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The Christian Ruling in the Industrial Deadlock.

When a man one day asked Jesus to settle a dispute which had arisen about the sharing of an inheritance, the Master declined to do so and disclaimed the role of "judge or divider" in such a matter. This was in accord with his whole conception of his vocation. Jesus does nothing for humanity which humanity can do and ought to do for itself. He solved no scientific problem, he settled no political controversy and even for social reform he laid down no programme. He did for us what we cannot do for ourselves—revealed the character of God, brought forgiveness and cleansing to life, threw open the gates of immortality. But these other matters are for human reason and knowledge and conscience, and even the gospel does not present any cut and dried solution of them. This, however, does not mean that Jesus had nothing to say on these matters, or, at least, on such of them as bear on the social and moral welfare of man. On the contrary, he says the most definite things—things which are not mere moral platitudes, but are plain and practical directions as to the line along which they are to be solved. And some of the things he said seem to bear so distinctly upon the grave industrial deadlock in which the nation finds itself to-day that the Christian mind—and even any earnest seeker of social justice and peace, though he be not a Christian—may well consider them. It is possible here only to name them in the briefest way.

I.

The first thing Jesus said to the man who asked him about dividing the inheritance was "Beware of covetousness." What that means for our present trouble may be put thus: "I am not going to give you politicians or economists or mine-owners or trades-unionists any formulated solution, but I warn you against making the money issue bulk in the problem solely or too largely." Of course money—dividends, profits, wages—must be one element in the problem. But to make it the determining fact or to state

the whole issue in terms of that is something of "covetousness." This is a problem containing far more than that; and we shall never reach a solution—certainly never a right and Christian solution—if it is made only an economic issue. Let us see we understand what this means. Take what we call "labor." We easily think of labor simply in terms of money—as a kind of commodity the only question about which is what "it" costs in the market. But this is not a true or human view—still less a Christian view—of what labor is. Indeed (where human life is concerned) there is no such thing as mere "labor": that is to say, there is no such mere commodity. There are *men and women who labor*. It is not a commodity: it is people's lives. And if you express it only in terms of dividends and profits and wages, you forget this, for people's lives cannot be expressed thus. This, at least, is one clear direction to which the whole spirit of Christianity points.

II.

How then are we to express it? This brings us to the next direction Jesus gives in this matter. "Seek," he says, "the kingdom of God." And the kingdom of God is, primarily, what he called "righteousness."



My Resolve.

To live as gentle as I can;
 To be, no matter where, a man;
 To take what comes of good or ill
 And cling to faith and honor still;
 To do my best and let that stand,
 The record of my brain and hand,
 And then, should failure come to me,
 Still work and hope for victory;
 To have no secret place wherein
 I stoop unseen to shame and sin;
 To be the same when I'm alone
 As when my every deed is known;
 To live undaunted, unafraid
 Of any step that I have made;
 To be without pretense or sham,
 Exactly what men think I am.
 —Edgar A. Guest.

or, more simply, *rightness*. It is in terms of *what is right for human lives*, and not merely in terms of what is the market price of a commodity called labor, that the issue is to be stated. The writer of a recent letter to the "Times" quoted, as the conclusion of his case, a sentence from Burke, who says that "the impossibility of the subsistence of a man who carries his labor to the market is totally beside the question," for "the only question is what is it worth to the buyer?" This is emphatically not the Christian way of putting it. Where labor means men's and women's lives, what it is worth to the buyer can never be, to the Christian mind, the only question: there is and there must be also a question of what is "right" towards human lives. The conviction of this has gradually become more and more clear and constraining for the conscience of our day. It finds expression in the formula that the first charge on industry should be a "living wage" to the worker. The term "living wage" is often used inadequately, as meaning no more than bare subsistence. But bare subsistence is not "living." What is living? It is more than body and soul held together. It is something of leisure, something of home, some chance for a man to know his children and to be a companion to his wife—all this is life. And a "living wage" is what can give any man something of this for his work—not least any man engaged in an industry vital for the nation. Until we lift this whole matter—in the coal industry or any other—out of the region where labor is regarded as a mere commodity concerning which "the only question is what it is worth to the buyer," and recognise that the principle of the Kingdom of God as to what is "right" to human lives is primary, we are not within sight of the Christian way of it.

III.

But, of course, the crux has still to be met. It is all very good to speak of what is "right" for human lives, and every humane-minded man would like that this

should be available for every honest worker. But what if economically it cannot be done? What if, to use the Earl of Balfour's phrase, "the money is not there"? Even your Christian way of it cannot alter economic facts. What is to be said here in the name of the law of Christ? At least one thing to be said is this—

If the economic facts be such that the Christian law of what is "right" towards human life—as something more than what may be the lowest market price of labor—seems to be not within practical attainment, then that law must be supplemented by a further Christian idea which fills it out. "Bear ye one another's burdens," says an Apostle, "and so fulfil the law of Christ;" and again, "those that are strong should bear the burden of those who are weak." Christianity, in other words, says not only that human lives are of primary value, but also that we are members one of another. This means that, where there is an economic pressure making impossible—or alleged to make impossible—what is "right" towards any human lives, there the burden of meeting this must be *justly distributed, and not laid on the shoulders of those least able to bear it.* This is the Christian direction. How it works out in any given instance—as, for example, between a miner's wage and an owner's profits or a landlord's royalties—is precisely a question of "judging and dividing" which Jesus does not answer for us. But this—and emphatically not the position so often selfishly maintained that the present economic impossibility is a last word which must be accepted even if it means the reducing of the standard of human lives to hardly a subsistence level—is the line which any man calling himself a learner of Jesus Christ must "seek" to follow.

The above paragraphs are no more than notes, and do not profess to be an argument. But, brief as they are, they may suffice to show that the Christian way of it is neither unintelligible nor irrelevant. Let it be said again that Jesus does not thus solve our industrial problems: what he does is to show the direction along which *we* must solve them. Nor does he say that these lines of the kingdom of God will be easily found: to find them needs that "we shall not cease from mental fight." But Jesus says, "Seek" them: work along these lines. He does not disguise the fact that these ideas are disturbing, and will evoke opposition. But he says there are things where even he brings not peace but "division." In conclusion, he says this about it all, and to this we may well take heed. He says there are the two ways of it. There is the way of this kingdom of God which "seeks first" what is "right" between human lives. There is the other way of conflict. From the latter way, he says, you will not come out—victors as well as vanquished—till you have paid "the uttermost farthing." Is not this true? Is it not true that the "fight to a finish" of which some so doggedly and some so glee-

fully speak in this matter would mean to the worker, to the owner, and to the whole nation a loss both of peace and prosperity which might indeed run to "the uttermost farthing"? Amidst the many voices of parties and classes and interests to-day, there

is no voice that speaks to the whole people with not only the sanctity but also the sanity of the voice of Jesus when he says, "Why, of yourselves, judge ye not *what is right?*" —Prof. Carnegie Simpson, in "The British Weekly."

"The Pearl of Parables."

H. G. Payne.

To the malignant criticism of self-righteous Scribes and Pharisees we are indebted for the occasion of the giving of the "Pearl of Parables," which is presented to us set in the gold of the gospel addressed to the Gentiles. Man's enmity was God's opportunity for the relating of the parable of the Prodigal Son, with which the Saviour countered the complaints of his opponents, and gave a divine illustration of divine love.

Two minor introductory parables link the major narrative to the incident of the murmuring Scribes and Pharisees. First, that of the one hundred sheep, with the application: "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Second, that of the lost coin, with a similar application: "There is joy in the presence of the angels of God over one sinner that repenteth."

In effect our Lord argues thus: "Ye, Scribes and Pharisees claim to be righteous. Granting, for the sake of argument, your contention, then surely I am justified in associating with sinners, who, even you will concede, need salvation." Then the comprehensive embrace of divine love and mercy are illustrated in the Parable of the Prodigal.

There is a false interpretation, which, directing the parable against Jewish bigotry and misconceptions, makes the elder brother a type of the Jewish nation, and the younger of the Gentiles; the latter accepting the gospel which the former rejects. Such exegesis robs the story of the personal touch which is its chief charm and value.

Chafing under the wise restraints of a good father the younger son demands his share of the estate and departs to a life of ruinous self-indulgence in a far country. There, his capital dissipated, the parasites who had called themselves friends having departed, and a famine blighting the land, he begins to be in sad want. Compelled, that he might keep his miserable body and soul together, to feed swine he loathes himself for his contact with these beasts decreed unclean by the religion of his fathers.

"Disgust and secret loathing fell.
Deep weariness and sated lust
Made human life a hell."

Contrast his changed condition: then—the company of kindred spirits, now—the companionship of swine; then—a luxurious couch, now—the hard ground; then—luscious fruits and delicious meats, now—the

carob bean which "the swine did eat"; then—the choicest vintages, now—the stagnant water befouled by the swine. "He began to be in want." Want upon want stretched through the years like a mountain range of difficulties.

Sitting upon the drought-stricken hillside the monotony of his task encouraged introspection. Watching the birds as they flew overhead he traced their course to the land of home and plenty. Thus he came to himself.

Through the roads by which we all come to God from the far country of sin he returned to his father. They are, belief in the truth, trust in the father, right desire, right choice, and open obedience. Thus we have his resolution: "I will arise and go to my father." Objection is made that his conduct was selfish and cowardly; that he was actuated solely by the thought, "In my father's house is food enough and to spare and I perish with hunger." Full consideration must be given to the remainder of the statement: "I will arise and go to my father, and say unto him, 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants.'" In any case it is not objectionable to come to God to improve our condition, provided that love and repentance are the primary motives. ~~else~~ why does the Bible teem with promised inducements and blessings?

Consider, too, what he had to face. To modernise the setting: he had departed with the latest model car, and a big bank balance. he returns in the guise of a sundowner; he had left a son, he returns a servant; he had gone admired, envied, pitied, according to the characters and temperaments of his friends, he returns to contempt, jeers, and a deeper pity. There are those who would become Christians to-day but that they dare not face their associates and proclaim their conversion.

What of the father? Continually did he watch for the boy's return, and when one day a ragged, emaciated figure stumbling on a bruised feet, and leaning wearily on a staff approaches, his eyes dulled with years are sharpened with love. In spite of age and infirmities "he runs to meet him." The boy sobs out his confession but cannot complete it, for his father's kisses force back the words "Make me as one of thy hired servants." Command is given for the fatted calf, the robe and ring reserved for the

honored guest, the shoes of sonship to replace the sandals of servitude, and they "begin to be merry." The mountain peaks of future years glow with the sunshine of love and happiness.

There is one discordant note. The elder brother sulks outside, resisting his father's entreaties. He had lived righteously, yet had never had a kid for a feast with his friends, but as for "this thy son" (he will not even call him brother) a sinner, there has been killed the fatted calf. Gentle and patient is the parental remonstrance, "All that I have is thine" (in the beginning he had divided unto *them* his living) and urges the fitness of the celebrations, but all in vain. The elder brother was guilty of the folly described in homely phraseology as cutting off his nose to spite his face. He is the prototype of those to-day who will not attend church nor accept Christ, saying that there are others who do so, and who are not what they should be. Did the refusal of the Scribes and Pharisees to enter the kingdom hinder the joy of the angels over the sinners who repented? Will the merriment of heaven cease because some one hides without behind the barn of his selfrighteousness?

What of us? As we, having wandered from God, came home what was our reception? He met us as the father met the prodigal. Where was our elder brother? Beside the Father with extended arms of welcome. No words of criticism or contempt fell from his lips. What did we hear? "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you . . . that where I am ye may be also. Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

The Secret of Success.

The most valuable knowledge we can have is how to deal with disappointments. All acts and facts are a product of spiritual power, the successful ones of power which is strong enough; the unsuccessful ones of power which is too weak. Does my behaviour in respect of love effect nothing? That is because there is not enough love in me. Am I powerless against the untruthfulness and the lies which have their being all around me? The reason is that I myself am not truthful enough. Have I to watch dislike and ill-will carrying on their sad game? That means that I myself have not yet completely laid aside smallmindedness and envy. Is my love of peace misunderstood and scorned? That means that I am not yet sufficiently peace-loving. The great secret of success is to go through life as a man who never gets used up.—Dr. Albert Schweitzer.

Jesus Christ in History.

The Testimony of Josephus.

In a remarkable article published in the "Diocese of Liverpool Review," Dr. Vacher Burch—who, in conjunction with Dr. Rendel Harris, has contributed so much important and stimulating work to the study of Christian origins—calls attention to the striking additional evidence afforded by the Slavonic version of Josephus to the historicity of Jesus.

