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Strengthening the Ties of Brotherhood.

CHRISTIANS the world over are interested in one another. The unity of God's people is not a mere ideal: in so far as men are one with Christ they are united to each other.

It helps those who are attached to weak congregations or who are living in isolation to realise that they share in a world-wide communion. The work in one centre may be hard, the fruit of our labor may be so little as to be disappointing. Discouraged Christians taking a short view are tempted to give up the unequal contest. But when they consider the glorious successes being achieved elsewhere, and realise that it is another part of the same Christian host which is obtaining the victory, then they are encouraged to renewed effort. A local defeat is quite consistent with a victorious battle: a temporary set-back with a wholly favorable campaign.

There is no work done in the name of Christ in any land, evangelistic or any other kind of Christian service, the care of the poor and the succor of others in need, which should be without our interest and sympathy.

The beautiful figure of the church as Christ's body, which is employed in the New Testament, strikingly illustrates both the union of all Christians with their Lord, and their relationship to one another. The state of one member of the body affects the condition of all. If one suffer, all suffer with it. The figure is too great to be limited to any one local congregation. There is "one body" of which, as we read it, all the redeemed on earth are members.

Particularly amongst Christians possessed of a common wish to restore in purity the faith and order of the church of apostolic days, and with a common plea for union on the divinely revealed basis, there ought to be found a sincere love and a spirit of harmony and union. In some countries but a few people are witnessing for what we call "the plea." It helps them to remem-

ber that the heart of a great brotherhood is beating in unison. News of the progress of the cause in any land cheers us. Conversions on the foreign field stimulate workers at home to renewed energy. Great victories in Australia, England or America encourage the workers who are isolated in foreign stations.

Our Australian brethren have been following with special interest the wonderful successes of the last twelve months in South Africa. Who of us was not encouraged, led to a new appreciation of the power of the Gospel, as he read the report in a recent number of the "Christian" of the first year's work of Dr. Kellems. 1,558 confessions, 1,110 baptisms, 7 new churches in twelve months! The news is thrilling, and ought to arouse within us a desire for greater advance and a more fervent evangelistic spirit. South Africa will surely not soon forget its debt to our American brethren.

We in Australia, too, have special cause to feel an interest in the American brotherhood. Many of our early preachers came from that land and helped in the establishment of the cause here. Visits of evangelists such as Charles Reign Scoville, John T. Brown and Dr. Jesse R. Kellems are had in grateful remembrance by many. The coming of G. L. Wharton, A. McLean

and F. M. Rains was of inestimable value through its influence on our foreign mission work. Through the movements of Australian preachers, also, fraternal intercourse has been constant. Some went to U.S.A. and returned, while others have gone to stay. All of them became links in the chain of love and brotherhood binding two great countries together.

Ere this is printed, another distinguished visitor from America will have been welcomed to Australia. Jesse M. Bader last year conveyed the good wishes of the American churches to churches of Christ in Great Britain. His going was part of a plan to secure a closer fellowship and contact between disciples the world over. Now he has come on a similar errand to Australasia. He has himself told our readers the object of his visit, viz., "to hold conferences on evangelism" and "to bear the greetings of a great host of brothers in America." Bro. Bader is the Secretary, of Evangelism of our American United Christian Missionary Society. He comes expressing the goodwill of the Society and of the brotherhood which it represents. For information of our readers, we may say that the salary of our guest and his travelling expenses to and from our shores are paid from America. This will enable our people to realise the desire of American disciples to have fellowship with us. Bro. Bader is an ambassador of friendship. We can assure him of a most cordial welcome in Australia. His coming will strengthen the tie which binds us to our kinsmen across the Pacific. We trust he will have many proofs of our interest in and love for the brethren in his home land, that he will form many dear friendships here, and that when he goes back to his beloved country he will carry with him many happy memories and an expression of the love and goodwill of disciples under the Southern Cross for those of like faith in the great Republic.

HIS LAMPS.

His lamps are we,
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray.
And where the lamp of faith grows dim,
And souls are groping after him,
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp,
But only see the light,
So may we shine, his love the flame,
That men may glorify his name.

Not "My Lord," Please.

Under the above heading the Melbourne "Herald" recently published the following item of news:—

BALLARAT.—According to the Church Record, an Anglican publication, the Bishop-elect of Ballarat (Dr. Crick) has announced his desire not to be addressed as "My Lord," a title "which has no real meaning in Australia, and does not help."

It is a pleasure to note this tribute to the right feeling and common sense of one called to one of the highest positions of his church. Dr. Crick, in his refusal of the pretentious title, will commend himself to all Anglicans who appreciate both a humble spirit and a regard for the Holy Scriptures which may still be presumed to have some authority in ecclesiastical circles. It is bad enough that the office of diocesan bishop should have been created without any biblical warrant, but worse that the holders of the office should be given and be content to receive the title of "lord" in defiance of both the letter and spirit of the New Testament. Dr. Crick will not lose in influence or esteem by his pronouncement.

Readers of the public press have noted with interest reports of the ceremonies connected with the induction of the Anglican Bishop of Wangaratta. Dean Hart, as he was formerly called, was, the papers reported, "enthroned" with great dignity and ceremony. The word "enthroned" is an offence in such a connection, and gives an utterly false view of what our Lord designed the elders or bishops of the church to be. The new Anglican bishop is a man of fine gifts and lofty character, honored by many outside of his own communion. It is a pity that he and others such as he should consent to a practice or a title of such antisciptural signification.

The Anglican church in Victoria is fortunate indeed in having leaders of such high gifts and character as some of its present bishops are. Dr. Harrington Lees, Archbishop of the Church of England, is one of the most loved and brotherly of men, rightly honored by numbers outside of the Anglican Church. But the illustrated papers recently published a photograph of him as he walked in his archiepiscopal vestments with two boys following bearing his long train! Is it not more than time that we got past all this? It savors of Romanism rather than the Christianity of the New Testament.

Martin Luther once left Wittenburg to go to Worms in obedience to a great Emperor's command. He feared he would never return. Ere he set out, Luther published a little book which was illustrated by his friend Louis Cranach. It was so arranged that, wherever the book was opened, opposite pages furnished a contrast—there was on one side a picture of some incident of our Lord's life with a Bible text beneath; while on the other side the Pope was de-

icted in such a position as greatly contrasted with the humble service and poverty of our Master, while underneath was a text from the Romish Canon Law. Among the contrasts were Christ bending under the cross and the Pope carried on men's shoulders; Christ washing the disciples' feet and the Pope holding out his toe to be kissed; and so on. It was "a good book for the laity," Luther said. Protestants all agree with Luther in condemning the papal pretence and arrogance, but not all are yet willing to return to the simplicity of the apostolic church.

How fine the picture of Paul as the runner, bent on winning the Christian race! How fixed the forward look, how eager the forward poise! In such intensity lies success. So all the leaders have come to the fore, by spurning distractions and pressing to one chosen aim. Where the difference comes in eager lives is in the goal of vision. Paul fixes his gaze on Christ.—M. Summerbell.

VIA DOLOROSA.

He trod with painful steps the road
Rough and rock-strewn, to Calvary;
Borne on his shoulder was the cross,
The shameful cross, the "wondrous cross,"
On which he—Son of God—must die:
Behind him surged a mocking crowd
Of cruel priests and pharisees;
And gentle women, too, were there
Jerusalem's sad daughters, who
With sisters from far Galilee,
Wept and bewail'd their Lord belov'd.
He turned, with pitying look, and said
"For me weep not, but for yourselves"
"And for your children weep!"—then on
By that grim road, to Golgotha,
Mid jeers and taunts of ribald men,
And holy women's love and tears.

Now from the green Judean plain,
All decked with flowers of early spring,
Bright flowers of many hues, came one
Ascending to Jerusalem—
Simon by name; on him they laid
The cross of Christ; and onward then
The sad procession slowly moved,
To that last awful scene of death,
And glorious victory of Christ—
Who then the power of death o'ercome,
To rise in triumph from the tomb,
Upon the first glad Easter morn.

—H.J.G.

The Secret.

A. G. Saunders, B.A.

Secret! The very word intrigues us. If there be one, we all want to be "in the know."

Yet, once we are all in it, it ceases to be a secret.

How we feel about secrets is shown in the queer lure of the lodge for the masculine mind. And after all, in most cases the secret involved is as thin as the morning mist.

Why did our subject interest you? Is it not even as we have said?

In this subject you must watch, however, lest you get the emphasis misplaced. It is on the article, not on the moun: *the* secret.

You will find it in Philippians 4: 12, "I know how to be abased, and I know also how to abound: in everything and in all things (the repetition is a characteristically Pauline touch) I have learned *the secret* both to be filled and to be hungry, both to abound and to be in want." Then, in verse 13, he continues, "I can do all things in him that strengtheneth me."

The Apostle Paul had some priceless inside information. He was in the know. He was in on the secret.

He had two teachers; by much the greater, faith; the second, experience.

Experience teaches hope; Paul tells us that himself.

The Apostle had all the higher learning his day commanded. His intellectual bulk in the New Testament, aside from that

of the Lord himself, was massive beyond compare. His one possible rival was his Jerusalem teacher, Gamaliel. But he had more than the higher learning. He possessed the highest learning: "I have learned the secret." His spiritual capacity out-measured his intellectual bulk. Faith taught him more than experience.

And yet, what a simple secret it is! "I can do all things in him who strengtheneth me." Therefore he could be happy and contented, whether filled or hungry, abounding or in want.

He could say, "Godliness with contentment is great gain."

Seeing we can talk about it like this, it is evident that the apostle hasn't kept the secret to himself. There is a little lady down our way who has the old-age petition; with a smother of text cards on her wall; with a narrow bed of pain through weeks that irk; at her side an ever-open Bible; in her memory years of heart-break. But she knows the secret. Hers is a voice of praise, not of complaint. And there is a business man who does not strive. He is not tearing out his vitals for the sake of gold that must rust. He says he is making all he wants and is willing to give some other chap a chance to make a bit. Therefore, he refuses to expand. Yes, he is a Christian. And he has learned Paul's secret.

The question now before us, therefore, is: Are you in on the secret?

The Law of Increase.

"Where no oxen are, the crib is clean; but much increase is by the strength of the ox."—Prov. 14: 4.

One has to remember that in Eastern countries it was oxen which were occupied in farm-work. To this day, in the changeless Orient, oxen are the common beasts of burden. It was oxen that drew the cart on which the Philistines had set the ark of God. It was against the ox-goad that Saul was kicking in his angry and persecuting years. There was something very familiar and homely, then, to the original readers of the Proverbs in the charming little figure of our text. A clean stall was a very pretty sight. It was attractive in its perfect order. But if the oxen lay in it last night one could scarcely expect it to be spotless. And the point is that without the oxen farm-work was impossible, nor could there ever be any ploughing of the fields. The clean stall was the empty stall. It was spotless, but entirely useless. If the labors of the farm were to go forward one must reckon on a little soiling there. That was what seized the writer's imagination, so that he took his tablets and wrote down: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."

The country.

One might illustrate that homely figure in a great variety of ways. There is, for instance, the beauty of the country. Many of my readers will remember places that once were quiet and beautiful retreats. The grass was green in them, and there was wealth of wild flowers and the restful shadowing of ancient trees. And now, after the lapse of years, the immemorial quietness has gone, and the place altered beyond recognition. The great city has come, creeping up with its grimy and insistent hands. Where once the bluebells grew are houses now, and the plying of an unceasing traffic. Pits have been sunk and factories erected, and great chimneys are belching out their smoke, where long ago there was a pleasant solitude. I never see the furnaces of Lanarkshire without recalling the picture of our text. I never pass through what is called the Black Country without remembering its message. For now the old clean quietness has gone, and all the peace and beauty have departed, in the increase of the activities of man. The point is that it had to go. There is something lost in everything we gain. We have to part with the quiet of the countryside if there is to be increase of livelihood for millions. All which is hinted at in this inspired word, with its homely and familiar figure, "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."

The home.

