

# THE AUSTRALIAN CHRISTIAN

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

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## A Campaign Against Pernicious Literature.

OUR readers will have noted with pleasure the campaign which has been inaugurated against pernicious literature. A recent public meeting in Melbourne, convened to emphasise the need of reform, was overcrowded, so that a large overflow gathering also took place. It is gratifying to note that all religious communions are willing to combine in such a cause. United action, in which Roman Catholics, Anglicans, and all other bodies stand solidly together, is likely to have an influence which no merely sectional movement can possibly have. The co-operation of decent citizens outside the churches can also be secured. There are some questions—as liquor reform, limitation of gambling facilities, suppression of vice and immoral literature—towards a settlement of which we should be willing to co-operate with Christian and Jew, Mohammedan and any other. There are evils which threaten the stability and jeopardise the future of the nation. Every patriot should be willing to join in a campaign of suppression. But presumably it will be the Christian people who will do most in the cause of reform. It would be a despicable thing if they let others be in advance of them.

### The strongest social menace.

In a pointed paragraph "The Southern Cross" refers to the new crusade as follows: "The Melbourne, in the far-back days of his Victorian experience, repeatedly expressed the judgment that the strongest social menace to the Australian character was the vice of impurity. Evidence has sadly accumulated through the years, to sustain this judgment. No surer and stronger cause of promoting this disastrous feature in the national life can be imagined than the uncontrolled circulation of tainted literature. It does its work so continuously and insidiously. A bad book, a corrupt journal,

may be more destructive to the mind and heart of youth than a living evil companion."

It is a dreadful thing to corrupt the pure mind of a child. An evil picture, obscene phrase or indecent act may leave an impression whose debasing influence remains for years. In all big cities there are on view post cards, magazines covers, newspaper placards and advertisements which are so suggestive of evil as to corrupt the minds of many who have neither the will nor the ability to read the literature by which the purveyors of lewdness seek to amass wealth. It is horrible to think that there are men who for the sake of gain will lend themselves to this kind of business. It is a traffic in vice as surely as is that against which the civilised nations have agreed to wage war. The writer, publisher and seller of impure literature are all guilty. It is a marvel to see how shops owned and run by respectable and professedly Christian men stock and sell some of the newspapers and magazines which obviously owe their allurements to the suggestive indecencies which are kept just within the law.

### Which generation is to blame?

A very great deal is being written to-day about the revolt of youth and the evil effects of a liberty which has degenerated to license. Without denying the dangers and evil tendencies, we may profitably ask, With whom does the chief fault lie—the generation which is or that which is coming? the middle-aged and old, or the young? In an article in June i-s-ue of "The American Magazine," Harold Bell Wright, the famous novelist, has a reply to the indiscriminate criticism of those of the younger generation. Admitting their delinquencies, Mr. Wright attaches much or most of the blame to the older generation. With reference to liquor, he says: "I have not heard of boys and girls operating illicit stills! The great multitude of bootleggers belong

to the present, ruling generation. These respectable and often pious manufacturers and merchants who make and sell every kind of device and concoction for brewing, distilling, boiling, for carrying and mixing—do they belong to this younger generation?"

Of the evils which are now before us, Harold Bell Wright remarks: "Boys and girls are not capable of publishing those magazines which flaunt unspeakable indecencies so boldly on every street corner. Our Next Generations are too inexperienced to create and print such masterpieces of obscenity. We—the present generation—manufacture this filthy stuff. We own and run the book stores and newsstands that display and sell it. We bank the dollars made from the salacious traffic."

Mr. Wright certainly speaks truth in this; and if so, those of the present generation have the duty and responsibility of ending the iniquitous business.

It will be difficult to get legal action which will meet the need and remove the evil. Too strict a censorship or prohibitive would defeat its own purpose. But that difficulty cannot be regarded as a sufficient reason for doing nothing. Either the existing laws should be more rigidly carried out, or the law should be amended in the interests of public morality and decency. Whatever law is passed, there will be people who will get to the very edge of illegality and yet remain on the safe side. More than law is therefore required. We require the creation of a healthy public sentiment. Motives drawn from religious and moral principles, as well as the interests of public order, should be inculcated in season and out of season. The home, the school, the church should be in alliance so far as the interests of morality are concerned.

## Appreciation of the Good.

To present the good is the best way of overcoming evil. To cultivate in the mind of a child the love for good literature is an excellent means of forming a taste which will naturally revolt against poor and shoddy writing. Chalmers, in his oft-quoted sermon, emphasised "the expulsive power of a new affection." Why many people read trash, enjoy the poorest of pictures and the worst of music, is because they have not had the highest and best forms presented to them. Sometimes it is falsely assumed that the better things would not appeal, and therefore purveyors provide the lower.

It is good to remember that there is another side to the matter. There have been many recent happenings which give us hope.

With all the pernicious stuff which is being published and read, there is a vast output of helpful literature. Not all our young men and women are wasting their time with immoral or trashy novels and magazines. Many are reading history, science, essays, poetry and the prose masterpieces of the world.

Let us not forget that the best seller in the world is the best of books. The Bible has a circulation which far surpasses that of all other books. There is no serious rival. The Bible is not read as it should be, and probably not as it once was; but it remains the most loved of books, with the best sales, greatest circulation, and largest number of readers.

A striking thing happened in London recently. Beginning with its issue of April 30, the London "Daily Express" began the publication in serial form of what it described as Emil Ludwig's "greatest masterpiece"—"The Son of Man." Emil Ludwig is a German writer who has won fame as a biographer. The editor of the "Daily Express" states his belief that in publishing this moving and reverently written life of the Founder of Christianity he will have the approval of countless readers. In a brief foreword, Emil Ludwig states his purpose: "Far from its being my purpose to shake the faith which those who live in Christ have in the divinity of Christ, my aim, rather, is to convince those who regard the personality of Jesus as artificially constructed that he is a real and intensely human figure."

We cannot recommend to our readers the purchase of this new life of Jesus, which has now been issued in book form. We are sure that there are other and well-known "lives" which will much better repay study. But is it not a heartening and notable thing that a great newspaper can day after day devote columns to a biography of Jesus? It is good to find great black headlines speak of the Son of man and to see pictures which exalt him. The editor believed that people would read and approve, and he was right.

That the higher things appeal is being illustrated in our midst at present. Crowds are flocking to see the picture "The King of Kings." We need not now discuss the status of picture shows. Nor are we expressing full approval of this particular film. We confess that there is much that is repugnant to us in the thought of an actor's playing the part of the Saviour and the depicting of the tragedy of the cross. But the fact remains that many Christians who have viewed the picture (we cannot speak of it from personal knowledge) have been greatly impressed by its reverent treat-

ment, and have spoken of the manifestly good effect upon the audience. Thousands of those who have gone to see it have been non-Christians and probably never hear the Gospel message in the churches. At the very least, they are being gripped by the world's greatest story and are thrilled by the thought of the acts and suffering of the world's Redeemer. The following crowds at least demonstrate that something other than the mean or vicious, frivolous, or tawdry, will attract the crowds. Let us not lay all the blame for their acceptance of the poorer things of life on those who would respond to the higher appeal if it were properly made to them. A crusade to provide the good is the fitting accompaniment of a campaign to suppress the evil.

## Talkative Sinners and Tongue-Tied Saints.

Goethe is credited with having said, "I never heard of a crime which I might not have committed." With equal truth he might have declared, "I never heard of a criminal who might not have been a saint." One of the saintliest men of all time was accustomed to remark of himself whenever he saw a criminal on the way to execution, "There, but for God's grace, goes John Wesley." The turning points in men's lives are as slight as other pivots. A mere breath, in the form of the right or wrong word, may determine the soul's eternal destiny. And it seems that the masters of vicious words are ever eager and alert to speak them, while those who possess the words of life are tongue-tied.

It is not easy to understand just why this is so. Part of the explanation probably lies buried in the mystery of the existence of evil in the world. Another part appears in that strange twist of human nature that makes "misery love company," while joy is slower to share its delights. Again, most of us are mortally afraid of being considered hypocrites, and equally timid about seeming to interfere in the private affairs of others. Consequently we hesitate to speak to our friends about their personal spiritual affairs lest we seem to be either setting ourselves up as models or invading the privacy of their lives. On the other hand, one who invites another to go wrong with him rather makes a virtue of his frank confession and stoutly contends that it is nobody's business what either of them does. Moreover, when the evil can be made to appear prevalent and customary as well as pleasurable or profitable, it seems really bad form not to go along. Thus our mere cowardice both handicaps virtue and assists vice.

On this account, among others, it is necessary to organise, educate and agitate for righteousness and for the evangelism whose business is the promotion and propagation of righteousness and truth. He and I may agree in disliking the arrangement,

but in the very nature of things I am my brother's keeper, and he mine. From time to time it is necessary that we be called back sharply to a sense of this reciprocal responsibility. Herein is one of the values of religious times and seasons: the daily hour of prayer, the weekly day of rest, the annual pre-Easter season and the occasional revival.

In the wide cycle of the centuries we now approach the nineteen hundredth anniversary of the first Christian Pentecost, the first full proclamation of the gospel and the most remarkable response ever given to the gospel message. Surely it is fitting that we should give the gospel right of way in our lives, in our churches and in all of our church enterprises for these three years.

We are reminded that after the thirty silent years, which also were years of preparation, the Saviour spent three years of active ministry with his disciples, and that the intensity of his labors grew constantly unto the climax of crucifixion, resurrection and ascension—and then the out-flaming of Pentecost. Thus it must be with us. Not by mere decision and resolution can we hope to call down the fire of heaven again. The men upon whom the Spirit came in Jerusalem were far different from the same men as Jesus had found them with no thoughts above their boats and no dreams beyond their nets. It took time and trial and training to make them fishers of men, and it must be so with us. Will we give ourselves to the same Teacher and the same teaching, and begin to-day?—"World Call."