The works of Josephus—who was born of a Jewish priestly family about 37-38 A.D., and died some time after 100 A.D.—have come down to us in Greek. The most important of them are the "Antiquities" and the "Jewish War."

The new discovery.

Now the great interest attaching to the Slavonic version is that it exhibits a text substantially different in many respects from the ordinary Greek text. The question arises, does the old Slavonic reflect an earlier or later type of text? Dr. Burch has no doubt as to the answer to be given to this question. He says:—

A pile of manuscripts was found, written in the ancient church language of the Slavs, which contained a translation of the writings of Josephus. Both the "Antiquities" and the "Jewish War" are in them. We can blame the post-war period and the Tower of Babel—the two over-burdened bearers of excuses for our indolence towards the labor of thought in these days—that so little notice has been taken of this discovery. For it is not only that there has been found another version of Josephus; this version is one in which are preserved long statements concerning Jesus Christ. Convention and conservatism have influenced the few references which have as yet been made to the discovery—the witness to Christ has been condemned, and the fuller text of the writing rejected.

The trial before Pilate.

An entirely fresh account of Jesus is, apparently, given in the Slavonic text of the "Jewish War." This is thus summarised by Dr. Burch: Here "Josephus tells us," he says—

"(a) That he knows all about the trial of Jesus before Pilate.

"(b) That in the time of the Emperor Claudius, and of the procurators Cuspius Fadus and Tiberius Alexander, many were the 'slaves' of the wonder-worker, Jesus.

"(c) That these preached that their 'Rabbi' who had died, was risen from the dead, and as well they taught the New Law, which is in opposition to the old Jewish Law.

"(d) That these very early messengers of Jesus were teaching others, who and what he was and is, by the help of the primitive 'documentary' mode which he had inspired and all his messengers had used."

A much-disputed reference.

It may be that this represents something that stood originally in the text of the origi-

nal edition of the "War," which was cut out of the Greek edition. The other well-known passage, which refers to Christ, appears in the "Antiquities" (18, 3:3), and has given rise to much controversy. It used to be asserted that it was a Christian interpolation. But several very distinguished Jewish and Christian critical scholars now accept it in some form as authentic. It runs as follows:

Now there was about this time [i.e., about the time of the rising against Pilate] Jesus, a wise man, if it be lawful to call him a man. For he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Messiah, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first ceased not (so to do), for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the race of Christians, so named from him, are not extinct even now.

Dr. Joseph Klausner, the brilliant Jewish author of the recently-published "Jesus of Nazareth," accepts this passage as authentic. But it is meagre enough. If the authentic character of the Slavonic version can be established, its importance is obvious. The work is being edited by a Jewish scholar. When fully available, it must be studied and examined critically in detail. For the ultimate verdict of scholarship we must wait.

Dr. Burch's view.

Dr. Burch summarises the importance of the new text in the following terms:—

It means very much that Josephus knew about the trial of Jesus: it means even much more that he should touch on facts and beliefs concerning him as risen from the dead. It is, however, of surpassing value that he should indicate the "documentary" resources of the preaching of these "slaves" of Christ. For we are only just beginning to understand how these Testimonia sprang from the Lord's own way of explaining himself to simple men and women, and became the one mode of teaching him both to Jews and Greeks and Romans so that the old worlds they belonged to were turned upside down.

The new Josephus is the original version in Aramaic, untouched by Græco-Roman influences; our copies hitherto known have been the Greek edition expurgated to suit the taste of the Roman court. A full edition of the new text is being prepared; and its publication will bring the whole truth to light.—Prof. G. H. Box, M.A., King's College, London.

"Mute the camel labors with the harvest load,
And the wolf dies in silence—not bestowed
In vain should such examples be: if they,
Things of ignoble and of savage mould,
Endure and shrink not, we of nobler clay,
May temper it to bear—it is but for a day."

Religious Notes and News.

A Heroic Missionary.

Dr. C. H. Barlow, of Shaohsing, China, a Christian missionary, set about learning how to rid the human body of flukes, a parasite that kills thousands of Chinese annually. He wished to get a culture of the deadly pests to Johns Hopkins laboratory. He could not bring a sick Chinaman over on account of emigration laws, and the parasite would not live to be brought over outside a human body. So he *deliberately swallowed thirty-two of them*, and then set sail for America. He presented himself to the astonished doctors, underwent the experiment and then returned to China *master of the fluke disease*. No ordinary impulse, that; it was the life that Jesus brought at work in a missionary doctor and the light of China in treatment of a deadly disease.

Death of Mr. William Cuff.

Mr. Wm. Cuff, a famed and beloved Baptist minister, recently passed away at the little cottage at Hasfield, Gloucestershire, England, in which he was born 85 years ago. The "Christian World" says he had become quite a legendary figure in Baptist anecdote. He was distinctly a personality—burly, bluff, and unself-conscious—and his very presence took the mind back to a bygone generation of Nonconformity. Mr. Spurgeon, his inspirer and teacher, esteemed him highly. In the row of false book-covers which Spurgeon amused himself by setting up in his library, "Cuff on the Head" was conspicuous. A well-known London journalist delights to describe a visit paid to Mr. Cuff with a view to writing an article in a series on "Hobbies of Famous Preachers." Mr. Cuff had intimated that his hobby was "painting." The interviewer, surprised at the ex-butcher's artistic leanings, discovered him painting—his garden fence. Perhaps the best story about Mr. Cuff concerns his rebuke to a certain denominational assembly which was dispersing, on the approach of lunchtime, without waiting for the parting devotions. "Gentlemen," Mr. Cuff protested from the chair, "pray remember that you are not only in the presence of Almighty God, but in the presence of the Press!" The anecdote is treasured in Fleet-st., if nowhere else.

Gipsy Smith's W.A. Mission.

Some very interesting results of the Gipsy Smith mission were tabled at the West Australian Assembly by Mr. Blanchard, convener of the Evangelistic Committee (says the Presbyterian "Messenger"). He informed the Assembly that he had circulated a questionnaire among the ministers and missionaries in charge of fifteen congregations, with results which were illuminating. The figures disclosed that the net total of decision-cards, signed and returned to ministers of these congregations was 880, of which 372 were signed by church members, 255 by adherents, and 253 by persons outside the church. Of those who had signed cards, 47 had joined ten congregations, and 26 had signified their intention of joining six others, while a number of other signatories were being prepared for church membership. Comments volunteered by ministers and missionaries evinced some disappointment and doubt as to the permanent value of the mission, although one or two were enthusiastic. A better idea of the full results of the mission would be obtained, Mr. Blanchard said, when other denominations had similarly questioned those in charge of congregations.

The Soul of Japan.

Dr. Ochiai, principal of the Central Theological College of Tokio, at a special service in St. Paul's Cathedral, Melbourne, in connection with the festival of the Australian Board of Missions, preached on the subject "The Soul of Japan." There

were, he said, three symbols handed down from Emperor to Emperor, and held to symbolise the soul of the nation. They were a mirror, which stood for wisdom, a chaplet of jewels signifying benevolence, and a sword, the symbol of courage. The speaker sketched the religious history of Japan and the nature of its faiths. Shintoism, he said, was a form of nature worship, and in a sense the worship of the Emperor. The teaching of Confucius was one of the things of which the Orient had reason to be proud, but a system of ethics could not sustain the soul of a people. The religion of Buddha from India after a struggle of 150 years had captured the allegiance of Japan, and held it for 1,000 years. It was a pantheistic religion, in which salvation was achieved by throwing oneself into the great emptiness of Nirvana. Japan showed signs of awakening to a keener spiritual life. The preacher traced the history of St. Francis Xavier's work in the 16th century and the persecution which followed it, in which 500,000 people perished. The Japanese were turned against the missionaries by the foreign traders, who accused them of being spies. The Christian effort in the last 60 years had resulted in 250,000 Japanese being baptised as Christians. There were 12,000 ordained Christian ministers. Those belonging to the Nippon Sei Kokwai in communion with the Anglican Church numbered 30,000. Many native clergy had been ordained, and two dioceses taken over entirely by the natives. The Anglican system had proved very adaptable. The fact that Japan was called on to act with

other nations for the good of the world must have a great influence on the country's development. He hoped that Japan would lead the nations of Asia to the Light which had first shone on an Asiatic land.

The Centenary of Tonga.

"On Monday last," says Mr. C. I. Benson, in the Melbourne "Herald," "the Methodist Missionary Society celebrated a century's work in Tonga. It was on June 28, 1826, that the Rev. John Thomas, a British Wesleyan missionary, landed there with a carpenter named Hutchinson, and from that date to this the Society has continuously occupied the field. The London Missionary Society made an attempt in 1797 but three of their party were killed and at the end of three years they abandoned it as a hopeless task. Two years later the Rev. Walter Lawry, a Wesleyan missionary from New South Wales, landed and spent fourteen apparently fruitless months, finding the natives incorrigible.

"Thomas suffered much at the hands of these savages, and felt he too must withdraw, and appealed to the authorities in London to take him away. Instead of doing so they sent the Rev. Nathaniel Turner (of sainted memory) to help him. This turned the tide and a wonderful outpouring of the Holy Spirit resulted in the complete conversion of the whole nation of twenty thousand persons. To-day Tonga represents high-water mark in missionary enterprise in that it is a self-governing, self-determining nation, with a high state of Christian civilisation. An unhappy division among the churches took place many years ago, but has since been healed and a fresh spirit of revival is sweeping the group.

"The President-General (Rev. J. G. Wheen) has left to take part, and will officially constitute the newly-formed Conference."

Entering New Fields.

H. C. Spratt.

No church is worthy its name, or preacher his calling, who is satisfied to merely hold what it, or he, has, and not seek an extension of boundary and increase of activity.

The church must be aggressive or die. There is challenge on every side, and souls are perishing while diaconates and church committees sit down and count the cost. This attitude might be necessary, nay, is necessary and commendable in things of the world. The business man who plans an extension of his business must consider if the anticipated returns warrant the outlay; if his capital thus expended will yield profitable increase; if overhead expenses will be unduly multiplied, and if the proposed new business will be at the expense of the old. These and other things must be considered. He must reason it out to a sane and logical conclusion. So much for the business of a worldly nature. Not so in matters pertaining to the Lord's work. No human reasoning can fathom the eternal thought. There is no human logic in the reason of the omniscient. The king might number his army in the face of an approaching enemy, but the soldier of the King of kings cannot estimate his fighting chances by a muster of material forces and visible allies. As one faces the subject of fresh fields, one is disposed to look at the over-draft, maybe, shortage of workers, industrial or seasonal difficulties, and probably other seeming drawbacks. But one must get a different vision from that.

Have you ever bent your gaze meditatively on the snowy billows of the heavens, glittering under the rays of God's sun, and then turned to look at the objects within the confines, say, of your own room? What have you found? This, that the splendour of the heavens has for the time

deprived you of the power to visualise the mundane. Brethren, let us get the vision so filled with the splendours of the glory of the divine that we shall lose the earthly vision. The tasks which God lays upon us must be viewed in the light of eternity, through eyes that have beheld the Sun of Righteousness. The success of all evangelistic enterprise depends primarily upon doing God's will, for "except the Lord build the house, they labor in vain that build it." To know his will and do it, to have a right conception of comparative values: this is necessary. It is right that the servants of God plan to work for him, but not plan his work for him. Plans must be laid before the Lord; nay, they must be made before him on bended knee. But, in order that our excursion into any field of service might be a success, there are three other fields that we must explore.

I. The Field of Method.

We must have more unity of heart and purpose. There must be more and closer unity in the churches among members. There must be more oneness between churches, such a unity that we lose sight of the individual idea, in the great vision of the living, throbbing church of God. There must be more unity and understanding between the people and the preacher. I have heard of a church officer, when praying for an evangelist, to pray for "our servant, Bro. So-and-so." The preachers are, like Paul, "your servants for Christ's sake," but the spirit suggested is not conducive to, nor indicative of, perfect harmony. In our method, too, there must be more room for the guidance of God, more room for the Spirit. With our well-laid schemes we often plan God out of it.

