1925, at Naracoorte, S.A. (late of Lillimur, Vic.).

Calm and peaceful, he is sleeping.

Sweetest rest has followed pain;

We who loved him, sadly miss him.

Still trust in God to meet again.

—Inserted by his mother, brothers and sisters.

COMING EVENTS.

JULY 11, 13 and 18.—Grand Opening Services of new chapel at Gore-st., Fitzroy. Sunday, July 11, 11 a.m., Mr. J. McG. Abercrombie; 7:15 p.m., Mr. F. T. Saunders. Tuesday, July 15, 7:45, grand re-union and thanksgiving service. Special singing by old members' choir (leader, F. Lang). Bright speeches. Sunday, July 18, special Sunday School services. 3 p.m., Mr. Hingworth; 7 p.m., Mr. L. C. McCallum, M.A. Special singing. Old members and friends, keep these dates free, and come to enjoy these services with us.

JULY 18 and 19.—Ivanhoe Bible School Anniversary. Sunday, 18th, 3 p.m., L. C. McCallum, M.A.; 7 p.m., A. B. Withers. Special singing by scholars. Monday, 19th, 8 p.m., Demonstration and Prize Distribution. Welcome extended to all.

Here and There.

The new chapel at Echuca, Vic., was formally opened on July 4. Later we hope to print a report and a picture.

The foundation stone of the new chapel at Bendigo, Vic., was laid last Saturday afternoon by Bro. R. Lyall, chairman of the Church Extension Committee.

A telegram reached us from W.A. on Tuesday afternoon:—"Intense interest and increasing crowds Hinrichsen-Brooker mission Inglewood; 24 confessions.—Stirling."

Brethren and sisters living in the North Essendon district, Vic., are notified that church and school services will be commenced in the Keilor Rd. State school on Sunday, July 18.

We learn that Bro. Horace J. Jackel, having completed a part-time engagement with the church at Gardenvale, Vic., is now open for engagement as preacher. His address is 1 Reserve-ave., Carnegie, Vic.

Victorian churches, societies, etc., preparing goods for our Indian mission stations are reminded that the packages must be ready by the end of October; exact date will be announced later. All parcels, with a complete list of the contents and their wholesale values, to be forwarded to D. E. Pittman, Austral Publishing Co., 530 Elizabeth-st., Melbourne.

Bro. R. W. Payne brought his ministry to a close at Nth. Richmond, Vic., last Lord's day. The meetings were very successful. At the gospel meeting almost every seat was taken. This indicates the splendid work done by Bro. Payne, and the appreciation of those who have learned to respect and esteem him. Bro. Fred Killey will occupy the platform during the two months before Bro. Cameron commences his ministry with the church.

At Glenferrie chapel, Vic., on June 30, a largely-attended conference of Mission Band officers was held, over which Mrs. Dines (superintendent) presided. Mrs. Ludbrook led the devotions. Mrs. Hayward and Miss Baker gave interesting talks on "Mission Band Problems" and "Are Mission Bands Worth While?" respectively. Several sisters took part in discussion. Some helpful suggestions were made for officers to carry back to their bands.

Very great credit is due to Bro. and Sister Harrop, of Woorinen, Vic., for the splendid work they are accomplishing at Murravee, a settlement four miles from their home. For a long time past they have conducted a Sunday School of 30, and an evening service of about 25. In addition a mid-week meeting is held. Services are conducted in the State School. It would be well if brethren everywhere would seek in this fashion to extend the work.

The Victorian Home Mission Organiser is in touch with some brethren and sisters residing in Sunshine district. In all probability services will be commenced in Sunshine in the near future. Church members living in that locality are asked to send their names to the Home Mission Office, McEwan House, 343 Little Collins-st., Melbourne, that they may be notified when services are commencing. Brethren knowing of others living in or around Sunshine will help by forwarding names and addresses to Bro. Enniss.

Services at Woorinen, Vic., are well attended. The sisters' effort in the form of a social entertainment proved a great success, a substantial sum being raised. At Ultima recently the church made a presentation to Bro. and Sister Jury of a blackwood and nickel tray before their departure from Ultima. The Jury family will be greatly missed. For the benefit of isolated members in the Nyah-Piangil district, it is announced that fortnightly meetings are being conducted in the home of Bro. Hunnerford, of Piangil. It is hoped shortly to establish a cause in one or both of these places.

The church at Gore-st., Fitzroy, Vic., has sold its old church building, and has altered the school room so that it may serve as a chapel. The few members have done their best, but will be a few hundreds of pounds in debt. In Victoria and, indeed, throughout Australia, are to be found former members of Fitzroy church. Their assistance in the present time of need would be greatly appreciated. If either they, or other brethren, desire to help, contributions will be thankfully received. Address to R. E. Burns, 127 Charles-st., Abbotsford.

Malvern-Caulfield, Vic., had splendid meetings on July 4. Three were welcomed into fellowship in the morning, and in the evening a young man confessed Christ. Bro. Illingworth's messages were inspiring. The church hopes to reach the apportionment of £36 for the Foreign Mission offering. The church has received with great regret the resignation of Bro. Illingworth, who closes his ministry in September to take up the work at City Temple, Sydney. Bro. Illingworth has been preacher at Malvern-Caulfield for over seven years, and has accomplished a sound and enduring work; his resignation was accepted very reluctantly.

The tent mission at Colonel Light Gardens, S.A., is being well attended. Deep interest is manifested by a large number of local residents. Attendance of members of city and suburban churches is much appreciated. At the close of the gospel service on July 4, three confessed Christ, making a total of 15 confessions since commencement of mission. Bro. Warren, who has been laid up with influenza, was well enough to resume his task as song-leader on Sunday evening. Members are most regular in attendance at meetings, and are consistently supporting the missionaries. Bro. Forbes and Warren are doing splendid work both from platform and in personal work.