### FAULTS.

"In speaking of a person's faults  
Pray don't forget your own;  
Remember those with homes of glass  
Should seldom throw a stone;  
If we have nothing else to do  
Than talk of those who silt,  
'Tis better we commence at home  
And from that point begin."

# Standing at the Cross-roads of Life.

A Sermon by A. W. Connor.

"Enter ye in at the strait gate. . . . Beware"  
—Matt. 7: 13-15.

Christ's great sermon closes with a faithful portrayal of the way of life, and the way of death. It affords a striking illustration of the cardinal characteristics of the teaching of our Lord. Simplicity and directness in setting forth the way of salvation. You see two gates—strait and wide. Two ways—narrow and broad. Two destinies—life and destruction. Two groups—the few and the many. This is in the opening sentences of its final application. And in its last paragraph we behold two builders—wise and foolish. Two foundations—rock and sand. Two final conditions—well-being and ruin. All this from him who left on his hearers the final impression that he was one who "spoke with authority" and of whom it is truly said, he alone has the words of eternal life.

Surely this is a picture to be faced by all in this house to-night. Here are boys and girls, young folks with all life before you. You are at the cross-roads of life. You need a wise authoritative guide. Here also are parents; some of you I fear not very deeply interested in these matters, but here because interested in these children. Surely this word of Jesus ought to startle you from your careless ways and stah you wide awake, for your own sake and for their's too. Maybe I can help you to feel that you too stand at the cross-roads.

Come then, dear friends, for a brief hour into the school of Christ. Hush the noise of business, pleasure and domestic concern, and let him speak to your soul about the things that really matter. Surely you know as well as we teachers the dangers that beset your child's life, and how easy it is for them to go astray. You also must know the power you have to lead it up or down, to Christ or away from him, to the church or away from it. The age is one of tolerance with a strong tendency to become one of moral laxity with a danger of spiritual anarchy. Even in religion the desire to be attractive may be so great that we cease to be serious. "The broad way is away from God." Let the jokes about the "Broad Way" die. Let the smart saying about "turning the hose on hell" die before it is uttered.

Jesus utters no empty threats but states that sin persisted in brings death. There are two ways. One goes up and the other down. We know that. We cannot walk both ways at once. Such diverse ways cannot at last attain the same end. They say that fate hangs no red lights at the cross-roads of life." That may or not be, but here is a gospel of warning, not popular dogma. Here is a message that challenges us to be earnest in the things of the soul. Here is the boom of the deep-toned

alarm bell in the one emphatic word in the vocabulary of warning—Beware! Beware!

We—young and old alike—are all pilgrims to eternity. Which gate? which way? which end? We are all builders for eternity—upon what foundation? Will our house stand the test or fall in ruins about us?

Standing at the cross-roads, let Jesus speak to-night

### A word in your ear.

"Enter ye in by the narrow gate." Look at this word and you will hear in it a plea for the making of the great decisive choice in life. Decision for Christ. Salvation, guidance and life are all found in him—choose ye this day whom ye will serve. It is not something into which you can drift. The entrance to all high attainment is narrow. "Strive to enter in." To this end our teaching. To this end your co-operation should be given. Do we get it? How can we when you enter not yourselves? For you all it means renunciation of sin by a true genuine repentance. Renunciation of self by putting personal faith in Jesus Christ. Surrender of soul in open confession of Jesus as Lord. Surrender of body and soul in Christian baptism. Lip homage won't do—"Repent ye." "Follow me." "Seek first the kingdom." Many will seek to enter in when it is too late. Here at the cross-roads Jesus speaks in your ear. It is a word of earnest urging. "Enter ye in."

It is a word of serious urgency, "Enter ye in now." Oh, the graciousness of his urging. It is for our sakes he pleads "Enter now." Still standing at the cross-roads look up and read

### The warning sign.

"Beware," "Beware of false teachers"—men who confuse the signs, who call right wrong, who label old sins with new names. We are used to the danger signs on our road-sides. The triangle that arrests attention before curves and embankments, the finger-post, and the flash-light of the roadside beacon. How useful they are! How necessary! What tragedies are happening every week because men will not be warned, and take all risks. Beware! This emphatic word flashes out of the night. Beware of false views of life that put material things first. Beware of the insidious beginnings of evil. Beware of the sins of the world and the flesh that attract and deceive. Beware of neglecting the great salvation offered in Christ. Beware of postponing decision for Jesus. Surely this word on the beacon of warning should lead us to choose the upward way. I have seen a picture of the two ways, where below the youth are the allurements of wine,

pleasure, gambling, and all the pleasures of the flesh. Above are the beckoning of the angels of light and the joys of righteousness. Below and beyond the things that draw downward is the precipice and the dark abyss. It is a true picture. Jesus says the end of that way is destruction; the end of the other is life. Beware! Choose life, and thus we do if we choose Christ.

Stand still a moment longer at the cross-roads of life. Listen! "The still small voice is in your ear, "Enter ye in by the strait gate." It is Jesus' voice. Look up—the beacon light flashes in your eyes the one word, "Beware." Souls here have made the wrong turning and been lost. And as you stand listening and looking, lo,

### The boom of the warning bell.

"Everyone that heareth these sayings of mine and doeth them shall be likened unto a wise man." Here then follows the contrasts of life in the parable of the two builders. The well-founded life is one that will stand the test. Material, plan, and workmanship will all be put to the test. The soul that accepts and obeys Christ is building on the rock. The disobedient soul is building on the sands. "Whoever heareth these sayings of mine and doeth them" rings out the warning bell. If you neglect this word the final description will be yours, "And it fell and great was the fall of it."

My urging then is that you build your life on Christ, the Rock of Ages. All else is sinking sand. You stand at the cross-roads; myriad voices are calling "Come down." Christ is urging "Enter ye in." The world, the flesh and the devil are urging, "What the odds! Come on, come on." Christ flashes his beacon warning, "Beware of false teachers."

Life! Death! Which will you choose? How much depends perhaps on this moment's choice. What diverse destinies may be attained!

"So from the same cradle's side,  
From the same mother's knee;  
One to lone darkness and the swelling tide,  
One to the crystal sea."

Look again up at that sign-post at the cross-roads. It has assumed the form of a cross—his cross. It proclaims his love, his mercy, his power to save. There it stands

"Two arms outstretched to save!  
Like a watchman set to guard the way  
From that eternal grave."

If you go to destruction you must push aside the hand of teacher and pastor. You must crush past that cross and trample on divine love.

My plea is just this: Listen to the voice of love, "Enter ye in by the strait gate." Heed the flash-light of divine warning that signals "Beware." Begin to build on the solid rock. My Master's words with which I opened will be my last ones, "Enter ye in by the strait gate . . . Beware."

# The Purpose of Christian Missions.

A. G. Saunders, B.A.

Christian missions are like certain hymns: both ancient and modern. In our day there are many sorts of missions and commissions. But Christian missions belong to our day and to all other days. They must continue until earth's last man has heard the glad story and learned of the living Christ as the Saviour of a humanity doomed by its sin. Differing at times in minor details of method, Christian missions are constant in principle and purpose. That purpose, reaching through every age, yet ever the same, is rooted in things far deeper than temporary exigencies, human judgments, scientific theories, philosophical conceptions or ecclesiastical "State-manship." That purpose is a matter of the divine will. It gives expression to the divine love reaching out through those who are of God for all who do not know him. With those who take the Bible as their authority, the question is a closed one. It is not possible to speak where the Bible speaks and not speak of Christian missions. And the purpose of Christian missions is also registered in Scripture.

For various reasons, however, chiefly the substitution of human desires and theories for the inspired Word, a degree of confusion has overtaken Christian missionary work. The end is lost in the means. The machinery is so impressive that its intended product is overlooked. Results are not always commensurate with the costly and elaborate implements employed. In many cases we have got off the main line and are stalled up a spiritual sidetrack. Various irrelevancies threaten to take possession. There is need for a clarification of objective in the light of the Scriptures.

This was not always so. Early missionaries were what may be called direct actionists within the kingdom. They were not locked up in masonry. They were out in the field, rather than at home in an office. Striving to carry the gospel to heathen men, they operated on the principle that a straight line is the shortest distance between two points. The main concern was ever kept in view, and was not thwarted by concentration upon subordinate considerations or irrelevant affairs. The apostle Paul, often a strategist, was always an evangelist. The apostle Peter sometimes hesitated, but always preached the gospel. By invariably following the line of least resistance, they made the necessary human contacts rapidly. Their one all-dominating concern was the salvation of souls through the shed blood of the once dead, but now ever-living, Christ. As with the apostles so with the grand men prominent in the earlier days of modern missionary effort—men like Carey, Judson, Morrison, Moffat, Livingstone, Mackay, Paton and other heroes of the cross.

## How Not to Do It.

Now things have changed. The old-fashioned missionary has become for some superior people an object of ridicule and pity. On a certain autumn day a great ship sailed from the Golden Gate with some sixty missionaries amongst her passengers. One of these was the son of a man whose name is known in all English-speaking countries as a champion of the faith and a defender of the Scriptures, the head of a large American school for training preachers and other Christian workers. At a fancy dress function on board, this young man appeared in somber

Lord's Day, July 1, 1928

Foreign Mission Offering  
from Every Member  
of Every Church  
in Australia.