II. The Field of Message.

Do not mistake me when I say we need conversion more than confession in our evangelistic work to-day. From observation I have been forced to conclude that in many cases souls have been led to confess and to obey, who have not previously realised even that they were sinners and in need of a Saviour. We count confessions; let us rather count conversions. Then, too, in our message, we want more Christ and less church. I know the two cannot be divorced, but the Creator is greater than the created. We need more Christ of the church than church of Christ. Do you think it of more importance that men be convinced that as a church we are *it*, than that "Christ, he is Lord of all"? I have to admit to a certain sadness of heart when I hear of an evangelist spending a night or nights trying to convince a crowd in need of Christ, that the church of Christ is the most ancient, dating back to 33 A.D., and in the course of so doing eliminating one by one all other claimants. A few centuries are neither here nor there in comparison with eternity as far as age is concerned, and boasted antiquity and vaunted claims to precedence will not count for much when we stand stripped before him. Then his righteousness alone will avail. It is not the historical fact of the church that saves, but the fact of Calvary. Brethren, let us preach in the name of Jesus, the only name wherein salvation lies. Let us certainly retain our identity, but let us be known by the marks of the Lord Jesus. Let our message be Christ and him crucified. "God forbid that I should glory save in the cross of my Lord Jesus Christ." "I," said Christ, "if I be lifted up will draw all men unto me." We want, we need more Christ in our message.

III. The Field of Experience.

In this respect we need more experience of partnership with God. Partnership in work, in cares, in substance. Have you taken God into partnership? Lots of folk raise no objection to having God round, but they do not care for him to enter into their business. He might claim too much for his share; yes, and he might object to certain little practices. Partnership with God would solve all our financial problems.

We need more Gethsemane experience. Do you know what that means? How many have found the shaded olive bower in Gethsemane? You must take that into account in a partnership with the Lord. It means going down into the garden, prostrate in agony of spirit, weeping for sin and sinners, sweating your life's blood in agonised praying, the night vigil while others sleep.

And we need more upper room experience. "Go ye," sounds the authoritative cry of the Master, "it is the urge to service. But listen! 'Tarry ye'—it is the call to the upper room. Service demands power. 'Tarry ye till ye be endued with power.' Never go without the unction. There is no progress without power; there is no power without prayer. There would have been no Pentecost had there been no tarrying in the upper room, and it is that experience that must be ours, if we are to enter fields of fruitful service for the Master.

Building a Monument in Flesh and Blood.

The past fifty years has witnessed a growing and determined agitation against the drink traffic. Every form of legislation has been tried in various parts of the world; high license, low license and no-license; State control and prohibition; all these methods have their weak and strong points—local and State Option on a bare majority being perhaps the sanest and most effective, because based upon the principle of personal choice and moral suasion.

The Four Foundation Pillars.

If the nation of the future is to endure the buffetings of time, it must stand four-square upon the pillars of national morality:—

1. *The home* where truth and uprightness are taught and practised.
2. *The church* where the great truths of time and eternity are wrought into the national fabric.
3. *The school* where worldly wisdom is imparted, and youth taught to play the game.
4. *The ballot box* where national ideals must be decided and preserved.

To secure this heritage to the future we must teach the children of the present.

Some three years ago, our Temperance and Social Questions Committee launched out in an endeavor to build up the temperance work among the young people of this State. The Young People's Temperance Council was formed, and the Band of Hope Union revived. An annual examination in the public schools of New South Wales was secured, upon questions based on articles appearing in the State School Papers.

During the past two years we have examined 3,629 children (which means 36,290 questions) to whom over 2,000 certificates and 600 book prizes (as well as a gold and silver medal each year) have been awarded, which means that in 10 years 180,000 children will be examined on the same basis. The possibilities for extension, however, are tremendous if funds are forthcoming.

300,000 Children in N.S.W. do not attend Sunday School.

"We are building here a temple,
For the future wide and vast,
And its four foundation pillars
On the citizen we rest.
Solid rock of sober manhood
From the quarries of the past,
Fit and fashioned for the future's final test.

"Shall the wages of the ages
All our labor compensate?
Shall our temple stand in beauty,
When the thrones of men go down?
Then upon the sober citizen
Build well the sober State—
Make its manhood fit for coronation's crown."

Something Done.

After Bro. A. J. Fisher left for Queensland the securing of Mr. D. H. Hardy as General Secretary was a forward movement, Mr. Hardy proving an indefatigable worker, who has sacrificed much, and accomplished great things, among which were the securing of their Excellencies, Sir Dudley and Lady de Chair, as patrons, and Sir Arthur Coeks as President of the movement.

Very little work other than internal construction work could be accomplished until February of 1925, since then our record shows to March 30 that 74 church services were conducted with an attendance of 3,322, 85 lantern lectures with an attendance of 9,426, 41 Sunday School story-talks with an attendance of 5,197, 7 beach meetings with an attendance of 336, 60 Sunday School visitations with an attendance of 7,590, 16 other meetings with an attendance of 1,601, making a total attendance reached at this initial stage of 33,360 at 375 different functions, whilst 137 Bands

of Hope and affiliated societies have been formed or affiliated.

Many of the young people reached by our activities in this way had already signed our pledge, but an additional 1,974 young Australians at these meetings pledged themselves to abstain from all intoxicating liquors as beverages, and of these 1,520 have been placed upon our birthday register, and a birthday card is posted to each child every year.

Our Aim.

To ensure the continuance and extension of this valuable work we are appealing for £1,000 to establish an endowment fund, three quarters of which will be invested, and only the interest used, the remaining quarter used in general propaganda.

The fields are white unto harvest, and the need is great.

"How much will you give to help build the Temple?"

Send now to Len. D. Gilmour, Chairman Young People's Temperance Council, 141 Castlereagh-st., Sydney.

"Give to the needy shelter and bread,
Giving is living the Angel said,
But must I be giving again and again?
My peevish selfish answer rang.
No! said the Angel, piercing me through,
Just give till the Master stops giving to you."

When making your will remember the Young People's Temperance Council and Band of Hope Union of New South Wales.

It is Urgent.

A Church of the New Testament Faith and Order for Canberra.

Crowns required to open the work,	12,000
Crowns received to June 30	310
Crowns still required	11,690

They are coming in, but they are coming slowly. Have you sent yours? If not, do it now.

The States have contributed as under, viz:—	
Victoria	137, an increase for month
N.S.W.	79, " " " "
Sth. Aus.	41½, " " " "
West Aus.	39½, " " " "
Tasmania	7, " " " "
Qld.	6, " " " "

How long will it take N.S.W. to pass Victoria? Will W.A. pass S.A. during July? Tasmania and Queensland failed to add any during June.

Send to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.; or F. T. Stubbin, Boonah, Qld.; H. G. Harward, 242 Pitt-st., Sydney, N.S.W.; A. G. Saunders, 122 McIlwraith-st., North Carlton, Vic.; F. Langlois, c/o Churches of Christ Office, 515-16 Liberal Club Buildings, North Terrace, Adelaide, S.A.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.

Dwell Deep.

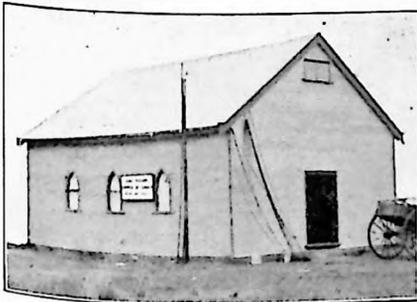
Dwell deep! The little things that chafe and fret,
Oh, waste not golden hours to give them heed.
The slight, the thoughtless wrong, do thou forget;
But self-forgot in serving other's need.

Thou faith in God through love for man shall keep;
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought.
Believe thou in the good of everything.

And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep!

—Selected.



New Chapel at Cheltenham, S.A.

The Home Circle.

Conducted by J. C. F. PITTMAN

Let Me Walk with the Men in the Road.

'Tis only a half truth the poet has sung
Of the "house by the side of the way."
Our Master had neither a house nor a home,
But he walked with the crowd day by day;
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form,
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak

Who are falling behind in the rush.
There are wounds to be healed, there are breaks
we must mend.

There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned to live.

Then tell me no more of the house by the road.
There is only one place I can live—

It's there with the men who are toiling along,
Who are needing the cheer I can give.
It is pleasant to live in the house by the way

And be a friend, as the poet has said;
But the Master is bidding us: "Bear ye their load,
For your rest waiteth yonder ahead."

—Walter J. Gresham.

You and I.

There were once upon a time two princes who fell in love with two sisters. The sisters were very beautiful, but were not of royal birth. Indeed, they were employed to scrub the palace steps, which they did with honesty. Everybody was a good deal horrified when the princes announced their intentions. There was considerable uproar in the kingdom, and the king himself was exceedingly angry. The king said to the queen: "My dear, leave it to me. I will speak to them, and I shall not mince my words."

But the two princes were very young and up to date. They said to their father: "It is a pity, dad, that you should upset yourself at your time of life, and no doubt you mean well; but we are democratic." "Very well!" replied the king. "You can start being democratic in real earnest. I cut you off without a penny." The queen secretly gave the princes a little money, which she had saved from the house-keeping; and off went the princes with their brides and without their father's blessing.

The first prince was as deeply in love as anybody unreasonably can be. And, when his attention was drawn to his princess's table manners he remembered with an effort his school Latin, and remarked: "Amor vincit omnia," which means, "Do not dare to speak of it to her."

The second prince had his attention drawn to the same question of table manners. He laughed gently. But, when he and his princess were alone, he said to her: "Dearest, speaking entirely without prejudice, I do think a knife is a difficult and dangerous thing, but a fork ought to be proud to meet so pretty a mouth as yours." The princess blushed slightly; but she was quick to learn. And this was only the beginning.

The first prince often said: "I am a hundred per cent. husband. I do not criticise, I do not even think. I simply adore." But very soon he began to lose his own princely ways of behaving, because they made his wife uncomfortable. He made an excessive use of his knife at table, and an insufficient use of aitches in speech. And sometimes, when the princess had an argument with one of her best friends, and the friend stuck to the point, the prince would lose his temper

and say to the friend: "Please leave the beauty at once. You are not fit to live. I will not have my princess insulted." The friend would plead: "But she is wrong on that one point, you must agree." And the prince would thunder: "Wrong! She is my wife. She can never be wrong." It might be thought from this that the wife was American, but it does not necessarily follow.

So things went on. The second prince and princess often had a rather hard time. For the prince would say: "It is better to love, seeing faults, than to be blind and pretend there aren't any." And then the princess would say: "Well since we are talking of faults, there is one thing about you I don't much like." And the prince would have to pull himself together and behave magnificently, answering: "Oh! Yes. I see. I will try to be better about that." This convinced the princess more than anything else that she had married the right prince; and she grew in wisdom and grace. They saw one another's faults, and laughed, and did better next time.

At last the queen said to the king: "I do think you ought to go and see them, father. They are critical, but extremely loving; and both of them have improved wonderfully." And the king went.

But the king never saw the second prince. For the second prince had become a disorderly, noisy, stupid fellow, and his princess was a thin, spiteful, quarrelsome person, whose faults grew with the years, as uncorrected faults will grow. And everybody laughed at them behind their backs, as people will laugh at those who are stupid enough never to admit when they are wrong.

This story has no ending. You and I must help to make a good ending. For you are the prince, and I, and everybody. The princess is your country, and mine, and every country. And you can be either a blind lover, or a lover with open, wise, kind eyes.—Vivian T. Pomeroy.

No Liar.

He had had hard luck fishing, and on his way home he entered the fish market, and said to the dealer, "Just stand over there and throw me five of the biggest of those trout!" "Throw 'em? What for?" asked the dealer in amazement. "So I can tell the family I caught 'em. I may be a poor fisherman, but I'm no liar."

A Fine Slogan.

In London a war hero was awarded first prize in a contest to find a new safety-first slogan. "Life is short; don't make it shorter," was his winning contribution.

A Signpost-minister.

A good story relates to a clergyman who was far more at home in the hunting field than in the pulpit. On the morning of a meet he was much annoyed at having to officiate at a funeral, but this over he mounted his horse and started in pursuit of his friends. On the road he sought information of an old woman with a donkey and a cart. "Well," she said, "if you ride to the top of you hill you will come to a meenister; then, if you turn to the right you will be likely to come up to them." Handing her a shilling, he said, "My good woman, why did you call the signpost a minister?" "Why, you see, sir, it's like this. We used to call 'em signposts, but since you've been in these parts we call 'em meenisters, 'cause though they points other folks the way, they never goes themselves. Go on, Neddy."

The Family Altar.

J. C. F. P.

MONDAY.

Christ redeemed us from the curse of the law, having been made a curse for us; for it is written, Cursed is every one that hangeth on a tree.—Gal. 3: 11.

"Love moved him to die,
And on this we rely;
He hath loved—he hath loved us—we cannot
tell why,
But this we can tell,
He hath loved us so well
As to lay down his life to redeem us from
hell."

Reading—Gal. 3.

TUESDAY.

They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them.—Gal. 4: 17.

Zeal must be actuated by love. Frequently it is promoted by lower motives. The genuine enthusiast seeks not to destroy, but to save. He has no desire to call fire from heaven to consume those who differ from him. He is active in the dissemination of the "truth in love," and performance of deeds of kindness.