At Enmore, N.S.W., a farewell social evening was tendered to Bro. Whately on July 1. A wallet containing notes and cheques to the value of £180 was presented to him from the members of the church. The church cricket union presented him with a travelling rug, the Sunday School with a set of hair brushes, and the choir with a camera. A very enjoyable evening was spent, about 300 being present. Bro. Haddon, who is to fill Bro. Whately's place temporarily, occupied the chair. The morning service on July 4 was broadcasted. There was an exceptionally good attendance. The collection for Foreign Missions amounted to £115.

Moreland, Vic., Foreign Mission offering will be a record; £28 for first Sunday. Total collections for the day were £40. The meetings were successful. It was the beginning of Bro. Gale's sixth year with the church. Both subjects were those given at the beginning of his ministry at Moreland (by special request). One was received in by faith and baptism, and one by letter. A lad was baptised at the evening service. The Endeavorers held a successful Foreign Missionary demonstration on June 30, a pageant and tableau. All taking part did splendidly, and they raised £5 towards accessories for Dhond Hospital. They have promised to raise £25 towards this fund for the year.

Last Lord's day at Swanston-st., Melbourne. Bro. Shipway delivered his farewell sermons after completing three years' successful work which gained for him the love of all the membership. At a social meeting last week best wishes were expressed for him in his work at Carnegie, and presentations were made to Bro. Carnegie and Sister Shipway and their daughter Valma, and Sister Shipway with his wife and daughter, is visiting South Australia for a three weeks' holiday granted by the church before taking up the new work. At Swanston-st. for the next few

weeks Bro. A. L. Gibson will preach on Sunday evenings and assist at morning services. The help of other visiting brethren has also been secured. It is expected that Bro. John L. Brandt, who is well known as one of the leading preachers of our American churches, and latterly engaged at Muskogee, Oklahoma, will arrive in Australia in September next, having accepted the invitation of the church at Swanston-st. to labor in Melbourne for a period.

A meeting for praise and intercession on behalf of Foreign Missions was held in Swanston-st. chapel on Wednesday, June 30. A representative gathering assembled, and the whole service was of a deeply devotional nature. R. Lyall spoke of the work being done on the fields; J. E. Allan read the names of all our Australian missionaries; A. G. Saunders, B.A., delivered an inspiring address on "Our Impossible Task." The singing was led by W. H. Clay, with H. Barrett at the organ. The Conference President, J. E. Shipway, led the meeting in the opening prayer, and during the service, over which D. E. Pittman presided, several others took part in prayer. A special period of intercession and thanksgiving was led by Bro. B. W. Huntsman.

It is important that those going to Perth for the Federal Conference who desire to stay at public houses of accommodation should make early reservations, as Perth is usually full at that time of the year. Vouchers for the concession fares will be sent out by the secretary (Thos. Hagger, 119 Aberdeen-st., Perth) at the end of July. They will be sent out early (two to each person—one for the forward and one for the return journey) so that those coming can book as soon as the railway office will allow. Early booking is important, as each train can only carry a limited number of passengers. If there are sufficient going the Commonwealth Railway may put on a special train from Port Augusta to Kalgoorlie, which will probably leave Port Augusta on Monday, Oct. 11.

At Wallaroo, S.A., on June 20 Bro. G. T. Walden gave a delightful F.M. address. On June 27 Bro. Lionel Moignard, of Collie, W.A., presided at the Lord's table, addressed the J.C.E., and assisted Bro. E. G. Warren in the gospel service. On July 4 the church bade farewell to Bro. and Sister Warren, after four happy years of service. For seven years Bro. and Sister Warren served Kadina church. They have accepted another indefinite term with that church, beginning on July 11. Bro. and Sister Eagle take up the work at Wallaroo on July 11 till the end of the year. Bible School prizes were distributed in the afternoon of July 4. A good service at night. Bro. Warren discoursed on "The Last Words of Jesus." Foreign Mission offering, £8/8/-.

At Grote-st. Sunday School anniversary on June 27, Bro. E. R. Manning was leader of singing. Bro. Evers gave the morning address, Bro. R. Raymond spoke in the afternoon, and Bro. Wiltshire in the evening. The afternoon programme was given entirely by the kindergarten department, and the items were much appreciated. Miss K. Price was leader. On June 30, at the public meeting, the distribution of prizes took place, and items by scholars of the school were enjoyed. Bro. Brooker, from Queenstown, interested with his address. The secretary's and treasurer's reports were encouraging. Bro. Wiltshire presented Bro. E. R. Manning with a handsome gold watch as a token of love and respect from the teachers and officers of the school and members of the church. Bro. Manning has completed 21 years as superintendent, and has won the love and respect of all. On July 4, at the evening meeting, Bro. Wiltshire gave a special address to young men on "Nearly Victorious, but Beaten." This was preceded by community singing led by Bro. O. H. Finlayson. Two girls confessed Christ.

TO LET.

Week-end boarders taken; terms moderate. Apply Mrs. Hargreaves, High-st., Berwick, Vic.

The Isle of the Winding Road.

Jas. E. Thomas.

All the days of my life enthusiastic Tasmanians and delighted visitors to the beautiful island across the strait have told me of the charm of this tourist's paradise; but unfortunately, up till Easter time, this part of my education was sadly neglected. Many kindly invitations had come, but it was not till the occasion of the Conference that it was my privilege to go with my wife and daughter, Ruth, and see the glories for myself. The "Nairana" is a splendid boat, but the south-easterly wind so stirred the sea that the journey across was the only sad experience of the trip.