Let This Be a Day  
of Large Gifts.

black, mutton-chop whiskers, carrying a large bundle of tracts, and thus, affecting a lugubrious countenance, caricatured the conventional missionary of an earlier generation. This in the face of a shipload of worldly people! In at least one Oriental city nearly all the large group of missionaries reside in the urbane section. On the other side of the place, where crowd the humble masses, there are several nurses doing hospital work, but only one missionary man, an evangelist, who, with his family, is engaged in independent work. Port cities, where life is now as comfortable as in the homeland, have a way of getting cluttered up with secretariats and administrative bureaux.

It must be conceded that a degree of this machinery is justified and inevitable. But the trouble is that, through becoming absorbed with these pretentious affairs, there are too many missionaries who never come to grips with people out of Christ, and never speak to a man concerning his soul's salvation from one year's end to another. In some cases, as a delicate mat-

ter of alleged missionary policy, people are instructed to "stay where they are," religiously, and in the bosom of their national or parental religion live as closely as they can to Christian idealism. This is particularly true in some fields of a great organisation among men which appeals to all church people for support. Try to imagine the Lord Jesus Christ making that entertaining suggestion to Nicodemus, or the apostle Paul teaching in such terms before the altar to an unknown God. How absurd, not to say culpable, the folly that would substitute compromise for regeneration! Some years ago a great missionary society found itself embarrassed with the problem of a divided field in one country. The mission had two sets of workers in two widely separated cities, with two languages. To secure unity, the work was closed in the larger city, one of the most important places in Asia. The work that was closed was almost entirely evangelistic, and still presents an extraordinary evangelistic opportunity. On the other hand, the missionaries in the distant city were chiefly occupied in a great mission union university, teaching secular subjects. This is certainly valuable work, but the Christian missionaries so employed can have scant leisure for direct soul-saving effort. And the spiritual benefits of inaction are not easily perceived. In fact, the final outcome upon the Kingdom of God of the general educational tuning up for which Christian missions are so largely and generously responsible is decidedly problematic. If not downright precarious. It is rather disquieting, for instance, to learn that a Christian college in an Indian city has produced amongst its graduates the most aggressive local protagonist of the prevailing heathen religion.

## Evangelism First.

Neither is it part of the purpose of Christian missions to give instruction in agriculture and the like, although lectures in these subjects have been included as a "draw" in gospel meetings run by missionaries. Industrial training has long been prominently associated with missionary effort, but produces artisans before Christians. Medical missions meet with general approval, even on the part of cynical folk who profess to see no good in other missionary endeavor. In the realm of benevolence they are of incalculable service. Yet, as an end in itself, even this activity is outside the range of Christian missions. It creates friends rather than saints, and sympathy for the doctor rather than righteousness through the doctor's Christ. Great as medical missionary work unquestionably is, it often quite fails to connect up the patient with a knowledge of the good Physician who moved those afar whom he has healed to reach with loving hearts toward that alien patient. Necessarily professional, even devoted Christianians experience difficulty in getting the story told. Those they heal and help, one mission field has a doctor who first went there as an evangelist. Returning home he took a medical course. But now, after being on the field for many years, and still in his prime and vigor, he has relinquished his hospital to another man, while he gives himself continually to itinerant evangelism. His testimony is that he has derived his greatest results in this way.

That, however, the New Testament being true is precisely what we should expect. In every one of these aforesaid missionary activities the problem is to get the story told. The disappointing outcome of much of our present-day elaborate missionary machinery and institution is their failure just here.

It is often true that to institutionalise is to cease to evangelise in any adequate sense of the word. Not to evangelise is to render impossible the realization of the high and holy purpose of Christian missions as that purpose is set before us in the word of God.

## Testimony of the Word.

Here we wash the Word to speak for itself. Nowhere could the essential purpose of Christ



Dr. Kolthakar and Wife, and their House, Baramati, India.

than missions he stated more explicitly than in the great commission: "Go . . . and make disciples . . . baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 19, 20). Luke 9: 1, 47 states it in these terms: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem." Surely it may be asserted that such passages leave no room for doubt. The purpose of Christian missions is clearly and squarely to bring men to eternal salvation through Christ Jesus and his gospel, the power of God unto salvation.

And when we ask how that is to be done, we again have a precise answer in the Scripture: "Whoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 13). "Seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. . . . We preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1: 21, 23, 24).

Let us, then, determine in love not to be wise above that which is written. There is no other authoritative, Scriptural way by which to realise the great gospel objective. Being God's way, it is the best way. God's purpose stands while a single idol stands, and while a single soul sits in darkness, not seeing the great Light. It is presuming too much for a mortal man to assert that God changes his plans or his purposes. There may be other noble aspirations. There may be many ways of doing good. No doubt the movements of uplift are endless and altogether admirable. Men may labor splendidly all their days for other purposes, thereby fulfilling gracious ministries, enlightening minds, healing bodies, alleviating pain. Education, agriculture, sanitation, good government bringing prosperity and establishing the institutions of freedom, substituting security for peril and fear among erstwhile turbulent peoples—all these may appear irresistibly to able men, men of good will, noble heart and broad sympathies. And they are all good and worth while. But they are not part of the purpose of Christian missions, even though they are sure to follow the victories of the faithful missionary. The aim of Christian missions is no less than individual regeneration, leading on to the coming more and more of the Kingdom of God, through grace divine applied to humanity's deepest need by the mediation of the One who alone saves unto the uttermost by the shedding of his blood on Calvary's cross.

**IMMORTALITY.**

For me to have made my soul  
The better for my birth;  
To have added but one flower  
To the garden of the earth;  
To have struck one blow for truth  
In the daily fight with lies;  
To have done one deed of might  
In the face of calumnies;  
To have sown in souls of men  
One thought that will not die,  
To have been a link in the chain of life—  
That shall be immortality.

—Anon.

# Missionary Messages.

**"THE UTMOST FOR THE HIGHEST."**

The brotherhood of Victoria has been called to prayer in behalf of the F.M. offering, July 1. Many have been the fervent prayers of individuals and churches for our missionaries, native Christians, and their work. In these last days of the appeal prayers are asked for the home-land churches and their giving on Lord's day, July 1. We are to answer our prayers by our sacrifice. Our faithful missionaries have given "the utmost for the highest" in sacrifice by service; let us give "the utmost for the highest" by giving as the Lord has prospered us. Victoria must raise £2,000 on July 1.—J. E. Allan, Victorian F.M. Secretary.

**A WOMAN'S APPEAL.**

The members of God's church are privileged to be co-workers with him in the great work of salvation. When Jesus had finished his

Our brave missionaries have obeyed the King's command to "Go." Not only have they gone but they are standing firm through stress and trial. Our task is to make an offering which will make it possible for these men and women to look into the face of the Master and say, "You will find us there when you come."—E. C. Hinrichsen.

**HOW CAN I HELP?**

Missions demand my thought and my prayers. If we merely think about missions when the preacher delivers a missionary sermon, our share in them will be very small. I can help to spread a knowledge of missions, first, by getting a real knowledge of the facts, and, second, by telling the story to others. I can read missionary books and thus equip myself. Missions demand my money. They are the church's big business, and capital is needed. The



**JULY 1, 1928**

Group of Indian Christians  
— at —  
Dhond, India, March, 1928.

**F.M. Annual Offering**

work upon the earth he entrusted the telling to his disciples saying, "Go and preach the good news." Surely such a trust should make us want to serve him lovingly. As in the life of Christ and his disciples, this means sacrifice. Our Lord became poor that we might be rich. Let us be willing, in the spirit of our Lord, to make a loving and sacrificial gift on July 1 to send the light to the regions beyond.—Mrs. C. V. Roberts, F.M. Supl., Qld. Women's Executive.

**CALL OF THE GREATER MILLIONS.**

Millions under sixteen years in Russia are banned from publicly hearing the Word of God. China's millions, casting off shackles of custom, clamor for more light. Millions in India turn towards "the Christ" but only some are able to profess him. Millions more can yet publicly profess him. Millions await greater opportunity to know him. Few of Australia's millions use the privilege of freedom of belief and worship available through penetration of "the Word" in former generations. May each disciple this July 1 no answer the call of the greater millions, that the joy of "sounding out the word" will be a richer experience than ever felt before.—Maston Hill.

**OUR TASK.**

"The battle of Waterloo was won by a Scottish regiment which held the strategic point through all that dreadful day." These men begged for permission to charge, but each time the answer came back "Stand firm." At last the courier bowed low to his commander and said, "You will find us all there." When Waterloo was won they were all there a mangled pile of bruised and broken bodies, but their right fingers were still clinging to their undishonored flag.

interest paid is in spiritual blessing, in world outlook, in human sympathy and a reward in heaven.

I can become a titler and give rather than raise money for missions. I can find a worthy purpose, work for it, help it along. For instance, the support of an orphan.

My share in missions perhaps will be my life. Some people are giving their lives. Interest, thought, money, prayers, are small compared with the dedication of life to missions.—Adapted.

**THE WILL OF GOD.**

"Our best is but thyself in us,  
Our highest thought thy will.  
To hear thy voice, we need but love  
To listen and be still.  
We would not bend thy will to ours,  
But blend our wills with thine,  
Not live with cries on heaven's doors  
But live thy life divine."

**THE FOREIGN MISSION SECRETARIES.**

- S.S.W. J. Clydesdale, "Bansey," Phelps-st., Camber Vale.
- Obd. H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
- S.A.—H. G. Burdon, c/o Grote-st. Church of Christ, Adelaide.
- Tax. J. C. D. Green, 83 Gillin-st., New Town, Hobart.
- Vic.—J. E. Allan, 51 Watt-st., Box Hill.
- W.A.—A. J. Ingham, 11 Woodville-st., North Perth.
- Federal Secretary—G. T. Walton, M.A., 74 Edmund-ave., Enley, S.A.

