

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXIX., No. 31.

THURSDAY, AUGUST 5, 1926.

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

The Church: Its Place and Purpose.

Remember now.

I hear church bells to-day
Calling, calling—
Why should I care
Or heed?
Books I have—
Papers supply my need:
A walk with a congenial friend
And talk.

Let the parson pray
And preach—
Let those who will
And think they still
Require the church.
Attend, listen—but I am of age.

"Of age!" Ah, yes!
For years have lapsed
Since I with "knowledge"
And with pride
Wrote that I had no need!
The papers all have gone;
The books are read;
My friend with whom I walked
And talked, is dead.

I rise to go the way I know—
Dim eyes still see the road;
Within the sacred place I sit,
I listen, hear a bit—
But I have lost the sense of God!
Church has so little meaning now!
Evil days are mine—
O why did I forget in youth
My Creator and his truth?

To-day, again, upon dull ears
Falling, falling,
Still church bells
Are calling, calling:
"Something is," they say—
"Find the truth that God abides:
Though youth be passed,
We cannot him outgrow."
Now let me say what once I scorned:
"My church and I," and so, though late,
"Confess my faith."

—Warren Prince Landers.

Man's right place.

"Christ loved the church, and gave himself up for it." Yet multitudes for whom Christ died have for his church a feeling of contempt or of hatred. Thousands even of his professed followers have but little thought or praise for it. They keep aloof from its services, disparage its ordinances, and neglect its support. The apathy or op-

position of non-Christians is easily understood; but the neglect of believers is almost incomprehensible.

Charles E. Jefferson writes: "No man is in his place so long as he is out of the church. To say that a man can be as good outside as inside the church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal and he mars his life if he is not loyal to the home. He is a political animal and he curtails his life if he is not faithful to the state. He is a religious animal and if he holds aloof from the church he starves and stunts the highest instincts of his nature."

Why go to church?

Dr. John A. Hutton, editor of the "British Weekly," in an address at Glasgow, sought to answer the question, Why go to church? He said that apart from preaching he himself went to church for no reason at all. Things were in a pretty bad way when they had to give reasons. All the big things in the world were never done for reasons; they were done for something which existed far earlier than reason, something which existed before the upstart faculty called "critical intelligence" came into being.

In the second place, said Dr. Hutton, he went to church because his parents went before him. He was not ashamed to say that. He had no right, he declared, to abandon any principle handed down to him by his fathers, unless he could say he could replace it by something which was going to take something more out of him. It was not progress to stop going to church.

In the third place, said Dr. Hutton, he went to church because he would like his children to go. When all had been said against the young people of to-day this had to be said for them, they were not taken in by unreality. He had yet to know a case where parents manifested before their

children—not on state occasions merely—a life of Christian character in which the children resisted an appeal of the example. Men should be made to realise that the church had something which made them fertile, fruitful and resilient.

We may add that the church is a place of safety, of fellowship, and of service. The professed Christian who neglects it virtually proclaims that in one regard he is wiser than he whom he calls Lord and Master. The Saviour who knew our weaknesses, knew that we could not develop the right life and character in isolation. Moral philosophers declare that man develops aright only in an ordered society; we are most powerfully influenced by those with whom we mingle. The self is not the product of the individual's effort alone. In this well-known fact lies the justification for the church as a place of fellowship and character development. People say they can be as good Christians at home—but are they? They can read the Bible and pray at home—but are they who wilfully neglect the church likely to do much of these things?

Where the church comes in.

Right where the handclasp's a little stronger,
Right where the smile dwells a little longer,
That's where the church comes in.
There's where the sun is a little brighter,
Folks treat each other a little whiter,
And the bonds of home are a wee bit tighter,
That's where the church comes in.
Over its steeple the skies seem bluer,
Friendships within it a little truer,
For that's where the church comes in.
There's a breath from God like a fresh breeze
blowing,
There's a stream of happiness, banks o'erflowing,
And the richest reaping from patient sowing—
That's where the church comes in.
When children's lives are in the making,
Or someone's heart with grief is aching,
That's where the church comes in.
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And the strong to help the weak are trying,
That's where the church comes in.

—Freeman H. Woodward
in the "Congregationalist."

Founded on love.

Napoleon Buonaparte, in the course of a conversation with General Bertrand, at Elba, uttered the following great words: "Nations pass away, thrones crumble; but the church remains. What is, then, the power which protected this church, thus assailed by the furious billows of rage and the hostility of ages? Whose is the arm which, for eighteen hundred years, has protected the church from so many storms which have threatened to engulf it?"

"Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and, at this hour, millions of men would die for him."

Yet sometimes the church of Jesus Christ forgets its great charter of love. The church as a means of service and of commending the Master's love to others is frequently lost sight of. A few days ago a man, in need and despairing, asked us, Is there anything in Christianity? He said he called at a church hoping for a word of cheer, for on the notice board he saw a great proclamation in such terms as these:

God loves you;
Jesus died for you;
We want you.

But no welcome or greeting of any kind was given him. Not a Christian spoke to him; not a word of cheer was uttered. That church failed both in its opportunity and its duty, as well as belied its notice-board announcement.

The world speaks to the church.

To crowds that throng the city street,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that thou hast made;
To masters in the realm of thought,
And toilers bent beneath the rod;
To lonely hearts by men forgot,
Be thou to all—the House of God!

When men cry out, confused in mind,
For Truth's clear, guiding beam of light,
When blinded teachers lead the blind,
Or rob the seeing eyes of sight;
When Knowledge walks with faltering stride,
The path which Faith so grandly trod;
When Reason fails, and doubts abide,
Be thou to all—the Voice of God!

Above the strife of race and creed,
And hate which scorns the common good;
Above the narrowing lust of greed
Which laughs at dreams of brotherhood;
Above a nation's trust in war
Which thrusts its youth beneath the sod,
Above the glamorous lies that mar—
Be thou to all—the Peace of God!

—Mellyar Hamilton Lichtler.

A reverent attitude helps to conserve a worshipful spirit.

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.

A famous sculptor, asked which of all his works was the greatest, replied, "The one I am going to do next."

Welcoming the New Preacher.

An "Induction" service, as it is called, is customary with some of the religious bodies when a preacher is beginning his labors in a new sphere. The function is generally an important one, carried out with due formality and solemnity. Frequently a charge to preacher or congregation is given, designed to enable both to realise their mutual responsibilities.

With Churches of Christ the name "induction" is rare, but the welcoming of new preachers is all too frequent. But, since changes are constantly occurring, it would be well if the welcome meeting and service of introduction were made as sacred and as effective as possible.

Mr. J. O. Holt, of Epping, N.S.W., kindly forwarded us a copy of a covenant repeated by the congregation on the first Lord's day morning of Mr. Godfrey Fretwell's term of ministry with the church. The covenant reads as follows:—

"We promise to use our best endeavors to avoid friction or dissension or unpleasantness of any kind, and we will at all times so far as lies within our power strive to maintain that love and fellowship towards you which should characterise our Christian life.

"We promise to aid you in your ministration to the members of the church meeting at Epping, and to others whom God may lead to solicit your kindly advice and assistance, and to loyally support and assist you, as minister of the church, in your duties, and in your special work of preaching the gospel, so that we can present to the community in which we live, the message of the love of our Lord and Saviour in all its purity and power.

"We re-affirm our allegiance to our Master, and will endeavor to do our utmost to overlook such differences of opinion, or apparent faults in others, we may think we can see, knowing and believing that none of us is perfect, there being but one perfect One, and that our Saviour Christ Jesus.

"By humility and love, steadfastness and faith in our Master, we desire, with you, to be living epistles, read and known of all men, a credit to our community, and acceptable servants of our Lord and Saviour, Jesus Christ. Amen."

It is usual with our people to have week-night welcome services. Some of these

are wisely planned and effectively carried out. A few representative speakers with selected themes, and the rendering of helpful sacred music, can make the occasion a blessed experience. But frequently there is no subject allotted, and no planned programme, and the meeting drags its slow length along. At times the prepared speeches are interspersed with secular songs or humorous recitations (in some of which a preacher is made the foolish butt), and so the value of the service is ruined. Again, the programme may be overloaded. More than a dozen speakers may have been invited, or—worse still—as preachers appear they are shepherded to the platform and pressed to speak. Sometimes after a man has been invited weeks beforehand, and has come ten miles or more with a prepared address, he hears the calm announcement of a chairman that he will be allowed to speak for three or five minutes. It is time that such practices ceased. The very multiplicity of speakers, again, tends to a wearisome repetition, which is not more bearable merely because eulogistic words are generally employed, or when each successive speaker tries to cap the anecdote of the preceding one. We have even heard of a church welcome meeting being turned into an occasion of playing games! Let us endeavor to be seemly and helpful when a new united work for the Master is undertaken.

It is good to know that at our worst we are not so bad as some other people. "The Australian Baptist" of July 27 states that the Anglicans of Peterborough, S.A., gave a public welcome to the new bishop of Will-oehra, concluding proceedings with supper and a dance. We approve of the comments of the "Baptist" writer:

"We wondered when we read the report what Paul would have said if such a welcome had been arranged for him at Ephesus, Corinth, or some other centre. His presence was certainly used for public entertainments in some places. He fought with beasts at Ephesus. But supposing



New Building, Inglewood, Perth, W.A.

Opened on July 18. See page 494.

his people had proposed to amuse him with worldly proceedings of a questionable kind? . . . It does not, in our opinion, appear fitting that a bishop taking up his work in a new district should have as a part of his first performance, a dance. But we fear the idea of a spiritual organisation is lost sight of by many professing

Christians. 'Euchre and a dance,' we see advertised to raise funds for the church."

This is very mildly put. We have no fear that our people will degenerate thus; but we plead that we keep the standard high.

Is Too Much Expected of the Visible Church?

H. J. Patterson, M.A.

On reading this question you will probably ask, "Is it wrong to expect too much of anything that is good?" In answer, we may say it is wrong, especially when God has indicated otherwise, and because the greater the expectancy the greater the disappointment and the tendency to lose hope when failure comes. Life affords many examples of this truth just stated. A worker may think he sees prospects of an immediate rise, thus materially benefiting himself and family. He eagerly talks of it to his wife and builds all hope upon the future. Some day a little later he is rudely awakened to the fact that another is promoted to the position he had expected for himself. He immediately becomes depressed, discouraged and begins to find fault with himself and others to the great detriment of all concerned. He loses faith in himself, and from being a good conscientious worker he sinks to a much lower level. The greater the expectation the greater the disappointment. This is often illustrated in attempted "faith cures." After the attempt the expectant individual is in a worse condition than before, because of the changed mental state. Is it not true of some converts who expect tremendous things of the church that they, soon becoming disappointed with the church and themselves, drift back to the world? And the church is under criticism to-day for this very thing that she is not what some people expect of her. We can reply to this criticism with Scripture but do not.

What does the man of the world expect?