Reading—Gal. 4.

WEDNESDAY.

Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.—Gal. 5: 4.

"Ah, Lord, with trembling I confess,
A gracious soul may fall from grace!
The salt may lose its seasoning power,
And never, never find it more.
Lest that my fearful case should be,
Each moment knit my soul to thee;
And lead me to the mount above,
Through the low vale of humble love."

Reading—Gal. 5.

THURSDAY.

If a man think himself to be something when he is nothing, he deceiveth himself.—Gal. 6: 3.

"And nobody else," was the terse comment of Dr. Parker.

Reading—Gal. 6.

FRIDAY.

Which (the church) is his body, the fullness of him that filleth all in all.—Eph. 1: 23.

"The Bible clearly intimates that the church is as necessary to Christ as he is to the church; it is emphatically the fullness of him who filleth all in all. This wonderful saying shows us that unity is the end of all the divine plans with regard to us. Even Christ is only complete through the building up of his body, the church; we are complete in him; he is complete in us; his words are not only 'You in me,' but also 'I in you'; the Head of the great body says not to any one of the members 'I have no need of thee.'"

Reading—Eph. 1.

SATURDAY.

(God) hath raised us up with him, and made us to sit in the heavenly places, in Christ Jesus.—Eph. 2: 6.

"Soar we now where Christ hath led,
Following our exalted Head;
Made like him, like him we rise;
Ours the cross, the grave, the skies."

Reading—Eph. 2.

SUNDAY.

Unto him that is able to do exceeding abundantly above all that we ask or think.—Eph. 3: 20.

"God usually answers our prayers according rather to the measure of his own magnificence than to that of our asking; so that we often do not know his boons to be those for which we besought him."

Reading—Eph. 3.

Prayer Meeting Topic.

July 21.

The Throne of Grace.

(Heb. 4: 14-16.)

F. J. SIVVER, B.A.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Worshipers in Old Testament times frequently met with great discouragement by reason of the character and disposition of those who interceded on their behalf. Sometimes the priest was too much a priest and too little a man. Cold, austere, distant, unsympathetic—his manner kept the worshipper at a distance, and did not invite him to unburden his troubles and find relief. At other times the priest was purely a man of the world, shallow, supercilious, sinful. Such intercessors disgusted devout souls, and proved a snare to weak ones.

The Christian labors under no such disabilities. Everything is in his favor and is for his encouragement, so that he may come with absolute confidence to the Throne of Grace, and there unburdening his heart, carry away a sense of relief and security.

SINLESS YET SYMPATHETIC.

Roman Catholics, when they call upon Mary or Joseph or one of their other "saints" to intercede for them, show a very human feeling, but they miss the great truth that Christ himself is the appointed Mediator. No human can compare with him as an intercessor, since he is both sinless and sympathetic. He is "touched with the feelings of our infirmities." He himself "suffered being tempted." He was "tempted in all points like as we are, yet without sin." Nothing common to man is foreign to him.

To pray in Christ's name means something more than appending his name as a label to our petitions. It means the enlisting of his sympathy and help. He stands guarantor of our prayer. God hears and answers our petitions because of the merit and perfection of his Son. For his sake God's throne, which otherwise might well be thought of as the seat of justice, becomes instead "the throne of grace." Seeing then that our Intercessor is both sinless and sympathetic, and that through his goodness God gladly hears and answers our prayers, let us therefore come with confidence to "the throne of grace."

MERCY AND GRACE.

These are our greatest needs, and these are assured when we come to God through Christ. This writer knew that the greatest enemies of the human heart are the guilt of the past and fears for the future. Robert Burns struck an intensely human note in the lines—

"I backward cast my e'e
On prospects drear;
An' forward tho' I canna see,
I guess and fear!"

Memories of yesterday's guilt and fears for tomorrow crush the soul between their heavy hands. It is only when we come to the throne of grace with humble confident trust that we "obtain mercy and grace to help in time of need."

The trouble is, however, that too frequently we seek out expedients of our own and deal with past guilt and future fears short of the throne of grace. It is because of this we lose peace, joy, and certainty. "Who can forgive sins but God?" asked the Jews of old. Relief from a guilty conscience and the calm of sins forgiven can only be experienced when we deal straightforwardly and come to the mercy-seat. As for the future, when we think of the dangers and difficulties that beset our pathway, well might we ask, "Who is sufficient for these things?" It is only as we claim the divine promise and "find grace to help in time of need."

TOPIC FOR JULY 28.—THE MESSAGE OF NAHUM.—Nahum 1: 1-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Hornsby Bible School, N.S.W.

The Hornsby Bible School, whose photo. appears this week, has made good progress during the past twelve months. The year was commenced with an enrolment of 49 scholars and six teachers, while the present strength of the school is 78 scholars and eleven teachers. Bro. T. Walker, whose picture appears in the inset, is the enthusiastic superintendent. His optimism along with many years of Bible School experience has greatly helped in the forward move that has been made. Sister Robinson has charge of the kindergarten department, while preparation and training classes are held every week. Two clubs also help in the work among the young people. The boys of the school hold the shield won at the last competitive sports. The number of scholars from the school who have entered for the Scripture examination is twice that of last year. A splendid spirit of loyalty exists amongst the scholars and teachers of the school, and the future is bright with promise.

N.S.W. Activities.

A most helpful rally of metropolitan teachers and officers was held at the City Temple during June. After a social tea A. H. Webber presided over a splendid meeting. Miss Blanch Hall and F. Horsey rendered solos. Miss E. Quine, primary superintendent of the Presbyterian department, spoke of "Handwork for Juniors," and showed numerous samples of the work which can be done. The second address, "Interesting the Intermediates," was given by H. P. Willcock, M.A., senior lecturer, N.S.W. Teachers' Training College, and was most interesting and instructive. Those present approved a suggestion made by the committee for the formation of six district associations for co-operation and inspiration.

United recruiting will be carried out during July, August and September at the suggestion of the joint Council. October is to be decision month.

The six schools connected with the Parramatta

district conference recently held a combined demonstration in the Granville building, which overflowed. T. J. Jones presided and each school gave two items. The writer told "The Story of the Bible School."

There are 639 entries for the examination this year. Only four schools are not represented. One entered more than half its eligible membership. Another is devoting three nights a week to training candidates.

Branches of the P.B.P. and K.S.P. have been commenced at Ashfield, despite the fact that meetings are held in a hired hall. T. J. Andrews (father of the Australian cricketer) is superintendent of the school of 75.

For two years the organiser has rendered part-time service at Ashfield, and will serve similarly at Enmore pending the appointment of a successor to R. K. Whately, M.A.

Arrangements are practically complete for the combined clubs annual sports day and picnic to be held at Parramatta Park on October 4. This function is becoming one of the outstanding events of the year.—A. L. Haddon, Organiser.

When a Boy Thinks of his Mother.

- When he is hurt.
- When he is about to go to bed, his first night away from home.
- When he is thirsty at night.
- When he is hungry.
- When he has good news to tell.
- When he wants money.
- When he attains honors.
- When he hears something said against women-folk.
- When he sees a dog he would like to bring home.
- When he would like to leave the baby and join the gang.
- When he is losing in a family dispute.
- When he thinks he is drowning.
- When his mother is sick.
- When he has grown to be a man.



Bible School, Hornsby, N.S.W.

Foreign Missions.

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

Additional Foreign Mission Day Offering News.

Queensland reports:—Annerley, £36; Albion, £39; Wynnum, £5; Wombro Creek, £17/15/6; Bundaberg, £16/10/-; Kanaka Brethren, per John Thompson, £3/10/-.

Tasmania.—Margaret-st., Launceston, £24; Cascades, 2 private boxes, £1/8/-; Collections, £1/12/-.

Western Australia.—Chinese Church, £17; Claremont, £35/16/6; Fremantle, £23/15/6; West Subiaco, £4/16/6; Lake-st., £88/13/-; Subiaco, £50; Bassendean, £11/13/-; Maylands, £24/10/8; Inglewood, £7/16/6; Bunbury, £9/3/6; Harvey, £12; Kellerberrin, £2; Victoria Park, £4/10/-; Nth. Perth, £14/5/0; all incomplete.

New South Wales' treasurer, Bro. Morton, telegraphs large increases at Sydney, Enmore, Rockdale, Erskineville, Longueville, Chatswood. A record offering anticipated.

South Australia.—Grote-st now £138/1/6; Prospect, £24/15/4; Nailsworth, £16; Long Plains, £76/12/3; Semaphore, £17/16/4; St. Morris, £19; Moorook, £1/1/-; North Adelaide, £10/7/10; Hindmarsh, £17/7/-; Owen, £30; Pt. Stuart, £27/11/-; Alma, £10; Strathalbyn, £8/14/6; Milang, £26/8/8; Wallaroo, £8/11/2; Unley, £17/11/6; Forestville, £30/13/6; Glenelg, £45; Norwood, £50; Dulwich, £65; Croydon, £34/12/8; Queenstown, £35/2/4.

How is Victoria going? Bro. Allen says, "Very well indeed." Fifty-seven churches report £1,400. The total shows a decided increase on the first day's reports as compared with 1925. At present I am very pleased with the results." The first letter Bro. Allen opened, an anonymous donor signing himself or herself "a Co-worker with Him," sent a lovely letter, and in it two new ten pound notes. How is that for cheering the heart of a secretary? Box Hill broke all first-day records with an offering of £30. One sister had fixed a certain sum for offering, but having a few minutes to spare before leaving for church she opened her New Testament at random, and the first verse to meet her eye was, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest," and she said, "How can he send if we do not give?" and she at once doubled her offering, and came to the church feeling the Lord had spoken to her. She is not a wealthy woman, nor a mean woman, being very generous according to her means.

Collingwood has done remarkably well; 1925, £10; this year, so far, £26. Gardiner jumped from £48 last year to £207; and though this contained one offering of £120, they have, apart from this, made a wonderful increase, and Gardiner is a church that has a big debt. Yarrowonga church, about eight months old, with 70 members, big debt on new chapel and manse, yet sent us their first F.M. offering of £35, about 10/- per member. How about that for giving? Castlemaine has gone up £12 increase on last year. Little Ivanhoe doubled its offering this year. Balwyn, an increase of £28 on last year. Minyip, a small country place, jumped from £4/12/- to £11/10/-.

The following Victorian churches have reported since last week's issue:—Berwick, £27/14/6; Brim, £22/10/-; Bayswater, £10/5/6; Oakleigh, £9/7/-; Williamstown, £6/7/-; Shepparton, £5/9/5; Ormond, £5; Drummond, £4; Lillimur, £3.

Our Task.

The task of the church of to-day in endeavoring to win the world for Christ is not only a God-given task, but it is a tremendous one. The more we study the problems the greater we feel our utter helplessness and our entire dependence on God. "We can do all things through Christ who strengthens us." With this thought con-

tinually in our minds let us not be slack in our desires to send the gospel which has blessed us so much to our poor brethren beyond the seas who are dying without hope and without Christ.

We are responsible for those who are living in our day and generation; let not the sin of neglect be laid at our door.

We can all give something to help send those who are willing and waiting to go.

We can all pray for blessings on the work, and we can all show our interest in the work by telling others of the work and making ourselves acquainted with our missionaries, their stations and their work. Let their task be ours, let the spirit of our blessed Master flow into us until we feel that we must as Christians shoulder our responsibility and send the light to earth's remotest end.—Geo. Morton, Treas. N.S.W. F.M. Committee.

Victorian F.M. Acknowledgments.

April 1 to June 30, 1926.

Churches.—Chinese, Queensberry-st., 1d. week, £1/2/7; Swanston-st., dup. env., £10/10/3; Bendigo, 5/2; Moreland, per Sister Anderson, £2; Castlemaine, dup. env., £2/5/9; Northcote, collected by sisters, £1/14/2; Newmarket, £1/2/-.

Conference Promise.—"Member." Gardiner church, 5/-; Mr. A. L. Gook, £2/2/-; Mr. G. T. Walden, £1; Mr. W. W. White, £1; Mrs. Vaughan, £1; Mr. J. Pittman, 10/-; Mrs. H. C. Ludbrook, £2; Mr. J. Stewart, £1; Mr. G. B. Moysey, £5; Mr. and Mrs. F. E. J. Smith, £1; Mr. and Mrs. D. E. Pittman, 10/-; Mr. and Mrs. G. W. Mitchell, £1; Miss P. Ludbrook, 10/-.