## The Home Circle.

Conducted by J. C. F. PITTMAN

### IF I HAD KNOWN.

If I had known  
What troubles you were hearing,  
What griefs were in the silence of your face,  
I would have been more kind and more caring,  
And tried to give you gladness for a space,  
I would have brought more warmth into the place—

If I had known,  
If I had known  
What thoughts despairing drew you—  
Why do we never understand?—  
I would have lent a little friendship to you,  
And slipped my hand within your lonely hand,  
And made your stay more pleasant in the land,  
If I had known.

—Selected.

### TWO MOTHERS.

A black-eyed baby lay moaning its young life  
away on the brick bed of a dreary mid house  
in Pekin, China.

The feeble voice, growing weaker and weaker,  
was now and then drowned in the sobs and  
groans of the young mother, who gazed in des-  
pair upon her dying child. She longed to press  
it to her aching heart, but she had always heard  
that demons are all around the dying, waiting to  
snatch the soul away, and so because it was dy-  
ing she was afraid of her own baby.

"It is almost time," said the mother-in-law,  
glancing at the slanting sunbeam that had stolen  
into the dismal room through a hole in the paper  
window; and she snatched up the helpless baby  
with a determined air. The mother shrieked,  
"My baby is not dead! My baby is not dead  
yet!"

"But he has only one mouthful of breath left,"  
said the old woman; "the cart will soon pass,  
and then we shall have to bury it in the house  
all night. There is no help for it; the gods  
are angry with you."

The mother dared not resist, and her baby was  
carried from her sight. She never saw it again.  
An old black cart, drawn by a black cow, passed  
slowly down the street, the little body was laid  
among the others already gathered there, and the  
carter drove on through the city gate. Outside  
the city wall he laid them all in a common pit,  
buried them in lime, and drove on.

No stone marks the spot; no flower will ever  
blossom on that grave.

The devoted woman wails, "My baby is lost;  
my baby is lost; I can never find him again."  
The black-eyed baby's mother is a heathen.

### II.

A blue-eyed baby lay moaning on the downy  
pillow of its dainty crib, and it was whiskered  
softly through the air, "Baby is dying."

With sorrowful hearts we gathered in the  
stricken home, but the Comforter had come be-  
fore us.  
"Our baby is going home," said the mother,  
and, though her voice trembled, she smiled  
bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us."  
"He has but come for his own," said the  
father, reverently, and he threw his arms long-  
ingly around his wife.

As we watched through our tears the little life  
slipping away, someone began to sing softly,  
"Jesus, Lover of my soul,  
Let me to thy bosom fly."

The blue eyes opened for the last time, and  
with one long gaze into the loving faces above,  
closed again, and with a gentle sigh the sweet  
child passed in through the gate to the heavenly  
fold.

"Let us pray," said a low voice. We knelt to-  
gether, and heaven came so near we could see  
the white-robed ones and hear their songs of  
"Welcome."

There are no baby coffins to be bought in  
Pekin, so a box was made; we lined it with soft  
white silk from a Chinese store. We dressed  
the baby in her snowy robes, and laid her long-  
ingly in her last resting-place. We decked the  
room with flowers, and strewn them over the  
little one.

The next day we followed the coffin to the  
cemetery.  
With a song of hope, and words of cheer and  
trust, and a prayer of faith, we comforted the  
sorrowing hearts.

Now a white stone marks the sacred spot where  
we laid her, and flowers blossom on the grave  
that is visited often and tended with loving  
care.

"The Lord gave and the Lord hath taken away;  
blessed be the name of the Lord," says the baby's  
father; while the baby's mother answers, "Our  
baby is safe; we shall find her and have her  
again some glad day."

The blue-eyed baby's mother is a Christian.  
—Selected.

### KEEPING GOD'S COMPANY.

At a Sunday School some children were asked  
to write a little sermon upon their favorite text.  
Several tried their hand upon this rather diffi-  
cult task, but the prize was awarded to a very  
little girl, who wrote just these few lines on her  
paper:—

"Enoch.—There was once a very good man  
named Enoch. And he was very fond of taking  
long walks. One day Enoch took ever such a  
long walk and got very tired. And so God said,  
"Enoch, come in and sit a bit." And he went  
in to rest himself, and never came back any  
more."

There was only one thing the little girl for-  
got to mention, and that was that Enoch walked  
with God. Of course this means that he knew  
God so well and felt him so near, not only while  
he prayed, but while he did his work, that where-  
ever he went God was with Enoch.

Boys and girls! let God be always with you.  
So will you grow like him in grace, and sweet-  
ness, and goodness.

### MORE LIGHT.

Minster: You've been reading your Bible, I  
see. I hope you found consolation there?  
Old Parishlomer: Yes, I did; I came across my  
old pair of spectacles which I had lost for ten  
years.

### DIETED.

She was a woman who always told everybody  
her business. With a cheerful smile she settled  
herself at the counter of the outfitter's and be-  
gan: "My husband has been ill—very ill indeed.  
So I have to do his shopping; and I want a nice  
shirt." "Certainly, ma'am," said the assistant.  
"Right front and cuffs?" "Oh, no!" she ex-  
claimed. "The doctor says he must avoid any-  
thing with starch in it."

### CHANGED FEELINGS.

Tommy's first school report, which was prom-  
ising, read, "Trying."  
The second term's report raised his parents'  
hopes by stating, "Still trying."  
The next report, however, dashed all hopes to  
the ground. It read, "Still very trying."

## The Family Altar.

J. C. F. F.

Monday.

Sirs, ye know that by this business we have  
our wealth.—Acts 19: 25.

Self-interest led to opposition of the truth.  
Bible mentions many deceptions which came  
men to resist the right. 1. One pretends to high  
aims, and is influenced by the grossest selfish-  
ness. 2. One thinks himself free to act, and by  
the involuntary instrument of crafty seducers.  
3. One values himself as enlightened, and com-  
mits the most unreasonable acts of folly. 4.  
One prides himself that he contends for the  
right, and perpetrates the most unrighteous  
deeds of violence. 5. One is filled with extrava-  
gant expectations, and in the end gains nothing.  
Reading—Acts 19: 21-41.

Tuesday.

And when he had spent three months there  
(Greece) and a plot was laid against him by the  
Jews as he was about to sail for Syria, he  
determined to return through Macedonia.—  
Acts 20: 3.

"Though destruction walk around us,  
Though the arrows pass us by,  
Angel guards from their surround us,  
We are safe, if thou art nigh."  
Reading—Acts 20: 1-16.

Wednesday.

And now, behold, I go bound in the Spirit unto  
Jerusalem, not knowing the things that shall  
befall me there.—Acts 20: 22.

Luther wrote to Melancthon from Augsburg:  
"I have met some men who are so timorous in  
my cause that they have tried to tempt me not  
to proceed to Augsburg. But I remain fixed.  
God's will be done. Even at Augsburg, even in  
the midst of his enemies Jesus Christ reigns."

Let Christ live, let Martin and every sin-  
ner perish, as it is written, "Let the God of my  
salvation be exalted."  
Reading—Acts 20: 17-38.

Thursday.

Then Paul answered, What do ye, weeping and  
breaking my heart? for I am ready not to be  
bound only, but also to die in Jerusalem for the  
name of the Lord Jesus Christ.—Acts 21: 13.

"Although, O God, I am unworthy of dying  
for thee, nevertheless I do not give up the hope  
of obtaining this holy and precious death. For  
as thou, O God, hast given life to thy unwor-  
thy servant, which I have never deserved, so will  
thou, if it please thee, give this glorious death  
through I am utterly unworthy."—A prayer of  
Laymond Lull.

Reading—Acts 21: 1-19.

Friday.

And they, when they heard it, glorified God.  
—Acts 21: 20.

"Imperfect Redeemer,  
Our ransom'd souls adore thee;  
Whate'er is done  
Thy work we own,  
And give thee all the glory."  
Reading—Acts 21: 20-40.

Saturday.

I heard a voice saying unto me, Saul, Saul,  
why persecutest thou me?—Acts 22: 7.  
"It was Paul's accustomed manner," wrote  
Bunyan, "that, when tried for his life, even to  
open before his judges the manner of his con-  
version; he would think of that day, and that  
hour, in which he did first meet with grace; for  
he found it supported him."  
Reading—Acts 22.

Sunday.

And the night following the Lord stood by  
him, and said, Be of good cheer.—Acts 23: 11.  
"Still nigh me, O my Saviour, stand  
And guard in fierce foundation's hour:  
Hid in the bow of thy hand  
Show forth in me thy saving power.  
Still be thy arm my sure defence,  
Nor earth nor hell shall pluck me thence."  
Reading—Acts 23: 1-16.

## Prayer Meeting Topic.

July 11.

### PERSEVERING IN PRAYER.

(Acts 1: 14)

W. Waterman.

When Jesus rose from the dead he had won his kingdom. "Throughout forty days he gave proof of his victory by "making himself visible" to his disciples, and pledging to them the longed-for consummation—the kingdom of God.

However (he said to them) ye must in Jerusalem await this promise: It will come as an immersion "in Holy Spirit not many days hence." By this he meant that they should be, not possessed so much by a Person, as overwhelmed by, and endured with, a power; by which (he added) ye shall be my witnesses and ambassadors from here to the ends of the earth. Having said this he was elevated as King of kings to the throne of the universe; from which, according to promise, he should pour out the Spirit.

#### How did They Wait?

Luke says, "They continued" "at the hours of prayer" in the temple, praising and blessing God. Our text tells us that in their upper room they "all with one accord continued steadfastly in prayer." To use Isaac Errett's words, "The posture in which they waited for the kingdom of God was that of prayer."