He expects to find a clear-cut line of division between the church and the world: between Christian and Mr. Worldly-Minded. The strange thing is that if one attempts to make the line of division clear in one's own case the only reward from the critic is laughter. But is he justified in expecting such a clear-cut line of division? Recall if you will the parable of the tares. The wheat and the tares so resembled each other that the farmer, than whom none else could distinguish them better the one from the other, in reply to the question of the servant's "Wilt thou then that we go and gather them up?" said, "Nay; lest haply while ye gather up the tares ye root up the wheat also. Let both grow together until the harvest." Is this not a certain indication that we can expect no clear-cut line of division? Some people within the church are so like some people of the world that there is no clear line between them.

There is also expected a perfection which will be found only in heaven. Because it is not found in the church the man of the world on that ground excuses his own conduct, and proceeds further to reason illogically that there is nothing of value in the church. For him one or two black sheep have made all the flock black. But apart from this fallacious conclusion, are we warranted in expecting perfection in the church? In the parable of "The Sower" the result of the sowing was not in all instances perfection. Some brought forth one hundred-fold, some sixty, and some thirty, and some yielded no grain at all.

Among other things expected is that the church shall be an organisation for good such as will revolutionise the world in a decade, and because it does not it is condemned, or at least it is reckoned no great force. Call to mind the parables of the mustard seed and the leaven hid in the meal. The mustard seed doesn't produce a tree in a night. Its growth is slow. Some students of Scripture take the leaven to represent the evil that is in the world because it fits in with their view that the world is growing worse; but the Scripture is not, the evil in the world is like unto leaven, but "The kingdom of heaven is like unto leaven." The action of leaven is slow and is from particle to particle till the whole is leavened. This does not indicate anything sudden or sensational. Let us not be disappointed if the church does not change the world in a decade.

What do Christians expect?

Many expect that all who hear the word shall receive it, and if they do not there is something wrong with the method adopted or there is something wrong with the church or maybe the preacher is at fault. Was there not some seed that fell by the wayside? And are there not many wayside hearers still in the world? Surely they did not all die with the passing of the first century, A.D.?

Another thing some expect is that all who accept the word shall prove faithful to the end. "They never drifted out in the olden days as they do now," is sometimes urged upon young preachers. Have these never read history? Are their memories so very bad? Are these not acquainted with the parable of the sower? "Others fell upon rocky places, where they had not much earth; and straightway they sprang up because they had no deepness of earth; and when the sun was risen up they

were scorched; and because they had no root they withered away."

Some again think that when one becomes a Christian the world should have no power over such a one. There never was a bigger mistake, for history records many tragedies. "The care of this world and the deceitfulness of riches choke the word and it becometh unfruitful." Is there not a possibility of our expecting too much of the church and, becoming disappointed, a possibility also of losing heart and faith in the message we preach?

What God knows and requires.

Jesus said, "Not all who say Lord, Lord shall enter the kingdom, but he that doeth the will of my Father who is in heaven." It is not true that every one that sets out shall gain eternal life, but "he that endureth to the end, the same shall be saved." Not all that grow together in the field, for there shall be the order given, "Gather up first the tares and bind them in bundles to burn them, but gather the wheat into my barn." God's word does not foretell a perfect church or perfect individuals here upon the earth. God knows and we know there is not perfection but, in spite of that, God requires that we preach the word. Men go out with the gospel net. That they gather in of every kind is nothing to their discredit or to the discredit of the church. Rather it indicates on the part of the fishermen a zealous faithfulness for which they should be commended.

God knows and has promised that the faithful shall ultimately be redeemed. He promises a triumphant church, and it shall never be lost to humanity, for "The gates of Hades shall not prevail against it." It shall never pass into the place of the unseen or into oblivion.

In conclusion we may say we are not warranted in expecting too much of the visible church. Rather let us as individuals expect for ourselves an entrance into the life eternal. In order to make that sure, be careful for the depth of earth, that we be rooted and grounded in him. Be careful lest the thorns grow up and choke the word, lest worry on the one hand or love of ease on the other kill the life. Be content and trust God.

"I'll take the showers as they fall,
I will not vex my bosom;
Enough if at the end of all
A little garden blossom."

Thus Tennyson sang. Let us sing it too, remembering that the King is coming. The day of our redemption draweth nigh.

"How oft with childish fancy, at the closing of the day,

We hoped that in those golden clouds the King
was on his way,
And the day is nearer now,

Far nearer,
And the signs of his approach
Far clearer.

"Lord, ever make us ready, as each day hurries by,
To raise the welcome shout of joy. 'The Lord
our King is nigh!'

For the day is nearer now,
Far nearer,
And the signs of thy approach
Far clearer."

Religious Notes and News.

A Family's Diamond Jubilee.

To Dr. Barnardo's Homes, the largest family in the world, falls the honor this year of celebrating its Diamond Jubilee. In the sixty years of existence it has received 100,000 destitute boys and girls and babies into its family circle. It is still going on growing at the rate of 5 per day. Its to-day numbers 7,636 children.

Since the first beginning of the work at Stepney Causeway (the London headquarters), it has extended so that the Homes now include Model Villages for girls and boys, Technical Schools, Naval and Mercantile training centres for older lads, a Babies' Castle and numerous branch Homes and Ever-open Doors throughout the country. The food bill alone for this gigantic family is one of great concern. 22,908 meals have to be supplied every day to the Barnado family. About 1,000 gallons of milk are required daily. An urgent appeal to raise 400,000 half-crowns for the Food Fund is being made. The President of the Homes, H.R.H. the Duke of York, has written an appeal in which he says that: "As President of this great work for destitute children, I take the keenest interest in the special appeals which are to be made by the Homes during the present year."

Critics of Marshall Feng.

Marshall Feng's movements are again being noted in the public press. He is freely criticised by some newspapers. This being so, the following words of Dr. Charles E. Scott, Presbyterian missionary in Tsinanfu, Shantung Province, as quoted in the "Alliance Weekly," will be of interest:—"In these days in China it is popular to 'toss out' General Feng. Unregenerative editors, foreign as well as Chinese, love to do it. So do envious generals, his rivals. His achievements with his troops, and their personal affection for and personal loyalty to him—all beyond the realm of their self-seeking, sinister attainment—make them impotently gnash their teeth. So do all who are playing to the anti-foreign spirit, in its 'anti-American religion' form. So do the Manchu princes, who for three centuries have been an incubus pressing the Chinese people, living in luxury and vicious idleness off their toil and poverty, and whose revenues Feng has recently cut down. So do the Au Fu Party, the clique which now is 'the Peking Government,' and which is absolutely pro-Japan and its creature. So do the old Mandarin class, who fatten on the disasters of the country and who dislike his plain living and sharing with his soldiers. So do the younger officials, squandering the nation's resources for personal gain, whom his intense patriotism rebukes."

Buddhists Adopt Christian Methods.

The non-Christian religions of the world are marching out from their fortresses and trenches, with the set purpose of undertaking an aggressive campaign against the gospel of Christ and his emissaries (says the London "Christian"). Nor is it any mere question of attempting to stay the progress of Christian witness. There is the additional determination to carry the spiritual warfare into their opponents' own territories.

The Eastern Asia Buddhist Convention, held in Tokyo, Japan, recommended the observance of the birthday of Buddha "as Christians observe Christmas." It also urged closer co-operation of all Buddhists throughout the world, in order "to propagate the true spirit of Gautama Buddha," by which, it was claimed, the whole world might enjoy the serene and solemn state of Nirvana.

For the purpose of attaining such aims, the publication of Buddhist books, magazines and pamphlets in several western languages was advocated. The despatching of missionary work-

ers to all parts of the world was another step proposed. One measure urged in the discussion of Buddhist educational propaganda was the establishment of Buddhist primary schools in Great Britain!

A Bible for £44,000.

"The 'Reichspost' of Vienna reports the sale of a well-preserved copy of the three-volume Gutenberg Bible by the Benedictine Convent of Saint Paul in Carinthia, to an American dealer, for approximately £44,117," says the "Christian Herald." "Last February the Melk copy of the Gutenberg Bible—so-called from its having been preserved at Melk, in Austria, for 300 years—was sold to Dr. A. S. W. Rosenbach, the Philadelphia bibliographer, for £21,200. The sale, which lasted exactly five minutes, took place in New York, the Melk Bible having been sent there by Mr. Edward Goldston, of Bloomsbury, W.C., who was said to have paid more than £10,000 for it. The Gutenberg Bible—claimed to be the first book printed in movable type—is one of the world's rarities, for there are only thirteen complete copies of this 470-years-old work."

Why Empty Pews?

"Who knows why we have empty pews?" questions "The Baptist," and thus continues: "A church with a membership of 500 never has more than 250 members present at morning or evening service. How shall the absentees be accounted for? A score of answers may be given, but no answer is worth the time it takes to tell it unless it is based upon the facts. Possibly more curious

than the absence of 50 per cent. of the members from the regular appointments of the church is the alarming indifference of the masses to the church. Here and there are churches that maintain a large Sunday evening congregation, but these are the exceptions. We have been told that masses of people would fall over themselves to get a seat in a church service if the preacher would only give the people the old gospel, but unfortunately for this statement there are hundreds of ministers preaching the old gospel to a handful of people. Empty pews have a history back of them. A church quarrel perhaps, a domineering layman with money and influence sits in the seat of power and like the watchdog of the treasury vetoes all efforts on the part of the enterprising pastor to fill the empty pews."

Rome Wants Freedom!

The London "Christian World" writes: To anyone possessing the historic sense—or even a sense of humor—there must have been something almost brazen about the placard issued last week by the Roman Catholic paper, "The Universe"—"Catholics demand religious freedom." Let the "religious freedom" accorded to Protestants in the "home lands" of the Church of Rome—say in Italy or in Spain—be compared with the liberty enjoyed in this country by Roman Catholics, and it would be easy enough for any fair-minded person to say where the shoe really pinches! Not only here, but in America and in Australia, the political influence which the Church of Rome exercises is quite out of proportion to its actual adherents. A New York journal states that close upon two-thirds of all elective and appointive offices of the United States are held at present by Roman Catholics. In everyone of the towns with more than 10,000 inhabitants an average of more than 90 per cent. of the police force is Romanist. In 20,000 public schools one-half of the teachers are Roman Catholic; in some cities the Roman Catholic teachers reach 75 per cent.

The Quiet Life.

The quiet life is most like God. God in his being, goodness and truth is quiet, and works quietly. The psalmist speaks of "the secret place of the Most High." He dwells and works in secret, in the quiet place.

Look at how God works in Nature. Quietness, not noise, is the plan upon which he proceeds. True, he uses the thunder, the lightning, and the earthquake, but it is the still small voice of mercy, and of love by which God manifests himself. Spring comes, and how quietly, yet powerfully, nature is transformed. The sun shines, the rain falls without stir or fuss, the flowers and vegetables grow, and the grains ripen. He who does not see God in Nature and in the flowers of the field is indeed poor of soul. Is not he

Closer to us than breathing,
And nearer than hands or feet?

He is so quiet that we think he is not there. Again, God's wonderful gift to the children of men came in a quiet way. The Christmas hymn, "O Little Town of Bethlehem," expresses the thought in a marvellous way:—

How silently, how silently
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.

It was written of the Saviour:—"He shall not strive, nor cry, neither shall any man hear his voice in the streets." How true in his life and work—no discord, no wrangling, no loudness, no sensationalism in any way! If the disciple is to be as his Lord, then he must "be ambitious to be quiet."