The morning with its bright sunshine and the calm of the picturesque River Tamar brought new life to us, and we were able to enjoy the ever-changing sight of orchards, pretty farms and lovely homes as we wended our way slowly up to Launceston. There upon the wharf we were met by the genial Norman Noble, and put safely aboard Bardsley's touring car on our way southward. It was a charming ride along the winding road down to the capital Hobart. Every new turn of the road seemed to bring some fresh panorama. Perth, with its fine Baptist Tabernacle built after the style of Spurgeon's London Tabernacle by a wealthy pioneer, is a pretty spot worthy of its Scottish name. Other pretty townships like Campbell Town, Oaklands and Ross added interest to the journey, while many quaint little villages that had apparently seen more prosperous times told of the old coaching days, and the early English settlers who helped to open up the island and built its first roads. We passed through some quaint places with Bible names. We saw Jericho store, crossed the River Jordan, went through the beautiful apple orchards of Bagdad, and came by way of Tiberia's garage to our destination. We waited at Bridgewater for the bridge to close after allowing a steamer to pass along from New Norfolk. This introduced us to the beautiful River Derwent. What a charming stream this is as it flows majestically through the unfolding panorama of the Derwent Valley down to the magnificent harbor on which Hobart is built.

As one views the wonderful surroundings from Mount Wellington in the dazzling glory of noonday, when the soft clouds have lifted up their heads and form Nature's lovely background to the shining sea, it seems as though nothing in this world could be more beautiful. Hobart itself has been built upon hillsides in a way that reflects credit on the ingenuity of those who founded it. The double-decker electric cars wind through narrow streets out into beautiful valleys or down to Sandy Beach; or the ferry boat takes one to the lovely suburb of Bellerive. As in all other places there are signs of the old buildings being supplanted by new and loftier ones, and there are some very fine structures in course of erection. Hobart people are naturally proud of their harbor. The picturesque bays that surround it are not built upon so much as others, but the harbor certainly rivals that of Sydney for natural beauty. The largest vessels can come right up to the wharf to a depth of 60 ft., and in peace time it is the summer rendezvous of the Australian Squadron.

We have a church meeting in Collins-st., where Lionel Johnston is laboring, and it was my privilege to speak to a good gathering at the mid-week service. There is also a church at West Hobart, where there are many active brethren carrying on the work. There are some churches a little distance out that have been established by worthy pioneers of our cause in the island.

Like all the rest of Tasmania, the capital seems to be suffering from financial depression, and there are many houses and shops to let. There was a diversity of opinion as to what has caused this commercial slump. Some say it is the disad-

vantages of Federation, others attribute it to strikes and industrial unrest, while each political party blames the misgovernment of the other party. It does seem, with the natural advantages of minerals, coal, splendid timber, fine rivers, and all that Nature could provide, that with good statesmanship and reasonable consideration from the mainland Tasmania should be a flourishing place, carrying at least twice its present population. The Cadbury chocolate works at Claremont, Jones jam preserving works at Hobart, Paton's spinning mills, and the Doctor flannel mills at Launceston, all demonstrate that when capital is rightly invested, and with reasonable industrial conditions, there could be a wonderful future for this beautiful island.

We returned to Launceston for the Conference. This northern city seems more progressive at present than Hobart. It certainly has no American hustle. Its cars start later in the morning, and go to bed earlier than in Australia. There seems an atmosphere of peaceful calm and quiet content, in spite of the commercial depression, that bespeaks a great future for Launceston. The most beautiful spot is the Cataract Gorge with its electric power station at the head. It is certainly a fascinating and charming place. There is a fine church at Margaret-st., where Norman Noble and his splendid wife are doing a great work. They are beloved by the people, and they have been greatly blessed in this field. There is a progressive church at Invermay, a suburb of 10,000 people, where an earnest body of workers are seeking a suitable preacher. P. R. Baker had just finished a great mission there, and all spoke highly of his magnificent work. They would gladly keep him if his health would allow him to stay. The Conference meetings were, of course, small compared with Melbourne, but they were well attended considering the membership of the island. There were delegates from all directions, and the fellowship was an uplift to us all. The evening gatherings almost filled the Margaret-st. chapel. J. C. Woolley, who is one of the younger members of a very worthy family in the brotherhood, made a very good president. W. H. Nightingale, who covered about 8,000 miles on his motor cycle in his work as State evangelist during ten months, gave a report that showed his wonderful energy. Unfortunately the lack of preachers makes it necessary for him to care for the church at West Ulverstone as well as travel all round the island. Such scattered work wears out the preacher without giving the best results. There are many places where a settled preacher could build up a fine work, and the call for more preachers is urgent. It was a great joy to meet so many of the brethren of whom we had read and heard. Unfortunately there is an idea among many in Australia that the brethren are insular and somewhat conservative in Tasmania, and consequently unprogressive. My own conviction after being with them is that, if

they could have at least three or four additional good preachers, men consecrated, tactful and persevering, a great work could be done in the fields that are promising unto harvest in this favored island.