#### And with What Effect?

Heads 2: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly . . . they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." The connection between these passages induces the inference that, when the brethren received this baptism of power, they were at prayer. Attend, ye children of the King! the kingdom of God itself (again to use Errett's words) "began in a prayer-meeting."

So it must needs be; for, from analogy of Scripture, it is reasonable to suppose that, had the brethren not prayed, or even, had they been less steadfast in prayer, the kingdom would have been delayed, or would have suffered some loss of fruit and glory. All students of Scripture must have sensed the effect of man's response upon even such stupendous events as the first and second advents of our Lord; so, also, we feel that this promise was the more readily and gloriously fulfilled, because the disciples were ready to receive, when God was ready to give. Christ himself tells us that the Father will "give the Holy Spirit to them that ask him."

#### How are Things Down Your Way?

"Oh," you say, "the church has come on dull times; we're just waiting for the tide to turn." You are "just waiting," brethren? Then you will wait for ever! Continuing steadfastly in prayer wait; then your "dull times" will inaugurate a Pentecost! Ten days only the apostles and the waiting apostles. Hasten to prepare your hearts so that you will be ready and waiting for God. Begin "hattering down the gates of heaven with storms of prayer!"

#### Prayer Germinates all Big Blessings.

In the church all movements and institutions destined to do much good begin in prayer-meetings. So it was in apostolic times. Like the church itself, Foreign Missions began in a prayer-meeting (Acts 13). No wonder the apostles (Acts 6) jealously guarded in the church the place of prayer!

The son, brethren aspire to do "greater works than these" for God? Then remember! such can germinate only in the warmth of prayer. So, after all, "to pray well is to strive well." "More things are wrought by prayer than do our dreams of," simply because the world does not dream how the "greater works" begin. Do ye know?

TOPIC FOR JULY 18—WHEN THE POWER COMES—Acts 2: 33.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### TEAM WORK.

A Bible School or a department of a Bible School that has an unusually well qualified superintendent should be very happy. A football team may be composed of eighteen husky fellows whose weight will tell anywhere, but unless the whole team is efficiently led and coached little will be achieved. The players must be fused into a team. There must be both skill and the will to win. So in the work of the Bible School the best results will not be achieved unless the superintendent, the officers and teachers work together as one team. Some factors are very necessary for efficient service.

#### Continuity.

The first step in building a winning team is the building of the players together for as long as possible. A team that has new players going every week is not likely to be very effective, nor can we hope for the best work in teaching the Word of God if teachers are constantly coming and going. Some changes are inevitable, but every care should be taken to secure recruits who will stick. Just as the captain of the football team can inspire his team with enthusiasm, so also it is possible for the superintendent of the Bible School to inspire his teachers with a desire for service.

#### Fellowship.

It is a great thing to get together. Too often the Bible School teacher works alone. In a large school there are many of his fellow-teachers whom he does not get to know very well. Opportunities should be made for the coming together of the Bible School teachers for fellowship; more religious fellowship, so that there may be created a common spirit of faith and endeavor in an effort to realise the great aim for which the Bible School stands—the winning of young people to Christ and his church.

#### Interdependence.

In a football team more than half the work is carefully assigned to individual players, each the best possible man for the position in which he is placed. Each man plays the game with his own part in view, but he also must keep in mind the man with whom he is expected to cooperate. So in the Bible School each teacher is responsible for the class which he teaches, and that responsibility should rest heavily upon his shoulders. But every teacher has some talent or capacity of helping others, and if every teacher tries to help his fellow-teachers the spirit of helpfulness will greatly strengthen the work of the whole.

#### Loyalty.

No team spirit is possible without confidence in the captain. The members must know him to be competent for every task undertaken, ready to match them in every sacrifice asked for

the work's sake, and ready always to consider their individual welfare and their share in the work. On the other hand the members of the Bible School team should be ready to give prompt obedience to every order, a cheerful readiness to adopt new methods, and to maintain a regular attendance for the furnishing of a substitute should they be forced to absent themselves from school. No Bible School can hope to do good work were there is not manifest a real spirit of loyalty between the superintendent and his team of workers.

#### Progress.

A season that brings no victories will not bring with it much satisfaction. The spirit of the team may be good, the play of a high order, but an occasional victory now and then is essential for the well-being of the team. The Bible School leader therefore must set up some goals which though simple and quiet within the reach of his school are nevertheless worthwhile. When these goals have been reached, he should not forget to tell his workers of it, for every such experience of attainment brings with it much encouragement and blessing.

"A fine hand of officers and teachers," says the annual report. Yes, but is it a team? And do the leaders and the members of the church realise what is needed to inspire their team with the idea of victory?

### THE SUITILE TEMPTATION?

The head of the English department in one of our large colleges in close touch with the student life, complains that while there seems to be much reading among young people to-day, there is a wonderful lack of any systematic purpose in much of that reading. "My observation has convinced me," he affirms, "that the greater part of the reading that is done by young men and women is desultory and purposeless, and but confirms the shrewd remark of our Irish wit and philosopher, Mr. Dooley, that: Next to going to bed, reading is the easiest job in the world for a lazy man."

Young folks would do well to think about this. It is indeed easy to make reading a kind of virtuous excuse for indolence, to spend our leisure moments poring over light and frivolous books and magazines, and yet virtuously excuse ourselves for failure to perform more worthwhile tasks on the grounds that we have been commendably occupied in the culture of our minds. What we read, how we read, why we read are questions we need to think about every time we pick up a book.

Happiness is best sought not by seeking it, but by seeking kindness. It is the one thing that is best accomplished by indirection—quickest found by going toward something else.



JUNIOR BOYS' CLASS III,  
Annerley Bible School, Qld.

This class secured the leading position in the school for nine months out of twelve. Miss B. Henderson is the successful teacher.

## Religious Notes and News.

### SOME PRIESTS.

The Christian who begins to tithes, or to practice stewardship in regard to his income, will have at least seven surprises.

1. At the amount of money he has for the Lord's work.
2. At the decreasing of his spiritual life.
3. At the case with which he meets his own obligations.
4. At the pleasure he finds in larger giving.
5. At his satisfaction in the practice of stewardship in his time, his talents, and his possessions.
6. At himself for not adopting the plan sooner.
7. At his new appreciation of the goodness of God.—"Missionary Review of the World."

### GAINS AND LOSSES.

Dr. Carroll, the veteran statistician who was perhaps the first to undertake a general church census in the United States, has given out church figures for 1927 through "The Christian Herald." These figures show a general gain, but not nearly so large as we could have wished.

This reports both the gains and losses of the Disciples in 1927.

Our losses are in the number of congregations—more than 400, while our gains are in members about 41,000. Entirely too few gained and decidedly too many congregations lost. Doubtless some churches united, thus making them stronger, but causing one where before there were two. Others were merely losses of names, as it is known that in some instances congregations have had two or three different names. Probably a few went into "Community Church" combinations and alas, some of them died. This kind of thing has been going on from the first which, however, is no special consolation.

We expect very great gains within the next few years. Some of the things which have vexed us and caused much strife have been thought "through," while we undoubtedly have a rising tide of evangelism such as the church has never had before. The losses will all be overcome and the churches will go forward by "leaps and bounds."

The response given to the Pentecost proposal is so hearty and widespread that we have good reasons to expect a quakened growth of the churches that has never been equalled in our history.—"Christian Evangelist."

### I.L.C. CHURCH AND DANCING.

It has been the habit to think that the Roman Catholic church looked with indifference upon, if it did not foster and encourage, dances and kindred personal and social practices that were frowned upon by "puritanical Protestants." The belief has done a good deal of harm, for it has tempted many churches to let down the bars and enter the field of questionable pleasures. There are a great many Protestant churches to-day that seem to be aping this supposed custom of the Catholics.

Now it turns out that the Romanists, who have gone further than others in their compromises with the natural impulses of people, are finding it necessary to call a halt on dancing.

Archbishop Michael J. Curley, of the archdiocese of Baltimore, has forbidden his priests to promote or to attend dances. This is announced immediately in the forthcoming Baltimore "Catholic Review."

The ruling concerning priests applies no matter what the purpose of the dance may be, and no announcement of a dance may be made from any altar or pulpit, nor may a dance be held in the basement of a church. The "Review," as the official organ of the

Archdiocese, last week announced all references to dances would be eliminated in the future, including advertisements.

We commend Archbishop Curley's position to our wavering Protestant brethren who imagine they are modernising culture and liberalising the church by bringing in dancing, the theatre and card parties, and by extreme conduct in many other ways.

The church should not try to exercise a personal supervision over people. It should not seek to forbid individuals exercising their own consciences in their own way, even in doubtful realms—as if they were children. On the other hand, the church should not undertake to provide sports and pleasure for their members—as if they were children. But the pulpit, the church officers, Sunday School teachers and all, who have a degree of delegated leadership or a measure of authority won by influence, must seek to teach people and inspire them with the highest ideals and doctrines known. The church's duty is to so reveal the will, the love and the greatness of God that the people will strike out after the highest aims with the passion of moral earnestness burning clear, steady and warm in their souls. The church must lead the young and old away from childish littleness to manly greatness of vision and purpose.—Selected.

### I BELIEVE IN THE SUNDAY NEWSPAPER.

A correspondent sends the following, adapted from the N.Z. "Methodist Recorder" and the "A.C. World":—

There are some folks who do not believe in the Sunday newspaper. I am sure they are making a mistake.

You cannot conceive a well-posted Australian who never reads the newspaper. Can you? Remember there are newspapers and newspapers.