God works quietly in Nature, history and life. The indwelling God is one of peace and quietness.

Surely Whittier's prayer ought to be the expression of every true soul:—

Drop thy still dew of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

The advice of an old man to one much younger should not be forgotten. It was this: "When you are quiet help comes." That is true in human relationship. You can do nothing for a person who is always hurrying, fretting, worrying. But when we are quiet and patient, then the opportunity is present, help comes.

The glory of our Christian faith is that we are not wholly dependent on man. We have a Helper who is a Helper indeed. God wants to help us, but we are so busy rushing here and hurrying there that we do not give him a chance. Should some great sorrow come, what are we to do? Let us be quiet. Enter into his holy secret place. Remember that there are three ways in which God answers prayer. He can say "Yes." He can answer "No." But the most frequent of all is just "Wait." "When you are quiet help comes."

One of Ruskin's pupils once said to him, "The instant I entered the gallery at Florence I knew what you meant by the supremacy of Botticelli." "In an instant, did you?" was the somewhat withering reply. "It took me twenty years to find it out."

If we wait before God for a lifetime we shall only just begin to feel his enchantments. He is not blessed whose petty short-lived wants are met at once, but he who is compelled to tarry long before God.—Irish Christian Advocate.

Among the Muslims.

G. Percy Pittman.

Dr. Zwemer, the highest authority on Muhammadanism, says that there is at present a movement towards Christianity from within Islam itself. I can well believe this, for since returning to India I have come in contact with several interesting cases of conversion. At Sholapur the most highly-trained Muslim of all that part of India, after a long period of enquiry and doubt, was baptised early this year, and several others of the same faith along with him. His conversion is viewed as a great triumph for Christianity. I was told recently of a well-educated young Mussalman at Lahore, who read in the Quran that whereas Muhammad is dead, Jesus is alive. This led him to conclude that Jesus must be the greater. He read the New Testament, and decided to become a Christian. Looking round on all the missions for the one nearest to his idea of the Christianity of the New Testament, he became a member of the Quaker community. In order to earn a living he has opened a boot-store in the Central Provinces. At Simla I met a fine young Muhammadan from the Punjab, who was left his home and all his people to become a Christian. He is now studying for the ministry in our College of the Bible at Jabbalpore. We trust he will make good.

Here at Pachmarhi there are large numbers of Muslims—a much larger proportion, in fact, than in most parts. They come from all directions for trade, or service, or to study in the Military Training School. In the home of a Muhammadan school-teacher I found an English Bible which he had bought for a few annas at the auction of a Sahib's belongings. I read the first two chapters of Genesis with him, and encouraged him to read more. His younger brother has since been to see me several times. There is a blind Mussalman in the town, whose eyes were burnt out through kerosene catching fire in his cottage. He is a bricklayer and stonemason, and built a chapel and bungalow for a missionary at Betul. I was telling him the story of Jesus giving sight to the man born blind, but before I had finished he stretched out his hands eagerly and said,

"Where is this Jesus who heals the blind? I will go to him at once and have my sight restored. Take me to him!"

I told him, as gently as possible, that Jesus now gave sight to the spiritually blind, and that if he accepted him as his Saviour he would have perfect vision in heaven. But how I wished I could put new eyes into those vacant sockets!

Another Muhammadan, about 50 years of age, told me he read as a boy in the Disciples' Primary School at Harda, and in proof thereof he recited the Ten Commandments in Hindi. He asked me to bring him a copy of the gospel, and promised to read it every day. I have had several talks with him since. He is a poor man, earning a precarious living by making shoes for oxen at ten-pence a set, including nails, and the work of putting them on. I was showing my picture of the crucifixion to a Muhammadan one day, when he asked why I did not wear a beard like Jesus and orthodox Muslims. I explained that our imitation of Jesus was to be in things inward and spiritual, not in externals like a beard. He replied,

"No, Sahib, the beard is not external. The nails and the crown of thorns are external, but the beard is a part of him!"

In conversation with a Mussalman shopkeeper, to whom I sold a gospel, he put this question,

"You say there will be a resurrection of the dead. Muslims also believe this. What then is the state of the dead between death and the resurrection? If they are already enjoying bliss in heaven, or suffering punishment in hell, their fate is already sealed. Why then should they be brought to earth again to be raised and judged?"

I told him the same problem had puzzled many Christians, and that the Bible does not have much to say as to the intermediate state, but the important thing is for us all to be living our lives now in the will of God. It was interesting, however, to find a Muhammadan thinking over matters like these.

In a tailor's shop in the main street there are two young Mussalman with whom I have had many long talks on religion. They are intelligent, and able to hold their own, and as their shop is quite open to the street, we often have quite a crowd to listen to us. The latest is that they have bought a complete Bible in Urdu, and are reading it. In another part of the town I was reading one day the Sermon on the Mount to a Muhammadan and his sons, when we came to the verse "Cast not your pearls before swine." He stopped me and said,

"That is a true word, Sahib. Only the other day I was lecturing a man on his duty to come to the Musjid and say his prayers, when he turned on me savagely like a dog. I know he is living a very bad life, and you see I cast that which was holy to the dogs, as Jesus says."

Up in the Cantonment, in the Indian barracks, I told the story of the Cross to some Muslim soldiers, and one of them remarked,

"If I were to believe that my sins were forgiven through Christ's sacrifice, I should think that in future I could sin as much as I liked, because it was all atoned for by Jesus."

This was an echo of Paul's "Shall we continue in sin that grace may abound?" I had a little difficulty in explaining to him that the Cross, when rightly understood, has the very opposite effect. Another Mussalman, a Sahib's servant, after listening to the preaching, said,

"I know, and lots of us Muslims know, that Jesus gave his life not for his own sins but for the sins of the world. But none of us pay heed to it. We go our ways just the same." An open confession which I trust was good for his soul.

I was preaching in one of the narrow lanes to a good crowd, when a young Muhammadan, interrupting me, said to the people,

"There is one thing I can tell you about Jesus Christ—he was not born like the rest of us, but of a virgin-mother."

The Quran teaches the virgin birth, and this is an excellent point of contact with Muslims. It

is easy to argue from that stepping-stone the divine parentage of Jesus—the crucial question with all Mussalmans. When we preach him as the Son of God, they ask at once,

"Do you believe in two Gods? If Jesus is God, and the Father is God, where is the unity of the godhead?"

I have found that the simplest and most helpful illustration is the personality of man—spirit, soul and body. But if anyone can supply me with a letter, I shall be glad. Saint Augustine's child-angel story comes in well to illustrate the unfathomable nature of the mystery, but when we are pressed for an explanation, we wish for some more complete analogy.

Muslims commonly believe that Jesus was not put to death, but that Simon of Cyrene was crucified by mistake in his place, while Jesus was caught up to heaven. The Quran, in one verse at least, says that Jesus died—

"Remember when God said, 'O Jesus, verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not.'"

But Muhammad's notions on the question were evidently confused, and his followers have been in the dark ever since. They believe, too, that Jesus on his return to earth at the end of the world will slay the Antichrist, die, and be raised from the dead. A vacant place is reserved for his body in the prophet's tomb at Medina! So there are many points at which Islam approaches Christianity, and we try to make the most of these.

The other day an old Muhammadan called me into his old curiosity shop and gave me a dirty little box to sit on. He said he was not bothering about trade nowadays, as he was expecting soon to go to heaven. I remarked that that ought to be the hope of us all, but he replied,

"No, not you, Sahib, you are still robust and strong, and good for many years. Are your teeth all your own, or have you any artificial ones?"

I told him, and he said,

"See, my top ones are all artificial."

With that he dropped them down to show me. It is really a rare thing to find an Indian with artificial teeth, so I suppose it needed proving. I managed to sell the old man a gospel before I left, so the visit was not wholly in vain.

I sometimes tell the Mussalmans, what I believe to be strictly true, that if the Christians of Arabia in Muhammad's time had not been idol-worshippers, Muhammad would have been a Christian. It is exciting to try to imagine the difference that would have made to the world. But now how much remains to be undone, and what a task is before us in the conversion of Islam!

Anthology of Jesus.

"The Christian Doctrine of the Godhead." Pastor Hsi, and Sadhu Sundar Singh.

Sir James Marchant has hit upon one of the happiest of ideas. There have been many lives of Christ issued. Countless sermons have been preached on the work and teaching of our Lord. The Saviour's character has been the poet's inspiration. In the "Anthology of Jesus" are gathered selections from the best and most notable of prose and poetical writings. These are classified under 43 appropriate chapter headings, covering the life of our Master as well as dealing with his character and influence. The volume contains nearly 400 pages and quotations from nearly 130 authors. Its value is greatly increased by an index to authors quoted, and list of references to authors and sources, as well as a good alphabetical list of contents. In these respects the book is a worthy model. Some of the quotations are from ancient writers, as Josephus, Tacitus, and early church writers. Some are from the moderns—Papius's "Story of Christ," Garvie's

The wonder to us—now the work has been done—is that such a book was not issued before. Messrs. Cassell and Co., the publishers, and Sir James Marchant, the editor, are alike to be congratulated. The book is gotten up in delightful style. Those who wish to give a useful and dainty present to help a Christian friend will find few books more acceptable. We are frequently being asked by those who like devotional reading and helpful suggestions, rather than a theological treatise, for advice regarding books. Some presidents or occasional speakers, also, are on the look-out for suggestive material. All such will find much to help in this delightful volume, which we have great pleasure in commending to our readers. The Austral Co. will be happy to supply books without delay: price 7/6; posted, 8/.

Prayer Meeting Topic.

August 11.

Jesus at Prayer.

(Luke 11: 1-13.)
F. J. SIVVER, B.A.

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." What a picture this opening verse brings before us: Jesus in some quiet hillside haunt, kneeling in deep communion with his Father, the disciples waiting at a respectful distance, and then coming with that child-like request which surely must have cheered the heart of their Master.

We come upon a great problem here: why Christ, who was God manifest in flesh, should feel the need of prayer. Perhaps it is neither wise nor profitable to meddle with such a mystery, but it is safe to take him in this, as in other matters, as our guide and pattern. We may be sure that the following factors which go to make ideal prayer were best found in him.

SEEKING GOD.

Real prayer is not only speaking to God, but seeing him. We cannot imagine when Jesus prayed that he experienced the feeling which often comes to us that "the heavens are as brass, and God so far away." Frequently we fail to realise the nearness of the Most High because we rush into prayer and pour forth a torrent of words. Wm. Law never gave better advice than when he said: "Don't be in a hurry when you kneel down; wait and shut your eyes and open the eyes of your soul and look up, and don't begin until you have got a hold with your eyes of him, and of the place to which you wish to direct your prayers."

ASKING SINCERELY.

Samuel Martin tells of a verbose minister who had for some time been praying or rather telling God what He was and what He was not, and what He had done, and what He had not done, till an exasperated woman rose in the meeting and said, "Ask him something; ask him something." It is Christ's own word: "Ask and ye shall receive." But we are to do something more than "ask," we are also to "seek" and "knock." An old saint used to say, "God likes to hear not *verbs* but *adverbs*." By that he meant that God did not answer prayers by reason of their length but rather because of their intensity. On the Holy Mount Jesus so prayed that form and face were transfigured with the glory of heaven. In Gethsemane he pleaded with such intensity that "his sweat was as it were great drops of blood falling down to the ground."