Again, in kindlier and gentler ways the message of our text applies to home. It

has been so applied, in a brief poem, by one of our choicest Scottish preachers. How very neat and tidy many a home is when there are no little children in its shelter. There is not a shadow of disorder there, and everything is in its place. But when the children come and learn to walk and inherit the freedom of the home, then things are singularly different. There is still in the home a place for everything, but everything is seldom in its place. There dwells a perfect genius for disorder in the hearts of these little citizens of heaven. And yet, for all the disarray of it, is it not that way that the increase comes into the life of father and of mother. Wherever there are little children, does there not come an expansion of the heart, an increased tenderness and patience, and often a new sense that God is near? One of our Scots preachers tells us in his diary that when he saw his child playing on the hearthrug he heard God whispering, "Thou art forgiven." Yes, the former tidiness is gone now. Playthings lurk in unsuspected places. Eager little hands and busy feet sometimes make sorry havoc of the spotlessness. And it is then that the wise but wearied mother will smile and recall the words of Solomon: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."

The church.

Again, in every revival of religion this strange law of increase is at work. There are a hundred witnesses to that. In dead times there is a spiritual decency that is the counterpart of the clean crib. Worship is a respectable performance, nor would men offend the proprieties for worlds. Everything is orderly and flawless, and sermons are very interesting essays, and service is elaborately organised. Then comes, like an ox-team, the Holy Spirit—and the crib is not spotless any more. The old regularities are gone. There is disorder and excitement and enthusiasm. Men do things they would never dream of doing, and say things they would never dream of saying, in their unemotional and chilly days. The strange thing is that seasons such as that are the great seasons of spiritual increase. It was so at Pentecost and at the Reformation, and right through the stirring times of Wesley. Hearts were changed, characters transformed, society was affected to its depths, multitudes were added to the church. What matters a little disorder in the crib if the work of the husbandman is being done? If the harvest-fields are being reaped, why worry about a little soiling? There is a great deal of heavenly wisdom concealed in the homely figure of our text: "Where no oxen are, the crib is clean; but much increase is by the strength of the ox."—Dr. George H. Morrison.

Cisterns or Fountains.

That weirdest of poets, William Blake, has somewhere said that "the cistern contains: the fountain overflows." It is an obvious and yet a very suggestive expression. It suggests to me a new division of humanity. You can divide people up into those who think of human personality as a cistern to be laboriously filled and emptied, and those who think of it as a fountain with energy and spontaneity of its own.

You find the dividing line again when you ask questions about the nature of prayer. Sometimes praying is a dull exercise. It is a duty performed in a more or less perfunctory manner, and with the King in "Hamlet" we cry:

"My words fly up, my thoughts remain below,
Words without thoughts never to heaven go."

Such exercises have their place in the devotional life. If we did not persist through times of barrenness there might be no moments of ecstasy. But what a difference between dull exercises and prayers that are the overflowing of the heart! Carlyle has described the prayers of Oliver Cromwell as "the free outpouring utterances of what is in the heart: method is not required in them—warmth, depth, sincerity are all that are required." Sometimes most of us have prayed like that—perhaps when a sorrow has humbled us, or when we have been used of God to comfort a distressed soul, or when human love has drawn us very near to the Father. Then for a moment we have understood the saints who have spoken with enthusiasm of the joys of prayer—joys that are always associated with power, spontaneity and freshness.

You find the dividing line again when you consider the character of Christian service. How different Christian work (and all good work may be Christian work) can be to different people, or to the same people at different times! Sometimes the monotony of it weighs upon us. The glamor with which we started dies down and our days become mere drudgery. We see men alongside us, and there is elasticity in their step and a lilt in their song. Their yoke seems so easy and their burden so light. Why this difference? Is it temperament? Perhaps, partly. Quite as likely it is because we have not attempted the service for which we are most fitted. Most likely it is because we are not drinking the water that Christ gives. He who drinks often of that life-giving water finds that he is at the source of strength and vigor. Instead of ennui he is conscious of an upward urge of abundant life—a vigorous life that transmutes duty into glad, willing service and the humdrum of common daily routine into a romantic and transfiguring enterprise.—F. H. Ballard.

Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

Religious Notes and News.

PALESTINIAN STATISTICS.

A new census of Palestine gives a population of 887,000, of whom 611,000 are Mohammedans, 158,000 Jews, 78,000 Christians. The Jews have nearly doubled since 1922.

There were, at the end of last year, 97 newspapers and magazines appearing in Palestine: 52 in Hebrew (more than half of the total number), 25 in Arabic, 8 in English, 3 each in Yiddish, German, and French, and one each in Greek, Italian, and Spanish.

BIBLICAL CRITICISM VERSUS NEGLECT.

Dr. J. D. Jones had a very practical word to say at the annual meeting of the British and Foreign Bible Society in London, on the thorny topic of Biblical criticism. To those who think that all criticism is aimed at undermining the inspiration of the Scriptures, his words should be reassuring. "Where does the Bible stand today?" he asked. "It stands exactly where it did. We have no need to be afraid of scholarship or criticism. The Bible still authenticates itself. Questions of date and authorship do not affect the substance of the Bible at all. They do not touch the great fact of inspiration. What we have to fear is not the work of the critics, but the neglect of the Bible. All doubts and fears about the Bible would vanish if people would only read it. It would require no argument to convince them that it is the inspired Word of God."—"Joyful Tidings."

HONOR THY FATHER AND THY MOTHER.

In responding to the welcome extended him by Melbourne barristers and solicitors on his first appearance in court after his appointment, Deputy Judge Foster paid a fine tribute to his parents. Not the least part of the pleasure which such a welcome afforded him, he said, was the pleasure which he knew that it would give to his parents. His father had on the previous day celebrated his eightieth birthday. Deputy Judge Foster knew of no better birthday present for his father than the welcome which had been given to his son. To the sacrifice of his parents he owed whatever success he had achieved.

UNIQUE MISSIONARY WORK.

A unique example of missionary giving is the contribution of the students of Union Theological Seminary to make up a fellowship of about fifteen hundred dollars, by which some representative of another race is enabled to take a year of post-graduate work in the seminary. Last year a Porto Rican pastor, a product of A.M.A. training, received the fellowship, and this summer he was appointed as the representative of the Association on the faculty of Union Theological Seminary, in Porto Rico. For the present year a Japanese has been appointed to the fellowship. Word comes from Japan that such acts of Christian courtesy help a great deal to support the Japanese faith in Christian America which suffered such a painful shock in the passage of the exclusion law.—"The Congregationalist," U.S.A.

A PLAN TO SERVE PASTORLESS CHURCHES.

The Church Life Foundation (U.S.A.), a movement in the Disciples of Christ established three years ago "for the spiritual enrichment and efficiency of the churches," is at work on plans to aid village and open country churches without pastors. W. S. Lockhart, director of the Foundation, has prepared an order of worship especially adapted to the small rural church, simple and brief, which will be accompanied by an instruction sheet explaining how to use the order of worship. Leading ministers have been asked to provide fifteen-minute sermons to be read by the leader of the pastorless church. A different sermon will be provided for each Sunday, and

a new order of worship will be provided each month. The Christian Board of Publication, St. Louis, will print the material. At the end of a year, the Foundation expects to publish a book of the sermons used.

Dr. Lockhart has been kept busy ever since he left an Indiana pastorate to undertake his present work. He is rapidly winning recognition as one of the leaders in the movement among Protestant churches to enrich church programmes of worship. So far as is known, the Disciples of Christ alone have a special agency for this important function. The headquarters of the Foundation is at 322 N. Ritter-ave., Indianapolis.

FUNDAMENTALS AND INCIDENTALS.

In his address at the General Assembly of the Presbyterian Church of England, at Newcastle, the Moderator spoke in straightforward terms of the low standards of value which appear to operate over large parts of the world to-day. He remarked that mankind, far from receiving ministers of Christ as physicians to a stricken multitude, impatiently brush aside the demand that human affairs should be ordered in harmony with the teaching of the Lord Jesus Christ.

The majority seem to serve under another standard: "Business is business," or "You cannot change human nature." Some object that the Sermon on the Mount is too fine for ordinary human nature, and does not fit this world. . . . Christ's conflict with our generation is not about its intellectual beliefs, or the frivolity of its entertainments, but about the whole standards of value with which society is permeated.

The speaker did well to insist upon a point that is nowadays too often overlooked—namely, that incidentals of behaviour rest upon fundamentals of belief. Again and again we hear of

professing ministers of the Gospel tinkering at the incidentals and never reaching down to the fundamentals. A fine superstructure cannot rest upon a rotten and crumbling foundation, and it is futile to endeavor to induce people to lead godly lives if they pay no regard to the pattern of Godhead revealed in the Person of the Lord Jesus.—The "Christian."

SUNDAY OBSERVANCE.

At a Sunday Games Protest Meeting in England this message from Sir Harry Lauder was read by the chairman, Sir Edward Sharp:—

"My Dear Sir Edward Sharp,—
"I am against Sunday theatre shows and I have told my fellow artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us, and children will be taught to hate the name of the theatre, and the curses of the generations to come will be forever at the stage door.

"Men who disregard God's Word and God's work can never hope to be respected. A man cannot buy respect; he must live the life to win it.

"When for the first time I came to America, I had four Sunday performances, and a more miserable engagement I never fulfilled. I felt I was doing something against my religion, something which I had been taught by my mother was wrong. It was unnatural for me to work on Sunday, and I felt the shame of it.

"I am a Scot, and I will die rather than disregard God's Word.

"It would be better for me to go back to the mines, where, at any rate, Sunday is looked upon as God's gift, and where a man can refresh himself for the next week's labor."

INDIANS WANT THE NEW TESTAMENT.

It was at the National College at Ahmedabad, Mahatma Gandhi had agreed to teach one period each Saturday morning, and this was the first Saturday morning session. Christians were very few, if any. "What do you want me to teach?" asked Gandhi. "The New Testament," was the almost unanimous response.

Our Book Table.

King Solomon's Temple.

Some time ago we gave a favorable review of a notable volume on "The Tabernacle of the Testimony" published by the Standard Publishing Co., of Cincinnati, Ohio, U.S.A. The same firm has now issued a companion work entitled "The House Which King Solomon Built for Jehovah." The author is G. Wilton Lewis, architect, who has again compiled with great care the descriptions contained in the letterpress. The reader will get here as much information on the subject as he is ever likely to receive. The architect's numerous drawings—some of them in colors—are beautifully done. It is a delight to look at the volume. The author has done his work with skill and love, while the printers have so done their task as to give delight to a book-lover. Paper and printing are alike excellent. A work of this kind will in the nature of the case have limited sale; but it is good that it is planned and executed so well. The price is 6/-; posted, 6/6.

Horizons of Immortality.

The Bethany Press of St. Louis, Mo., U.S.A., has published a new book from the pen of Frederick D. Kershner, Dean of Religion in Butler College. Australian readers are familiar with some of Dr. Kershner's writings, viz., "How to Promote Christian Union," "Christian Baptism," "Plea," which was reprinted by the Austral Co. from the pages of "The Constructive Quarterly,"

Such readers will welcome a new work from one who has written to such profit.

The subject of Immortality is of interest to us all. The editor of the "Christian Evangelist" truthfully describes Dr. Kershner's book on "The Horizons of Immortality" as "a valuable contribution to the growing volume of literature" on the subject. The book is divided into two parts, the first entitled "Problems" and containing a Historical Study. It deals with such attractive subjects as Immortality and the teaching of Jesus, and of Paul; Greek Thought and Modern Immortality; Modern Philosophy and Modern Science and Immortality; Proofs from Psychological Research, Evolution and Immortality. The second part deals with "Constructive Suggestions"—Faith in the Soul, Faith in God, The Testimony of the Gospels, The Testimony of the Saints, and of the Seers, The Testimony of the Resurrection. In short compass we have a general view of the subject clearly presented, a fair statement and very helpful critique of different positions, and a concise statement of the author's own conclusions. The writer obviously knows his subject, and the thinker and student will profit by a study of the book, while the treatment is given in such clear and simple language that the reader of ordinary gifts can also peruse it with pleasure and profit. The volume of 210 pages is well printed and bound in cloth. Price, 6/-; posted, 6/6.

The Austral Co. will be pleased to fill orders for either of the above books as soon as copies can be obtained from America.

George T. Washburn: NOTED MISSIONARY EDUCATOR.

A. J. Saunders, M.A., Ph.D., American College, Madura.

Alfred de Vigny writes somewhere: "What goes to make a fine life?" "A youthful dream realised in ripe old age." That sentiment can be applied in all its fulness to the veteran and well-known educationalist of South India, George Thomas Washburn, D.D., the news of whose death at Meriden, Conn., the United States, at the remarkable age of 95, has just reached us. A generation ago Dr. Washburn was known far and wide as one of the leading educationalists of Southern India, and at his passing his name and some of his achievements should be recalled, "lest we forget." Since 1900 he has been living in retirement in Meriden, but for forty years before that he did a great work in connection with the Pasumalai Institutions of the American Madura Mission, and his monument which will keep his memory green is the well established and growing American College, in whose success in his old age Dr. Washburn greatly rejoiced.