Every Christian ought to exercise the fine art of choice in selecting his Sunday newspaper just as he is obliged to do in many other important subjects. The best and only way is to choose a newspaper that makes a speciality of religious subjects.

It is a Christian's duty to be intelligent about the "King's Business"; to have a nation-wide and world-wide vision of Christian plans and progress; to learn about everything in the whole world about Christian Missions at home and abroad; to keep in touch with inspiring literature, and to know about great spiritual and moral movements.

You must read a real Sunday newspaper. I read but one Sunday newspaper—the best. My Sunday newspaper is "The Australian Christian."

If you will read it, you will not wonder that I believe in the Sunday Newspaper.

### "PIILGRIMS' PROGRESS."

When fresh issues of Bunyan's "Pilgrim's Progress" are appearing, it is interesting to recall that at an earlier time it was adapted and twisted in many curious ways to serve different and opposite schools of thought. As Bunyan's Calvinism was not sufficiently strong, a "Pilgrim Hephzibah" was issued by those who could not admit the freedom of the human will and universal redemption. Not to be outdone, liberal evangelists brought out an imitation work which described a traveller's journey, not from earth to heaven, but from hell to heaven. The Tractarians took the work in hand, making the two Sacraments the most prominent features in the allegory; the Wicket Gate stood for baptism and the House Beautiful for the Eucharist; and even a Catholic version was issued, with a picture of the Virgin on the title-page. At a later date,

Hawthorne, it may be remembered, wrote a clever satire on what he considered to be American religious fatalism in which he described the City of Destruction connected with the Celestial City by a very convenient railroad, which saved pilgrims the troubles and dangers of a journey afoot.—"Christian World."

### ADDRESSES.

- E. A. Arnold (preacher of Footscray church, Vic.)—c/o Mrs. English, 27 Herbert-st., Footscray, W.I.  
 Arthur Baker (preacher Middle Park church, Vic.)—362 Richardson-st., Middle Park, S.C.  
 H. M. Gilpstone (preacher Geelong church, Vic.)—Moorabool-st., Geelong.  
 W. R. Eldridge (secretary Canberra church).—Coranderk-st., Reid, Canberra, F.C.T.  
 C. Hay (secretary Pahiataua church, N.Z.)—Manganutu, Near Pahiataua.  
 L. J. Moignard (secretary Bunbury church, W.A.)—"Bethany," 20 Symmons-st., Bunbury.  
 S. E. Riches (preacher Snowtown-Laehli District)—Snowtown, S.A.  
 Mr. Swenson (secretary Windsor church, Vic.)—4 Baker-st., St. Kilda, S.2.

### DEATH.

HASMUSSEN.—On June 22, 1928, Alda Lok, aged seven months, the darling babe of Herbert and Ada Hasmusson, of 11 Blairford-st., New Parkside, Adelaide. "A patient little sufferer at rest." "The Lord giveth, and the Lord taketh away."

### IN MEMORIAM.

HOLDEN.—In loving memory of my dear son Will, loved brother of Rita, who passed away at Oakleigh, June 28, 1926. Though death divides, fond memory elings.  
 —Inserted by loving mother, S. Grace.

LAVEL (nee Gartside).—In loving memory of my dear daughter Fanny, who passed away on June 26, 1926, at Box Hill.

As dawn she is always remembered With tenderness, love and regret; At sunset sad memories awaken.

Of a loved one I will never forget. —Inserted by her loving mother at Harcourt, Vic.

VERCO.—In loving memory of our dear father, who passed away on June 30, 1924.

To live in hearts we leave behind, Is not to die.

—Inserted by his loving daughter and son-in-law, Evelyn and George Borthwick.

VERCO.—In loving memory of our dear husband and grandfather, who passed away on June 30, 1924.

As a tired bird folds its wings, Sure of the morning light, He laid him down in trusting faith.

And did not dread the night. —Inserted by his loving wife and granddaughter, Evelyn.

### L. HARRIS.

CHIMNEY SWEEP & GENERAL LABORER Charman-rd., ex. Latrobe-st., Mentone, S.11. Gardens Renovated, Orders by post promptly attended to.

### NEW TESTAMENT

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Gilt Edges, Bound in Attractive Covers, with Four-page Inset on "How to Become a Christian." 1/6 per copy.

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## Here and There.

We learn that Bro. T. G. Prior, of West Hobart church, has been appointed a Justice of the Peace for Tasmania.

Bro. T. E. Rofe, of Wahroonga, N.S.W., has been appointed Government representative on the Board of the Sydney Hospital.

Bro. C. Young, President of our Queensland Conference and preacher of Annerley church, is planning to visit all our churches in Queensland, beginning about the middle of July.

The Victorian Home Missionary Committee has secured an office in the new T. and G. Building, Collins-st., corner Russell-st., Melbourne. All correspondence should now be addressed to Wm. Gale, H.M. Secretary, Room 217, Second Floor.

The following telegram received us on Tuesday.—"Hilgrisen-Stewart mission, Prospect (S.A.) encountered much wet cold weather at start; Sunday, fine weather; over 500 present; few confessions at close; great interest.—Russell."

Miss Marjorie Benjamin, who for some time has been laboring in South Africa under the direction of our New Zealand brethren, is now in Australia. After some months' illness, Miss Benjamin was ordered by the doctor to leave Bulawayo. She arrived in Adelaide last week.

About thirty organisations advised the secretaries of the United Christian Social Questions Council that they would send representatives to the deputation to protest against penitentials literature, which was to wait on the Victorian Chief Secretary (Mr. Prendergast) yesterday morning.

Mr. H. H. Stratton, of Sholapur, India, will address an informal gathering of ladies interested in India on Monday, July 2, at 3 p.m., in the Victoria Hall, 60 Bussell-st., Melbourne. The meeting will be under the auspices of the Zenana Bible and Medical Mission. Bro. Stratton has for some years been superintendent of the Criminal Tribe Settlement at Sholapur. All ladies have a cordial invitation to attend the gathering next Monday afternoon.

Mobern-Gaulfield church, Vic., held a business social on June 20, when a debenture conversion scheme was put before the members. Amid great enthusiasm £725 of the £750 aimed at was subscribed then and there. The meeting expressed its appreciation of the efforts of Bro. Whitway, church secretary, in organising the appeal. Since the beginning of Bro. Anderson's ministry there has been a steady spiritual growth, and all departments have shown steady progress.

Owing to his removal to Nelson, N.Z., Bro. F. J. Stevens, B.A., who for the past few years has been writing a weekly article on the prayer meeting topic, has been commended to religiously best take. We are grateful to our brother for the excellent service he has rendered. Many his readers have expressed appreciation of his articles. Bro. W. Waterman, preacher of Inverness church, Tas., formerly our missionary in China, has kindly consented to take Bro. Stevens' place. The first article from his pen appears in this issue.

During the past few months a series of debates has taken place between K.S.P. clubs associated with our churches around Melbourne. Next Tuesday night, in Swanston-st. lecture hall, the subject will be discussed by teams from Inverness, Caulfield and Essendon, the subject being "What is the Social Service Department Necessary to the Well-being and Progress of Churches of Christ?" Mr. T. H. Scambler, B.A., Inverness, will adjudicate. The Victorian Social Service Department will present a large illustrated photograph of the winning team, and a mounted egg to each member of the winning side.

According to the daily press, His Excellency the Governor-General, speaking recently in connection with a Presbyterian memorial church in New South Wales, said: "There is much difference of opinion upon the best way to proceed, but I think a church is the most appropriate. Many thought that the preparations of the enemy were so complete that within all human calculations Britain and her Allies would have been beaten within six weeks but for Divine intervention. I believe that."

At the young men's training class conducted by the church at Dawson-st., Ballarat, Vic., an average of about 20 attend to get instruction and experience in public speaking. Bren, Wilkie and Fitzgerald are the leaders. Young men from Peel-st., York-st., and Dawson-st. attend this class. The extensive additions to the Sunday School are nearing completion. School was held in the new hall on Sunday. The additional ones are costing about £1,800, and over £1,000 donations have been given or promised within three years.

Owing to the great amount of unemployment and distress now existing, the need for Christian liberality is very great. Appeals for help cannot be allowed to pass unheeded. Yet there is need of care and discrimination in the bestowal of gifts. There are those who take advantage of the prevailing distress and the willingness of men to help. Where there is any cause for doubt, inquiry should be made. The secretary of one of our Melbourne churches writes to say that a young man has been going round the members with letters from Mildura and asking for help, as his ticket and money have been stolen. He is reported to have gone in another suit and to be carrying on the same plan.

On Tuesday, June 19, at Lygon-st., a largely-attended conference was held by the Victorian Women's Mission Bands, Mrs. Scambler (Suppl.) presiding. An interesting programme was arranged. After some thoughts on prayer by the superintendent, Mrs. Watson and Mrs. Anderson gave instances in their work of answered prayer. Mrs. Main spoke on "Progress Made, Progress Hoped For." Suggestions were made for reaching a definite goal. The subject of group meetings was spoken to favorably by several sisters. These meetings will be held in different centres shortly. Mrs. Clark greeted the Mission Bands on behalf of the Women's Conference. Mrs. Mitchell contributed a solo in the programme, Miss Sherrin being accompanist.

Mr. J. H. Cambridge, who has been compelled through ill-health to relinquish the work at Bundaberg, Q., received a letter from the Mayor of Bundaberg, containing the following tribute:—"I take this liberty of writing to you expressing deepest regrets of my wife, self, and family that sickness has precluded your remaining in our midst, and continuing your great Christian work. In this respect I can assure you that the citizens (irrespective of denomination) join in such regret, and we all fervently hope that you will be restored to sound and robust health in the very near future. I now on behalf of the citizens of Bundaberg and district wish you God-speed and the best of health and long life in the execution and furtherance of your noble duty."