We went by touring car a magnificent trip along the North-west Coast, passing along the road through the beautiful town of Deloraine, where races being held seemed to attract a wonderful crowd. It is in the midst of most picturesque surroundings, and we should have a strong church there. We also went through Latrobe, a pretty and prosperous looking town in the midst of very rich agricultural and orcharding country. We once had a good cause here that has unfortunately been allowed to wane. Through Skelfield, another nice spot, and then on to the fine town of Devonport. This has a fine harbor, and is really the most important town on the North Coast. We have a church here that has no settled preacher. It surely seems a most promising field, and we ought to have a strong church here. We came to West Ulverstone, where we had the privilege of meeting and speaking to the brethren there. Like many other places, they are suffering in Ulverstone from the depression, and Bro. Nightingale told me that many of their young men had gone to the mainland seeking work. Some were among those who unfortunately perished in the awful bush fires in Gippsland. There is such a fascination about these beautiful towns that it would have been quite easy to spend a long holiday there. No one should miss visiting the North-west Coast when they go to Tasmania. Those who, like our editor, are followers of Isaac Walton, find the swish of the trout pool at Ulverstone most fascinating. Such a place would do more good than any Collins-st. specialist could hope to do, for shattered nerves, fagged brains and tired bodies. We found the brethren here had affectionate recollections of the fine mission conducted by Bro. E. Hinrichsen. It is a field that would be quite large enough to take the whole time of Bro. Nightingale, if such could be arranged.

From Ulverstone we took our only train ride in Tasmania. There was not much attraction in the rail travel, and motors are so plentiful that it is not surprising that they lose £300,000 each year, according to the Commissioners' report on their railways. It was a delightful ride coming often right along the sea coast, and at last along the banks of the Emu River on which Burnie is situated. It reminded me of the winding railroads in the mountains of old Kentucky. Every road seems to wind in Tasmania. There are very few really straight runs. This adds to the charm of the place, and one comes constantly into new viewpoints and along fertile valleys that show what a wonderful country it is. At Burnie we were glad to be in the home of Bro. and Sister L. J. Warmbrun, known well to many of the brethren. In this important town we have no church. The new harbor and contemplated pulp works will surely make this one of the most important towns in the State. Beautiful for situation with a charming outlook over the Southern Ocean, and temperate invigorating climate, Burnie is a delightful place for the tourist. From here we boarded the somewhat

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antiquated but most comfortable steamer "Oonah" and had a most calm and peaceful passage home. It was a most enjoyable experience to see this garden island with all its wonderful possibilities. It is older than any State except New South Wales, and we should certainly stand by our brethren there and seek to further the work in the island. Some people seemed to have grievances in Tasmania against Federation, and Australia, and latterly against Mr. Bruce in particular, but these things have come largely from a failure to understand the whole position. Even Hobart and Launceston do not seem to wholly understand each other, and there are apparent evidences of failure to harmonise in the affairs of State. Anything that brings about a better understanding between the people of Tasmania and Australia, and more especially in Victoria, will be of mutual help to both. In our church work we could by a closer co-operation between the brotherhood in Australia and Tasmania, and especially with the neighboring State of Victoria, build up a strong cause in Tasmania that would surely be an encouragement and inspiration to the whole brotherhood.

Dominion Social Problems.

The Dominion Social Problems Committee of the Associated Churches of Christ met at Wanganui, Mr. H. Grinstead, of Palmerston North, presiding. It was decided to continue to support the Government scheme of immigration. It was resolved that the Prime Minister be commended for his statement in the matter of art unions, and that Government be urged to apply the axe not only to the branches of the gambling tree but to strike it at the roots; and further, that the ministers, office-bearers, Bible Class teachers, and Sunday School teachers use all their influence to counteract the spirit of covetousness created by this subtle temptation. Pleasure was expressed at the setting up of Children's Courts with women as advisors. The Committee commended the good work of the N.Z. Alliance in connection with temperance work. The following motion was carried:—"That the N.Z. Alliance be urged to secure from Parliament this session a ballot which shall give to the people of this Dominion the right of saying whether they will have the liquor traffic or not, and that we use our utmost influence to see that Continuance is not 'put over' the people, as it has been in the past, by a trick vote." A vote of thanks to Mr. George Verco for his services as secretary to the District Conference and the Social Problems Committee was recorded in the books. Bro. F. J. Marshall, now of Wanganui, was appointed secretary.

OBITUARY.

LAWRENCE.—Mrs. Annie Lawrence passed quietly away at Adelaide on May 26, aged 82 years. Our sister was baptised at Kermodest-chapel on Jan. 3, 1894, 32 years ago. She was always an active and devoted member of the church, but physical infirmity prevented her attendance at services for the last 5 years. Her family was one with her in the Christian faith. Her daughters, Mrs. Thomas, Mrs. Lyle, and Mrs. Toombs, and her son, Mr. Walter Lawrence, were all baptised at Kermodest. Bro. F. Collins and A. M. Ludbrook conducted the service when her body was laid to rest in Paynlham Cemetery. Her loved ones have the comfort that she is one of the blessed who sleep in Jesus, awaiting his coming and kingdom.—H.G.

MALEY.—On June 12 Sister Mrs. C. Maley, after a long illness, passed away from all suffering. Our sister made her decision for Jesus at a mission conducted by Bro. E. J. Paternoster at Aldgate Valley, in March, 1921. The writer has rarely found one who so hungered after the nourishment found in God's word. Although in feeble health, her walks to the prayer meetings, and to meet around the Lord's table, set an example to those in health. She was of a very quiet disposition, and a patient sufferer. We laid her body to rest in the Stirling East Cemetery on June 14.—J.T.T., Stirling East, S.A.

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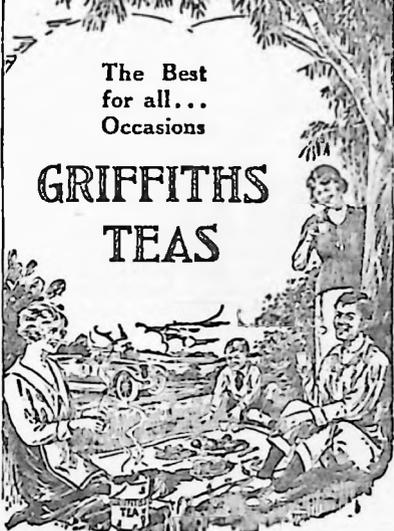
The Treasurer of the Federal Conference wishes to acknowledge receipt of gifts from the following Rope-holders:—

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News of the Churches.