George Washburn was born in Lenox, Massachusetts, September 5, 1832, and was educated at Lenox Academy, Williams College, and Andover Seminary. Young Washburn was fortunate in the privilege of coming under the influence of the foremost teacher of his time, Dr. Mark Hopkins, of Williams, whose bust now adorns the Hall of Fame at New York University, as the representative of American educators. Mr. Washburn graduated from the seminary in August, 1858. At the banquet in connection with the Commencement exercises, the first telegram over the just completed Atlantic cable arrived and was announced to the audience. The message was: "What hath God wrought." On the first day of January, 1860, when the dark clouds of the awful Civil War were gathering, Mr. and Mrs. Washburn set sail for India in company with Dr. and Mrs. Chamberlain in the clipper ship "Fartas," carrying a cargo of Wenhams ice for Madras; the journey took 100 days around the Cape to reach India, and ten more days on the top of that in a dak to get to Madura.

The Washburns spent their first ten years of service in the Battalagunda station, where they made educational and medical interests a feature of their work. Mr. Washburn had taken some medical training for his work in India, and he found it of very great service. In those early days there was only one European doctor, of the Government medical officer, for the whole of the large district, and he was in Madura town. Mr. Washburn has often told this story of the lack of medical help. A gardener had fractured his leg, and his relatives undertook to care for the man, but before long the case had got beyond them; then they decided to amputate the leg. For this purpose they had only native knives and an ordinary native saw. They sliced the flesh from the limb without taking up flaps, and were sawing off the bone when the poor man died of shock and loss of blood. Cases of ulcers were very numerous, and usually in a bad condition. It was a surprise to the people to find how much value there was in a piece of soap and a dish of warm water. One day after dressing the leg of an old Mohammedan, he said to Dr. Washburn: "Sir, you have done for me what my own son would not do."

In January, 1870, after ten years in general station work and the management of a boarding school for five years, it was decided that Mr. and Mrs. Washburn should be transferred to Pasumalai to take charge of the new Theological Seminary which was being opened at that place, and to superintend the general educational work of the mission. For thirty years Dr. Washburn labored in that centre, and the record of his work there is a remarkable story. One of the

first enterprises that Dr. Washburn started at Pasumalai was the Lenox Press, in which was installed a Hoe printing press imported from America, and which printed the first newspaper in the Madura District. For over fifty years that press has continued to print the proceedings of the local law courts, to do an extensive business in general job printing and binding, as well as all the printing work of a large mission. And more recently the Lenox Press has been adopted by the Educational Department of the Presidency of Madras as one of the units in teaching printing and binding in the large trade school of the Mission.

In 1877 there spread over South India a terrible famine, as a result of which it is estimated that three millions of people died; all the agricultural population were turned into beggars, wandering from place to place trying to get work or something to eat. Dr. and Mrs. Washburn collected about 1,500 famine and neglected

THE WORDS UNSAID.

How often, how often, O heart of mine,
Have we sat at the close of day,
And, looking backward, been glad, so glad,
Of the words we did not say.
For words are easy to say, you know,
And they crowd the door of the lips
Unless the warden, Love, is close by
To see that no wrong word slips
Like a crafty foe, through the open door.
For when he once gains the day
He will never, no, never, go back again.
But a victor, he comes to stay.
The words that we use so easily
Of our lives are a very part;
They can bring glad smiles to a tearwet face
Or add grief to a burdened heart.
Then let us take heed, O heart of mine,
That the end of each coming day
May find us glad, when we backward look,
For the words that we did not say.

—Florence Jones Hadley
in "British Weekly."

children into a temporary hostel, where they were lodged, fed and instructed until the famine subsided. When the poor parents returned their children were given to them again, having been fed and well-cared for in the meantime. Some parents however never returned, and for these neglected children Dr. Washburn provided an orphanage which he continued for nineteen years. The future and accomplishments of some of those famine orphans is an encouraging record, showing what would have been lost if those children had been allowed to perish: Two became trained doctors in Government employ; four qualified as pastors of churches; one was able to take the place and work of a missionary when he proceeded on war service; another for twenty-five years was pastor of one of the largest self-supporting churches in the Madura Mission. In the second generation several are University graduates; a number are trained and certified school teachers, both men and women, and a still larger number are preachers, printers, business men and farmers.

Pasumalai High School is another of Dr. Washburn's institutions. This school flourished from its beginning and has now grown to be one of the most successful public schools of South India, giving boys not only a good literary and teacher-training education, but training them in the use of their hands as well, for associated with the High School are allied departments,

such as agriculture and an experimental farm, manual training, printing press, and the trade school.

In 1881, largely through the instrumentality of Dr. Washburn, the college at Pasumalai was raised to a second grade institution and affiliated to the University of Madras. Later the college was removed to Madura, and still later to its present splendid site on the north side of the river. In 1913 it became a first grade college, and since that date has had a wonderful growth in numbers and expansion in buildings and equipment. From his quiet retreat in Meriden Dr. Washburn has watched with keen interest the growth of his college, and every success and phase of its development has given the veteran educator a sense of real joy and pleasure.

And now he has gone, but his works still follow him, and we of the younger generation have taken the torch from his fallen hands to still hold it on high—the torch of truth and light to guide the young men of South India. In a recent letter to the present writer, Dr. Washburn, just before he died, with his usual modesty, closed with these words: "In looking back over these long past years, I cannot say that my administration of the Pasumalai Institutions was as successful as I could desire. If with my experience gathered and the observations I have made in these many years I could return to those old days and their old surroundings and live them over again, I think that I could do much better, and as I thoroughly enjoyed my work in those old times, I believe I should thoroughly enjoy it again, if I could renew it in its old environment."

Visit of Jesse M. Bader.

QUEENSLAND MEETINGS.

- Thursday, July 28.—Welcome in Ann-st. chapel.
Friday, July 29.—10 a.m., Preachers' Session; 2 p.m., Women's Session, Albion. 6 p.m., Fellowship Tea, Ann-st., followed by a Mass Meeting at 7.30.
Saturday, July 30.—9 a.m., Motor Outing, Redland Bay. 12 to 2 p.m., Lunch and meeting in Wynnum chapel. 3-5 p.m., Men's Meeting, Annerley; tea provided. 7.30 p.m., Mass Meeting, Ann-st.
Sunday, July 31.—11 a.m., Annerley; 2.15 p.m., Massed Unity Meeting; 7.30 p.m., Ann-st.

SOUTH AUSTRALIAN MEETINGS.

- Wednesday, August 17.—2.30 p.m., Conference with Preachers at Grote-st.; 7.30 p.m., Reception and mass welcome meeting at Grote-st. Chairman, President of Conference. Welcome greetings. Address, Bro. Jesse Bader.
Thursday, August 18.—Morning, visit to suburban churches. 1.15 p.m., Y.M.C.A. mid-day meeting. 3 p.m., Conference with sisters at Grote-st.; president of Sisters' Conference to preside. 6 p.m., Tea-table conference with Sunday School workers and officers at Grote-st. 8 p.m., Mass meeting at Grote-st., particularly for young people. Chairman, President of B.S. & Y.P. Department.
Friday, August 19.—3 p.m., Conference with sisters at Unley (Unley, Cottonville, Fullarton, Colonel Light Gardens, Forestville). 6 p.m., Tea-table conference with church officers at Grote-st. 8 p.m., Mass meeting for all. Chairman, Hon. W. Morrow, President of Federal Conference.
Saturday, August 20.—Morning, visit to O.B.I. 3 p.m., Reception at Botanic Gardens.
Sunday, August 21.—11 a.m., Bro. Bader at Maylands (opening of new chapel). 3 p.m., Combined Service in Adelaide Town Hall. 7 p.m., Bro. Bader at Grote-st.
Monday, August 22.—10.30 a.m., Conference with preachers. 1 p.m., Luncheon with preachers. 8 p.m., Mass meeting for all. Chairman, President of State Foreign Missions.

The Home Circle.

Conducted by J. C. F. PITTMAN

BEING A DAUGHTER.

"That our daughters may be as corner stones."
—Psalm 144: 12.

Being a daughter's not an easy thing—

The sort of daughter that I'd like to be:
Unselfish, patient, always quick to bring
The comfort needed; keen enough to see
The longings hard to guess at, and fulfil them,
The lonelinesses and the fears, and still them.

Being a daughter's not an easy thing—

I've always really wanted my own way.
And so it's hard to keep remembering
That what seems right and good to us to-day,
To older minds brings horror and alarm,
Although it may not have a bit of harm!

Being a daughter's not an easy thing—

Putting aside rebellion, eagerness;
For, though some days I long to have my fling,
I know that the old path of loveliness,
Of quietness and calm, sweet dignity,
Is better than those roads more gay to see.

Being a daughter's not an easy thing—

The sort of daughter that I'd like to be:
To share my rose, keep to myself the sting,
And show a face of calm serenity;
Being a daughter—it's a task severe,
But it's my favorite choice of a career!

—Mary Carolyn Davies, in "The Ladies'
Home Journal."

GOOD FOR FITS.

For a fit of passion, walk out in the open air;
you may speak your mind to the winds without
hurting anyone or proclaiming yourself a simple-
ton.

For a fit of idleness, count the ticking of a
clock; do this for one hour, and you will be
glad to pull off your coat the next and work
like a beaver.

For a fit of extravagance and folly, go to the
workhouse, or speak to the inmates of a gaol,
and you will be convinced..

For a fit of ambition, go to the churchyard
and read the grave stones; they will tell you
the end of ambition. The grave will soon be
your bed chamber, and the earth your pillow:
corruption your father, and the worm your
mother and sister.

For a fit of despondency, look on the good
things God has given you in this world, and to
those he has promised to his followers in the
next. He who goes into the garden to look for
cobwebs and spiders, no doubt will find them;
while he who looks for a flower, may return into
his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear,
whether they respect the body or the mind,
whether they are a load to the shoulders, the
head or the heart, the following cure may be
relied on, for I had it from the great Physician:—
"Cast thy burden upon the Lord, and he shall
sustain thee."—Ex..

I HAD A DROP.

I felt a kind of sinking, and thought I'd better
have a drop; so I dropped into the "Pig and
Whistle." "Drop of summat short," says I.
"What! them sinkings again, old man!" says
Bill, who I didn't see at first, round the corner.
"Come, drop that," says I; "you're always dropp-
ing down on to a poor fellow." "Poor enough
you'll be soon if you don't look out," says he,
"for I heard the master say if you didn't drop
your dropping in to have your drop he'd soon
drop you out of his book." "Who cares?" says

I; though in a bit of a stew. "Besides, I can't
go on now, it's raining." "Raining," says he,
"it's only a drop or two, and I thought you liked
a drop." "So I does," says I, "but not neat like
that there rain." So I stops and has another
drop to keep the wet out, and at last I drops to
sleep or something—anyhow, the potman picks
me up and drops me down in a pool of mud out-
side. How I got home I don't know, but I
know the missus dropped into me pretty heavy,
when she found my pockets empty. "I must
have dropped the money," says I. "So you
have," says she, "dropped it all away, three
penn'orth at a time," and she gives it me hot,
hotter than the drops were, 'cos I likes them
lukewarm, with sugar. And when I drops into
the yard on Monday morning, a bit latish and
beerified, Bill's words come true, and the master
he gives me the sack. So here I be. I only
dropped into the pub, along of a drop of rain
to have a drop, when I drops my money, drops
on the floor, and gets dropped into the gutter.
Then, my wife drops into me, and, Bill, she says,
"Drop it." I'll have another drop and think
about it. What a lot o' different sorts of drops
a sinking leads to.—J. W. Horsley, M.A.

A LOCAL ILLUSTRATION.

The areas of land held by soldier settlers at
Redcliffs, Vic., are locally known as "blocks."
One of the ministers of the town was giving a
Scripture lesson on Adam and the fall. He
told the class that Adam had done something
very wrong, and God had punished him by turn-
ing him out of the garden in which he had been
living. Some of the original settlers have
been turned off their blocks. The minister on
his next visit to the school questioned the class
concerning the previous week's lesson, and
asked what God had done to Adam. A small
boy answered, "He put him off his block!"