Five persons were received into fellowship at Gardiner, Vic., by Lord's day service by faith and grace, one by restoration, and one formally baptised. Mr. Gebbie spoke to an excellent congregation. A time of blessing was again experienced at the evening meeting in the Regent Theatre. Four young women confessed Christ at the close of Mr. Gebbie's impressive address. Mr. W. Bossence helped with two line

solos, while Mr. W. H. Clay led community singing. It has been decided to continue these services at least until the end of July. At a meeting held last week congratulations and good wishes were expressed to Mr. Reg. Emiss, who is an esteemed elder of the church, on his appointment as Director of the Victorian Prohibition League.

On the opening day of the Convention of our American brethren at Columbus, Ohio, there was held an Australian Banquet, arranged by Mr. B. Whately, preacher of the church at Geneva, Ohio. Amongst those present, in addition to Mr. and Mrs. Whately, were Mr. and Mrs. Lyall, Mr. and Mrs. Butler, Mr. D. Elwes from England, S. J. Mathison, Mr. and Mrs. W. C. McCullann, Hugh McCallan, B. W. Huntman, P. A. Davey, H. R. Trilock, Mrs. Greenacre, Jesse Kellens, C. H. Scoville, Chas. Richards and H. P. Shaw of San Francisco, T. H. Matheson was sick. Garnet Alcorn and C. J. Armstrong had other meetings. A number arrived on subsequent days. They included Mrs. and Mr. C. M. Gordon, Giff. Gordon, Geo. Manifold, H. J. Hays, H. Tongood and H. A. G. Clark.

Crowded Sunday meetings marked the conclusion of Bro. Gibson's ministry at Castlemaine, Vic. On Monday, June 18, a public farewell was tendered. The local daily reported thus upon the gathering: "The Church of Christ building was not able to hold all the people who assembled last night to join in the valedictory social to Mr. H. M. and Mrs. Clipstone. The huge audience was roughly made up of equal parts Church of Christ folk and temperance supporters, with a fair number of representative people not connected with either." Mr. J. E. Manning, President of the local Prohibition League, spoke of Mr. Clipstone's great work as a citizen, and on behalf of many friends presented a handsome dinner wagon, suitably inscribed. Representatives of all sections of the church spoke in warmest appreciation of Mr. and Mrs. Clipstone's work and influence. Many presentations were made, including a wallet of notes. As was expressed by the chairman, to hold the confidence and esteem of the entire town for four years is a privilege and one of one's own accord and to the regret of all concerned, is a great experience.

### QUEENSLAND SISTERS' AUXILIARY

The executive held their business meeting in Annet-st. chapel on June 11. The president (Mrs. W. A. C. Wendorf) presided and led devotional service.

The sisters decided to close the Rockhampton mission fund, which stands practically at £200.

A few more members are still to come in. The Hilgrisen-Stewart mission team is expected early in August. The sisters' executive are providing a welcome dinner for the missionaries on arrival.

A large gathering of sisters attended the Temperance Prayer Meeting at the residence of Mrs. D. Brown on May 11. Mrs. Tait, State secretary of the W.C.T.U., gave a very fine temperance address. Eight new members were enrolled. Musical items were rendered by Mrs. Hines and Miss A. Stobling. An offering for temperance work amounted to £2 3s. Daily afternoon tea was announced by the executive.

A foreign Mission prayer meeting will be held in Albion chapel on July 5. Bro. H. Payne is invited to be the speaker. T. A. Partridge.

### ODDITIES.

WILCOX.—On Thursday, June 14 Bro. Wilcox passed away at Danolly, Vic., at the age of 58. He was a member of the church there for many years, and in a quiet unassuming way served the Master he loved. The call brought him relief, and the loved ones await the time when the day dawns and the shadows fly away.—I.A.P.

## Baker Volunteer Mission

INGLEWOOD, W.A.

On April 27 Bro. and Sister Baker arrived in Perth, and were accorded a most enthusiastic welcome. The mission continued for a month, Bro. and Sister Baker doing excellent work throughout. Bro. Berry, Eaton and Pencock did good service as song leaders. Mrs. Baker acted as pianiste throughout, and also as soloist, being assisted in this work by Sister Mrs. Gosh and others.

During the mission 27 stepped forward; 20 have been welcomed into the church, and some of the others will, we trust, ultimately unite with the church. The church received a considerable uplift. The concluding service was held in the chapel. Bro. A. Hutson presided at the thanksgiving services, when the church building was packed to the doors. Representative speakers spoke words of appreciation and farewell. Four of the converts spoke of what the mission had meant to them. A very deep impression was made on the audience. Bro. Pencock, on behalf of the church, presented to Bro. and Sister Baker tokens of esteem.



### A BOND OF FELLOWSHIP.

Bro. Jesse M. Eader, of St. Louis, Mo., U.S.A., writes as follows:—

The visit of Bro. and Sister Robert Lyall, of Melbourne, has been a wonderful event to us in America. From the day they landed in Los Angeles until now their presence has been a gracious benediction. Bro. Lyall has made most excellent addresses. He has been equal to every occasion. His Columbus address was especially fitting. He could not have brought a more fitting message than the one he spoke. This address, like all others, warmed all hearts, and made everyone feel glad for this fellowship with the Australian churches through these fraternal delegates.

Bro. and Sister Lyall have been very busy since coming to our shores. Through it all they have enjoyed the best of health. It is a matter of comment everywhere, how well they stand their heavy schedule.

They are being warmly received everywhere on their tour among the churches. Through their visits our American churches are coming to have a greater interest, and are made to feel a stronger bond of fellowship with our Australian brethren. It is hoped that at least one hundred Australian brethren will be present for the World Convention in 1930. Plans are going forward in a great way here in America for this great world gathering.

This fraternal visit from Bro. and Sister Lyall has been and is a great blessing to us all.

### W.A. WOMEN'S AUXILIARY.

The quarterly meeting of the auxiliary was held in Lakeside hall on June 5. The devotional session was led by Mrs. Louey, who spoke on Psa. 23: 2.

The business session was presided over by Mrs. Wakefield (president). Roll call was responded to by 10 sisters.

The financial statement showed that funds in hand were as follows:—Sanitarium, £12/16/9; General, £3/2/2; Foreign Mission Bally, £3/2/6; Meals account, £20/10/9; Total, £15/12/2. Collection amounted to 11/3.

The quarterly reports were read. The Home Mission collections for the quarter were £33/3/6, showing an increase. Foreign Mission committee's collections have been £35/2/8, and £27/10/9 was realised at a stall organised by the ladies of our churches at the recent British and Foreign Bible Society's fair. The prayer committee visited Inglewood in May when Bro. A. Baker, from Vic., gave the address. Hospital visitors are doing good work. The sanitarium has been visited each month. The sisters on the isolated committee are again writing to the many isolated sisters, and meetings are being organised in various centres where possible.

The syllabus for monthly meetings was read by the secretary, M. Wilson, Secretary.

### The Baker Volunteer Mission.

Mr. and Mrs. Baker  
and some of the new  
converts at Inglewood,  
W.A.

### S.A. SISTERS' AUXILIARY.

The auxiliary met in Grote-st. hall on June 7. Miss Tonkin led devotions. Miss Tonkin, F.M. superintendent, then presided over the F.M. rally, when the hall was full, there being over 200 sisters present, whom 50 were delegates. We were very pleased to have the Hinrichsen-Stewart mission party with us, who provided the programme for the afternoon. Mrs. Hinrichsen rendered a pianoforte solo, and Mr. and Mrs. Stewart sang a duet. Mr. Stewart also sang a solo. Mr. Hinrichsen gave a very fine

address on "God so loved the world" and gave ye into all the world and preach the gospel," which was greatly appreciated. The offering taken for Foreign Missions amounted to £78/11—M. Mauger.



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**A QUERY.**

A correspondent asks: "In the event of a Church of Christ appointing deacons without regarding the Scriptural qualification, "the husband of one wife," could a church so constituted continue in good legal standing in the conferences of the Churches of Christ as one formed and organised according to the basis of the New Testament?"

The answer is that a conference of Churches of Christ would never consider the question whether a church seeking admission had or had not deacons conforming to the standard which our querist evidently considers to be involved in the qualification, "the husband of one wife." Of course if a church sanctioned more than one wife, then there would be an objection, and a very decided one. But we presume that our brother refers to a familiar theme for discussion, viz. if a deacon must be married. Most people take it that Paul's words forbade polygamy, not celibacy. David King, one of our staunch and conservative British brethren, who himself held the opinion that it did mean that a deacon must be a married man, yet declared that he could not affirm the impossibility of the other view being right, and he wisely urged that each church must meet the difficulty for itself, and the understanding of the majority must prevail. We dare not judge our brethren or congregations in such matters. Of course, all agree that (other qualifications being present) a married brother can Scripturally be a deacon.

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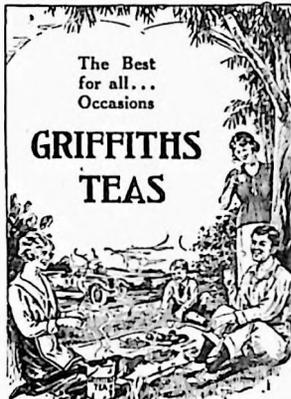
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## News of the Churches.

### Tasmania.

**Sulphur Creek.**—Meetings continue weekly with good attendances. Visitors have included Bro. and Sister Warmbrunn, from Balwyn, Vic., and Bro. Keals, from Lanneston. Bible School attendance retains high average of over 80 per cent.