Tasmania.

Much sickness prevails amongst Launceston members. The sisters' sale of gifts towards the school hall was a success on June 22. The Y.P.S.C.E. conducted the mid-week prayer meeting on June 23. To a good morning meeting on June 27 Bro. P. Duff delivered a very helpful exhortation. Bro. Albert Keats is now secretary of the school. Bro. J. P. Foot preached to a good audience at Prospect, and Bro. Len. Bawden conducted the worship service following. This is a very promising work, particularly with the new Bible School in Prospect.

Western Australia.

Lake-st., Perth, had a very large morning attendance on June 27, when one who had been baptised at the tent mission at Inglewood was received into fellowship. Good attendance at the school. A good meeting at night, although many members went to the tent mission. At the close of Bro. Hagger's sermon on "When Jesus is not Wanted," two confessed Christ and one signified his desire to re-connect himself with the church.

Bassendean Senior Endeavor Society recently had a profitable visit from members of the Endeavor Council. On June 23 the mid-week prayer meeting was cancelled, members attending the mission at Inglewood. On morning of June 27 Bro. Peacock addressed the church, and a young sister was received into fellowship. Bro. Peacock's evening subject was "The Place of Sin in the Theory of Evolution." Attendances were good, both morning and evening.

North Perth church continues to have good meetings. During June four were baptised. The weekly offerings have been raised by nearly one pound per week above what they were at the beginning of the year. In addition to this, ten guineas were raised through sacrifice boxes in the homes of members during the past three months. The Bible School succeeded in securing second place in the increase and attendance campaign. On June 19 the brass band held a successful social to celebrate the payment of the final instalment on the instruments. Opportunity was taken to present the bandmaster, Bro. J. Hoskin, with a beautiful silver cornet from the members of the band.

South Australia.

Meetings at Croydon are well attended. Bro. Graham has commenced a series of talks on "Experiences." The Foreign Mission offering has realised over £27 to date. Sunday School attendance showed an increase; 222 were present.

The work at Kadina has been carried on with the assistance of Bro. Paddick, of Wallaroo, a visit from Bro. W. J. Taylor on June 27, and the local brethren. On June 30 the sisters held a successful social evening. July 4, good school, and splendid gospel service; speaker, Bro. J. Paddick.

At Queenstown on July 4 Bro. Brooker was back after his short mission at Cheltenham. He spoke on "Foreign Missions." Sunday School attendance was good. In the evening the chapel was crowded. The monthly song service was held at 6.45 p.m. Bro. Brooker spoke on "True Religion."

The work at Cheltenham is progressing satisfactorily; 19 new scholars in Bible School since entering the new building. Splendid services on Sunday. One received by transfer at morning meeting. Bro. R. Conning exhorted. Evening service well attended. Bro. Conning gave an inspiring address.

On June 20 Bren, Mason and Bowes exchanged. Bro. Mason going to Owen and Alma, Bro. Bowes to Long Plains, Avon and Mallala in the interest of Foreign Missions. On June 27, at the close of Bro. Mason's address at Long Plains,

a young woman confessed Christ. Bro. Mason has moved into his new home; address: The Manse (next Soldiers' Memorial Hall), Long Plains.

At Dulwich four have been received into membership—three by letter (Mrs. and two Misses Charlick), and one by faith and baptism (Miss Norma Morrison). Bro. Rankine has accepted an engagement with the church as full-time preacher. The Foreign Mission offerings to date amount to £55/7/7.

The church at Milang reports four additions. On June 6 Bro. and Sister Stoner were received in by letter from Strathalbyn, and on June 13, two young girls from the Sunday School received the right hand of fellowship, having been baptised on 9th by Bro. Durdin. Bro. G. T. Walden's address on June 27 was enjoyed by all.

At Semaphore four have been received into fellowship by transfer from Owen. Last week two interesting Foreign Mission lantern lectures were given in the chapel—one by Miss Tonkin, on China, and one by the general secretary of the Russian Missionary Society. Good attendances morning and night last Lord's day, also a record attendance for the year at the Bible School. All auxiliaries are making good progress.

Queensland.

Meetings at Bundaberg on June 27 were well attended; 100 at Bible School, 35 in Bible Class. At night a young woman confessed Christ.

At Wombo Creek on Sunday, June 20, a visit from Bro. Vanham was enjoyed. In the afternoon, at 16 Mile Creek, after an inspiring address, two fine young men accepted Christ. Good meetings at Kogan in the morning, and at Wombo Creek at night.

Ann-st., Brisbane, reports glorious meetings on June 27. Visitors included Bro. and Sister Jackson, of Moreland, Vic. Bro. Alcorn gave an inspiring message on Foreign Missions. Several members, who were ill, were present again. Bro. Clayton was received into fellowship. All departments are working well.

At Gympie on June 27 Bro. P. Stally exhorted on "Watch and Pray," and at night Bro. C. S. Trudgian preached on "Christ Rejected and Accepted." Bro. King's solo helped greatly. 57 in Bible School; rally is going well (marks, green, 206; purple, 212). Young People's Christian Union is doing well with anthems.