AN ANCIENT PRAYER.

A new life of Wesley has recently been pub-
lished, in which an ancient prayer is used as the
preface. The prayer goes back to at least 1558.
The prayer, which is as follows, consists of five
lines:—

God be in my head and in my understanding;
God be in my eyes and in my looking;
God be in my mouth and in my speaking;
God be in my heart and in my thinking;
God be at my end and at my departing.

CAME TO HIMSELF!

An Irish preacher, wishing to show his con-
gregation to what depth a prodigal son sinks,
gave the following illustration:—

"A lad left home with good intentions, but
evidently got into bad company. He eventually
had to pawn his overcoat to raise money to keep
himself. Later, his coat and waistcoat had to
go the same way. Again he needed money, and
was forced to pawn his trousers, and likewise
his shirt and vest. Then he came to himself."

STILL ALIVE.

The following story has been told of W. D.
Howells. One can only hope that it is true.
One day he was engaged in his editorial capacity
when the office boy announced a young poet who
brought with him a copy of verses. "Is this
your own work?" enquired Howells. "Is this
ing the lines. "It is," replied the poet. "I
wrote every line of it." "Then I am very glad
to meet you, Lord Byron," said Howells; "but I
was under the impression that you had died
some years ago."

The Family Altar.

— J.C.F.F. —

Monday.

Be merciful unto me, O God, be merciful unto
me; for my soul taketh refuge in thee; yea, in
the shadow of thy wings will I take refuge, until
these calamities be overpast.—Psalm 57: 1.

"In verses 1 and 4, not excluding verse 6," says
J. B. Rotherham, "we have a genuine Davidge
fragment. It is just like David; and, by several
delicate strokes, exactly reflects the peculiar
position he occupied in those early days when
he was harassed by Saul. He is not in a light-
ing mood; but is hunted, seeks refuge, is pre-
pared to wait for deliverance. He is in God's
hands."

Reading—Psalm 57.

Tuesday.

From the end of the earth will I call unto
thee, when my heart is overwhelmed; lead me
to the rock that is higher than I.—Psalm 61: 2.

"When a man is called to the unshareable duty
of a great decision, or called to the quest of
truth, or given the charge of other lives, or
lifted above his fellows in authority or vision,
there springs in him a yearning to cling to, and
nestle in, and be shadowed by, a something
bigger than himself. It is perhaps a king who
says in Psalm 61: 'When my heart is over-
whelmed, lead me to the Rock higher than I!'"
—C. A. Smith.

Reading—Psalms 60, 61.

Wednesday.

Thou crownest the year with thy goodness—
Psalm 65: 11.

"It is harvest," remarks J. B. Rotherham, "that
is set as a crown on the year of bounty; harvest
largely viewed as presenting in perfection the
result of earlier processes. The very thought
of a crown gives a glimpse of the golden grain."

Reading—Psalm 65.

Thursday.

Thou, O God, didst send a plentiful rain.—
Psalm 68: 9.

The sister of Lord Russell, of Killoween, wrote
of her father: "One little lesson of his often
served me since. I was standing at the parlor
window, watching the rain pouring down the
panes, and I said, 'Such a horrible day!' and
dear father, who overheard me, said, 'Oh, child,
don't say that. You don't know but some poor
farmer has been praying for that rain, and
God has sent it to him.'"

Reading—Psalms 67: 1—68: 18.

Friday.

The zeal of thy house hath eaten me up—
Psalm 69: 9.

J. R. Dummelow says this applies "either to
the actual Temple, profaned by idolatry, or the
Jewish nation, fallen from its high ideal." "The
psalmist was consumed by his devotion to God's
cause."

Reading—Psalm 69: 1-16.

Saturday.

I am a wonder unto many.—Psalm 71: 7.
The psalmist declares himself, writes J. R.
Dummelow, "a striking example of God's myster-
ious chastisement of his own."

Reading—Psalm 71.

Sunday.

It was too painful for me, until I went into
the sanctuary of God, and considered their latter
end.—Psalm 73: 16, 17.

"The psalmist is now," remarks J. B. Rother-
ham, "in the great sanctuary, and feels himself
to be in the very presence of God, and by the
confident directness and assurance of his words
shews that he has now received the further
light which he was resolved to seek concerning
the future of these ungodly prosperous men."

Reading—Psalm 73.

Prayer Meeting Topic.

August 3.

PAUL THE INTENSE.

(Colossians 3: 23.)

F. J. SIVYER, B.A.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Herbert S. Seeking, in his book, "Men of the Pauline Circle," styles the apostle, "Paul the Intense." The term admirably suits. It serves as a key to the many fine qualities which made Paul's career so illustrious and his personality so radiant and compelling. Let us note a few samples.

Intense Concentration.

Lloyd George is reported to have declared that the secret of his successful work was concentration. "If I am combing my hair, I do that and nothing else. If I am eating a chop, that is my one job. When I am preparing a speech, I think about nothing else." And that, too, was one of Paul's secrets. Whether he was making a tent, writing a letter, or preaching to a Roman governor, he brought to the task all the concentrated powers of his splendidly controlled mind and his finely balanced will. "This one thing I do," was his motto not only regarding the grand purpose of his life, but in the lesser matters also.

Intense Thoroughness.

"I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceeding zealous for the traditions of my fathers." This sentence from his own life's story explains his early success. Later, when he took up the sword against the early Christians, he knew no half measures. "Being exceedingly mad against them, I persecuted them even unto strange cities." After his conversion he was just as thorough-going in the opposite direction. Immediately he started to preach Christ. Jerusalem, Antioch, Ephesus, Philippi, Athens, Corinth, Rome were all included in his itinerary. He attacked the capitals in order to win the strategic points for Christianity. Similarly concerning questions of the Jewish Law, Paul could tolerate no compromise. That was why he withstood Peter at Antioch, and why he declared, "I do not frustrate the grace of God."

Intense Conviction.

Paul frankly admitted there were many questions concerning which he had no sure and final knowledge. "Now we see through a glass darkly. . . . Now I know in part." But concerning the facts of the Gospel he had not the shadow of a doubt. "I know whom I have believed." "We know that all things work together for good." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God."

Intense Loyalty.

No man was more intensely loyal to his nation than was Paul. Although he had suffered many things at the hands of the Jews, yet he declared, "I could wish myself were accursed from Christ for my brethren, my kinsmen after the flesh."

While thinking in such wide terms, the apostle never forgot the individual. "He had a thousand friends," wrote Dean Farrar, "and he loved each as his own soul."

His greatest loyalty was reserved for the Master he served day and night. "For me to live is Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Such intense consecration was not attained in a day. It was the outcome of persistent effort to practise the injunction: "Whatsoever ye do, do it heartily as unto the Lord."

TOPIC FOR AUGUST 10.—PETER THE IMPULSIVE.—Mark 14: 66-72.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

MAKE ME WHAT YOU WERE.

A little Hindu orphan girl was adopted by a missionary. The child eagerly drank in the story of God's love.

She was taught to pray. One evening, when she was six years old, the missionary said: "Now you pray a little prayer of your own."

And this is what she said: "Dear Lord Jesus, make me like what you were when you were six years old."

THE BIBLE SCHOOL AND PARENTS.

Children belong, in the first place, to their parents, and it is the duty of the father and the mother to care for their own boys and girls. This care should cover the whole welfare of the child. The physical, mental and spiritual nature of the child need incessant attention and training, and the home is the place where this training should be begun.

It happens, however, that very many parents cannot, and some of them will not, attend to these duties; and then, unless the child is to suffer, some one else must do the work. The State undertakes in a very large measure the education of the mind, but has little or no place in its effort for the spiritual welfare of the child. This side of the work is being cared for by the church. Not that the church is not concerned with the body and mind—far from it; every member of Christ's church is bound to do his duty as a citizen in that direction, but in a very special sense the religious training of the young falls to the Christian church.

It seems obvious that if the church is to take upon herself the duties that properly belong to the parents, there ought to be frequent and intimate intercourse between the parents and the representatives of the church. Each ought to know what the other is doing. In our day schools the school committee is the link between the school and the parents, and it is quite a common thing to find mothers' clubs to also foster the spirit of intercourse between the school and the parents. Occasionally fathers and mothers are invited to spend an afternoon in the school, and where there is a garden or a cookery centre, or the like, parents are frequently invited to see the work. In short, a good school endeavors to make parents feel that the work attempted is something in which they ought to, and do, feel an interest, and which they can do much to assist.

Now we do not wish to see our Bible Schools run on the same principles as our day schools, but we should be ready always to take from them any helpful hint. We may well ask whether the Bible School sets out deliberately to win the

interest and aid of the parents. Occasionally we complain because parents seem to have so little interest in the work of the Bible School; but is not this sometimes our own fault? What are we doing to get their interest? Do they ever see anything of the work except at the anniversary? How often does a representative of the school visit the home? Nothing so establishes respect of the school, in any district, as for the superintendent or one of the elder teachers to call at the home in a friendly way to talk about the child first, and then about what the school wants to do for and with its scholars.

We might in a great many cases secure the interest of the parents by securing their children as members of our young people's societies. There are very few people who would not prefer to see their boys and girls join a club that belonged to a church than one that was managed by some other organisation. But we want to do still more than this. Some of our schools have done good work along the lines we are advocating by inviting the parents of the scholars to a social evening or a good old-fashioned tea. After tea an opportunity was made for the teachers and parents to converse together. The preacher also took the opportunity to explain to those who were present that though there had been no idea of getting them together in order to invite them to church, still he would like them to know how welcome they would be at all the services of the church.

Not so very long ago we used to say: "Secure the child and you will secure the parent also." We are not at all sure that that saying holds to-day; indeed, in many cases we know that it is not true. However, the Bible School is a part of the church, and so it is not concerned only with the children. Teachers of the school ought to endeavor to bring parents to church as well as the boys and girls whom they teach. Our greatest work will be done in those homes where we are able to unite the whole family as one in Christ Jesus.

SOUTH WELLINGTON, NEW ZEALAND, BIBLE SCHOOL.

A Mid-winter Attendance Record.

Sunday, July 3, proved a record day in the South Wellington Bible School. All the teachers, seventeen of them, were present, and 158 scholars out of a possible 162. Distance made it impossible for two of the absent scholars to be present, while the absence of the other two was accounted for. Two new scholars were present. The Bible Class met in an after-school rally with 40 in attendance.

We would be glad to learn of any school with a membership of 150 or over which has beaten the above record for total attendance on a mid-winter Sunday.

The adult Bible Class prints a weekly church paper called the "Torch." It has its own press and the printing and editorial work is done by class members. The class bears the name of "The Ever-ready Bible Class."

Recently the various classes selected class mottoes which have now been printed and adorn the class rooms. The selection has done much to intensify the school spirit. We submit a few in order to indicate their nature: "We seek higher things"; "All for the Honor of the School"; "Aim high—the utmost for the highest"; "Fight shy—of all appearance of evil"; "Keep nigh—to the source of spiritual power"; "He is a full man whom the truth makes free."—W. B. Hibbert.



Senior C.E. Society, Castlemaine, Vic.

Foreign Missions.

Conducted by J. E. ALLAN.

RETURNING TO INDIA.

Bro. and Sister T. Escott and their son Edgar will leave Sydney on their return journey to India by the "Comorin" on August 10. They will remain in Victoria until September 13, when they depart by the "Moldavia" for South Australia, and remain in that State for the annual conference in October. They will then go to Western Australia, and leave Australia by the "Narkunda" on October 31.

MUCH JOY AT SHRIGONDA.

Report has been received from Shrigonda, from Bro. Watson and Miss Blake, who has been relieving Miss Cameron during portion of her furlough, of the news that the following girls in the children's home have been immersed and received into the church: Anusaya Powar, Anusaya Waghmare, Kondi Gangawani, Goonwunthi Vitoha, Krishni Thorat, Seraswati Kadam.

Six pounds per year is paid towards the support of these girls by supporters in Australia, except Goonwunthi. Who will stand for her?

NEW HEBRIDEAN HUMOR.