ANTICIPATING THE ANSWER.

Again Jesus is our best example. Before the grave of Lazarus lifting his eyes to heaven, he said, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always." The army under Joshua after encircling the besieged city of Jericho according to the specified times, then sent up the shout of victory. That is always Christ's way. Anyone can shout after the walls are down, but it takes true faith to shout in anticipation, while the walls still stand. "Whatever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

George Macdonald expressed the truth with poetic grace:

"When the storm was proudest,
And the wind was loudest,
I heard the hollow caverns drinking from below;
When the stars were bright,
And the ground was white,
I heard the grasses springing underneath the snow."

TOPIC FOR AUGUST 18—THINGS WHICH ACCOMPANY SALVATION.—Heb. 6: 4-9.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

The School Session.

The efficiency of the Sunday School will depend in no small degree upon the character of its regular weekly session. Some schools are led; others simply meander along, and oftentimes get lost. Success will come only as every detail of the session is studied and prepared for.

I. Planning the Session.

The programme of the session should be definitely planned that nothing may be left to accident nor performed impromptu. Every part should be carefully thought out. This does not mean that the superintendent should always use an entirely original programme; it does mean that he should have a plan and work that plan.

In planning the programme of the session the following governing principles should be kept in mind:

(1) *The Entire Session Should be Educational.*—The whole session teaches in one way or another. It should be so planned that the influence of every part is of the highest order. Unless this is accomplished the good effect of the lesson period may be entirely lost.

(2) *The Programme Should Suit the Needs of Each Department.*—That is, the school organised by departments should have a programme adapted to the age, needs and interests of the pupils. A programme prepared especially for young people in their early teens is unintelligible to beginners and unsatisfying to mature Christians. It should be borne in mind that the programme is not merely something to which the pupil listens; it must be of such a kind that he can express himself through it. Only as he does this is it significant and worthwhile to him. In schools which for lack of accommodation one general assembly is held, different parts of the programme should be planned for pupils of the different ages.

(3) *The Class Session Should be Made Central.*—The lesson period within the class is the heart of the school session. The greatest work of the school is that of the teacher with the class. Not infrequently Bible School officers fail to realise this, and load the programme down with singing, announcements, reports, and speeches to such an extent that the class session becomes a minor part. A minimum of thirty-five minutes should be allotted to the lesson period in the junior and all higher grades, and this time should never be infringed upon. Interruption of the teaching by officers for the distribution of literature, or for any other reason, should be strictly forbidden.

II. The School in Session.

Every detail of the service should be planned with a view to the strengthening of the moral and religious instincts of the child. In order to achieve this some general requirements are necessary:

(1) *Atmosphere.*—The spirit of the service must be right. To be attractive to young people it must be bright and optimistic. To have value as worship it must be reverent, sincere and spontaneous.

(2) *Promptness.*—The session should begin promptly, never a minute late, and move forward without hesitation, break or delay. All should understand that they are expected to be present on time, and entrance should not be permitted during the worship periods. Tedious reports, the unnecessary roll call of officers and teachers, and unimportant announcements should be eliminated.

(3) *Order.*—Good order is imperative. A disorderly session teaches irreverence and lawlessness. Some Sunday Schools are so disorderly that they are positively irreligious in their influence. Order depends, first of all, upon orderly administration. A superintendent who runs about, rushing here and there to attend to details which should have been previously arranged, stimulates restlessness in the pupils. The incessant clanging of a bell is an invitation to noise; it is better to dispense with the bell altogether. Scolding and loud, harsh tones create disturbance instead of quelling it. Dignity, quiet insistence on order, the use of quiet music preceding the opening of the session, the procession of classes, each in its turn marching to music, will all help.

Our Picture.

The church at Balaklava, S.A., has a very fine body of young people connected with it. There is a young men's club and senior and junior girls' clubs. Miss M. Curtis, who has charge of the girls' clubs, is seen in the centre of the picture, while Bro. W. L. Ewers, who was then preacher, appears on the left. The young folk have taken great interest in various sides of church work, over £80 having been received and distributed between "Save the Children Fund," the local children's playground, Dhond Hospital, support of an orphan, and the Protestant Children's Homes. Bro. B. W. Manning is now the preacher of the church.

A League of Joy.

At Surrey Hills, Vic., last Sunday afternoon the second anniversary of the "Birthday Mission League of Joy" was celebrated. The president, Mrs. Luke, gave an excellent report, showing that in two years over £150 had been earned for F.M. work. Mr. Luke, superintendent of the Bible School, presided over a good attendance of S.S. scholars and friends, and brief addresses were given by Mrs. D. Pittman, Mrs. Dines, Miss L. Redman (who was presented with a beautiful autograph quilt to take back with her to India), D. E. Pittman and F. Killey. Special hymns were sung under the leadership of Bro. Murray, and a very happy afternoon was spent.

Young People's
Gymnastic
Clubs,
Balaklava,
S.A.



Foreign Missions.

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

Notes and News.

We very much regret to receive news this morning (August 2) of the death of Bro. E. M. Evans, the President of the W.A. F.M. Committee. Bro. Ingham writes:—"You will regret to hear that early this morning, July 28, I got a ring from Subiaco to say that Bro. E. M. Evans passed away suddenly just as he was preparing to go to his work. He has been a faithful worker in the F.M. cause for many years, and he will be missed from our ranks. Only yesterday afternoon I got a note from him saying he hoped to be present early at the meeting last night, as he wished to have a chat with me over some matters of F.M. interest. He wasn't able to come to the meeting, and we will never be able to have that chat now. He was one of the biggest-hearted and most lovable of men that you would meet in a long while." I am sure that all who knew Bro. Evans will endorse everything that Bro. Ingham has said. I have known him since becoming Federal Secretary. It was always a joy to have association with him.

We rejoice to announce that a brother of Bordertown, S.A., having read Miss Cameron's appeal in last week's "Christian," has written to the F.M. Board agreeing to furnish the one hundred pounds necessary for this home. The F.M. Board sent the good news to India at once, so that Miss Cameron may be able to have the home built before she leaves on her next furlough. The brother making the gift will not allow his name to be mentioned, but this does not forbid the Board saying on behalf of the Indian Mission how grateful we all are for the generous gift he has made to the work of the Lord in India.

Bro. Ingham, W.A., writes:—"We are expecting to have a good gathering next Tuesday to say a 'State Goodbye' to Bro. Chin. He has made himself very popular over here amongst the W.A. churches, as well as among the Chinese. It was mostly his efforts that were responsible for the £20 F.M. office from the Chinese. This was a magnificent effort. He has proved the value of the 'every-member canvass scheme.' Bro. Chin leaves Perth August 10, arriving in Adelaide August 13. He will remain in Adelaide helping the Chinese church for a month.

Bro. and Sister G. P. Pittman write from Pachmarhi, where he and his wife are working. "Every day we are here deepens our conviction that we have come to the right spot. We have never been at a place where the people were so friendly. We are doing evangelistic work only, at the present, and have sold a lot of gospels and distributed a large number of tracts. There is, of course, no limit to the work which can be done if we have the funds. We must be content to go along as the Lord, through the generosity of his people, shall enable us. Australians are wonderfully liberal, and we praise the Lord for the way all our wants have been supplied during the past year. We have secured a nice cottage here, close to the town, and convenient for our work. Mrs. Pittman has had a rather bad illness since we came here, but I am glad to be able to report that she is now about again, and getting stronger every day."

Tools for Baramati Workshop.

Bro. Coventry is very anxious to do more for the boys of the orphanage, and of the Tribes' Settlement. As these boys grow up to manhood he wants them to have some trade by which they can better earn their living honestly, and when they get this trade through the agency of the church it is a strong link in making them true and steadfast Christians. He has had a great

deal of success even with the meagre resources at his command. During Miss Ashwood's visit to Baramati she was so impressed by what Bro. Coventry was doing to help the boys that on behalf of herself and mother she presented him with a thousand rupees, equal to £76/0/10, towards erecting an additional workshop, and the Indian Government will likely supplement this amount for the erection of the building. Mr. Coventry, however, is short of tools, and has forwarded me a list of things needed. It may be possible that some of our brethren have some of these tools that they are not now using that they might like to donate to the Baramati workshop to help these boys. If they have not the tools they might be willing to donate the price that they can be bought in India. Maybe some of our young mechanics might like to help give these boys a start in learning a trade. It means a great deal to their financial position. A number of the Criminal Tribes' Settlement men, who have been taught trades by Bro. Coventry, sent us a letter some time ago thanking the Board for what Bro. Coventry had done for them. They stated that as unskilled laborers their pay was about sixpence a day, but after finishing the trades' school, established by Bro. Coventry, their earnings ranked from 1/4 to 1/8 per day.

Things wanted by Bro. Coventry—

- 1 Screw Cutting Lathe, 5 ft. x 13 ft. approximately. A South Bend (American) machine would cost about Rs. 1200 or £91/5/- in Bombay.
- 1 4 ft. Wood Lathe with tools, foot power, Rs. 400 or £30/8/4.
- 1 Set Pipe Fitters, Taps and Dies, Rs. 120 or £9/2/6.
- 1 Mosberg complete set of Wrenches for Ford cars, Rs. 60 or £4/11/3.
- 5 sets of Motor Mechanics' Tools for students at Rs. 15—£1/2/10—each, Rs. 75 or £5/14/1.

The Annual Offering.

The little church at Emerald East, Victoria, gathered £3 for Foreign Missions, and in addition decided to give three Sunday morning collections to the Foreign Mission Funds. This is a splendid offering from a very few brethren.

Foreign Mission day offering amounts from New South Wales.—City Temple, now £104/13/6; Taree, £16/16/-; Erskineville, £27; Tyalgum, £3; Wingham, £3/2/-; Dumbleton, £1/10/-; Granville, £1; Seven Hills, £1/8/7; Lane Cove, £11; Inverell, £3/10/11; Merewether, £2/5/-; Auburn, £4/11/8.

Tasmania.—Geeston, £6/1/6 (last year, £4/7/9); Launceston, Annual Offering, including sisters id. per week, and Conference promises redeemed on July 4, £35 (last year, £25/17/10); Collins-st., Hobart, additional, £1/13/6 (making total to date for Collins-st., Hobart, £10/10/6); West Hobart, £10/0/4 (last year, £6/11/8).

The latest figures for Western Australia F.M. offering show £466/14/10. Some churches made notable increases:—Bassendean, last year, £9/7/2; this year, £15. Brookton, last year, £5/15/-; this year, £8/1/-; Bunbury, £2/8 last year; this year, £0/3/6. Chinese, last year, £5/13/-; this year, £20. Claremont, where Bro. J. R. Leach labors, last year, £43; this year, £52/1/6. Collie, £7/0/6 last year; this year, £13. Fremantle, £15/7/8 last year; this year, £25. Kalgoorlie, £27/10/6 last year; this year, £27/17/6. Northam, £13/9/- last year; this year, £20/12/-; North Perth, last year, £5/15/4; this year, £16/7/3. Victoria Park, £6/10/- last year; this year, £8/3/0. West Subiaco, last year, £3/16/5; this year, £5/3/6. York, £4 last year; this year, £5/10/-.