Dhond Hospital.—Bambra-rd. P.B.P., £10; Nth. Fitzroy J.C.E., 6/6; B.S., Nth. Richmond, £2/12/-; Oakleigh Young People, £5/5/-; Mrs. Hood, 14/-; Mr. and Mrs. B. J. Combridge, £1/3/-; P.B.P., Sth. Melbourne, £5; K.S.P., Sth. Melbourne, 5/6; P.B.P., Footscray, £5; Oakleigh B.S., £3/3/-; D.Y.B. Club, £1/1/-; Kindergarten, £1/1/-; Total, £5/5/-; Preston J.C.E., £2/10/-; B.S., £2/10/-; Girls' Club, £2/10/-; Boys' Club, £2/12/6; Church, £2/10/-; total, £12/12/6.

Orphans.—Brighton Mission Band, £3; Mrs. Kefford's Girls' Class, £1/10/-; Swanston-st. C.E., £1/10/-; B.S., Bendigo, £3; B.S., Nth. Richmond, £6; Northcote church, £3; B.S., Box Hill, £6; Ascot Vale Kindergarten, £1/10/-; Mrs. J. Sharp, £6; Prahran Girls' Guild, £3.

Miscellaneous.—Ballarat Women's Mission Bd., Miss Thompson Bible-women, £5; Doncaster Mission Bd., Native Evangelist, £12; Moreland Ladies' Aid, 10/-; B.S., Fairfield, for China Hospital, £5; Doncaster Mission Band, for Native Teacher, £3/10/-.

Gratefully acknowledged.

R. Lyall, Treasurer. J. E. Allan, Secretary.

The poem in our issue of July 1 was written by Miss Esther Messent, of Unley church. We regret the initials E.M. were omitted.

State Foreign Mission Secretaries.

Please send offerings to the following:—

Victoria.—J. E. Allan, 51 Watt-st., Box Hill. N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.

S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.

W.A.—A. J. Ingham, 41 Woodville-st., North Perth.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. C. D. Green, 83 Giblin-st., New Town, Hobart.

Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

Victorian Department of Social Service.

The Department of Social Service of our churches in Victoria is attempting things on a much larger scale than heretofore. Having the authority of last Conference to proceed, steps were taken immediately following to secure a part-time organiser. He has been found, and is established in a modestly-equipped office in a central part of the city. Because of the peculiar nature of the work, in some respects, it was necessary that the office be separate from those offices already established by departments of our churches.

It would appear that there is a big work to be done with regard to finding employment for some of our brethren and sisters who, in most cases, desire to be employed where we have a church. Young people, too, desire to work for the Christian employer. The department views such a work as being of great advantage to our brotherhood. A notice appears in this issue with regard to this matter. Already some splendid families have arrived in Victoria and other States from Great Britain that have become associated with our churches. The department has been a big factor in providing hospitality, homes and, in many cases, employment. Not one arriving in Victoria under the immigration scheme, who was nominated for us, has failed to find employment. It is not generally known that the immigration scheme that operates amongst the various churches of Australia and Canada is the product of Mr. C. R. Burdeu, the late secretary of the department.

Churches of Christ of Victoria were the first to nominate under the scheme. Members of churches of Great Britain desiring to migrate are required to find two well-known responsible guarantors, and subject to arrangements that exist between the churches of the countries concerned, arrangements are made for a passage at about one-third ordinary rates. Every family receives £3 landing allowance from the Government. Nine parties, including five married, numbering 33 souls in all, are nominated to arrive in Victoria within the next three or four months. Particulars disclose that all have been well selected and should find no difficulty in becoming absorbed into Victorian life, and we trust our churches. It is not too early for members to apply for particulars. Live churches in the country have a splendid opportunity of building up their strength. There is little doubt but that such a work as is outlined here will receive the hearty endorsement and liberal assistance which it deserves.

The Organising Secretary visits Yarrowonga this week-end.

Social Service Department.

Will employers needing labor of any description please communicate with this department. Male and female applicants are waiting for all kinds of work. Every effort is made to ensure suitability. Some very worthy brothers and sisters are waiting.

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COMING EVENTS.

AUGUST 4 (Wednesday).—Carnegie's welcome to Bro. J. E. Shipway, commencing 8 p.m. sharp. Past members of Carnegie and others interested are cordially invited. A great meeting expected. Reserve the date, and make a certainty of being present. Sunday, August 7. Bro. Shipway commences his ministry. A pressing invitation extended to all to be present that day.

Here and There.

There were eight confessions at Cheltenham, S.A., last Sunday night, Bro. R. Conning preaching. It was an inspiring meeting.

The following telegram reached us on Tuesday afternoon from Western Australia:—"Torrential rains; still confessions nightly, Hinrichsen-Brooker mission, Inglewood; eight Sunday night; total, 49.—Stirling."

The next monthly meeting of the Victorian Sisters' General Dorcas Class will be held on Wednesday next, July 21, from 10.30 a.m. till 4 p.m. in the Swanston-st. Lecture Hall. All workers are welcome.

The work at Bendigo, Vic., has taken on new life since the Home Missionary Committee placed Bro. Alf. Hinrichsen in that city. Excellent meetings are the order of the day, and a fine optimistic spirit prevails.

The new chapel at Cheltenham, S.A., is situated in a good locality, and will seat 150 persons. It is lined inside with fibrous plaster. In erecting the chapel only about £12 was spent for labor, nearly all of the work being done voluntarily.

Church members living in the vicinity of North Essendon, Vic., are notified that church services will be commenced in the Keilor-rd. State School on Sunday, July 18. The Home Mission Organiser will conduct the services on the opening day.

Our S.A. Home Mission Office and Book Depot is being removed to Grote-st., Adelaide. Church secretaries, preachers and all correspondents are asked to note this, and from July 20 to address all letters, parcels, etc., to Mr. H. J. Horsell, Church of Christ Office, Grote-st., Adelaide.

For some time the pressure of church reports on our space has been very great. We have been compelled to put some church news on page 47 of this issue. We are glad to have regular reports, but would be much helped if all our reporters would condense as much as possible.

Church members living in the Sunshine district are asked to forward their names and addresses to Bro. Enniss, 343 Lt. Collins-st., Melbourne. Church services will probably be commenced in Sunshine in the near future. Brethren are asked to assist in discovering members living in the district.

News has been received by the Victorian Foreign Missionary Secretary that Bro. A. A. Hughes and Sister E. W. Morris, missionaries on our Indian field, were to be married on Thursday, 15th inst. We heartily congratulate the happy couple, and wish them long life and prosperity in united missionary service.

The seventy-first anniversary of the Melbourne City Mission will be celebrated by a public demonstration in the Collins-st. Baptist Church on Wednesday, July 28. An attractive programme has been arranged from 7.30 to 8 p.m. Community singing will be led by the Melbourne Combined Churches' Choir. Mr. W. H. Swanton, President of the Mission, Dr. Law, and Mr. E. S. Tuckwell, B.A., will deliver addresses. A musical programme will be contributed by the Australasian Evangelisation Society male quartette party.

Widespread sorrow was expressed when it was known that Mr. John Vale, J.P., District Secretary of the Independent Order of Rechabites, and editor of "The Rechabite," had passed away last week, his death being caused by injuries received on June 26, when he was knocked down by a motor car, after attending a Divisional Conference at Memorial Headquarters, Elizabeth-st., Melbourne. Mr. Vale was for many years one of the most trusted of our leaders in temperance reform, and was widely known and universally respected. By voice and pen he exercised a great influence for good in the community.

A beautiful porch poster, announcing the Federal Conference in Perth, W.A., in October next, is being sent to all our churches in the Commonwealth. In the centre is a fine picture in colors of some of the beautiful wildflowers of the West. Delegates will have the opportunity of seeing some of these flowers when they go over, and in the meantime all can look at the picture. If the poster does not appear in your porch, ask your secretary where it is.

On Friday last Miss M. Petchey, sister of the late Mrs. Joseph Pittman, was called home at the advanced age of 87 years. Her body was laid to rest in Heidelberg Cemetery on Monday, the service being conducted by Bro. J. I. Mudford, preacher of Newmarket church, Vic. Until her health failed some years ago Miss Petchey was indefatigable in service. She for a time assisted Mr. and Mrs. J. Pittman in the conduct of the Armadale Rescue Home. In later years she helped Newmarket church by her visitation and in other ways.

The two best utterances by church representatives during the recent general strike in England which we have read were made by the Archbishop of Canterbury, whose "Appeal to the Nation" was broadcasted on May 10, and Prof. P. Carnegie Simpson, whose article in the "British Weekly" we reprint in this issue. The Archbishop and the Professor each tried to set forth the principles which should animate us. The Archbishop's address has been freely reported in the public press; and it would be well if Prof. Carnegie Simpson's statement of "The Christian Ruling in the Industrial Deadlock" were widely and carefully read.

Some months ago we printed a notice that hymns suitable for anniversaries were desired by Mr. Galloway, of Wagga, N.S.W. The plan then announced has matured, and the first set of "Australian Anniversary Hymns for Sunday Schools," with words and music by Australian authors and composers, has been published by the Joint Board of the Australian Graded Lessons. We are pleased to note that the very first piece, "Our Anniversary Day," with both words and music, was supplied by Mr. T. H. Scambler, B.A., who sent his contribution in response to the appeal made in our columns. The book contains twelve hymns, and the announced price is—Words and music, 6d. per copy; 5/- per dozen; words only, 6d. per dozen; 4/- per hundred.

E. J. Bone, of Wonthaggi, Vic., writes thus of "the wonderful wireless":—"It is a wonderful thing, a great boon to those far away from any place of amusement or pleasure in life. And to those who are isolated from church service it is a great boon. As I listened to the service in the Swanston-st. Church of Christ on June 20 I found it good; also St. Paul's service and Mr. Boreham's sermon. But there are some things wanting—the personality of the speaker, the smile of the members, the hearty handshakes of friends and relations, and the feeling of the Spirit of the Master running through the whole meeting. Yet we must be glad to receive it, for the great advantage and pleasure it gives to those who are not able to meet even in twos or threes."

Attendances at the gospel mission at Colonel Light Gardens, S.A., have continued to improve, and deep interest is manifested. The tent was nearly full on Tuesday, July 6, when 15 were immersed in the tent baptistery. On Sunday, 11th, these were received into membership. Bro. Forbes' remarks to the new members were appropriate, and his address to the church on "The Lord's Supper" was instructive and stimulating. The tent was full in the evening, and at the close of the address on "Christian Union" five con-

fessed Jesus. A spirit of joy and zeal is manifested by the church. The efforts of the missionaries are proving an inspiration. So far 32 have made the good confession. The Christian Endeavorers made a presentation of a portable baptistery to the Home Mission Committee, who gratefully acknowledge the gift.

The first registrations for the Federal Conference from Queensland have been received. All the States are now represented in the list of 68 already registered. Others who intend coming should send on their registration on the form provided, to the Secretary, Thos. Hagger, 119 Aberdeen-st., Perth, W.A., without delay. The programme for the Conference is now being compiled. It promises to be one full of interest. Outings are provided for each morning, business sessions for each afternoon, and public meetings in the Unity Theatre each evening. There will also be a public meeting in the Town Hall at Fremantle on Oct. 22. Those going to Perth for the Conference, whether travelling by boat or rail, and whether accepting the hospitality of the Western brethren, staying with friends, or putting up at public places of accommodation, should officially register with the secretary, Thos. Hagger, as badges have been prepared for the delegates to wear, and outings are being planned, and people who fail to register may be missed.

Our readers will be delighted to learn that the Thomas Evangelistic Mission to South Africa has made a splendid beginning. After extensive preparation by Prof. H. E. Knott, M.A., Dr. Kellems and Mr. Richards began their campaign at Johannesburg, where there was a little church of fifteen members. A large central hall was engaged, and Bro. Knott worked hard in advertising and securing press announcements. The hall was filled the first night of the mission, and on the first Sunday was packed to the doors. The second Sunday night the place was again packed, and large numbers were turned away. At this service eleven persons—nine men and two women—confessed Christ. For the first ten days, in response to five invitations, there were 50 confessions. Dr. Kellems is having the joy and privilege of preaching to people who are hearing our plea for the first time. At Sunday morning worship there were 76 persons present instead of the usual dozen. There is no prejudice, and the simple gospel message is gripping the hundreds who are attending. The homes of many people, including leading business men of the town, are being opened to the preachers, and Dr. Kellems has addressed the Y.W.C.A., the Witwatersrand University, the Rotary Club, and the Baptist Ministers' Fraternal. Needless to say, Bro. Knott, Kellems and Richards are all cheered, the little band of disciples is uplifted exceedingly, and the townspeople are led to marvel; for many deemed aggressive work to be almost an impossibility in Johannesburg.