Mission work is not without its humorous side. The following incidents happened upon this field since we have taken charge. Maurice, a boy of some other mission, died, and I was called upon to bury him. After the service, Samson, our deacon at Ranov, was asked to speak. In his remarks he made the following statement:—"We belong to the Church of Christ, Maurice belonged to the — church; this we know, but only our Father God knows whom he belongs to now." At another station, Barabel, one Sunday morning a trader, Mr —, was present and joined with us in the service. During the service our teacher, Stephen, was called upon to pray. He prayed long and fervently, asking God to bless everyone, and mentioned several by name. Judge of the visitor's surprise when he heard this, "Now, Father, we call upon thee to bless Mr. — and show him the error of his ways." Both remarks were made in all sincerity, without thought of levity.—F. MacKie.

THE ANNUAL OFFERING.

Tasmania.

West Hobart, £8/2/3 (last year, £10/0/1); Devonport, £4/13/3 (last year, £4/5/-); Tunnel Bay, £4/3/2 (last year, £3/4/10); Nubeena, £7/8/-, incomplete (last year, £6); Dromedary, £5 (last year, £2); Cascades, £2 (last year, £3); Dover, £1/10/3 (last year, £1).

From the eight churches reported we have received £24/4/6 this year (incomplete in two cases), as against £13/5/2 last year, so far over 100 per cent. increase.

Surely the Lord is greatly blessing the work in Tasmania.—James C. D. Green, Sec., Tas. F.M. Com.

Queensland.

Brisbane, £50; Albion, £80/4/6; Annerley, £50; Tammyvale, £22/8/-; Bimadamba, £3; Wambo Creek, £12/4/6; Sixteen Mile, £1/4/-; Fernvale, £1/8/-; Silverdale, £2/10/6; Gympie, £15/2/6; Rosevale, £6/13/-; Boondall, £1/14/-; Mt. Walker, £5/15/-; Eel Creek, £5/7/-; Ayr, 15/-.—H. W. Hermann.

South Australia.

Adelaide (Grote-st.), £114; Alma, £10/3/6; Broken Hill, £1/0/6; Railwaytown, £1/10/6; Col. Light Gardens, £1; Crystal Brook, £2; Forestville, £22/16/6; Fullarton, £10/12/-; Flinders Park, £4/1/-; Dulwich, £19/8/2; Gawler, £8/0/6; Goolwa, £8; Henley, £13/5/-; Hindmarsh, £7/4/8; Kadina, £12/15/0; Kersbrook, £7/11/6; Long Plains and Avon, £120/4/4; Maylands, £79/3/2; Moonta, £7; Murray Bridge, £11/4/7;

Nailsworth, £13; Naracoorte, £5; North Adelaide, £11/16/11; Norwood, £47/0/10; Prospect, £24/11/-; St. Morris, £19/15/2; Strathalbyn, £15/6/7; Pt. Sturt, £21/17/3; Tumby Bay, £22/15/1; Unley, £234/7/6; Wamponny, £11/18/10; Willunga, £1; Semaphore, £25/10/-.

THE NOTE THAT JARS.

E. M. Caldicott, Missionary at Baramati, India.

Nature's beauty reigns supreme. The rugged, thickly-wooded mountains towering up on three sides of a large lake below, on which are a few row-boats, and a yacht or two are gracefully sailing along. The bungalows are artistically built here and there on the mountain-sides of this beautiful holiday resort. Surely the occupants of these are favored in being able thus to admire God's handiwork in nature all around them. As one views the majestic peaks of the Gagar Range, and follows it to its highest point of 8,500 ft., the words of the Psalmist flash through the mind, when he wrote, "I will lift up mine eyes to the hills, from whence cometh my help." One is strengthened and stimulated, realising that surely God, the Creator of this wonderful scene, reigns supreme here.

The Creation of a Goddess.

Yes, but what is that? Along the path by the side of the lake file a group of Indian women and men, dressed in gaily-colored garments; they seem to add to the charm of the picture. They toil up a slight incline to the mouth of a small cave; in front of this cave is a red-painted stone, and a flag-staff from which floats a red-colored flag. What! are they worshipping that colored stone amid so much that speaks of a true God? Yes; poor benighted Indians, they would tell us, there, at that rock, when Parbati, the wife of Shiv (a god of Hinduism) threw herself into the sacrificial fire, because no offering was made to her husband Shiv, at the time Shiv's father-in-law made a great sacrifice to all the gods, Shiv, her husband, hearing it, rushed to her rescue, and brought her away half-burnt. While carrying her body away, her eyes dropped out at this spot, the goddess Naryani grew from them, and lived in the cave. With such a belief these poor souls go to worship the goddess here at the mouth of the cave.

Offering of Food and Flowers.

Look, their worship is over; they descend the other side of the rise and continue walking around the lake. Yes, there stands the Hindu temple, also built in honor of this goddess by a rich devotee in 1810. They reach the front of the temple, and ring two very large bells, giving them two or three loud rings. Maybe the goddess is asleep, and needs waking before she can receive their devotions. They bow before the door of the temple, and make their offerings of food, or young grass, or flowers. Near the door sits a priest loudly repeating their scriptures. The worshippers bow three or four times, then make a circuit of the building, ringing each of the bells, which are strung from the roof of the verandah surrounding the building. Coming again to the front of the temple another obeisance is made, and the worship is over.

The Note that Jars.

Surely it is only the ignorant who worship such images of stone, or think it necessary to wake a god before his worship would be received! But no, there is one of the officials of the municipal courts; here is a clerk, dressed just like Europeans, talking English fluently; here come the boys on their way to school—big boys attending high school come to worship first. Alas! it is still the benighted Indian who worships

his idols, educated though he may be, surrounded by all that speaks of God, the Creator, of all that is true and beautiful. Their spiritual blindness causes them in fear to continue to worship thus. Surely such benightedness causes the note that jars in the song of peace and beauty that nature is constantly singing in this lovely hill station in North India.

SISTER MACKIE'S MINISTRY OF LOVE AT OBA.

Once, when visiting some of the sick, an appalling sight met my eyes. In the corner of a grass house a sick woman was lying on a grass mat, and a few feet away her little babe of a few weeks old. An almost naked child of three years was bending over the mother caressing her and crying. The mother asked could I make her baby better? But I feared it was past recovery, and I wished, as I have often done in bad cases, that we had a hospital nearer than Vila, 126 miles away.

A Reconciled Mother.

I tried to comfort the poor mother, and did all I could for the babe, but after a few weeks it died. I was pleasantly surprised to see how reconciled the mother was. She said, "I wanted my piccanny, but God he want him more, so took him." I gave the woman and child a dress which they needed badly, and saw to the welfare of the child. After a month or two the mother was about again, but suffered a relapse and passed away.

Caring for the Orphans.

A short time after her husband died, and now the little girl is living with us. After her father's death she had a hard time, and her friends did not wish her to live with us. A little girl is valuable, and often sold for some pounds and a few pigs, and amongst the heathen many girls are sold, especially orphans. (We have a boy on this island, Oba, who was sold when a piccanny for a bag of rice.) I have had a trying time with her (she was dying when I took her), but I am glad to say she is almost better now, and quite happy. We hope she will grow up to be a Christian and a witness for Jesus.—C. MacKie.

JESSE M. BADER'S VISIT TO MELBOURNE.

August 9 to 15.

Tuesday, August 9.—Lygon-st. church.—6 p.m. Invitation Tea by Conference Committee; 8 p.m., Metropolitan Welcome Rally. "Every church officer present."

Wednesday, August 10.—Morning. Trip around city to view the churches. At Malvern-Caulfield church.—3 p.m., Preachers' Conference; 6 p.m., Invitation Dinner; 8 p.m., Rally of Southern District Churches.

Thursday, August 11.—11 a.m., College of Bible. At Swanston-st. church.—3 p.m., Women's United Rally; 8 p.m., Young People's Rally.

Friday, August 12.—11 a.m., College of Bible. At Balwyn church, Whitehorse-rd.—3 p.m., Preachers' Conference; 6 p.m., Invitation Dinner; 8 p.m., Rally of Eastern District Churches.

Sunday, August 14.—11 a.m., Swanston-st. church.—3 p.m., United Church Rally at Auditorium. Collis-st.; 7 p.m., Lygon-st. church.

Monday, August 15.—At North Fitzroy Bible School, corner Reid and Brunswick-sts.—6 p.m., Tea-table Conference of Bible School Workers; 8 p.m., Rally of Northern Churches.

MARRIAGE.

BADE-PARADINE.—On June 4, at Manly, Queensland, by evangelist H. Bassard, Mrs. A. Bade, late of Rosewood, to John Paradine, of the Railway Department, Indooroopilly.

FOR SALE.

Single-seater Continental Car, 1922 model, been out of use for three years; in perfect order. New hood, tyres and battery. Just registered. £100 cash, or terms. H. E. Gilbert, 33 Tooroon-rd., East Malvern. U6083.

Here and There.

South Kensington (N.S.W.) Sunday School now has an enrolment of 370.

North Sydney church has decided to erect a new chapel where the old one now stands.

On Monday of last week former students of the College visited Glen Iris in their annual reunion and spent a happy time with the students now in residence.

The following telegram reached us on Tuesday:—"Hinrichsen-Brooker mission Echuca causing much Bible searching; seven welcomed Sunday; twenty-three decisions to date.—Payne."

Churches which have not yet taken offerings for the Canberra Fund are earnestly requested to do so without delay. Individual members are invited to send on their help. Alf. J. Gard, King's-gve., Traralgon, Adelaide, S.A., is treasurer.

At our Sydney Preachers' Fraternal meeting at Paddington on July 18, under the presidency of Bro. A. E. Illingworth, the reports given by the men present were very encouraging, additions being noted as follows:—Auburn, 9; Belmore, 6; Epping, 1; Enmore, 1; Sth. Kensington, 13.

We are pleased to report that Bro. E. G. Warren, preacher-elect of Broken Hill church, N.S.W., is now recovering from his serious illness. Bro. Warren has been for six weeks confined to bed and has suffered acutely. He requests the prayers of his brethren for his complete restoration.

Dr. A. J. Saunders, of Madura, India, is well known to many of our readers, who will appreciate his article on Dr. Washburn, a great missionary for Christ in South India. Bro. Saunders has been asked to write the official biography of Dr. Washburn, and is now engaged on his congenial task.

Jesse M. Bader was to be welcomed at Sydney City Temple on Tuesday evening. A cablegram sent by him from New Zealand to Bro. T. Hagger read: "Arriving Tuesday Maheno. Great conferences here. Delightful welcome." Bro. Bader is due in Brisbane to-day, and will conduct meetings till Sunday. Next week he will devote to Sydney, while his Melbourne campaign will last from August 9 to 15.

Bro. W. H. Clay writes:—"The Victorian Department of Social Service is conducting its second annual banquet on Monday, August 22, in the Oddfellows' Hall, Latrobe-st. Efforts are being made to assemble 600 men. The city and suburban churches have appointed representatives to co-operate with the Women's Social Service Auxiliary, who are undertaking the catering. A most enthusiastic meeting was held on Monday last, when upwards of 70 women gathered to finalise plans. It is proposed to inaugurate a Social Service Fellowship at the banquet, which, it is thought, will solve a number of the problems arising out of unemployment. The proposed homes for our aged will also be considered."

At Queenstown, S.A., during last week a series of special meetings has been held in connection with the Port Line Group. On Monday Mr. Mossop spoke on "The Bible School, the Teacher, and the Message." On Tuesday Mr. Ross and Graham spoke on "Conserving Converts and Christian Growth." On Wednesday Mr. Killmer spoke on "The Plea we Advocate." On Thursday Mr. Paternoster spoke on "Essential Things." On Sunday Mr. Brooker's twenty-second anniversary was celebrated. Unfortunately he was not able to be with the church, and all pray for his recovery. In the morning Mr. Coin exhorted. At the evening service the building was filled, when Mr. Horsell spoke on Mark 1: 22, 27. During the invitation one young man came forward.

The British "Christian Advocate" of June 10 has the following brief paragraph under the heading of "College Notes": "On Friday last Mr. and Mrs. Enniss and their daughter, of Melbourne, paid us a flying visit on their way north to the Lake District. We had a delightful time with them, for they are a delightful trio. Mr. Enniss is to be at Lausanne as a delegate of the Australian churches, so we shall renew acquaintance."

Lord's day morning meetings at Hindmarsh, S.A., are good. On July 17 Bro. Paternoster made reference to the beautiful life and ministry of our late Bro. T. H. Brooker. At the close of the evening address by Bro. Paternoster on "A Tragedy of Calvary," a young woman confessed Christ. Bro. C. Parsons is in a very critical condition of health. The church is preparing for a mission with P. R. Baker to begin on Aug. 7. Bible Class social was a great success. The men's class is a fine feature of the work.