ADDRESSES.

B. J. Cambridge (evangelist Warracknabeal church).—Anderson-st., Warracknabeal, Vic.
C. Byrnes (preacher Gilgandra church, N.S.W.).—Myrtle-st., Gilgandra.
J. E. Shipway (preacher of Carnegie church, Vic.).—10 Shepparton-av., Carnegie.

BIRTH.

LACY.—At "Nirvana," Albert-st., Pyramid Hill, on August 1, to Mr. and Mrs. A. T. Lacy—a son (Harold James).

IN MEMORIAM.

CLYDESDALE.—In loving remembrance of Pte. Jack Clydesdale, younger son of John and Jessie Clydesdale, who died in France August 9, 1918. "Beyond earth's shadows we will meet again."

PECK.—In ever loving memory of our dear mother and grandma, who fell asleep August 3, 1923.

Sweetly she sleeps while others sigh,
Softly her peaceful head doth lie;
United in heaven, God's glory to share,
There she is free from all sorrow and care.
—Inserted by her loving son and daughter-in-law,
Fred and Ada, also grandchildren, Bayswater.

COMING EVENTS.

AUGUST 12 (Thursday).—A Grand Concert will be held in Lygon-st. church at 8 p.m. Programme arranged by Mr. E. Tippett. This is Lygon-st. C.E. Society's effort to raise funds for Dr. Oldfield's Hospital in India. Tickets, 1/-.

AUGUST 12.—Gardiner Church of Christ Phi Beta Pi Concert, Thursday, August 12, at 8 p.m. Good programme; concerted musical items, dialogues, tableau, etc. All heartily invited. Admission free. Collection.

AUGUST 16.—7.45, Glenferrie Chapel. Great Combined Mission Band Rally. Special address, Mr. Scambler, B.A., Dip.Ed. Greetings from representative speakers. Musical and elocutionary items. Bright song service. Everyone welcome. Come.

SEPTEMBER 5 and 12.—Collingwood Church of Christ (next Collingwood station). Bible School Great Anniversary Celebrations. Sundays, Sept. 5 and 12, at 3 p.m. and 7 p.m. Wonderful part-singing by children's choir of 150 voices, orchestra assisting. Decorations a feature. Reserve these dates and come, and spend the day with us. Watch this space for further important announcements.

FOR SALE.

D.F. Tas. H.W. Villa, tiled roof, 5 rooms and sleepout, bathroom, pantry, wash-house, very compactly built, with large tiled roof shed 18 ft. x 10 ft. also fowl pens. Electric light and power, gas stove, fuel stove, gas bath heater, linen press, telephone, wireless, fly-doors back and front. Stands on valuable land 62 ft. x 222 ft., laid out in lawns, fruit and vegetable gardens, trees bearing fruit, concrete paths back and front, double and single cyclone gates and fence, hedges, etc. Very high handy position, 1 min. to electric tram direct to city, 5 mins. electric train, few minutes to Hartwell church, State School and shops. Road paved, claimed brick area, made and tree planted. Price £1100. £375 deposit, balance at 6 per cent. Call or apply A. H. Tyler, "Southall," Yeovil-rd., off Norwood-rd., South Camberwell.

DEPARTMENT OF SOCIAL SERVICE.
CHURCHES OF CHRIST, VICTORIA.

MEN'S BANQUET,

Monday, August 23, Swanston-st.
Lecture Hall.

This promises to be one of the greatest occasions of its kind in the history of our Victorian churches.

Tables at 6.45 and 7.15. Tickets 2/-
Will H. Clay, Organiser, 49 Elizabeth-st.
Phone F 4592.

Here and There.

Bro. T. E. Rofe, who is treasurer of the Sydney Council of Churches, has also been acting as treasurer for the Gipsy Smith Campaign in Sydney.

From Boonah, Qld., comes word that Bro. H. C. Spratt, who has labored in that field for two years, has resigned the work and is open for engagement.

Bro. W. J. Campbell, who recently resigned his work at Wagga, N.S.W., expects to begin labor in the West Moreton district, Queensland, on the first Lord's day in September.

To "The Clarion Call" of July 18, Hon. Samuel Mauger contributes a long article containing a fine appreciation of the late Mr. John Vale, and of the value of his work and the influence of his life.

The following telegram reached us from Kalgoorlie, W.A., on Tuesday afternoon:—"Hinrichsen-Brooker goldfields mission attracting hundreds. Confessions almost nightly. Total, fourteen first week.—Hunt."

Bro. Ira A. Paternoster, who recently resigned his work at Norwood, S.A., has accepted an invitation to labor with the church at Enmore, N.S.W. He will probably leave South Australia at the end of October.

Visitors at Chatswood, N.S.W., on Aug. 1 included Bro. Woolley, from Tasmania. Bro. Whelan addressed the church on "Fidelity." He also gave a stirring message at night on "The Question which must be Answered." Mrs. Whelan was soloist. Splendid and appreciative audience.

Elsewhere we recommend to our readers the "Anthology of Jesus" just published by Cassell's. It is aptly described as "a golden treasury of Christian thought." Mr. Thomas Nightingale says: "There is nothing on the market just like it. It is a string of pearls, and every pearl precious." The Austral will be happy to fill orders.

We learn that Bro. David Griffin, now of Alabama, U.S.A., formerly of Victoria, has accepted an engagement with the Malvern-Caulfield church, Vic., as successor to Bro. A. E. Illingworth, who next month will begin his ministry with City Temple church, Sydney. Bro. Griffin is expected to commence work at Malvern in November.

Nelson church report in "The New Zealand Christian" of July 19 contains the following reference to Bro. G. T. Fitzgerald, who will shortly begin work with the church at Ballarat, Victoria:—"Bro. Fitzgerald has done a good work here, and we feel that the influence of his good teaching will bring results in the near future. We are indeed sorry to lose his services, as it was a practically unanimous vote of the members that we should re-engage our brother for a further term."

It would be a great service to the Board of Management if those brethren who have promised subscriptions to the College of the Bible could make a remittance at this time. There are pressing calls on the funds of the Board, and the overdraft at the bank is too high for comfort. It will be some weeks before the annual offering will be coming forward, and the Board will appreciate the payment of promised subscriptions in the interval.

The Social Service Department of our Victorian churches announces that its list of unemployed now includes 16 men, 5 of whom are married. One, a College student, desires work for Saturdays and Mondays; will do anything. A young lady, in training at the Bible Institute, is anxious to obtain part-time employment as nurse to invalid or children, or lady's companion. Vacancies are still available to women, middle-aged or even fairly aged, as companions and laundresses. Employers are earnestly requested to advise the Department of their requirements.

Bro. C. H. Pratt writes to say that Yarrawonga F.M. offering was over £35; that the gifts and promises for the Social Service Department were presented to the organiser, who made a personal canvass, after he had laid the claims of the department before the morning meeting; and that the collection for the Children's Hospital was taken at an evening service and so represents the sympathy not only of the church but of a portion of the public as well.

The following item of cabled news may have caused some folk indignantly to exclaim, and some others to smile: "Rome, Aug. 1. The newspapers in Rome announce that Papal audiences to Protestants have been suspended as a consequence of an American Protestant having omitted to kneel at a general Pontifical audience." Really! We have no feeling of resentment against the Romish authorities; for those who seek for audiences will naturally be expected to keep the conventions and pay the price. But why should Protestants yield sufficiently to crave for an audience? We presume that the seven thousand in Israel who refused to bow the knee to Baal had sufficient additional grace and grit given them to keep them outside a place of Baal worship.

Mexico is passing through an anxious and exciting time, consequent upon the proclamation of President Calles of regulations giving effect to the constitutional prohibition of religious teaching in private schools. The regulations supplement the religious laws, and became effective from the end of July. They give the cabinet complete power to regulate churches and schools. In the future no minister of any denomination may act as director or teacher of a private school, and chapels, oratories, and other places of religious worship are banned from all schools. The suspension of all religious services and the withdrawal of priests in Mexican Roman Catholic churches was effected at the end of July as a protest against the new religious regulations. The situation is full of danger. The Government is anxious to prevent revolutionary or seditious teaching. Not unnaturally the Roman Catholic church is alarmed and aroused. The outcome is uncertain.

F. L. Hadfield, M.L.A., writes regarding the Thomas-Kellems mission in South Africa as follows:—"It is the Lord's doing and it is marvellous in our eyes. Doubts have been overwhelmed by facts, hopes have become realities, prayers have become blessings. Johannesburg, the hardest spiritual rock in the Union of South Africa, has been cracked by the gospel hammer. The hall has been crowded night after night for a month, and the interest constantly increases. The last figures to hand tell us of over 200 decisions and more than 120 already baptised. In the limit of the numbers yielding obedience in baptism is the accommodation of the dressing rooms. Already we are talking of and praying for a longer effort than the year originally planned. This is a huge field, the distances between the larger towns are great, and if churches can be planted so as to keep touch more easily it will be a substantial benefit to the cause of Christ. If the results at Johannesburg are an indication of what will happen elsewhere, this pioneering campaign will become historic in the Restoration movement."

Under the auspices of the Victorian Social Service Department a lecture on the "League of Nations Union" was given by Dr. Mark Gardner, M.C., M.D., on Friday night last in Swanston-st. M.C. hall. Mr. R. H. Bardwell presided. Delectable. The doctor confessed that on only one occasion previously had he had a better meeting. The lecture gave much helpful information. Already two wars have been averted by the efforts of the League. One side of the League's opera-

tions must appeal to all, viz., the Department of Health, which is a permanent institution exercised in the discovery of means to combat epidemics and plagues which are occurring without respite in all parts of the world. Scientists and medical men of the highest qualifications are permanently in residence at Geneva. Labor is also permanently represented there, and the great World's Labor Conference which takes place annually has been the means of bringing about a better international standard of labor conditions.

A Sydney item in the Melbourne press of Tuesday reports the Gipsy Smith Campaign in Sydney as follows: "The Gipsy Smith evangelistic campaign, which has been carried on throughout the Commonwealth since the beginning of February, is now almost over. The final meetings were held to-day [Monday] in Sydney, where there have been large gatherings twice daily during the last 16 days. A short mission at Orange will conclude the official programme, and the mission party will sail for New Zealand next week. Mr. W. Gordon Sprigg, the Commonwealth director of the campaign, said at the meeting at the Town Hall to-night that the entire undertaking had not only been a distinct success as a great spiritual enterprise, but from a financial standpoint the movement had more than paid its way. The obligations of each State had been fully met, and it was likely that the Councils of Churches throughout the Commonwealth would be provided with ample funds to carry on future work of a similar character. In the seven months of the campaign more than 80,000 decision cards had been signed. Gipsy Smith expressed himself as delighted with and greatly encouraged by his work in Australia, where he had found the audiences at all his services readily responsive, and deeply interested in the higher things of life."