At Maryborough on June 20 Bro. G. E. Burns spoke powerfully on "Sin," attendance being improved. Another good meeting on June 27. On June 30 the Christian Endeavorers took charge of the mid-week prayer meeting, their theme being "Foreign Missions." The C.E. Society held a happy social at the residence of Bro. and Sister E. Snow on June 25. The church hopes to make a move towards building at Croydon Junction, a suburb where there is a splendid Bible School under care of Bren. W. H. Dakin and V. Adcock.

Victoria.

At St. Kilda last Sunday morning, Bro. Goodwin received into the church Bro. L. Braden by transfer from Gardenvale.

Good meetings were held at East Kew on Sunday. Bro. Youens commenced a series of addresses dealing with vital subjects. Last Sunday's address was entitled, "Is There a God?" One confession was recorded.

At Gardiner prayer meeting on June 30 Foreign Missions was the topic, and about twenty of those present prayed for the missionaries. On Sunday Bro. Gebbie was at his best in two strong addresses. The F.M. offering amounted to £276/18/1.

Cheltenham meetings on Sunday were inspiring and helpful. Visitors were heartily welcomed at the morning service. Much enthusiasm in

the Bible Class—new members every Sunday afternoon. Offering for Foreign Missions to date, £39/4/2.

Hampton has had some enjoyable meetings of late. On Sunday J. Tinkler spoke to the church on Foreign Missions, and Bro. R. Pittman preached at night. Bro. Middlin was soloist. The F.M. offering has reached about £23.

A social was held at the Queensberry-st. Chinese church, Melbourne, on July 1, to extend a welcome to Bro. Quaan Young Man, who has come to help the brethren there for a time. Several speakers gave welcome speeches, and refreshments were served at the close.

Good meetings at Middle Park on Sunday. At the gospel meeting Bro. Baker's address was entitled, "The Man who Worked Wonders," Miss Phillips, from Moreland, rendered an invitation solo sweetly. Last Thursday evening a Mutual Improvement Club was formed.

At Ringwood on Sunday Bro. Waters, of Surrey Hills, gave a nice message to the church. Attendances at the gospel services are increasing. On Sunday evening between 60 and 70 listened attentively to a stirring address on "How Shall we Escape?" A nice duet was rendered by Miss Blood and Mr. Waters.

South Melbourne had a good day on Sunday. Improved attendance in the evening, and in the morning Bro. Waterman spoke on "Church Duties." He also gave a very nice talk in the evening. The Sunday School is competing in a motor-car race rally, and is doing well. The P.B.P. club is having fine meetings.

Burnley meetings are fairly well attended. On Sunday Bro. H. Ball spoke in the morning, and at night Bro. Whelan, and Bro. Robinson as song-leader, commenced their ministry with the church. Bro. Rasmussen, who has been laboring at Burnley for the past seven months, has resigned. The church reluctantly accepted the resignation.

Foreign Mission offering at Newmarket on Sunday was excellent, over £21 for the day, a new record for the church. J. H. Stevens' morning message was instructive and helpful. Good attendance at night. School attendance was 133. Over £25 was in hand in Sunday School funds at time of the annual meeting, held last week.

At Red Hill gospel service on June 27, after the faithful preaching of W. Jackel, a girl from the Bible School made the good confession, and being baptised since, entered fellowship on July 4. For several Lord's days till June 27 the church had the help of Bro. and Sister Irwin Barber, whose singing was appreciated. On July 7 a Women's Mission Band was to be formed.

At Stawell there were two confessions and one restoration last Sunday night, after Bro. Pratt's address on "The Temptations of Jesus." Bro. Pratt's health has improved greatly since his operation, but Sister Pratt's health has been unsatisfactory for some time. Fine addresses on Foreign Missions were given for three Sundays prior to the offering.

Good meetings at Yarrowonga last Lord's day, and splendid discourses by Bro. Pratt. The Foreign Mission offering amounted to over £35 (incomplete). At the gospel service Bro. and Sister Pratt rendered a beautiful duet. Bro. J. Cosh, of Epping, Sydney, was a visitor in the evening. Bible School work and week-night meetings continue well.

Box Hill church had a fine morning meeting on July 4. Attendance at gospel service fair. Foreign Mission offering for the day, £50. Bro. and Sister P. Rees and family have come to reside in the town from Bayswater, and are fellowshipping with the church. Children's Year is receiving attention from the Bible Schools. The teachers co-operating with other schools in canvassing for recruits for the Bible Schools.

It was the fourth anniversary of the Balwyn church on Sunday. There were splendid attendances and fine meetings. Jas. E. Thomas spoke morning and evening. In the morning Bro. Charles Douglas was received by letter from Dalrymple, Scotland. In the evening the choir rendered two anthems splendidly. Hon S

Mauger spoke at the P.S.A. on "The Mission of the Church." The Foreign Mission offering amounted to £70.

On June 19 Kyneton church gave a kitchen tea to Sister May Munson and Bro. Clem. B. Ger. Many gifts testified to the esteem in which they are held. On July 3, before a large congregation, they were united in marriage, Bro. Clipstone, of Castlemaine, officiating. Amongst recent visitors was Sister Tucker, from Tasmania.

Drumcondra (North Geelong) had nice services on July 4. In the evening a fair attendance listened to Bro. Cave's splendid address on "The Unchanging Christ." A young lady made the good confession. On Monday evening the young people's Excelsior Club and the Bible Class combined and held an enjoyable social.

Bro. Fisher is putting a great amount of energy into the work at Warrnambool, and a growing interest is manifest. The church building is being remodelled, and when complete will consist of a well-appointed church home, as well as a splendid hall. The Sisters' Aid volunteered to find the money for the alterations. On July 1 Bro. Fisher gave an illustrated Foreign Mission lecture. A clock rally is in progress in the Bible School. A monthly paper, "The Christian Herald," is being issued.