Plans for a vigorous forward movement have been earnestly discussed by the Council of the Victorian Prohibition League, and as a preliminary move, important staff changes have been determined upon. Mr. W. F. Finlayson has been appointed as Industrial Organiser, Mr. J. Robertson McCue as Financial Organiser, and Mr. R. Ambrose Roberts as Acting Secretary and Superintendent of the Young People's Department. The three officers named have also been

ARRIVAL OF JESSE BADER IN SYDNEY.

As we went to press early on Wednesday the following telegram was received:—

"Bader arrived to-day; he delivered great message to great meeting City Temple to-night; all our members throughout Commonwealth should hear him.—Hagger."

appointed as a Board of Control for administration purposes. It is expected that, later on, a definite move will be made in the matter of filling the directorate, when the administrative arrangements as now operating will be reviewed. In view of the State-wide "no-licence" poll which takes place in 1930, it is realised that a strong educational and organising campaign is of prime importance.

With a view to arousing interest amongst University students in the question of prohibition, the Victorian Prohibition League has inaugurated an annual prize-essay contest, the subject chosen for the first essay being "The Economic Value of Prohibition if Applied to Australia." Three prizes of £20, £10, and £5 were offered, whilst competitors receiving Honorable Mention were entitled to select books to the value of £1 sterling. The adjudicators, Messrs William Johnston, B.A., and C. R. Long, M.A., have now issued their report upon the essays submitted, and have awarded the prizes to the following contestants:—First prize, Mr. F. H. Delbridge, Queen's College. Second prize, Mr. Berwyn L. Deans, Melbourne University. Third prize, Mr. G. O. Legg, Queen's College, Mr. H. J. Whitehead, Newman College (equal). Honorable Mention: Miss Patricia O'Donoghue, Mr. G. F. Hanson, Mr. Francis J. Frawley, Mr. Vernon Fahle, Mr. H. W. Lempriere. Another competition will be announced later in the year.

Bro. Laurie Grinstead writes from Edinburgh, Scotland, as follows:—"A large company of brethren representative of the church in Roxburgh Place, Edinburgh, Pleasance Baptist church, churches at Musselburgh, Tranent, Newtongrange, and Kirkcaldy met in Roxburgh

Place chapel on June 9 to bid godspeed to Mr. and Mrs. Tom Ball, who were immediately leaving for Australia. Mr. Ball came to the "old country" thirteen years ago from Bendigo, and since coming to this country has taken an active part in the work of the churches. Mr. Laurie Grinstead, J.P., presided over the meeting and conveyed to our brother and sister the appreciation and affectionate good wishes of all present. Several others, representative of the various organisations in the church and of local churches, voiced their appreciation and good will. Councillor Nelson made presentations to Mr. and Mrs. Ball on behalf of the Edinburgh church, and Miss Henryetty in a charming speech, made a presentation to Mrs. Ball on behalf of the girls' guild where she has done much specially valuable work. It must be that many changes will have taken place in the thirteen years that have passed since Bro. Ball left your shores, but one thing will remain unchanged, and that is the cordial goodwill of your people who will not only welcome his return but will accord an equally warm welcome to his Scottish wife. To-day (June 15) the writer has had the delightful experience of spending a few hours with Mr. and Mrs. Reg. Enniss and their daughter. He acted as their guide on a quick run round the historic show places of our ancient city. These welcome visitors appeared to be in the best of health, and Bro. Enniss is going to return with a stock of pictures that will keep him provided with material for illustrated lectures for years to come."

DEATHS.

BUTLER.—On July 5, at Haven, Vic., Henry, loving husband of Mary Butler, father of Isabella (Mrs. J. McDonald), Jane, Henrietta (Mrs. H. Oliver), Mary (Mrs. Raggard), James, Rod, William, Duncan, Harry, Lillie (deceased); aged 83 years and 8 months. "And there shall be light at evening time."

COMBRIDGE (nee Waters).—On July 17, at 53 Hartwood-st., East Kew, Florence May, dearly beloved wife of F. J. Combridge, loving mother of Freddie, Iris and Betty, loving sister of Ted, Cliff, Muriel, George and Violet. "With Christ, which is far better."

IN MEMORIAM.

BARR.—In loving memory of dear mother, called home July 31, 1925; also our dear father, called to higher service August 27, 1917.

We treasure still with love sincere, The ones we loved so very dear. —Inserted by their loving children.

McGREGOR.—In memory of James McGregor, who was called home July 28, 1925, at Ivanhoe, Vic.

—Inserted by his son, J. McGregor Abercrombie.

PHILLIPS.—Norman Frank, July 27, 1919, beloved eldest son of W. J. and Harriet Phillips, and brother of Will, Bert, Nell, Elton, Elsie, Eric and Ella. The years pass away, but his memory still lives. Awaiting the resurrection morn.

—Inserted by his parents, 323-5 Military-rd., Cremorne, N.S.W.

COMING EVENTS.

JULY 31 and AUGUST 7.—North Williamstown Bible School Anniversary, afternoon and evening of July 31 and August 7.

AUGUST 4.—Thursday, 8 pan. Women's Mission Band Annual Combined Rally. Gardiner Chapel. Address, Mrs. J. L. Brandt. Greetings from representative speakers. Excellent programme. Song service 7.15. Everyone welcome.

AUGUST 7, 10, 14.—Ormond Bible School Anniversary. Aug. 7, Special services afternoon and evening; singing by scholars; speaker for afternoon, Bro. J. E. Shipway; evening, Bro. S. R. Baker. Aug. 10, Grand Anniversary Concert by scholars. Admission, adults, 1/-; children, 6d. Aug. 14, Special services afternoon and evening. Afternoon, Distribution of Prizes; evening, special singing by scholars; speaker, Bro. L. C. McCallum, M.A., B.D. All welcome.

News of the Churches.

Victoria.

Bendigo had excellent meetings on July 17. Two were welcomed into fellowship, and about 140 broke bread. At the gospel service the choir rendered an anthem beautifully. At the conclusion of Bro. Hinrichsen's address, one made the good confession.

Good meetings at Swanston-st. last Lord's day morning, and sermons by Dr. Brandt were much appreciated. At the morning service three were received into membership—Sisters Misses McLean, from Hobart and Geeveston, Fas., and Bro. Rowe, also from Geeveston.

Re-union celebrations were held at Fitzroy on July 10. Bro. F. T. Saunders exhorted the church, and at night a fine gospel message was delivered by Bro. Clay. On July 13 a pleasant evening was enjoyed. Bren. Ralph Gebbie and A. W. Connor addressed the meeting, and special items were rendered.

Drummond enjoys the very fine addresses of Bro. Miles. His subject on July 17 was "Wisdom Baffled or What is Life?" The attendance was good, one brother being present from Little Hampton. Through the efforts of Bro. Miles the Sunday School is holding its own, and six scholars went up for the examination.

Burnley church reports fairly good meetings. The church has secured the services of Bro. W. E. Jackel as preacher. On July 17 there were very successful morning and evening meetings. Bro. F. W. Meyers gave a very instructive morning address on prayer. Bro. Jackel gave a powerful gospel message on the conversion of Saul, there being about 60 present.

There were record attendances morning and evening at the first anniversary services at North Essendon on July 17. Every member was asked to be present in the morning. Bro. Mathieson's evening address on "Beginnings in Life" was listened to attentively by the largest gospel meeting yet held. Four new children joined the Bible School in the afternoon.

Warrnambool reports good services. On July 17 there were several new scholars at Bible School. During the week the P.B.P. entertained the K.S.P. at a mock wedding. At the Wednesday night prayer meeting Bro. Fisher is giving a series of "Studies in Our Plea." On July 24 a visit was paid to Winslow, where a communion service was held in the home of Bro. Tissot, such services now being continued fortnightly.

One of the finest gospel services held in Preston took place on July 17, the occasion being a community service. The mayor, town clerk and councillors of Preston were present. Bro. Dawson's sermon on "The Church and the Community" was masterly. The choir, under Bro. Patterson, with Bro. Morflew at the organ, splendidly sang two anthems. At the morning service two were received by transfer, and a fine exhortation was delivered by Bro. Dawson.

At Surrey Hills on Sunday morning Bro. Patterson, of Ascot Vale, gave a helpful exhortation. Bro. Neville Marshall was received by letter from Moreland. Before a crowded meeting at the gospel service Bro. A. L. Gibson gave the second of his addresses on the Jewish people in history and prophecy. Deep interest is being aroused by Bro. Gibson's treatment of this theme. It was announced by the secretary that Bro. H. W. Combridge will commence his ministry with the church on September 1.

The July campaign at Parkdale for increased attendance and efficiency is meeting with success. July 10 saw the best morning meeting. Bro. Bryce exhorted, and one sister was received by letter. On July 17 Bro. Wakeley, of Cheltenham, gave a message which was greatly enjoyed. At night there was a fine meeting. Officers of the K.S.P., which has been revived, were installed. Bro. Long, State Purser, conducting the ceremony, after which Bro. Stewart preached on "Obeying the Vision."

(Continued on page 480.)

Mr. Almost: A Character Sketch.

A short acquaintance with Mr. Almost impresses one most favorably. He promises fair on every subject that is broached. In speech he is altogether on the side of all that is noble and of good report. Of everyone and for everyone he has a kind word: a decidedly pleasant trait this! And though you may be conscious that you differ materially on vital points, he makes you sanguine that you will find him a speedy convert to your views and beliefs, for he constantly assures you in a touching and humble manner that you are right, and that he is wrong! Until you know him better, you feel sure that, having admitted so much, he will, of course, be man enough to make the right-about-face movement which his situation demands. But this is just where he breaks down; he is not a man of decisive action. His most contrite admissions terminate with a sigh, and the inappropriate use of the divine words: "The spirit indeed is willing, but the flesh is weak."

He has made his fortune, and having neither wife, children, nor any kindred depending on him, he is not obligated to spend his accumulated gold on anyone but himself. And it seems by no means easy to him to decide how to spend on "number one" so as to obtain the happiness he covets. Unrest and unhappiness are stamped indelibly on his countenance.

We met during a summer vacation, while he was having what he declared to be the happiest time of his life. We were paying guests in a large and happy household. Many were the pleasing and cultured gifts that had been entrusted to the various members of the party, and the mingling of these, and the lovely scenery and the beautiful weather made the days glide joyously.

This glad home-life stirred Mr. Almost's soul. He awakened as perhaps never before to a great lack in his life—the lack of home! Sadly he confessed that he had no home, that it was his own fault that he had missed this blessing, that he was almost married. "She loved me and I loved her," he said; "it was my fault we did not marry, and I see to-day that I have spoilt my life by my mistake." And he mournfully enjoined us not to do likewise. We, whom he thus addressed, were much younger than he, and could reply only by a sympathetic assent.

Not for one moment would I question Mr. Almost's intellectuality, yet, it is true that he is only almost a reader. Loud is he in his praises of literary works, but he will not read any, although he is a gentleman with ample leisure at his command. When at the table we discussed the books of the day, he was loudest in expressing his appreciation of the authors, and would say how he would like to read them; but to handle them even seemed to give him a fright, for, barely glancing at the cover and title-page, he would always decline the loan when offered, saying, "The spirit indeed is willing, but the flesh is weak." It is no use, I could never get through it."

Again, our friend is almost an abstainer from cigars and intoxicating drink. In neither can he indulge without physical suffering. Hence none can expatiate better than he on the virtues of water or denounce more utterly the use of the weed and the dram.

Yet this gentleman has become so habitually inconsistent that while giving at the table a really good temperance address, his hand at the same time is on the decanter from which he fills his glass. While pouring out the liquor he quotes: "The spirit indeed is willing, but the flesh is weak."

Further, Mr. Almost greatly admires and praises all doers of good works; all who help the fallen to rise. He says he envies those who live to do good and would like to be one of them. So that we may say that he is almost a Christian philanthropist. He has long desired, and still desires, a niche in which to serve his generation. But he says no niche for which he is suitable presents itself.

Mr. Almost begged one day to see a paper that had been written to Christians. It was reluctantly given, as the writer did not think he would care for it. However, he expressed great approval, but asked: "Do you never write anything for unbelievers?" On being asked in which class he placed himself—among the believers in the only Saviour, or the non-believers—he gave an evasive answer.