Mission at Colonel Light Gardens, S.A.

The tent mission at Col. Light Gardens, S.A., closed on Tuesday, July 27, after five weeks and three days of splendid work.

The missionaries were loyally supported by the church. Officers and members were most regular in their attendance, and in the performance of the various duties allotted to them.

The mission was well advertised locally. Prayer meetings held in the chapel prior to each gospel service were well attended. Bro. Forbes and Warren did splendid work in visiting the people.

The singing, under the leadership of Bro. Warren, was entered into very heartily. Bro. Forbes' preaching was clear and convincing. The plan of salvation was most faithfully set before the people. The preacher's striking personality and cheery disposition invariably gained him a good hearing.

The meetings were well attended right through. The visible results of the mission are 62 confessions, 6 restorations, and 1 formerly immersed uniting with the church. 51 have already been immersed, and others are to be baptised in a few days. The missionaries came to a church of 60 members, and at the close of their work the membership is 125, and more to follow.

The thankoffering made on the closing night of the mission was £67/11/-. At that meeting two confessed Christ.

Realising that this field demands a full-time preacher, the H.M. Committee has arranged for Bro. Warren to remain with the church for three weeks, and in the meantime arrangements will be made for carrying on the work at the expiration of that time.

Whole families have been brought into the church. The new members are enthusiastic, and with other members are looking forward to great times in the Master's service.

The church is deeply indebted to Bro. W. Garratt, who, for the past seven months, has given his services as preacher for the church, and has in that capacity done splendid work. On Aug. 1 Bro. Warren spoke morning and evening to large gatherings. 25 new chairs have been purchased for chapel and 20 for kindergarten.—W. J. Harris.

Bro. William Charlick.

To the long list of distinguished brethren with whom the Churches of Christ in South Australia have been called recently to part, we have to add the name of our beloved brother William Charlick. For several weeks our brother had been confined to his home, but it was fondly hoped that with the return of bright days his health would improve. Gradually, however, it became evident that the constitution which had borne so many heavy burdens of responsibility was giving way; and although that brilliant spirit



Late Bro. William Charlick.

which had inspired so many men and women to nobler things showed no diminution of its lustre, the body had done its work. Surrounded by that love and Christian fortitude which his faithful life had inspired, early on Tuesday morning, July 27, Bro. Charlick passed from us to be with Christ.

Mr. Charlick was born at Lower North Adelaide 68 years ago. When quite a lad, he, with several other young people (one of whom became Mrs. Charlick) was immersed into Christ at George-st., Stepney. In his last message to the church at Grote-st., delivered to the writer only one week from to-day, he said, "I have been a Christian more than 50 years. Never let go of your hold on God. Be true and faithful to him, and you will never regret it."

Bro. Charlick was a member of the Unley church from its inception for thirty years. During that time he served as Bible School teacher, deacon and elder. But as a Christian servant his activities grew far beyond his home church. For thirty years he was a member of the Home Mission Committee and on two occasions President of Conference. He was missionary at heart, and was always striving for the furtherance of the gospel both at home and abroad. For years Bro. Charlick was a member of the Federal Foreign Mission Committee. Perhaps there was nowhere where he showed a keener interest than in the work amongst the children. On two occasions with two or three other leading citizens he presented a New Testament Scripture to the boys and girls of the State. He stood most loyally by the efforts of our Bible School Committee.

A few years ago Bro. and Sister Charlick transferred their church membership to Grote-st. Our brother took a very active part in the

efforts which have resulted in the erection of the new chapel. He gave very liberally both of his time and money towards this end. We regret that he was not longer spared to worship with us in the new building, but we rejoice that he saw its completion.

It is evident to even the passer-by that as a citizen and business man Mr. Charlick lived a monumental life. His name is identified with very many far-reaching enterprises in Adelaide, which stand to attest his marvellous capacity for business. That which he undertook and carried through with uniform success never fails to indicate the soul of the promoter. To make money was not Bro. Charlick's goal, but to encourage enterprise and foster goodness. It is impossible to separate in thought the merchant from the Christian. We have here a Christian first and last. We have here a Christian man making all things subsidiary to the purpose of Christ in his life. The writer recalls that when in London he was invited to confer with our revered friend on an important business project. He concluded by saying, "Pray God to guide us, brother, because it is all his."

The funeral, which was private, took place in the presence of the family on Wednesday morning, July 28. After a brief service at the home in Wayville, we proceeded to the burial in Mitcham cemetery. At the graveside a beautiful testimony to the love and loyalty of our brother was borne by Bro. G. T. Walden. He spoke of the possible apprehension of man at the close of the first day, when darkness superseded light. How apprehension would give place to adoring wonderment when the glory of the day was seen in the splendor of the night. So it will be with us as we call to mind the many worthy qualities of him whom God has taken out of sight. The night of our grief will be lighted by the memory of those gracious words and deeds spoken and done by our brother. Prayer was offered by Bro. Rankine in which the whole church unites, to commend Mrs. Charlick and the family to the unfailing consolations of their God and ours.—J.W.

Tasmanian Home Missions.

The State Organiser has travelled 2,650 miles since Easter Conference. He has visited over 400 homes, and the churches at Launceston, Invermay, Mole Creek, Geeveston, Dover and Southport, besides laboring with the churches at Ulverstone and Devonport; delivered 100 addresses; baptised 12 persons, and welcomed two formerly immersed as well; set up the Lord's table at Sulphur Creek, and started services at Preston. The new cause at Sulphur Creek is full of promise. The little church at Southport has been encouraged, and is about to restart the Bible School. The church at Dover has secured Bro. G. R. Woolley to labor part-time in the work of the gospel. The church at Geeveston is about clear of its overdraft and building indebtedness. The Literature Department is growing rapidly.

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The Western Australian Work Advances.

W. R. Hibburt.

The last ten weeks have accounted for another splendid advance in the work in the Western State. Two suburban fields had been prepared for the coming of the Hinrichsen-Brooker mission party. At Cottesloe a small but brave company of brethren have labored for a number of years meeting in the local hall. As a result of the mission at this centre, 81 decided for Christ. Wilkie Thomson is now leading the work in this centre. A building site has been purchased.

In the new and growing suburb of Inglewood a school had been commenced, and meetings for the breaking of bread. The Bible School Committee concentrated on the work, and were instrumental in arranging for the erection of a fine building with a main auditorium and adjoining rooms for school work. The Home Mission Committee joined in the enterprise, and arranged for the Hinrichsen-Brooker mission. The mission proved a crowning success, being consummated by 86 decisions, and the opening of the new building on July 18, the last Sunday of the mission. The thanksgiving offering for both missions amounted to £370.

The mission party are now active in inland centres. These efforts of Bren. Hinrichsen and Brooker in this great State-wide campaign are deserving of the brotherhood's best thanks, and the continued prayer of our brethren throughout Australia.

Inglewood Mission, W.A.

At 11 a.m. on July 18, the culminating point of the Hinrichsen-Brooker tent mission at Inglewood, Perth, was reached, when the door of the new church house was unlocked by Sister Hinrichsen. A large number of friends witnessed the opening, and when the opening Doxology was sung the building was well filled, extra seating having been requisitioned from the tent.

Bro. Albany Bell (State Conference President) presided, and was assisted by Bro. Hibburt (Home Mission organiser), and Bro. Peacock (representing Inglewood).

The order of service was a departure from the usual, to allow of Bro. Hinrichsen's address having its termination in a special welcome to all new brethren and sisters seeking membership with Inglewood cause. Bro. Hinrichsen extended the right hand of fellowship to between 70 and 80 people, this being followed by the great meetings round the Lord's table.

In the evening gospel service at the tent, ten more people made decisions for Christ. The following evening, Monday, was to be the great thanksgiving service in the tent, but rain fell persistently all day, and the meeting had to be held in the church building. Despite the heavy downpour nearly 200 people were present; and

we were thankful to hear of the total of 93 decisions and a thankoffering of £132 in cash and promises.

On the following evening the opening was further celebrated under the auspices of the H.M. Committee, who arranged a programme of items and addresses. At this gathering Sister Hinrichsen was presented with a gold key in brooch form, and Sister Brooker with a silver jam dish by the brethren and sisters of Inglewood, in appreciation of the services of the team. At services on July 25 Bro. Hibburt gave inspiring addresses at both meetings, the gospel service resulting in the decision of a young man. The church rejoices to know of Bro. Hutson's acceptance, and is looking forward to his arrival in September.—B.R.W. [See photograph of new chapel on page 486.]

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

Dear Bro. Editor,—

After visiting several of our country churches, one is glad to notice the forward movement made by the brethren in the erection of new church homes. But with all kindness and without discouraging any, I would ask, could not the building committee appointed, in some cases, with a little more care and attention, choose more suitable sites for God's house? We thought the days of back street and obscure place with Churches of Christ were past. Might I suggest that it would be better for a church to wait and save for a little longer and then secure a position worthy of our great cause?

I am, yours, etc.,
HOME MISSIONS

Women's Auxiliary, W.A.

The monthly meeting was held in Lake-st. Hall on Tuesday, July 6. Devotional exercises were led by Mrs. Yelland (superintendent F.M. Committee). Mrs. A. J. Ingham rendered a sweet solo, and Mr. Allen Brooke gave a splendid address on "Answering the Objective," in regard to Foreign Mission work.

Business session was presided over by president (Mrs. Elliott). Roll call was responded to by 48 sisters. Several visitors present, including Mrs. Dodd, from New Zealand.

The resignation of Mrs. Preston as Dorcas Superintendent was accepted with very deep regret, especially as the cause is due to ill-health. Our sister's services rendered have been greatly appreciated. Mrs. Fieldus was unanimously appointed to the position.

The Federal President (Mr. D. M. Wilson) and secretary (Mr. T. Hagger) were present and asked for the help and hearty co-operation of the auxiliary in arranging hospitality and meals for Federal Conference guests.

Mrs. Elliott assured them of the willingness of the sisters to do all in their power to help. The Executive was asked to discuss arrangements for hospitality and catering, and make suggestions to next meeting. Plans were made for F.M. sewing rally to be held in Lake-st. hall on August 17. The selected devotional leader for August is Mrs. Fieldus.

ACKNOWLEDGMENTS.

Bro. J. W. Nichols (superintendent of Benevolence, Vic.), acknowledges receipt during July of parcels from Ringwood, Surrey Hills, Brim, Glenferrie, Glenhuntly, Cheltenham, Ivanhoe, Mid. Brighton, left at Burnley Railway Station (2).

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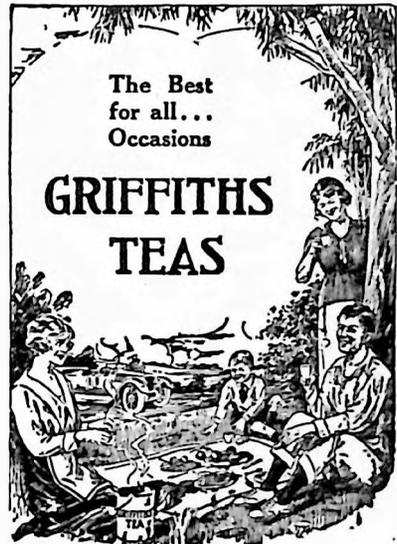
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News of the Churches.