Good meetings at Warragul on Sunday. Foreign Mission offering, £6/2/9. The first of a series of "gift socials," held on June 26, was highly successful. Greater interest manifested, especially among the young. A choir has been organised and is rendering good service. Bro. Waters visited Garfield on July 4 and conducted a service; seven members attended and were organised into a church with Bro. R. Lennox as secretary, Bro. Daley treasurer. Meetings will be held fortnightly for the present.

At Ballarat (Peel-st.) on June 27 Bro. Cameron preached his farewell sermon, and on the 28th, at a farewell social, his work was commented on in appreciative terms. Bro. Cameron was presented with an envelope of notes, and Mrs. Cameron received a token of appreciation. On July 3 Bro. A. W. Ladbroke was welcomed at a social. On Sunday morning he spoke on "Workers together with God." This was much appreciated. His gospel address on "The Glorious Gospel" was presented in a splendid way.

Fairfield meetings continue to be bright. On Sunday, June 20, one man made the good confession. On June 12 J. W. Baker joined in marriage Sister E. Williamson and Bro. W. Hassock. Bro. Tease, Payne and Fitzgerald have exhorted the church, which has entered into a five weeks' campaign of special meetings. Bro. Way addressed a meeting on Saturday, June 19, his topic being "The Valley of Dry Bones." On July 4 Bro. R. O. Sutton spoke at the gospel service on "The Second Coming of Christ, and the Revelation of the Anti-Christ."

Meetings at Merbein are well sustained under leadership of Bro. Orford. His messages on "The Second Coming" are drawing good meetings. On June 27 a lad from the Bible School was baptised, and was welcomed to fellowship on July 4. An enjoyable social was held on June 28 to bid farewell to the organist, Sister B. Chislett, who has left the district. She was given a handsome Bible, suitably inscribed. Sister V. Watson is the new organist. At the conclusion of a forceful gospel address on July 4, two lads made the good confession.

Special Foreign Missionary meetings were held at Carnegie on June 23 and 30, the first conducted by the men of the church, and the other by the Women's Mission Band and Girls' Mission Circle combined. On July 4 Bro. Reg. Sparks gave good addresses. Attendances were good. The Young People's Society is growing in popularity and interest; the regular attendance of its members at evening services is encouraging. It is expected that Bro. Shipway will commence his work as preacher on the first Sunday in August and be welcomed at a public meeting on Aug. 4.

Attendances at Mildura are increasing. On June 27 there was a record attendance at both services. In the morning Bro. Bird gave his

third address on the second coming of Christ. At night he preached a powerful sermon on "Heaven," to which 130 listened with rapt attention. The choir of 22 voices, under the leadership of Bro. J. H. Barden, rendered special items. Sunday, July 4, saw another record attendance at both meetings. After a fine address on "The Cross," one made the good confession. An offering to reduce the debt on the church building amounted to £25.

Doncaster church had a visit from Mr. Fletcher, a missionary who labors in India, who gave a very interesting talk. On June 30 Mr. Billington, of the Telugu Mission, lectured with the aid of lantern slides. During the half-year the sisters' sewing class held nine meetings; 152 new garments were made, and parcels sent to the Bush Fires Relief Fund, Convalescent Home, Hampton, Church of Christ Dorcas Society, Eye and Ear Hospital, General Dorcas and Austin Hospital, also four parcels of mended garments to Sister Grace's Mission, one parcel to Church of Christ Mission, and one parcel distributed locally.

During June, meetings at Hartwell were very good. Bro. Reg. Ennis, Lyle Williams and Conning, sur., have exhorted, and Bro. Beaumont has preached the gospel. Attendances at gospel services are increasing. The Bible School is in a healthy condition, and increasing in numbers. Eight scholars have entered for the annual examination. Last Lord's day evening Bro. Beaumont gave a fine address on "Sin, what it is, and what it Does," and a young man accepted Christ. The church is gratified at the decision that the first mission conducted by Bro. Hinrichsen and Brooker after their return in January is to be held at Hartwell.

A. G. Saunders spoke at both services on Sunday, July 4. In the morning the address was uplifting. Bro. Dudley Hagger, of W.A., was received by letter. At night the first of two months' series of addresses on "The Resurrection of Jesus Christ" was delivered—"The Life of Jesus." On Monday evening a very enjoyable evening was spent. The fathers and sons of the church, numbering about 50, came for social intercourse, A. G. Saunders presided. A short programme of songs and recitations was presented, and an instructive address upon Russia was given by Cyprus Mitchell. The sisters of the Dorcas Class prepared a nice tea.

For the past two weeks Swan Hill has had splendid meetings. On July 4 Bro. Cameron started a series of addresses on the breaking of bread. In the evening his subject was "Saved and Unsaved." Two young women made the good confession, one being the school teacher at Lake Boga. The ladies' guild is doing a splendid work. At a social held on July 2 many were present to encourage the sisters, a good sum being raised for the building fund. The newly-formed Christian Endeavor Society is making splendid progress under the leadership of Sister Cameron. General regret is felt throughout the district at the early departure of Bro. Cameron, who has done a splendid work.

Camberwell had a splendid meeting on morning of July 4. Mr. Billington, of the Telugu Mission, India, gave an inspiring address on giving. Record collection for Foreign Missions. At gospel meetings Bro. F. Pittman preaches faithfully. He received the confession of the youngest daughter of Bro. and Sister D. Brown. Accommodation for the Lord's day school is becoming a serious problem. Bro. Jones, jun., and the teachers are bravely meeting the needs of the increasing number of scholars. Sister Mrs. Leitch, one of the foundation members of the church, is leaving the State, and intends settling in Sydney. On June 13 Bro. Pittman, senr., gave a much appreciated address to the church.