Was it that he forgot that his evasion of the all-important question could not alter the solemn truth that each one of us is either believing in Christ Jesus to the saving of our souls from sin and death and is already possessing eternal life; or else we are not believing in him and are not saved from sin and its penalty and are condemned already (John 3: 36)?

Mr. Almost loves to hear those who know the Truth as it is in Jesus speak of what and whom they believe, and he courts conversation on these eternal themes. One day he said he wished he were an out-and-out believer. Thereupon he was reminded that knowledge of a person preceeds belief in a person, and was asked if he read his Bible with the object of getting to know the Christ of whom it testifies.

His reply was: "No, I never open my Bible from one year's end to another."

"How, then, can even God help you," was the solemn rejoinder, "seeing you willfully refuse to use, and so abuse, the means of Grace he has given."

My sketch must close. Suffice it to add that Mr. Almost is only almost a Christian.

Almost persuaded; Christ to receive. But I cannot forbear tenderly reminding Mr. Almost of the fearful doom that waits upon almost. To be almost living up to his good convictions and to the light that God has given him, is to be altogether coming short of them. To be almost saved is to be altogether lost. Now is the time to change his name.

—M.J.L. in the "Christian."

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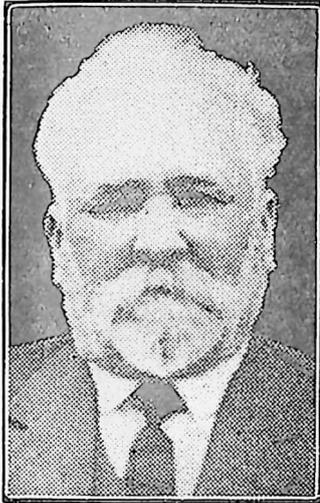
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OBITUARY.

BROOKER.—T. H. Brooker departed this life on July 12 at the home of his daughter, Mrs. Lawrie. For 72 years he had been associated with the church life at Robert-st., Hindmarsh, S.A. Coming with his parents when a child from the old country, they settled in the district, and attached themselves to the church. Bro. Brooker has been a wonderful benediction to the church here. He filled with great dignity many offices, and at his death was senior elder and S.S. superintendent. Our brother had been in indifferent health of late, yet the home call came as a great



T. H. Brooker.

blow to the church. He was a man who did not confine his life to the work of the Lord at Robert-st., but was an active member of the S.S. Union. In fact, he was keenly interested in everything for the upbuilding of humanity. He was a lover of the children, and was the children's friend. Passionately fond of flowers, his delight was to entertain his S.S. teachers and officers at the Botanic Gardens, when the flowers were at their best. For over 30 years he sat on the Botanic Gardens and Parks Council. During his period in Parliament he was known as "honest Tom Brooker," while his term as member of the town council is always referred to by the citizens with pride. Bro. Brooker was one of God's saints; and it can be said of him, as of Paul, "Herein I do exercise myself to have always a conscience void of offence towards God and towards man." He was the preacher's friend, and most preachers will feel the loss of a wise counsellor and brother indeed, and one filled with the Holy Spirit. We feel the richer for his ministry among us; and he will still live in the influence of a faithful life. We carried his body to the chapel where for so many years he had found his delight in mingling among the saints. The writer conducted a short service, at which Bro. W. Graham read the 23rd Psalm. Bro. Collins offered prayer. Bro. W. Morrow spoke words of comfort and cheer, as did also the writer. It was a magnificent testimony to the love and esteem in which he was held to see the building crowded with those whose lives he had blessed. At the graveside the writer conducted a very brief service, at

(Continued on page 482.)

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News of the Churches.

Victoria.

At Bayswater Bro. N. Hinrichsen is preaching faithfully. Meetings are not large during winter months.

Good meetings at St. Arnaud last Sunday. A young lady who previously confessed Christ was baptised.

Glenferrie had good meetings on 24th inst. Bro. T. H. Seambler preached on "The Sabbath Question" and "Raised from the Dead." Welcome was extended to a member by transfer. The choir held a concert at East Kew on July 25.

Gardiner church is having good meetings. Dr. Meldrum and F. T. Saunders, as visitors, have helped with recent messages. Bro. Gebbie is preaching well, and a fine interest is maintained. The J.C.E., under the leadership of Bro. Leslie Stevens, is a very live auxiliary.

All meetings at Cheltenham on Sunday were large and inspiring. Many visiting strangers were present at the evening service. Splendid addresses by Bro. D. Wakeley. The special Bible study circle classes have proved very helpful. Preparations are commencing for the Sunday School anniversary.

At South Melbourne last Sunday Bro. Waterman spoke at both services. His morning talk on "How to Read the Bible" was appreciated. The gospel address was on "Paul's Speech at Athens." A big congregation at this service. The Junior Christian Endeavor and other auxiliaries are enjoying bright meetings.

Good meetings at York-st., Ballarat, during the last fortnight. Fellowship meetings are very encouraging. The Bible School had a record on July 17; 102 scholars and teachers present. Kindergarten class is a great help. Young People's Society is increasing in membership. A splendid spirit of optimism prevails.

Lygon-st. had inspiring meetings and good attendances on Sunday, July 24. A. G. Saunders, B.A., gave powerful addresses on "Members of Christ," and "God's Way of Renewing Man's Strength." J. Howlett Boss gave a reading from Isaiah 39. The choir, under Bro. E. Tippet, rendered the "Gloria," and a solo was given by Percy Jenkins.

St. Kilda had an "every-member-present" service last Sunday morning. Bro. Goodwin spoke on "Home" and a roll-call of members was held. "Perpetual Youth" was his subject at the evening service, ably conducted by the P.B.P. club. A challenge night between teams from P.B.P. and K.S.P. clubs was held last Monday; an enjoyable evening was spent.

At North Melbourne last Lord's day Bro. Hunt gave an inspiring address on "Sifted, but Safe." Attendance fairly good. In the evening Sister Cowpur gave a beautiful address on prohibition. Sister Williams is severing connection with the church owing to sickness and loss in her family, and going to Geelong. She has been a very zealous worker, and has the sympathy of all.

The first week of the mission at Drumcondra, conducted by Bro. T. Edwards, has concluded. Great interest is maintained. Bro. Edwards' addresses have been most uplifting. Questions are very ably answered by Bro. Edwards. Hearty singing has been enjoyed under the leadership of Bro. Chas. Combridge. On Sunday evening Bro. Edwards spoke to a good congregation on "Where there is No Vision."

Prahran held a very happy half-yearly meeting. Reports showed that forty-two had been added to the roll since Bro. Connor took up the work. Twelve had been lost. Bren. Harvey and Saunders were appointed deacons. A splendidly attended meeting on Sunday night; a hymn service in which "The Heart of the Gospel in Song" was presented. Bro. Kent is the secretary of Sunday School in place of Bro. Denton, who has removed to Canberra.

The business meeting of the church at Dawson-st., Ballarat, was held last Wednesday; it was the largest for some time. Bro. Williams, senr., and Bro. H. Malin were elected deacons in addition to those in office. Bro. G. T. Fitzgerald has almost completed his first year as evangelist with the church, and he has won the esteem of all. At the close supper was served by the mission band, and goods sold, the funds benefiting by £7. F.M. collection to date, £81.

At Doncaster on Sunday evening, 17th, Bro. Lang conducted a "Favorite Hymn Night." There was a large congregation, and the singing was inspiring. On Wednesday, 13th inst., the Junior Rechabites, conducted by Bren. John Tully, and Lang, held an old-time Band of Hope meeting, when a number of those who assisted the temperance work in the early days of the district took part. After four and a half years' service with the church, Bro. Lang has resigned to take up the work at Avarat.

At Geelong on morning of July 17 Mr. Norris, of Manifold Heights Baptist church, gave an address in the interests of the British and Foreign Bible Society. Mr. Stevens attended at Manifold Heights Baptist church in a similar capacity. At night Bro. Stevens preached on "One Church and Another." The choir rendered helpful music. The junior choir's first concert on July 16 received well-merited support, a fine programme being given. The R.S.P. society is making good progress.

There have been good and increasing attendances at Shepparton meetings, the series on the Second Coming being very favorably received. The sisters' sewing circle, which is doing a very fine work, combined with girls' club for a sale of work and social evening on 14th, receipts being very good. Sister Miss Sharp, of Kalgoolie, W.A., was present on 24th and rendered a fine solo as gospel invitation. Mid-week meetings, following the life and travels of Paul, are increasing from week to week. A number of members are ill, including Bro. Funston (sec.), who though not seriously ill, has been laid up for two weeks.

At Horsham on July 10, a large congregation assembled in honor of one of the oldest and most respected members, the late Bro. H. Butler, senr. Bro. Payne paid fitting tribute to his life and work in a sermon entitled, "In the evening there shall be light." Bro. Payne has commenced his second year of service at Horsham. The women's mission band, inaugurated by Sister Payne a few months ago, has grown rapidly in numbers and enthusiasm. There were nearly 30 members at the last meeting. Since the prayer meeting has been conjoined with the Endeavor Society greater progress has been made. Morning meetings of late have been excellent, 120 breaking bread each Lord's day.

South Yarra mission band celebrated its ninth anniversary on July 13. Sister Mrs. Dennis (president) presided over a crowded meeting. Sister Mrs. Shipway, president Sisters' Conference, congratulated the band on its nine years of useful service. Bro. Wm. Gale addressed the gathering. Vocal items were enjoyed. On July 20, at the annual church business meeting, the treasurer's report revealed a substantial credit balance, and progress was reported in all departments. The following were elected on the official board: Bren. D. Lewis, A. Searle, J. G. Brown, F. N. Lee, G. Rose, J. Warne, H. L. Cameron. Miss Sear, J.C.E. superintendent for seven years, was appointed leader of the Senior C.E., which it was decided to organise in place of the usual mid-week meeting. Miss Graham is the new J.C.E. superintendent. All other office-bearers were re-elected. It was decided to improve the appearance of the interior of

the building, and erect cupboards for most of the auxiliaries. Fine meetings last Lord's day. Bro. A. Searle exhorted. Bro. J. Elliot was received by transfer from Hobart, Tas.

The work at Brighton is promising well. Special chart talks have been attracting a number of strangers. Bro. Forbes has commenced an adult Bible Class. The sisters' mission band, of which Mrs. Forbes is now president, had a special function at which the retiring president, Mrs. Morris, was thanked for her services and received a handsome presentation from the ladies. The Bible Schools' conference on Saturday last was a great success. Delegates from most of the churches were present. The addresses were inspiring and discussions helpful. Over 160 sat down to a splendid tea provided by Brighton Bible School department. Since last report an elderly lady has confessed Christ, and three have been received by letter.

Brunswick church on July 18 tendered a farewell to the evangelist, Bro. W. J. Way. E. Clarke was in the chair. W. Fairweather (deacon), W. McCallum and J. Roberts (Bible School), D. Gibbs (church), C. Wakeling (oldest member), A. Mann (Endeavor Societies), C. Lovell and T. Fitzgerald gave brief talks. Sister Mrs. Walter Jackson, on behalf of the Phi Beta Pi and Women's Mission Band, presented Bro. Way, on behalf of the sisters, with a fountain pen. Musical items were enjoyed, and Bro. Way suitably responded. Supper was kindly provided by Bro. Fairweather. On Wednesday night a church meeting was held under the presidency of Bro. Clarke. It was decided to carry on for a while with local and visiting speaking brethren.

(Other Victorian reports on page 478.)

New Zealand.

St. Andrew-st. church, Dunedin, reports one confession on June 26 and three on July 3. A. L. Haddon addressed a meeting of St. Andrew-st. and Roslyn members on June 28 on Bible College matters. Attendance at Bible School on June 26 was 72 scholars, 26 senior Bible Class members, and 12 teachers; a total of 110.

Tasmania.

Devonport reports a great meeting on July 17. Two young men and one young woman confessed Christ. Bro. A. Ivory, of Ulverstone, preaching. The church has formed a Christian Endeavor Society. Foreign Mission offerings amounted to £4/13/-.