Western Australia.

At Bassendean on July 25 the attendances were good throughout the day despite inclement weather. Bro. Beck spoke in the morning, and Bro. Peacock at night.

Lake-st. Sunday School anniversary was celebrated on July 25. There was a fine morning congregation. Bro. Hagger spoke on "Giving the Child his Place." The afternoon service with singing by scholars, and kindergarten items by 81 kindergarten children, was greatly appreciated by a large congregation. Bro. A. J. Ingham spoke on "Pens." In the evening Bro. Hagger preached to a full house. He addressed the children on "M. O. H. Brigade," and the adults on "The Great Malady and the Divine Remedy." This service was broadcasted. Two scholars made the good confession.

Tasmania.

At Launceston on July 19 the sisters' conference executive organised a very successful Home Mission rally, when over 40 sisters met. Greetings were received from the sisters' auxiliaries of Invermay and Prospect. The Y.P.S.C.E. journeyed to Longford on July 22, and took part in the great rally of the North Tasmanian C.E. Union. Offering to Foreign Missions has reached £30/6/6 so far this year. Sympathy is extended to Sister Mrs. Harper at the sudden death of her eldest son.

At Collins-st., Hobart, on July 18, the C.E. Society held their anniversary service, the Endeavorers taking full charge of the meeting. A young Endeavorer, Eric Sheet, gave a bright and helpful address. The anniversary was continued on July 20, when other C.E. Societies were invited. On July 27 a social gathering took place, celebrating the anniversary of Bro. and Sister Johnston's first year of service. Another aged sister, Mrs. McKean, received the home call very suddenly. She had been a member for 54 years. Loving sympathy goes out to all who mourn her loss.

Queensland.

At Maryborough on July 18, Sister Mrs. Boys, wife of the esteemed Bro. W. Boys, passed peacefully away. Bro. G. E. Burns conducted an in memoriam service on July 25. Sunday morning attendances now average 50; night meetings, 80; and mid-week services 25 to 30.

Two young ladies were baptised at Bundaberg on July 11, one being the daughter of Bro. J. Chappell, of Childers. On July 23 the first of a series of special meetings was held in a hall, when addresses on our plea were given; over 170 present. On 25th there was one confession.

On July 18 at Ann-st., Brisbane, visitors included Bro. Carter, of Erskineville. Bro. Alcorn has commenced a series of gospel addresses on "Reveries of the New Testament." On July 25 Bro. Mitchell, of Swanston-st., Vic., was present, and two were received in by letter. A pleasing feature is the increased attendance and interest in the mid-week and Sunday night prayer meetings. The recent renovations give the chapel a brighter and better appearance.

Work at Annerley is progressing nicely under the able leadership of Bro. Young. Large congregations morning and evening are now the rule. Bro. Young's soul-stirring messages are bearing much fruit. Foreign Mission offering closed with over £13, as against £18 last year. Tenders are being called for the erection of a Bible School hall at the rear of the chapel. 23 scholars sat for the annual Bible School examination. The sisters are working hard on behalf of the work. On July 28, at the kind invitation of Sister Mills, the women's guild met in her home. A collection realised £6 for the building fund. Bro. Young has been thanked by several for the helpful nature of his notice-board messages.

At Toowoomba on July 25, three were baptised into Christ. Sister Miss E. Draney is laid aside with painful eye trouble. Mid-week prayer meetings are of a fine spiritual character. Y.P.S. meetings are working up nicely. Sisters' Mission Band held its monthly meeting on July 30. Very fine progressive reports were presented. The sisters decided to forward a gift box to the mission field. The president, Nurse B. Skerman, expressed satisfaction at the penny-per-week response. The monthly paper was in the hands of Mrs. Rodger, the subject being, "Things which Help and Things which Hinder." Much interest is manifested by Harlaxton brethren. Bro. and Sister Crane are commended for their unflinching help in the work there.

Victoria.

Echuca meetings continue to be well attended. On July 18 four young ladies were baptised, and on the 25th three were received into the church. Quite a number are laid aside through sickness.

Glenferrie morning meeting was addressed by Bro. Sutton, and at night Bro. Scambler preached on "The Good Confession." A solo was rendered by Bro. Williams (Bible College). A Bible School scholar was received into fellowship. The choir has held an enjoyable social evening. Very good attendances.

At Middle Park Bro. A. Baker was the speaker at both meetings last Sunday. His gospel message was entitled, "The Gospel Trumpet." Mr. Peters, from Mordialloc, rendered two fine solos. On Tuesday, July 27, a successful concert was held in connection with the sale of work. The help of visiting artists was much appreciated.

Merbein church is in good condition, with all departments working well. Bro. and Sister Orford are doing a fine work. The annual business meeting on July 26 showed marked improvement. The spirit of prayer has been revived; finance is improving. The church looks forward to the soul-saving effort with Bro. Lang in October.

The work at Collingwood is progressing steadily. Attendances at all meetings are increasing. The football club recently held a successful social. Foreign Mission offering reached £27. On Aug. 1 the Bible School had 100 present. At the evening meeting Bro. Andrews spoke. The choir anthem, and solo from Sister Doris Moore, were excellent. One young man confessed Christ.

Gardiner church had a most inspiring meeting on Wednesday, July 28. About 150 were present, and several local speakers placed before the members plans for a progressive campaign. The I.C.E. recently held a meeting in the home of Miss Katie Dingle, a blind invalid member. Sunday's meetings were well attended. Many strangers were present at night. Bro. Gebbie is giving messages full of teaching.

Meetings at York-st., Ballarat, continue to show promise. The church enjoyed a message from Bro. Ladbroke on July 25. Gospel meetings are well attended. Bro. W. Feary delivered the gospel address on Aug. 1. The young people's society held its first annual banquet on July 21; this was a great success. 72 members and friends sat down to a splendidly prepared table. Work in this department is very encouraging.

Geelong church's young converts' class with which is incorporated the Young Worshipers' League completes this month its first year of instruction. "Wayside Pulpit" messages are proving of help to many. Splendid meetings were held on August 1. Bro. Stuart Stevens exhorted on "The Difference between the Christian and Non-Christian." His gospel theme was "Believer's Baptism." The church sympathises with the relatives and friends of the late Bro. Thomas Knight, who, at Upwey, was recently called home.

Bro. J. E. Shipway commenced his ministry with the church at Carnegie last Lord's day. His attendances at both morning and evening services were splendid. Bro. Shipway's morning exhortation was listened to by an enthusiastic congregation. In the evening he gave a most inspiring address under the baton of Bro. Reg. Hayward, excellently rendered the anthem, "Sun of My Soul."

Peel-st., Ballarat, attendance was fair at morning meeting; a large number are sick. Splendid exhortation by Bro. W. Feary, of York-st. At night, before a large audience, a baptismal service was held, prior to Bro. Ladbroke's address on "Rightly Dividing the Word of Truth." Two young women and a lad from the Bible School made the good confession. Bro. Ladbroke is doing a fine work, and his labors are much appreciated.

Meetings at Yarrowonga have been well attended. A baptismal service was held on July 25. At the worship service last Lord's day Sister Miss Dot Landers received the right hand of fellowship. Sister Miss Guest, of Cheltenham was a visitor. At the gospel service a powerful address on "God's Plumb-line" was given by Bro. Pratt. Week-night meetings continue good. The church sympathises with Bro. Blackwell in the death of his mother.

Bren. Westmore and Clements have acceptably addressed Ringwood church recently. An excellent social and sale of work have been held. The ladies' class is doing a fine work. On Sunday night a local orchestra greatly assisted the service. About 80 adults were present. Bro. Lindsay Smith spoke on "Counting the Cost," and one young man made the good confession. Bro. Taylor sang a splendid solo. His work as song-leader is greatly appreciated.

Two were received in at Moreland last Sunday morning. The Sunday School repeated the cantata, "The Picnic Party," with other items, at a concert on Wednesday, July 28, which considerably augmented school funds. The Junior Endeavorers visited the Victorian Children's Aid Home on Saturday afternoon, and cheered them by songs and recitations, followed by games. Miss Gale will not be present for three weeks, as he is in Sydney on annual holidays.

At Oakleigh on July 11 Bro. H. H. Ball delivered an inspiring address at the gospel meeting. One young lady confessed Christ. On the 25th Bro. R. O. Sutton spoke beautifully on "Death." Two ladies confessed Christ. All have been baptised. Last Sunday morning Bro. T. H. Scambler exhorted to the delight of all. Through the month Sister Mrs. Gracie was called to part with her son, who has been ailing for some time. The church feels greatly for her and her family.

Special services were held at Warrnambool on Sunday to mark the completion of alterations and improvements in the building. Bro. Fisher led in the morning, Bro. McCullough offered the dedicatory prayer and thanksgiving, and Bro. Euniss gave a most inspiring message. Over £30 was received as a self-denial offering from the members. In the evening Bro. Euniss again spoke, and a girl made the good confession. Among the visitors for the day was Sister Mrs. Jordan, from N.S.W.

On Sunday, Aug. 1, at Lygon-st., the brothers F. T. and A. G. Saunders spoke morning and evening respectively. The former gave a nice talk in the interests of the College of the Bible, and the latter discoursed at night upon "The Witness of Paul" in regard to the resurrection of Jesus. On Monday evening the older members had an "old folks at home" social. Songs and recitations were given, and A. G. Saunders gave a short address as chairman. At the close the girls of the Phi Beta Pi handed around refreshments.

Attendances at Preston are satisfactory. Bro. J. Mortimer exhorts and preaches acceptably. On Sunday, July 25, a young lady made the good confession. The morning service on Aug. 1 was conducted by the young men. Bro. Withers, of Ivanhoe, delivered an earnest address. Three were received in by transfer. July 21, Bro. Mortimer gave a social to the young people.

number attended, and an enjoyable evening was spent. Bro. F. J. Lang presided, and addresses were given by Bren. Mortimer and J. D. Lang. Bro. Edwards voiced the appreciation of Bro. Mortimer's kindness. A musical programme was submitted.

Swanston-st. church had nice meetings on Sunday. Bro. Main's address in the morning was very enjoyable. In the evening Bro. A. L. Gibson on 10,30 for young scholars is proving successful, and has a nice attendance.

Excellent meetings at Mildura on Sunday, Aug. 1. In the morning Bro. Bird spoke on Joseph as a type of Christ. In the evening the young ladies of the Phi Beta Pi had charge of the meetings. Bro. Bird spoke to a packed house (over 200 present). At the close of an earnest address on "The Last Cry of a Doomed Soul," a young woman made the good confession. Three who recently came forward were immersed.

At Coburg on July 25 the meetings were fairly well attended. Bro. Swain, from Northcote, gave an uplifting address. Splendid service at night. Bro. Saunders preached on "Indecision," and a young woman and a young man stepped out for Christ. On Monday evening the young people held a successful social evening. Aug. 1, over 90 broke bread for the day. The preacher at night spoke on Rom. 8: 6. One confession.