ADDRESSES.

A. C. Rankine.—2 Stuart-rd., Toorak Gardens, South Australia.

H. Lofts (secretary church at Thornbury, Vic.).—120 Ballantyne-st., Thornbury.

ACKNOWLEDGMENTS.

J. W. Nichols (superintendent of Benevolence) acknowledges receipt of parcels from the following:—Pakenham, Glenferrie (2), Nth. Williamstown, Moonee Ponds, Camberwell (5), Minyip (2), Boronia, Elsternwick, Cheltenham Dorcas Class, Brighton Mission Band, Sandringham, Box Hill, Moreland, Hawthorn, the General Dorcas, Darling, Carnegie, Gardiner, Mrs. Falls, Mrs. Pfeifer, Mrs. McCrackett, Mrs. Hall, Mrs. H. Chipperfield, Bro. Grav.

BIBLES AND TESTAMENTS.

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Hustling Kellems & Co.

F. L. Hadfield, M.L.A.

Business found me at Beira, the East African port, on the day that the Kellems' contingent should have arrived, but the boat "was not." In my pocket lay a frantic wire from Bro. Knott: "Want Kellems Jo'burg first possible moment." Already the train had gone that would have landed him on the appointed day, but if the ship came in later, it was possible to catch the next train and miss only one appointment.

Some good business friends had put a big motor launch at my disposal and within a few minutes of the ship anchoring I was over the side and giving Bro. Kellems three guesses as to my identity. Next minute I was in the cabin being introduced to Sister Kellems and Bro. and Sister Richards. My heart sank. The cabin was lined with rows of socks, stockings and articles too numerous to mention hanging round to dry. "Look here," I said, "you people had better get busy. It's 4.30, and you've got to be off this boat and through the Customs before sun-down." "Oh, we haven't packed, we thought we were leaving the boat at Durban." "No, right now: there's a train early to-morrow morning, and you've got to go by rail or you'll be days late."

Then the rush began. A huge trunk as big as a hen house was in the tiny cabin, and into it were jammed clothes, socks, books, boots and hair brushes, and when stuffed more than full, alas, it would not shut. Bro. Kellems' mighty strength, aided by several helpers, wrestled with it, then, snap! "That's it," says he, with a sigh of relief. Mrs. Kellems, "We forgot it won't go out of the door like that." So it had to be opened again. It seemed to weigh about two tons, and four or five people struggled with it, while stewardesses and others politely turned their faces away to hide their grins.

Then the whole business over again to get it fastened! One after another was called to help. Thinking that too many cooks might spoil the trunk, I left them to it. There were two white stewards, two colored, three natives and Bro. Kellems all trying to shut it. And the sun was going down.

Over the side it went at last into the luggage boat, while we jumped into ours, laden with small packages with which we hoped to detain the custom officers till the big stuff came. A shilling was tossed to the native helmsman, "Turn on the juice, quick!" Away we went, and in five minutes were arguing with the Portuguese officials. The sun was already down and it was nearly dark. In came the huge trunks of Kellems, Richards and Co. No hope! No hope! But just then a glint of gold from the heavens—or somewhere else—fell right into the palm of the customs officer, and in three minutes the packages were sliding out of the customs house and away to the hotel.

Then we mounted the cunningest little passenger trollies running on rails, each shoved by two natives. Off at the hotel, great handshaking, and lots of laughter; now the troubles were over.

Next day we were able to travel together through Portuguese East to Umtali at the British Border, where I had to bid them good-bye. But what a journey! How we talked! Bro. Kellems was already trying to convert a press man who was travelling with me. But the conversation—Mike Thomas and elephants, conversions and crocodiles, religion and snakes, lions and the "Christian Standard," the American churches and African missions, monkeys and the Melbourne mission all poured from our tongues in endless but delightful confusion.

Well, they are here, and thank God by to-morrow morning, Monday, May 31, Bro. Knott will be shaking hands with them on the Johannesburg platform, and the same night they will be telling in the greatest mining town in the world the unsearchable riches of Christ. What an opportunity!

New Church Building at Echuca, Vic.

On Lord's day, July 4, the new church building at Echuca was opened. With the assistance of the Church Extension Committee a fine addition of a new front building was made to the old structure, at a cost of about £700. Bro. H. J. Purton, who has erected several of our new chapels during the past two years, finished the work in a very attractive manner.

At 10.30 a.m. a good company assembled before the porch. Bro. Enniss offered prayer. Bro. W. R. Payne opened the door, and the congregation filled the seats and remained standing when the doxology was sung. Bro. R. Lyall, Chairman of Church Extension Committee, presided and delivered a Dedication address. Bro. Payne welcomed visitors, Bro. Woolnough and Purton read the lessons, and Bro. Reg. Enniss delivered the address. The whole service was most impressive and enjoyable. Many visitors assisted with their presence, including Sister R. Lyall, from Melbourne; Bro. Turnbull and a party from Rochester. About 90 attended the service. The afternoon meeting was attended by about 120. Bro. D. Stewart, of Shepparton, delivered a suitable address. In the evening the new building was filled and the curtains thrown back so that the old building could be used, a congregation numbering 177 assembling. Bro. Stewart conducted a song service and Bro. Enniss preached a very fine sermon. Many townsfolk joined in the gatherings and expressed their pleasure at the improvements effected. There were present two sisters now in membership, and another now living out of the district, who were at the opening of the old building. Bro. W. B. Payne has worked exceedingly hard for the last two years in preaching and conducting the meetings without cost to the church. He has been ably assisted by Bro. G. Woolnough. This service has enabled the church to gather some £300 towards cost of new building. The officers and members have also worked very hard. The members dispensed liberal hospitality to all visitors. Good success is expected under the improved conditions.

College of the Bible.

The Board of Management desires to acknowledge, with thanks, the receipt of the following amounts during June.

Churches: Annual Offering.—N.Z., Devonport, 10/-; Palmerston, £1; Vivian-st., Wellington, £2/13/6.

Special.—Qld., Emerald, £1/1/-; Vic., Friends at Lake Rowan, £3.

Individual Gifts.—Endowment Fund: A. J. Walkley, S.A., £50.

Scholarship Endowment.—Bro. and Sister T. E. Rofe Settlement Trust, N.S.W., £27/19/10.

General Funds.—Victoria.—E. Haines, 10/-; J. Tully, £2; W. C. Craigie, jr., £1; Mr. and Mrs. C. M. Wheaton, £3; Miss C. Jerrems, £2; R. M. Williams, £2/10/6; W. O. Bagley, £1; Albert Williams, £1; Miss A. Brown, £1; Mrs. M. G. Slessor, £1; O. Holdman, 2/6; Mrs. J. H. Gray, 5/-; J. E. Robinson, 10/-; L. Davis, £1; T. H. Scambler, £1/1/-; Mrs. E. C. Hovey, £9/0/6; Mrs. G. A. Edwards, £5; A. F. Williams, £2/0/6; Mrs. E. J. Daniels, 5/-; Mrs. M. Dunham, 5/-; Mrs. Richards, 5/-; R.

J. Newell, £1/10/-; A. W. Lampard, £1; E. A. Parsons, £1; Mrs. E. Zelius, £1; G. Funnell, £1/1/-; Mrs. E. Symes, 10/-; Miss L. Shennard, 10/-; E. F. Ryall, £5; F. McClean, £1; J. M. Goldsworthy, £3; E. G. Thompson, £1; R. Lyall, £10; J. W. English, £1; Miss E. S. Fisher, 10/-; Mrs. M. Baxter, £1; J. Treble, £1/1/-; A. E. Newell, £1; Mrs. S. A. Wilson, 5/-; A. T. Stevenson, 3/6; W. G. Smith, Colledge, £7/10, Hosts, £7/10/-; E. J. Bone, 4/-; Miss M. Wheat, 10/-.

South Australia.—D. Lawrie, 2/6; Mr. and Mrs. J. Samels, 10/-; B. Nichols, 10/-; E. L. Miles, £5; Mrs. E. Milne, snr., £2; Miss A. McMartin, £1; Miss E. L. Mann, £1/1/6; D. Patterson, £1; Mrs. A. Edis, 10/-; Miss G. M. Penney, 5/-; Miss May Rodda, 2/6; Mrs. E. Pearce, 5/-; Miss A. Pearce, 5/-; Miss E. J. Pearce, 5/-; J. H. Probert, 5/-; L. W. R. Hinge, £1/1/-; O. W. Heuzeroeder, £1; T. H. Stewart, £1; T. Pym, £1; C. S. Wylie, £2/2/-; S. H. Goldsworthy, £2/1/-; E. A. Mason, 2/6; Miss C. B. Penney, 2/6; Mrs. A. W. Dolphin, 10/-; Albert Lawrie, £1/0/3; Miss R. E. Penney, 5/-; Mrs. J. Wiltshire, £1; W. H. Parker, £3; Mrs. F. Finlayson, 5/-; R. B. Hoppood, £3; H. J. Lawrie, £5; S. Price Weir, £1/1/6; Mrs. E. M. Eldridge, 5/-; F. E. Grutz, 5/-; Mrs. C. G. Purdie, 5/-.

New South Wales.—Dr. C. A. Verco, £7/10/-; T. Newman, 10/-; Miss S. M. Snow, £1; M. Patch, 10/-; Mrs. M. Patch, 10/-; S. Braddock, £1; Miss E. Harman, 10/-; Miss M. Collins, £2; Mrs. M. A. Cotte, £2/0/6; R. M. Clark, £10/10/-; Miss D. Bull, £1; Mrs. W. Wedlock, £1; Mrs. J. F. Ashwood, £10; Mrs. Sydney Butler, £5; J. Saxby, £1.

Queensland.—A. Jenner, 5/-; S. Neighbour, 10/-; Mr. and Mrs. F. Pratten, £1; Mrs. W. A. Witt, 5/-; C. Stabe, £1; Mrs. Hahn, 5/-; L. Hopton, 10/-; Mrs. F. Enchelmaier, £1; Miss O. Enchelmaier, 10/-; C. J. Albury, 10/-; E. Rosenberg, 10/-; Miss E. Schmidt, 5/-; C. J. Bagley, 5/-; J. E. Brown, £1; A. A. Chappell, £1; Mrs. A. Slean, £1; B. Slean, £1; Mrs. C. Firth, £1/1/-; Miss J. Dick, 4/-; Miss V. Greenwood, 5/-; R. Botcher, £1; Mrs. W. Brown, 5/-; Miss H. G. Brown, 2/6; Miss J. M. Brown, 2/6; V. Buhse, 3/-; Mr. and Mrs. J. Cutler, £1/1/-; W. G. Deoberitz, 5/-; Miss G. J. Dick, 5/-; Herrt. Hinrichsen, 5/-; A. A. Lobegeiger, 10/6; Mrs. A. A. Lobegeiger, 5/-; E. Mailke, £1; Miss E. Speck, 3/-; Mrs. T. Speck, 5/-; Mrs. M. L. Williams, 2/6; Miss V. Williams, 2/6; Miss G. Keable, £1/1/-; Miss A. Smith, 10/-; Miss G. Grenfell, 10/-; L. Jenner, 5/-; Miss J. Mills, £1/1/-; R. A. Stevens, £1; C. Swain, £1; J. H. Smith, £1; R. W. G. Pitman, 5/-; F. R. Cann, 5/-; J. T. Kruger, 10/-; M. W. Kruger, 5/-; Mrs. E. Kickbusch, £1; A. A. Deoberitz, 1/6; J. P. J. Hinrichsen, £1; Aubrey Cowley, 1/6; R. W. Cowley, 10/-; Mrs. J. Cowley, 10/-; R. W. Roberts, £1/1/-; Miss O. Trudginn, 5/-.

Tasmania.—Miss A. V. Harvey, 5/-; Miss L. Riley, 10/-; Mrs. S. M. Mooney, £1/1/-; Mrs. F. E. Warmbrunn, 5/-; Mr. & Mrs. G. Rowe, £1.

Western Australia.—Mrs. M. Saunders, 10/-; H. P. Mannin, 10/-; A. J. Maloney, 10/-; A. Luerft, £1.

New Zealand.—Mrs. T. Todd, £1/0/6; A. A. Creamer, £2/3/-; G. Taylor, 3/6. Total, £288/16/7.—W. C. Craigie, Treas., Fred. T. Saunders, Sec.

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Church Reports.

Victoria.

South Melbourne had nice meetings on July 11. Bro. Waterman spoke in the morning on "Quiet Seasons of the Soul," and at night on "Are You Saved?" All auxiliaries are doing good work.