Wedderburn meetings have been good. On June 20 Bro. Mudford's exhortation on "Example" was a spiritual uplift. The gospel message entitled "The Sower" was also excellent. Recently a surprise supper was provided for the young men's club by Sister Mrs. G. Gregson. At the opening of the young ladies' club, supper was

provided by Sister Mudford. A new iron fence has been erected at the rear of the chapel, as a result of a working bee by the brethren. A lantern lecture by Bro. Mudford in the interests of Foreign Missions was well attended. The church's aim for the offering has been exceeded. Bro. Eaton and son, from Burnley, had fellowship with the church the last two Sundays. Bro. Eaton exhorted on July 4 on "The Secret of an Upright Life."

Coburg Bible School has celebrated its anniversary. Splendid addresses were given by Bro. Knight, Hurren, Smith, H. A. Saunders and J. C. F. Pittman. Assisted by a fine orchestra, and under the leadership of Bro. A. E. Barber, the scholars acquitted themselves well with their singing. The concert and distribution of prizes made a good termination, and ten scholars decided for Christ. The arrangements were well organised by Bro. E. Crossfield, supt., and assistants. To mark the termination of the ministry of Bro. L. J. Smith, he was tendered a social by the church. Fine testimony to his work was made by Bro. W. J. Parker and W. J. Kenley. The former made presentations to Bro. and Sister Smith in appreciation of their labors. June 27, fine morning gathering; five received into fellowship. On July 4, one was received in P.M. offering to date, £17/13/-. The S.S. has passed the 170 mark in attendance. Bro. Saunders preached on "The Sect everywhere Spoken Against," and a young lady confessed Christ.

New South Wales.

On July 4 at City Temple, Sydney, Bro. H. G. Harward addressed both morning and evening services, which were well attended. The Foreign Mission offering to date is £97/13/6.

Bro. L. W. Bowtell presided at the first meeting, after its organisation, of the church at Grafton on June 27, and Bro. R. S. Thomas exhorted. The presence of some visitors was appreciated. Bro. W. A. Vardy has been appointed secretary.

At Lismore on June 27 meetings were well attended, with some visitors. Recent visitors included Mrs. Hermann, of Albion, Qd. At night Bro. P. J. Pond preached on "A Sin for which there is no Pardon." Group meetings of the women have been held at various homes.

Splendid meetings are reported at South Kensington since commencement of S. J. Southgate's ministry. On July 4 two made the good confession. Two others were received in by letter since last report. The Bible School enrolment is now over 200, with 20 teachers. Bro. Southgate's Bible Class leads with 38 members.

Bro. and Sister J. Whelan commenced their ninth year of service at Chatswood on July 4. They have greatly endeared themselves to the community of Chatswood and surrounding districts. Bro. Whelan exhorted on "Loving the Church," and also gave a beautiful message at night on "The Christ-centred Life." Splendid attendance, despite much sickness. Special singing by the choir. Sister Croll was received into fellowship. The Dorcas sisters despatched 190 garments to Erskineville church.

June meetings at Wagga were smaller owing to bad weather and much sickness amongst members. On June 7 a kitchen tea was given to Sister Isabel Gray on the eve of her marriage with Bro. George Rich. Numerous presents were made. Bro. Campbell has resigned the work at Wagga having decided to go to Queensland. His resignation was accepted with regret. Good meetings on July 4, 60 breaking bread. Sister Scott, from Cheltenham, was present. Sister Mrs. Bunt's little boy was knocked down by a motor cycle, and is now in hospital with a broken leg.

ADDRESSES.

Arthur Baker (preacher of Middle Park church, Vic.)—210 Richardson-st., Middle Park.
H. Bassard.—Bride-st., Wynnum South, Qld.
A. W. Connor.—5 Pine Grove, Windsor, Vic. (temporary).
W. A. Vardy (secretary Grafton church).—95 Queen-st., Grafton, N.S.W.

The Late E. J. Tuck.

Owing to Bro. Tuck's long and faithful ministry in Broken Hill, he is not as well known to our Australian brotherhood as some. Nevertheless he was in many ways a wonderful man of God. It was my good fortune to have been associated with him for over seven years as an officer of both Wolfram-st. and Railwaytown churches, during the period of erection of both chapels. The brethren associated with him at that time will never forget the great lessons of simple faith in God that he taught us. Our departed brother has left an influence upon some of our lives that will not be fully revealed till the book of eternal records is opened. His influence upon my own life, and its ten years of ministry, is certainly very real to me. His loving rebuke administered to my youthful zeal, his loving and tender words of comfort as I lay in hospital stricken with typhoid, and his godly benediction at the marriage altar, are among the character moulding influences that remain as inspiration for the duties of to-day. The day I left Broken Hill Bro. Tuck knelt with me in his study, his prayer was that God would lead me to remain with him in that city and enter the ministry. With tears rolling down his dear old face, he said, "Stay my boy and take my salary, God will provide for me; he has done so for over 50 years." I knew he meant it. It was an intense moment. I protested that I was not sure that God would have me thus in his work. I shall not forget his blessing and prophecy as I left him, "Go then my boy, God will show you." Ten years of humble service

has surely revealed to me that our departed brother was speaking as the Spirit gave him utterance."—Chas. H. Hunt, Kalgoorlie, W.A.

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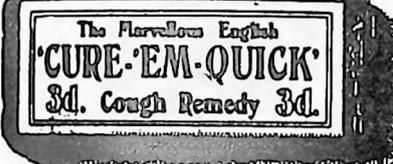
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