At Cheltenham on Sunday morning Bro. Howard Earle, of Parkdale, gave a fine address on "Our Ideas of God," and spoke to the Junior Endeavor. A number of visitors from other churches were present. A large school and fine junior Bible Class, whose object is one hundred members. A good meeting at night, and good sermon by D. Wakeley. During last week a splendid concert by the K.S.P. and Phi Beta Pi was well patronised; proceeds to be devoted to Bible School work.

On July 26 Shepparton Phi Beta Pi held a successful "birthday social." On August 1, at the close of Bro. Stewart's address, two made the good confession, and one brother came forward to be received as a baptised believer. Members have felt Bro. Stewart's projected departure to Collingwood so keenly that, at a largely-attended meeting on July 28 (Bro. Ennis presiding), he was almost unanimously asked to continue his work at Shepparton. He has consented to do so, providing arrangements can be made.

During July further progress has been made at Bendigo. Meetings continue to grow in numbers. Bro. Hinrichsen's addresses are attractive and helpful. Six have been added to the church—four by letter, and two by faith and obedience. July 3 marked the laying of the foundation stone of the church building. A large gathering witnessed the function. Bro. Robt. Lyall, president of Church Extension Committee, was introduced by the Mayor of Bendigo. Mr. Ewing, who, on behalf of the contractor, Mr. D. W. Streader, presented Bro. Lyall with a silver trowel. Bro. Reg. Ennis and Bro. John Ellis addressed the gathering. Bro. Hinrichsen presided, and Bro. Dr. Cook led with prayer. An offering amounted to over £80. A vote of thanks was moved by Bro. A. E. Streader, church secretary. Steady progress is being made with the building, which it is expected to have completed by the end of October. The Bible School work is having much success, a pleasing feature being the number of scholars who have lately joined the church.

South Australia.

Good meetings at Bordertown on Sunday last. Bro. Cornelius spoke in the morning, and Bro. E. Verco in the evening. The Bible School and Christian Endeavor have improved considerably during the last two months. Sister Carson, sen., has recovered from her illness.

At Wampony on July 25 Bro. Cornelius extended the right hand of fellowship to Bro. David Hamilton, who had just arrived from Scotland. On July 26 the annual business meeting was held. All officers were re-elected. The church looks healthy, but does not grow very much. Bro. Carter gave a good report of the Sunday School.

The work at Forestville continues to flourish. Two decisions since last report, making twelve for the month. On July 25 five put on Christ in baptism. The C.E. held its annual meeting on July 5. This was a great success. Bro. Lamphire is working faithfully.

North Adelaide reports encouraging meetings. On evening of July 25 three women confessed Christ. The Band of Hope, which was established 40 years ago, held a very enjoyable anniversary social on July 26. It begins a new year with renewed interest and plans for larger usefulness. The church is arranging for the renovating of the interior of the chapel.

At Fullarton on July 31 the foundation stone of the new Bible School was laid by Bro. D. Thorpe in the presence of a large gathering, over which Bro. A. Chiles presided. Bren. Welby, Wiltshire, Ira Paternoster, Langlois and W. Graham addressed the meeting. Bro. H. Giston placed a jar under the stone containing a copy of two daily papers, and the "Christian" and "Challenge." Afternoon tea was served in the hall in Milton-ave. All branches of work are in good heart.

At Queenstown on Monday, July 26, the church unanimously carried a recommendation from the officers that Mr. Brooker's services be re-engaged for an indefinite period. Representative speakers from all of the organisations and auxiliaries connected with the church participated in the meeting. On Sunday, August 1, Bro. Brooker exhorted. The attendance was splendid. Sunday School attendance was good. In the evening the building was filled. Mr. Brooker spoke on "The Divine Institution," and a Sunday School girl came forward.

The work at Saint Morris is most promising. The F.M. offering reached £22. The church property has been transferred from the S.S. department to the church. The department is thanked for what they have done in providing a church home. The Y.P.C.E. held its annual meeting last week. There was an excellent attendance. An offering was taken up on Sunday morning for the renovation of the interior of the hall, and over £10 was given. Excellent service is being rendered by Bro. Rist and his choir. Bro. and Sister A. Sly have been welcomed by statement. The mission team will be here in September.

Maylands had good meetings on August 1. In the morning Bro. Collins made mention of Violet Day, in memory of those who sacrificed their lives in the great war. In the evening the monthly parade of football teams was held: about 40 officers and players occupied the front seats. Bro. Collins took for his theme, "The Final Test." Miss E. V. Dewar, sister of Mrs. F. Collins, has been united in marriage to Mr. G. Shaw, of Victoria, and is residing in that State. The church wishes them prosperity. A concert was given on July 27 by children and teachers of the primary and junior grades of Bible School, proceeds in aid of new building. Junior Endeavor in charge of Sisters Violet and Vera White is an active auxiliary, and on August 1 42 were present.

The churches in Berri-Barmera circuit are having good meetings. Berri has recently enjoyed the helpful presence of some visitors. Barmera and Cobdogla schools are now combined, Cobdogla scholars being conveyed to Barmera by motor lorry, thanks to the kindness of Mr. Coates. The result has been very satisfactory, attendances increasing. Barmera held its anniversary and prize distribution during the month. A picnic at Lake Bonney was enjoyed by a large number. Berri and Winkle schools are practising for their anniversary services. Mrs. Cotton is ill in Adelaide. Mr. Albert Keeling (of S.A. Band of Hope Union) spoke at Berri recently and was greatly appreciated. A Band of Hope has been organised with Bro. A. Jarvis as president. The new kindergarten room is almost completed, local brethren erecting the building by "working bees" under the supervision of Bro. Chapman. The churches of the district are eagerly preparing for the Forbes-Warren tent mission planned to begin next Lord's day.

At Grote-st. on Sunday morning, Aug. 1, Bro. Rodda, from Mile End, presided, and Bro. Wiltshire addressed the church on "The Greatest Life." A very good congregation gathered for the evening meeting, when special mention was made of the life and faith of the late Bro. Wm. Charlick, a much-beloved member at Grote-st. Our brother leaves behind him his devoted wife, six sons, two daughters, and thirteen grandchildren, to whom heartfelt sympathy is extended. The preacher took as his subject, "The Conquest of Faith." The choir sang "Abide with Me" and "Across the Bar"; Miss May Hartell sang, "O Rest in the Lord," and the hymns were those loved by our late brother. At the business meeting recently reports from evangelist, treasurer and organisations of the church showed the work to be growing and full of promise. During the four months of Bro. Wiltshire's ministry 29 have been added to the church—18 by faith and baptism, 10 by transfer, and 1 by restoration. The ladies' and men's Bible Classes are growing, and number 11 and 15 respectively.

New South Wales

Gilgandra reports the baptism of a young man since last report. Foreign Mission offering on July 4 realised over £25.

Both services at Enmore on Aug. 1 were well attended. Bro. Haddon gave inspiring addresses which were well received. The evening service, which was broadcast, proved very successful. The solos of Miss D. Flood and Mrs. A. Smith were greatly appreciated. The church is pleased to announce that Bro. Paternoster, of South Australia, has accepted an invitation to come to Enmore.

Bro. H. G. Harward commenced his two weeks' mission at Tyalgum on July 22, in the School of Arts. Meetings have been above the average for Sunday evening services. Bro. Harward is making a thorough canvass of the town. At the conclusion of the Tyalgum mission the missionary will move to Murwillumbah, and with Bro. Bend will conduct the first mission which our people have attempted in this town of about 3,500 people.

At Lismore on July 18, the 42nd anniversary of the church was celebrated. Bro. H. G. Harward spoke at both services to good audiences. On Tuesday the anniversary was celebrated with a public tea and meeting. The Mayor of Lismore and representative citizens gave fine messages. Sister Mrs. Higgins, an aged and faithful member, fell asleep in Jesus on July 25. Bro. P. J. Pond officiated at the church service, and also at the grave.

The services at City Temple on Aug. 1 were well attended. Bro. J. Fox spoke in the morning, and Bro. H. W. Cust in the evening. Both messages were enjoyed. Bro. E. Davis will labor with the church for a short while, commencing next Lord's day. The church is grateful to Bren. J. Saxby, H. W. Cust, L. Harbutt, C. Rush, C. Casperson, H. G. Harward, and H. M. Arrow-smith, who have readily and ably assisted since Bro. Southgate's departure.

At Dumbleton on July 24 the Young Worshipers' League held a social in connection with their anniversary. A large number were present, and a fine programme was presented. On July 25 Bro. Pearce, district visitor, gave a nice address to C.E. Bro. Acland took both services, Y.W.L. anniversary. In the morning his text was Lev. 11: 34, and at night he spoke on Eccles. 12: 1. A Sunday School scholar confessed Christ. Increased attendances at all services.

The services at South Kensington on August 1 were well attended. Bro. S. J. Southgate addressed both meetings. Two confessed Christ. The Bible School has new scholars every Sunday. Bible Class has reached the half-century. K.S.P. twenty-nine were initiated. The young people have formed a tennis club. A visit was received from the Social Questions Committee on Wednesday last. Bro. Davis outlined the work of the committee, and made a convincing appeal for support.

OBITUARY.

LAUER.—On June 26 Mrs. Herman Lauer (nee Fanny Gartside) passed away after a brief illness. Our sister was baptised at Harcourt on Jan. 3, 1909. She was always an active and devoted member of the church. In December, 1920, she was received into the South Yarra church by transfer from Harcourt, and while there she was a Sunday School teacher, a member of the Phi Beta Pi, and was also in the choir for a time. Her bright and cheerful disposition was an inspiration, and she was loved by all who knew her. During the few months of her married life she was living at Doncaster. Her body was laid to rest in the Box Hill Cemetery on June 28, 1926, when a large and representative gathering paid their last loving tribute.—C.L.L., Doncaster.

LOGAN.—The church at York, W.A., mourns the loss of our beloved Sister Logan, who passed away on June 5. When the church was formed she, with her husband and eldest son, was a foundation member. Recently removing to Armadale, our sister, her husband, eldest daughter and two sons were received into the church there. To know our sister was to love her. To her seven children she was a mother beautiful in spirit and faithful unto death. We commend Bro. Logan and family to the loving care of our heavenly Father.—W.T.

BEASY.—On Monday, July 19, Bro. William J. Beasy passed to his rest at his home, Inkerman-st., Dunolly. The departed brother, aged 44 years, was secretary of the church, a faithful and constant member, respected in church and community. The funeral took place on July 20. His death

separates him for a time from his wife, children and kinsfolk whom we commend to God's love, looking with hope to the resurrection when the dead in Christ shall rise to be forever with the Lord.—V. C. Stafford.

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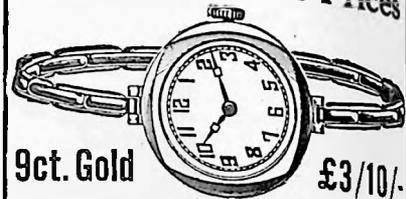
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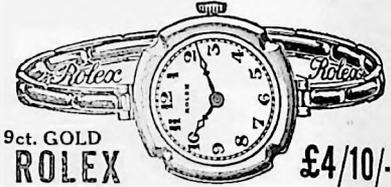
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