Glenferrie church on Sunday received five new members by letter and one by restoration, and there were two confessions at the evening meeting, when Bro. T. H. Scambler gave the second exposition of the Book of Acts. Four new scholars were received at the Bible School.

Fine meetings at Warrnambool on Sunday. Bro. Fisher delivered inspiring messages. Interest is growing in the mid-week service. On July 6 a successful social was held in the Temperance Hall, and on the 10th a number of brethren and sisters met at the church to assist with alterations.

Newmarket church members of longer standing entertained the newer members on Thursday night last. A profitable evening was spent. Foreign Mission offering is now almost £25. Deep regret was felt on Sunday, when the death of Miss Petchey was announced. Miss Petchey spent many years of faithful service as honorary church visitor until failing health compelled her to relinquish her work.

Splendid meetings at Echuca on July 11; 44 at worship service. Several new scholars at Bible School, and at the Gospel service the new building was almost full. On Tuesday night two young ladies confessed Christ at the close of Bro. J. E. Thomas's address. Bro. Stewart, of Shepparton, preached on Wednesday, 7th. Bro. Thomas conducted gospel services on Monday, Tuesday, Thursday and Friday nights.

Bambra-rd. had splendid meetings on July 4. Bren. Ruffle and D. Pittman gave earnest addresses, Bro. Schwab being unwell. All branches of the work are interested and enthusiastic. The young ladies' club is doing splendid work under the leadership of Sister Gray. July 11, good meetings. Bro. Schwab's addresses were excellent. At night there were three immersions. Some new scholars are the result of the Children's Year campaign canvass.

Mildura had splendid meetings on July 11. Bro. Quirk gave a fine morning address. The Bible School completed a ten weeks' rally which resulted in 53 new scholars. Sister Cameron, superintendent of kindergarten department, with her helpers entertained between 60 and 70 kinders at a tea on July 7. On Sunday evening Bro. Bird gave a powerful sermon to a large audience on "Where will you Spend Eternity?" The choir rendered an anthem splendidly.

Gardiner church has suffered a grievous loss in the death by motor cycle accident of Douglas Barton, aged 23 years, a most promising young man. Loving sympathy is extended to those sorrowing. Bro. Ted Cantwell, 13 years, also met with an accident the same day, July 10, a fruiterer's waggon passing over his body. There were large attendances on July 11, when Bren. Main and Gebbie gave highly appreciated addresses. F.M. offering has now reached £213/11/10.

Excellent meetings at Brighton on Sunday. A warm welcome has been extended to Bro. and Sister J. Sharp, who have been in Queensland for twelve months. After a brief stay at home, they expect to go to West Australia and attend the Federal Conference. The Foreign Mission offering is nearly £50. Bro. L. C. McCallum paid a visit to the Bible School on Sunday afternoon. Bro. Huntsman has been giving some Sunday evening addresses on texts from the Book of Revelation.

At Carnegie on July 7 an interesting lantern lecture was delivered by Mr. T. Grogan on the work of the Melbourne City Mission. A successful birthday meeting was held on July 8 to celebrate the 11th anniversary of the inauguration of the Women's Mission Band at Carnegie. Over 150 representatives from other hands attended. A presentation was made to Mrs. J. J. Smith in recognition of her devoted service in the local Mission Band. Meetings were good last Lord's day.

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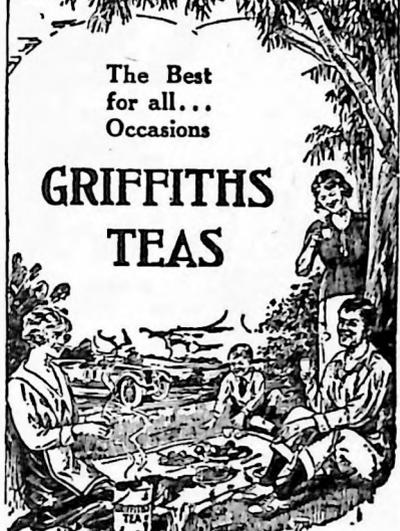
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News of the Churches.

New Zealand.

Meetings at Vivian-st., Wellington, are well attended, and steady progress is being made. As a result of Bro. Carpenter's series of special addresses two made the good confession, and the church received a spiritual uplift. The Bible School is enthusiastic about the examination held by the Dominion Executive.

Queensland.

Good meetings at Bundaberg on July 4. Foreign Mission offering was £16/10/-, and is yet incomplete. 37 were present in the adult Bible Class. Two confessions at night.

Attendance at all services is keeping up well at Ma Ma Creek. Mr. Henrich, of the Baptist church, preached on June 27 to a fair congregation. There was a fine worship meeting on July 4. Bro. Turner exhorting very acceptably. A very old member in the person of Mrs. Pollock, snr., was laid to rest in the Church of England cemetery on Sunday, July 4.

Ann-st., Brisbane, reports fine meetings. Bro. Smith spoke very acceptably morning and night in the absence of Bro. Alcorn at Kingaroy. The Sisters' Guild have a splendid programme of work in hand. Already they have paid for the tuning and renovating of organ and piano, and are providing new linoleum and table for preacher's room and study doors. They have undertaken to provide a table of refreshment at the annual dinner given by the City Mission. A meeting of the men of the city and suburban churches has been arranged to stimulate a greater interest for service.

Western Australia.

Bunbury mid-week prayer meetings are well attended and appreciated. The Mutual Improvement Society closed its first quarter's activities on June 29 by presenting a good programme to an open meeting. On July 4 £9/6/3 was given for Foreign Missions. Bible School work is satisfactory; the kindergarten is much improved under Miss Cahill's leadership.

On July 1 Bassendean Girls' Mission Band held a re-union night and banquet. 49 members were present. A musical and literary programme was rendered. Mrs. Robinson, jr., founder of the band in 1913, has been appointed life grand president. Services were very good all day on July 4. Bro. Peacock speaking morning and evening. In the morning a young brother was received into fellowship, and in the evening a man made the good confession.

On July 4 there were splendid meetings all day at Lake-st. Bro. A. G. Brown exhorted, and 174 broke bread. Four were received into fellowship, who, during the week, confessed Christ, and also one by restoration. Foreign Mission offering was £88. Bro. F. W. Dean spoke to the men's class on his experiences in Central Africa. At the gospel service Bro. Hagger spoke on "A World-embracing Commission," the first of a special series. Bro. Hagger's work is highly appreciated by members and friends.

Tasmania.

At Launceston much sickness continues. Bro. Noble took the confession of a young man at the baptismal service of a sister on June 30. Both were received on July 4. Deepest sympathy is tendered to Sister Mrs. Dowde at the loss of a beloved mother. On July 3 about 35 senior Endeavorers delivered a helpful programme at Prospect. The aged Sister Mrs. Daniel is seriously ill. Bro. Noble's messages on July 4 were "The Famous Protest," and "History's First Church." These are the first of a special winter series. Bro. Harold Stevens conducted splendid services at Prospect at 3 p.m.

West Ulverstone Whatsoever Committee accomplished good work last week by lessening the depth of the baptistry, and lowering the platform. Meetings are smaller on account of much sickness. The Y.P.S.C.E. quarterly competition closed with a victory for the reds by 38 points. Meetings have been started at Preston by the evangelist, Bro. W. H. Nightingale. The F.M. offering was given on July 4.

At Collins-st., Hobart, three were received into fellowship—Miss C. Moore by letter from Geeveston, Bro. Glass (80 years of age) as a baptised believer, and Gracie Dickson by faith and baptism. The sisters have cleaned the chapel, and an anonymous donor has given curtains and matting. The half-yearly business meeting was held on July 7; good attendance. Reports were very encouraging. The membership is 243.

South Australia.

Glenelg is enjoying good meetings. Thanks are due to Bro. Garnett, Horsell, Dawson, Harkness for conducting services during Bro. Tease's absence on holidays; also to Bro. McGlasson, Rogers and Curtis for faithful Bible School work. F.M. offering (first day) was £16. Annual church business meeting was held on July 7. Much sickness is in the church.

During the week the annual business meeting was held at Croydon, when new officers were elected, and other business discussed. The meeting was adjourned until a fortnight later. On Sunday morning Bro. Graham continued his talks on "Experiences." The hand of fellowship was extended to five members. The Foreign Mission offering has so far amounted to £34.

Since last report most of the services at Ungarra have been well attended. An evening service and Endeavor meeting are held on alternate Lord's day evenings. Bro. Clarence Brougham has been appointed church secretary in place of Bro. Jas. Lawrie, who has left the district to reside at Clare. On July 4 Bro. Russell was present all day. At the close of the gospel service a senior scholar made the good confession.

At Queenstown on July 11 Bro. Foote exhorted the church. Several members were back after sickness. The chapel was crowded. A large percentage of Sunday School scholars is working for the examination. The chapel was again crowded in the evening, when Bro. Brooker spoke on "Physical Blindness and Spiritual Blindness." Letters of transfer have been granted to Bro. and Sister Best, Miss Una Matthews, and Mr. T. Hall.

There have been splendid meetings at Mt. Compass lately, and fine attendance at the Bible School. On June 27 the services were conducted by the young men. Messrs. H. Jacobs, L. Leane, Albert and Alick Simons were the speakers and acquitted themselves well. The same young men sang three quartettes during the day. J. Roberts led an interesting song service, and the preacher, E. W. Pittman, acted as organist. The church still has the privilege of assisting Willunga.

Pt. Pirie attendances are good. On Sunday morning Bro. C. P. Hughes' exhortation was very helpful. Sister McNicol, from Nailsworth, was a visitor. Mrs. McNicol, jr., who underwent an operation for appendicitis, is progressing favorably. In the evening a service of song was held, when the life of Christ was told in song; many visitors present. On Wednesday the Sisters' Dorcas Class held a Foreign Mission meeting, when papers were read by Sisters Pereira and Bearman on F.M. work. An offering of £2/10/- was made toward the support of one of Miss Cameron's orphans in India. Sunday School attendance is growing; six new scholars in kindergarten. Sympathy is extended to Bro. Harris in the loss of his mother.

At Forestville two scholars from the Bible School confessed Christ on June 27. A baptismal service was held on Sunday, July 4, when five were baptised before a large audience. On July 11, at the morning service, two were given the right hand of welcome through faith and obedience, and one was received by letter from Maylands church. During the week a number visited the Forbes-Warren mission at Colons Light Gardens. The offering for Foreign Missions to date is £28.

New South Wales.

At Dumbleton on July 4 Bro. Coxhead gave a helpful exhortation on 2 Tim. 4: 2-4. Bro. Acland's impressive gospel address on the "New Life" was also much enjoyed.

At Enmore Bro. Haddon, who is filling Bro. Whately's place temporarily, was at both services on Sunday. His addresses were greatly appreciated. Sister Mrs. Andrews is progressing after her operation.

At Lismore on July 4 Bro. P. J. Pond preached on F.M. work, and the annual offering was taken. Young men of C.E. Society are conducting cottage prayer meetings this month. Bro. G. Davis, S. McDonald, H. Irvine, and F. Lutton have this work in hand. The Women's Dorcas and Missionary Society was entertained at Sister Mrs. Coombs' residence last week. Bro. A. Stevens is convalescent after a severe operation.

South Kensington Bible Class had over 40 present on Sunday. It has decided to present crockery and cutlery to the church. A K.S.P. is to be commenced. Nearly 150 were at the gospel service, which was preceded by a baptismal service. Three confessed Christ at the conclusion of an appealing address by S. J. Southgate. The Dorcas, boys' and girls' clubs are enjoying happy and successful times. The Bible School had an attendance of 116.

At City Temple on July 12, Bro. J. Clydesdale spoke in the morning and Bro. H. G. Harward in the evening. Both services were well attended and the addresses keenly appreciated. Bro. A. E. Illingworth has accepted a call as evangelist to the church, and his coming is eagerly awaited. A conference of church auxiliaries with the officers was held on 8th inst. The attendance was good, and the problems of the various departments were enthusiastically and beneficially discussed.

Auburn church deeply regrets that its evangelist, Bro. G. Fretwell, has resigned in order to take over the work at Epping. For the past three years he has worked faithfully and consistently, and leaves with the goodwill of every member. On June 27 the farewell services were held, there being one confession and three baptisms. A representative public meeting was held on June 28, presided over by the Conference President, W. H. Hall. Appreciative mention was made of the splendid work and worth of Bro. Fretwell, and a presentation of a wallet of notes was made on behalf of the church. Other presentations by various auxiliaries and the Preachers' Fraternal were made. Bro. Fretwell suitably responded. The church has learned to love both Bro. and Sister Fretwell, and wishes them continued success and blessing.