At Hobart on July 17, Bro. Hurlburgh exhorted in the morning and delivered an interesting illustrated address to the children. Bro. Lionel Johnston in the evening took for his subject "An Undesired Treasurer." A Bible School scholar came forward. On Wednesday, July 20, the half-yearly business meeting was held with Bro. W. R. C. Jarvis in the chair. This was a very enjoyable meeting. The financial position of the church and all the auxiliaries showed a good credit balance. The report submitted by Bro. Green, superintendent of Bible School, was very encouraging, a bright feature being an addition of over 50 per cent. to the school roll, the result of an "aeroplane" rally.

Queensland.

New Veteran reports good meetings on July 17, Bro. C. S. Trudgian speaking on "What we see when we look upon Jesus," and "The Hand of Confidence." Bible School reports an increase of two.

At Ann-st., Brisbane, July 3 was celebrated as an every-member-present Sunday. The services were well attended. Bro. Escott (India) was the morning speaker. Bro. Alcorn spoke at the gospel service. On July 10 Bro. Alcorn addressed both services. On July 17 Bro. Ferguson (Scotland) was the morning speaker and Bro. Alcorn spoke in the evening. Foreign Mission offering amounts to £50. The resignation of Bro. Gottee, Bro. O. Polter has been appointed church treasurer.

At Roma prior to July 3, Bro. Vanham gave several instructive addresses on Foreign Missions. The offering amounted to £18, this being a record for many years, and about four times as much as last year. Meetings on July 10 were well attended. At night the Orange Lodge held its annual parade, some members attending in regalia, when Bro. Vanham gave a suitable address. On July 8 the sisters held their annual sale of work which was a pronounced success. The takings equalled the best previous attempt. Bro. Vanham, having accepted an invitation to labor with Gympie church, expects to leave Roma about the end of September.

Western Australia.

Enthusiasm at Harvey continues, evidenced by well attended meetings on Lord's days and Thursday evenings. C.E. Society meetings are well attended, splendid essays being given. Bro. MacMillen visited Collie on July 3, Bro. Charman and Johnston giving exhortations during his absence.

July 17 was the day for Perth Bible School anniversary. Children's and kindergarten pieces were of high standard, and the orchestra and chorus singing under the able leadership of Bro. E. R. Berry were excellent. All the services were well attended and most helpful. A baptismal service was conducted by the Chinese brethren in the chapel during the week.

First anniversary gatherings were celebrated at Inglewood on July 17 and 18. In the morning Bro. Rodier exhorted. A large crowd listened in the evening to Bro. Hutson's address. At a happy gathering on the 18th Bro. Ingham (Conference President) presided, supported by Bro. Leraft and Schwab. Addresses of an encouraging nature, and musical items, were enjoyed. A social supper was held at the close.

All meetings at Bassendean continue to be well attended. On July 13 Bro. Peacock gave a talk on the life of John the Baptist. On morning of July 17, the J.C.E. held their anniversary service. A number of visitors were present, including members of Endeavor Societies from neighboring churches. In the evening Bro. Peacock continued his series of addresses on our position; and at the close copies of the Book of Acts were distributed.

Kalgoorlie reports fine meeting held on July 13. The Sisters' Mission Band meeting on 14th was good. July 17 saw splendid attendances at all services. Bro. Jones exhorted in the morning, and Bro. Hunt spoke at night. 241 met around the Lord's table. Bible School attendance was 237. Among visitors was a former member, Sister Kruse, of Melbourne. Junior Endeavors on July 17 held an egg Sunday, each member bringing an egg for the hospital.

Northam reports that full-house meetings are the order of the day. On Sunday evenings it is difficult to get everybody in the building. The new building is expected to be ready in about two months. The Bible School anniversary on July 10 and 11 was a great success. The school showed an increase for the year of 64 scholars. Two decided for Christ since last report. Bro. Buckingham speaking. Bro. L. Peacock, of Bassendean, spoke at all the anniversary meetings. The children, under Bro. Hoskin, did very well.

South Australia.

Long Plains is moving along quietly. Bro. Mason's addresses are appreciated, and a good work is being done.

Mafala numbers are small, but the work is going on steadily. Bro. Mason's visits and addresses are much enjoyed. At W.C.T.U. meeting held recently, Bro. Mason gave an inspiring address.

Fullarton C.E. Society is proving one of the best parts of the work. Half the collection taken up at the C.E. is being given to Dhond hospital, and other half to help work in the district. Sister Herd is still in hospital. The Sunday School is still growing and doing good work.

Meetings at Avon continue well attended, and interest is keen. On July 10 Bro. Mason conducted a special hymn service. Bro. G. T. Walden's recent address on Foreign Missions was well received.

At Grote-st. on the morning of July 24, Bro. Rodda, of Mile End, presided, and Bro. A. J. Pocock exhorted the church. The evening service was well attended, Bro. Wiltshire's subject being, "Weighed in the Balances." One sister confessed Christ.

The attendance at both services at Croydon on July 24 was good. In the morning Bro. Graham delivered the address. In the afternoon there was an attendance of 125 at Bible School. Bro. Graham in the evening continued his series of addresses on "Fundamentals for Protestants."

At Glenelg on Friday, July 22, the Y.P. Society gave a surprise party to the preacher and his wife, who were on the eve of departure for Bamba-rd. church, Victoria. The superintendent, Miss Hart, presented Mrs. Tease with an antique vase. Miss Johnson, treasurer, presented a gold C.E. pin to Mr. Tease, who made a suitable response. Supper was supplied by the visiting Endeavorers.

At Norwood there were good meetings on July 17, when about 185 met to break bread in the morning, and 25 at night, a total of 210 for the day. By letter from Colac church, Bro. and Sister Tucker, and their daughter, were received into fellowship. Among the visitors were Sister Lawrie, from Owen, and Bro. Shell, from Nailsworth. All are sorry to lose by removal Sister Valladares and her three sons, who have gone to York district.

Dulwich Foreign Mission offering reached almost £50. Interest is well maintained. Bro. Rankine's addresses are helpful to young and old. Last Tuesday the girls' club held a demonstration which was well attended. Miss Hancock, superintendent, Miss Fisher, instructor, Miss Lily Charlick, pianist, and about 35 members of the club were present. A piano has recently been secured, and only 15/- is required to complete the purchase price. Money and promises towards building fund are coming in.

On July 3 Bro. C. P. Hughes, of Port Pirie, exchanged pulpits with Bro. B. W. Manning. The messages of Bro. Hughes at Balaklava were highly appreciated. On July 10 services were well attended, especially at night, when a young girl was immersed. A husband whose wife was a member, and a wife whose husband was a member, came forward. July 17 was the C.E. anniversary. Bro. Graham McKie spoke at the three services on Sunday, and at the social on Monday. His messages will long be remembered. On Sunday evening a lad confessed Christ. The roof of the new hall is now on, and preparations are in hand for the opening of the hall and jubilee celebrations.

New South Wales.

Good meetings at Enmore on July 24, Bro. Paternoster speaking at both services. An effort is being made to improve the lighting in the tabernacle by installing new fittings. Fourteen lamps are needed, and all but two have been promised.

At Paddington on July 17 Bro. E. V. Saintry, from Rockdale, gave a helpful address. In the evening Bro. Chapple commenced a series of addresses on "Why I am a Member of the Church of Christ," which promise to be most interesting.

At Lismore on July 17 a convert was baptised, and another young girl made the good confession. Bro. P. J. Pond preached on "Is Baptism a mere form, or is it an act of Faith?" Group afternoon meetings of the sisters have recently been held at the residences of Sisters A. M. Wotherspoon, Ellis and Stock. Bro. A. Law, formerly of Marrickville, is in Lismore conducting meetings for the aborigines.

On afternoon of July 23, at a reunion social at Lidcombe, prior to annual elections on 27th, Bro. Thos. Hagger gave an enjoyable and instructive address on "The Lord's Supper." After tea community singing was followed by a praise service. Bro. H. Lacombe, of North Sydney, delivered a thoughtful address on "How long halt ye between two opinions?" On morning of July 24 Bro. Puffet spoke on "The Joy of Salvation." In the evening Bro. H. Priestly spoke on "The Bible" as the most popular of books.

Wagga reports that Bro. Blyth has donated a special prize to each class for the scholar securing highest marks in recent Federal examination. Ivy Pell secured the evangelist's quarterly prize for bringing most new scholars. F. Greenway is now organist for the Bible School and also Y.P. song service. Miss V. Rich and Bro. Stitt use their cars to bring children to Sunday School from the outskirts of the town. Bro. Jame, of Melbourne, was a visitor on July 24. Bro. Stitt's gospel subject was "He lingered; She looked Back." Much sickness is prevalent. Bro. Brown, senr., has been treated for an affection of the eye. Sister Mrs. Midgely is in hospital where she underwent a serious operation.

Taree reports good attendance on July 10. Visitors included Bro. and Sister C. Casperson, from Sydney; Sister T. Bussey (isolated), and Sister Roe, from Ashfield. In a telling message Bro. Casperson referred to the work and needs of Anti-liquor and Social Questions Committee. Bro. Casperson conducted gospel services at Boolawa in the afternoon and Taree at night. Bro. Henry Edwards addressed the church on July 17 on "Watch ye, stand fast in the faith." The message was instructive. Bro. Casperson spoke at night, and on July 21 he gave an original address to the men's training class. The church is grateful for this help. We are pleased to report that Sister Nellie Saxby, who has been seriously ill, is improving. An increase will be shown in the Foreign Mission offering this year; to date £16/13/6, other gifts to follow; last year, £16/16/-.

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Acknowledgments of Parcels.—The following have been received since last report:—Dandenong, Ballarat, Hawthorn, Surrey Hills, Ivanhoe, Brunswick, Box Hill, Canterbury, Tooronga, Carnegie, Bentleigh, Kaniva and Moreland. In future all acknowledgments will be made by the Secretary of the Women's Social Service Auxiliary, Mrs. D. Allen, 12 Boundary-st., Surrey Hills, to whom all notices of parcels sent should be forwarded. Kindly give names and addresses.

Homes for the Aged.—Promises made at the last banquet towards the proposed homes for the aged are due on August 23 next. The secretary would be glad to receive such sums before that date, that statement and acknowledgment may be made.

Second Annual Banquet, Oddfellows' Hall, G.U.O., Latrobe-st., near Russell-st. Monday, Aug. 22. Arrangements are in hand for 600 men. Tickets, 2/6. All churches co-operating.—Will H. Clay, 49 Elizabeth-st., Melbourne.

OBITUARY.

(Continued from page 479.)

which Bro. R. Raymond and A. C. Rankine assisted. Many prominent business men and members of Parliament came to show respect. We placed his body in the earth surrounded by scores of floral tributes, until the day breaks and the shadows pass away. May our Father comfort the bereaved ones in their sorrow.—E. J. Paternoster.

JANSSEN.—On June 28 there passed suddenly from our midst one of the old and highly respected members of the church, in the person of Bro. I. P. L. Janssen. Although having reached the allotted span of life, our brother enjoyed splendid health, and on the morning of his death went to his work as usual. At work he was taken ill, having a stroke; he was removed to his home, but lived only a short while. The funeral took place on June 29 in Cheltenham cemetery (Vic.). Our brother was of a kindly disposition, faithful in his attendance at the services, and in the witness for the life in Christ. In his earlier years, when a mining manager and engineer at Sebastopol, he attended Ballarat church, which he served as a deacon and trustee. The sympathy of the church is extended to Sister Janssen and her two daughters, who mourn the loss of a loving husband and father.—D.D.S.

WAY.—Annie Clarke Way, beloved wife of W. J. Way, fell asleep in Christ on May 19, after many years of severe suffering borne with great patience and Christian courage. Sister Way labored for the cause of her Lord, and was an inspiration to many. She exercised much influence by her noble character and consistent life. More than forty years ago she, with her husband, was immersed in the church in Strathalbyn, S.A., by our late Bro. McCrackett, but for several years before she was an active Christian worker. Previous to a severe illness she was a speaker of no mean order, and used her voice and talents in the service of her Lord. Sister Way has left to mourn her death W. J. Way, her husband, and Stanley, Hilda (Mrs. Francis), Vernon, all of Sydney; and Victor, of Brighton, Vic. The mortal remains of our sister were laid to rest in the Fawcner Cemetery (Vic.), in the presence of a large number of sorrowing relatives

and friends. Bren. J. C. F. Pittman and A. G. Saunders conducted suitable services at the home and graveside.—Alfred Mann.

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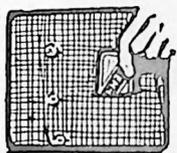
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