Lane Cove church celebrated its fourth anniversary on June 15 by a social at which inspirational addresses were delivered by Messrs. E. Davison, from Mosman; A. P. Webber, Protestant church; Oliver Dick, representing the Protestant church in the district. Four years ago the church commenced with three families, numbering nine. Today the membership is 50. The church has a building fund of over £70, and hopes to secure a suitable site in the near future. The sisters are well organised in prayer and Dorcas work. The Bible School is making good progress under the supervision of C. C. S. Rush, B.A. Miss Day, late of Chatswood, is now organist. The church appreciates the valued and voluntary services of Bro. C. C. S. Rush and Arthur T. Webber, also George Saxby in proclaiming the gospel message at evening services. The Foreign Mission offering was the best yet, amounting to £14/6/3.

On July 27 Bro. Harward gave Hurstville church his final messages, morning and evening, to large congregations. He is leaving to take up mission work on the Northern Rivers district. The church at Hurstville has greatly appreciated his work for the past seven months. On July services for the past seven months. On July 7 a farewell was tendered our brother, Bren. Livingstone and Winks spoke in high terms of the services rendered by him to the church, and Bro. Harris made a presentation of a writing case. Bro. Harward suitably responded. On evening of July 4 Bro. J. Rodger gave an interesting address on Psa. 137 to a good congregation. Bro. Rodger is taking up the work for the month of July.

Special services at Chatswood in honor of Bro. and Sister Whelan's anniversary were continued on July 8. An old-time tea, provided by the sisters, was followed by a splendid programme. Speeches were given by Messrs. H. G. Harward, Newberry (Congregational church), and Bullock (representing the public school, Chatswood). Musical items, recitations, and a special anthem by the choir were rendered. Bro. Graham, on behalf of officers and church members, presented to Sister Whelan a beautiful glass flower vase, and to Bro. Whelan an electric reading lamp. Both Mr. and Mrs. Whelan suitably responded. Bro. W. H. Hall (Conference President), who presided over a splendid congregation, spoke very highly of the excellent work rendered during the past eight years by Bro. and Sister Whelan. On morning of July 11 Bro. Triglone's address to the church was greatly appreciated. Mrs. Potter, from Victoria, was present. Bro. Whelan's gospel subject was "Three Men and God." Fine attendance. The Foreign Mission offering on July 4 amounted to £151.

Victoria.

Last Lord's day at Swanston-st. very enjoyable meetings were held. Bro. A. L. Gibson delivered excellent sermons morning and evening, and will continue to assist the church until Bro. Brandt arrives from America in September, all being well.

Cheltenham meetings on Sunday were large and inspiring. The girls' club, boys' club, and the large Bible Class are giving much enthusiasm to all services. Last Thursday the Indian missionary, Mr. Billington, gave an interesting lantern lecture on his work. Foreign Mission offering has reached £41/15/2.

At Horsham there was a large attendance last Lord's day, when Bro. R. W. Payne commenced his ministry with the church. On Saturday evening a tea and social were held in the Temperance Hall to welcome Bro. Payne and family. Bro. Jas. Butler spoke words of welcome. Bro. Payne preached at Haven in the afternoon, and gave special addresses at Horsham morning and evening.

Very fine attendances at Warracknabeal on July 11. Bro. B. J. Combridge gave a helpful address in the morning, and after a powerful address in the evening, on "Christ's Love for Men," two young men made the good confession. A baptismal service followed. On Saturday an "Arbor Day" was held in the church and tennis grounds; a number of ornamental trees, donated by different brethren, were planted.

Good meetings at Dunolly on July 11, Bro. Stafford being the preacher. His subject in the morning was "The Love of Christ." The evening meeting was well attended. Bro. Stafford rendered a solo, and gave a stirring message on "The Second Coming of Christ." The Sunday School is practising for its anniversary under the leadership of Bro. Wilcox. Bro. Beasy is progressing favorably after his severe accident.

Fine meetings all day at Lygon-st. on July 11. H. J. Patterson, M.A., of Ascot Vale, exchanged with Bro. A. G. Saunders and gave a splendid address. At night A. G. Saunders, B.A., gave a powerful discourse upon "The Empty Grave" being the second proof of the resurrection. A married lady, wife of one of the members, confessed Christ. The boys' club on Saturday evening held a successful social to raise funds for the Dhond hospital.

At Maryborough gospel service on Sunday, a visit was received from members of the Loyal Orange Lodge, who attended in regalia. The congregation numbered 181. A splendid message on "Our Priceless Heritage" was delivered by Bro. S. R. Baker. Attendance at worship is slightly better, and offerings are improving. Bro. Frank Payne has been received by letter from Swan Hill.

At Brunswick good gatherings attended a series of special meetings, over 150 being present at young people's service, when Bro. Way spoke on "Kags and Candles." Many special items were given by the young people. The P.B.P. club had a visit from Thornbury P.B.P.; and held a social in aid of sale of works fund. The Sisters' Mission Band is working for the sale. Bro. Les. Mann, in the Austin Hospital, is about the same. Bro. Bodley is improving after severe illness. The Bible School has had an increase of 55 in three months; the shortage of teachers is giving concern. On July 11 Bro. Theo. Edwards addressed the morning meeting. In the evening Sister Burden sang a solo. She and her husband are visitors from another State.

R. K. Whately Farewelled.

The completion of Bro. Whately's ministry at Enmore, N.S.W., was characterised by a fine series of meetings.

On Thursday evening, 7th inst., notwithstanding heavy rain, about 350 members and well-wishers were present at a social evening tendered to our Bro. and Sister Whately. The meeting was presided over by Bro. Haddon. It was representative not only of the churches in N.S.W., but also of the citizens generally, and must have been gratifying to our departing preacher and his wife as an evidence of the high esteem and affectionate regard in which they are held.

The Mayor of Newtown presented an illuminated address which had been signed by the Mayor and Aldermen of Newtown, and also of the Marrickville Councils, the members of the local Preachers' Fraternal, the local parliamentary representatives, the ministers of the Church of Christ in N.S.W. and about 160 other citizens. The main presentation was a wallet containing over £180, which was made by A. Chandler, the church treasurer. In addition to this there were presentations from every church auxiliary to either Mr. or Mrs. Whately, and the Western Suburbs Churches Cricket Union through Mr. Miller (in the absence of Mr. West, the President), asked Mr. Whately to accept from them a travelling rug in recognition of his services as vice-president.

Letters of introduction and of commendation were handed to Mr. Whately from the Prime Minister, the Premier of N.S.W., the local councils, the church officers and the local Ministers' Fraternal.

Those taking part in the meeting were the chairman, the Mayor of Newtown, E. J. Hilder (church secretary), Dr. Porter, Mr. Bell (minister of the Presbyterian church), Major Harvie, M.L.A., W. H. Hall (Conference President), W. D. Rankine, representing the choir, and G. Knight for the Sunday School.

On Sunday morning there was a large attendance at the breaking of bread, Bro. Whately preaching an eloquent sermon on "I commend you to God." Bro. J. Donnelly, of City Temple, was soloist. This service was broadcasted. At night there was the largest attendance seen at Enmore for years, Bro. Whately's subject being "Quit You Like Men." The Foreign Mission collection taken on that day realised £132, constituting a record donation by Enmore for this cause.

At the wharf on Wednesday there was an exceptionally representative gathering, at which well over 100 were present, to wish Bro. Whately and his family a safe journey, and in due time a happy return to Australia.

Testimony is borne to the sound teaching, the uniform excellence of the preaching, and the faithfulness of Bro. Whately's ministry at Enmore. —E.J.H.

BIRTH.

ANDERSON.—On May 5, at Trinafour Private Hospital, to Mr. and Mrs. Adiel J. L. Anderson, of 12 Wilson-st., Moonee Ponds—a son.

DEATH.

PETCHEY.—On July 9, Mary, beloved sister of the late Mrs. Joseph Pittman, sister-in-law to Joseph Pittman, sister to George and Ted (England), loving aunt to Ernest, Percy, Ferdinand, Sidney, Ettie, Douglas, Archie (deceased) and Randall; aged 87. Asleep in Jesus. (Privately interred.)

PETCHEY.—Inserted by the Church of Christ, Newmarket, Vic., as an affectionate tribute to the memory of Miss M. Petchey, who died on 19th inst.; for many years a faithful church visitor—one of "those women who labored . . . in the gospel . . . whose names are in the Book of Life," and whose memories linger as a constant benediction and inspiration. "A succourer of many."

IN MEMORIAM.

BROWN.—In loving memory of James Brown, who fell asleep in Jesus at Camberwell, July 15, 1925. A loving father and devoted husband.

Time passes, shadows fall,

Love and remembrance outlast all.

RENTON.—In affectionate memory of my wife, Marion, who was called hence at Maryborough on July 15, 1920.

"Asleep in Jesus! peaceful rest,

Whose waking is supremely blest:

No fear, no woe shall dim the hour

That manifests the Saviour's power."

Remembered.

—Inserted by R.R., Maryborough.

FISCHER.—In loving and revered memory of Alwin, called to higher service on July 18, 1925; also Ernestine, called home May 30, 1905. Parents who in life were greatly loving and greatly beloved.

"Till the day break, and the shadows flee away."

—Inserted by their loving children.

CRAWFORD.—In loving remembrance of my dearly beloved wife and mother, Alice R. Crawford, who was called to her heavenly home, July 17, 1923.

Loving remembrance lasts forever.

—Inserted by her loving husband and sons, Jack, Eric and Dave.

CRAWFORD.—In affectionate remembrance of our dearly loved sister and aunt, Alice Crawford, who was called home on July 17, 1923.

"We thank God for every remembrance of her."

—J. and A. Warner and family.

BEREAVEMENT NOTICE.

The family of the late Sister H. M. Barcelli wish to sincerely thank the many kind friends for expressions of sympathy, telegrams, letters, cards and floral tributes, during their recent sad bereavement. Will all please accept this as a personal acknowledgment?

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Victorian Women's Executive.

The monthly meeting was held on Friday, July 2; president, Mrs. Hayward, presiding. Devotions were led by Mrs. D. Pittman, who spoke on women's work in connection with Foreign Missions. Mrs. Billington, of the Telugu Village Mission, gave a very interesting account of her work in the South Deccan District of India. Mrs. Shipway was asked to convey our Christian greetings to the sisters of South Australia.

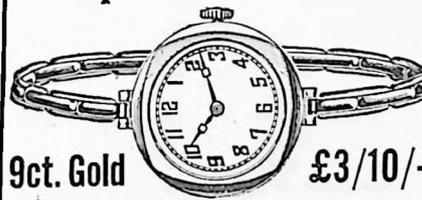
Additions from Bible Schools: Boronia, 4; Coburg, 9; Bamba-rd., 4; South Yarra, 1; Nth. Fitzroy, 2; Moreland, 16; East Camberwell, 1; Fairfield, 1.

At the General Dorcas meeting held last month parcels were received from several sisters, and from Essendon, Hawthorn and Doncaster. Parcels were sent to Burnley Mission and to Mrs. Meyer for hospital work. A welcome donation of £2 received from Moreland sisters, and a large parcel from Mrs. Lee.—E. Hunter, superintendent.

During the month the W.M. Band Committee paid a visit to South Yarra, there being a splendid attendance of members and visitors. 5 churches decided to link up with the bands, viz.: Collingwood, Red Hill, Minyip, Pyramid Hill, and Surrey Hills. On June 30, at Glenferrie church, a very successful meeting was held; about 90 present.—M. Dines, superintendent.

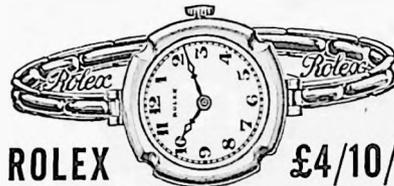
Members from the church at Prahran visited the Benevolent Home, and brought a splendid supply of gifts which were distributed amongst the old folk. Mr. A. W. Connor conducted a happy service. Members from Bamba-rd. church will visit this month.—Elsa Tuck, superintendent.

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Hospital Committee have paid 46 visits to the various institutions, and have distributed home comforts, books, papers, clothing. Thanks are expressed to General Dorcas for parcels. Several letters have been written for patients.—S. Meyer, superintendent.

36 letters have been sent out to isolated sisters, and 4 appreciative replies received.—P. Ellis, supt. The Prayer Committee have held meetings at Blackburn and Middle Park. Both meetings were well attended, and a fine spirit prevailed. Next meeting of Executive August 6; devotions to be led by Mrs. Trehearne; speaker Mr. L. C. McCallum.—Miss Rometch, secretary, 17 Bowen-st., Kew.

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