**Hobart.**—On morning of June 17 the quarterly every-member-present rally was held. Attendance and offering were good. Bro. Johnston spoke in the morning on Foreign Missions, and in the evening on "Human Inventions." Two young people confessed Christ. The Bible School scholars entertained the teachers at a happy social gathering on May 21. The C.E. society held a successful social on June 12. On June 19 the society took charge of a helpful combined meeting with the West Hobart society at West Hobart chapel.

### Queensland.

**Roma.**—On June 3 and 10 Bro. W. Rothery spoke both morning and evening, his messages being much appreciated. All meetings are well attended. Much interest is manifested in the Bible School. The children are preparing for annual examination. Our aged Bro. Hansford is seriously ill in Roma Hospital; Bro. Albert Waldron is much improved.

**Wyman.**—On June 3 Bro. J. K. Martin spoke morning and evening. Both meetings were well attended. June 4 the C.E. society had an enjoyable picnic at One Tree Hill. A Bible School concert in aid of the organ fund was a success. Through the efforts of Bro. and Sister Sage, over twenty chairs for the kindergarten have been donated by church members. A soul-winning campaign is to be conducted from July to September. Bro. Shepherd, of Fitzroy, had fellowship. A prayer week held in the chapel proved helpful.

### Western Australia.

**Sulphide.**—Times of delivering are being experienced. Bro. Carter continued to inspire spiritual sermons on June 17 to large meetings. At evening meeting two accepted the Saviour.

**Ingleswood.**—During May 26 confessions were made. 27 were results of the special effort conducted by Bro. Baker, and 9 from the school on decision day. New converts are attending well. The school is healthy, and won the eighth in the recent attendance campaign in second division in W.A. schools. Fine addresses from Bro. Hill and Hutson.

**Bassendean.**—A fair morning meeting on June 17. At night Bro. Les. Peacock preached to a large congregation. Working bees are busy on chapel cleaning. Young people are active in Endeavour and Sunday School work as well as B.P.P. and R.S.P. clubs. All look for Bro. Nightingale's co-operation soon. The church sympathizes with Sister Buckingham, whose son was killed in an accident.

**Hanbury.**—Meetings are increasing in numbers and interest. On May 27 a young married man made the good confession. He was immersed and received into fellowship. On June 3 Mr. Powell, of the C.M., preached to a fine audience. He also gave a lantern lecture on China on the following Tuesday. 43 broke bread on June 3 a record meeting. Sisters' Guild reports good meetings. Girls' Sunny Circle held a successful social on June 6.

### South Australia.

**Queenstown.**—On June 24 Bro. Cain exhorted the church. In the evening Bro. Brooker took for his subject, "Do You Desire Salvation for Yourself and Others?" Three confessed faith in Christ. On Monday, 18th, the Band of Hope was held, and Mr. Heiler, Semaphore, gave the address.

**Crystal Brook.**—The work is going on quietly. One was received into fellowship on June 17. Bro. Bridgman spoke on Foreign Missions. The help of Bro. Howes and Randall has been appreciated. It is hoped soon to begin Sunday School work.

**Semaphore.**—Smaller meeting on Sunday morning on account of sickness. Bro. Heiler continued his addresses on "The Christian's Armor." At night he preached on "The Kingship of Jesus." The choir sang "King of Kings." One young man confessed Christ. Three new scholars in the Bible School. 32 have entered for the B.S. examinations.

**Glenside.**—Good meetings last Lord's day. Bro. Watson, from India, in the evening gave a very fine address. The choir under Mr. A. N. Haddock contributed to the success of the service. Bible School continues to grow; another record attendance on Sunday. J.C.E., I.E.S., and S.E.C. are working well and proving very helpful. The Endeavors were to visit Minda Home on Tuesday evening and give a programme.

**Mill End.**—Bro. W. L. Ewers has been giving a series of talks on the Bible since the tent missions closed. As a result there have been five confessions in the past three Lord's days. Two men came forward on Sunday, June 24. On Tuesday, June 19, Bro. Watson spoke to a fair audience of members from the various churches in the Western District on the work of the missionaries in India. On Wednesday, June 20, the help of Bro. Howes and Randall has been received in the various churches through the mission to a welcome social evening. A short vocal and instrumental programme was followed by words of welcome and instruction from Bro. Ewers. Over 200 members remained to the supper.

**Cattolengo.**—Bro. Watson visited the church on June 18 and gave an interesting talk on India. There was a large gathering; members from Colonel Light Gardens and the C.E. Society joined in the meeting. The Junior C.E. Society is making rapid progress under the leadership of Bro. L. H. Walters. There were 41 present on Sunday, when Bro. E. A. Shearing gave a chalk talk on "Faith." At the breaking of bread two brethren were received into fellowship. The Bible School is doing a fine service; four new scholars on Sunday.

A good congregation in the evening to hear the gospel message. The children's talk by Bro. Hughes is increasing the attendance of the young folk. Bro. Hughes is continuing steadfastly in the work, and his messages are bright and inspiring.

**Brimbank.**—The seventy-third anniversary of the church was held on Sunday, June 17, both at home and in the city. Bro. Allen Brooke services being well attended. Bro. Allen Brooke delivered inspiring addresses, his subject in the morning being "The Progressive Church"; evening, "The Cost of Church Membership." The choir rendered special anthems. On Wednesday, 20th, the annual tea was held, followed by a public meeting presided over by Bro. H. J. Horsell. The speakers were Bro. Ross Graham and Reg. Lamsphere. The secretary, Bro. F. Holden, presented the annual report. On Sunday, June 24, splendid meetings were held. In the morning Bro. Allen Brooke addressed the church on "Why Foreign Mission Work?" In the afternoon Miss M. Benjamin, returned missionary from Rhodesia, South Africa, addressed a combined meeting of the young ladies and men's Bible Classes on her work. Bro. Brooke spoke in the evening on "The Divine Task."

### Victoria.

**Glentworth.**—Meetings on 24th were well attended. Bro. T. H. Scambler preaching morning and evening. Appreciated addresses have also been received from Bro. Abercrombie and Gilson.

**St. Kilda.**—Bro. Andrew, assisted by the choir, conducted a bright gospel service on June 17. Bro. Morris, of Brighton, spoke in the morning. Bro. Burns, of Fitzroy, spoke on the morning of June 24.

**Mildura.**—On June 24 there was an excellent meeting to hear Dr. Killmer talk on his experiences in China. A successful "At Home" was held on June 20. Bro. Mudford spoke at Melbourne on the evening of June 21.

**Wangaratta.**—Large attendance at morning worship; about 50 broke bread. The church had a visit from Bro. Alf Hirschman, who preached on "The Trustfulness of Christ." Sister Kelly, from East View, sang a solo.

**Warrnambool.**—Meetings have been well attended. Bro. Bamford addressed the meetings on June 17, in the absence of Bro. Viney through illness. His work was much appreciated. The Ladies' Church Aid Society is doing splendid work to help out the church debt.

**Cheltenham.**—On Sunday, Bro. D. Wakeley spoke at both services. In the morning "Our Task," in preparation for the Foreign Mission offering. In the evening he preached on "Al-most Persuaded." The fourth year of Mr. and Mrs. Wakeley at Cheltenham will commence on July 1.

**Boort.**—Dr. E. R. Killmer had a good audience on June 10 to listen to his message concerning the needs of China. On June 24 B. G. Cameron conducted a young people's service at which most of the Bible School attended to hear a special gospel address. Good interest is maintained in the work.

**Maryborough.**—There was a good attendance on June 20 to hear Dr. Killmer's story of the work in China. "Father and Son" night was successfully celebrated on Sunday, June 17, after the meeting of the church rendered special singing. Sunday, June 24, was decision day in the Bible School, and six scholars decided for Christ.

**Gardenvale.**—Good meetings on June 24. In the morning Bro. McArthur, of Brighton, addressed the church on "Prayer." At the evening service Bro. Christensen preached on "The Work of Our Prayers." As well as the soloist, a special series of Bible studies has been commenced at Thursday night prayer meetings.

**Wedderburn.**—The Bible School, under Bro. Hughes' leadership, has commenced an attendance rally. Old scholars are returning and new ones are being enrolled. A series of special gospel addresses by Bro. Hughes led up to a convincing doctrinal sermon last Sunday evening. Good attendances are being recorded, and the outlook is encouraging.

**Brim.**—Splendid meetings are held on Sunday evenings. Bro. Searle has taken a series of addresses on "Facts of Christianity." These are proving very helpful. The guild is attracting many young people. Sister Mrs. Handley's ball aided for several weeks through illness. The church enjoyed the message of Bro. Watson a few Sundays ago. Many Bible School scholars are working for the examination.

**North Williamstown.**—On June 17 the church was glad to welcome Bro. A. H. Pratt after his recent illness. He spoke at both services. Sympathy is extended to Sister Griffiths and family in the passing away of her mother. Loss has also been suffered in the passing of one beloved son, Bro. Hall, while on a visit to relatives in Adelaide. Bro. F. T. Saunders, Jones, Burns, E. J. Waters and Andrews conducted services during Bro. Pratt's illness.

**Coburg.**—The Bible School has celebrated its anniversary. Splendid addresses were given by Miss Rooklough of 310, and Bro. A. L. Gilson, J. E. Welch and L. Beaumont. The singing of the scholars, under the leadership of Bro. Saunders, was a feature of the service. The annual dinner was a great success, and a fitting climax to a good year's work. Six decided for Christ on the first Sunday, and four on the second, nearly all from the school. The year has commenced well. Bro. Beaumont, Baker and Brown assisted during his absence.

Middle Park—Services on June 17 were well attended. Bro. Baker gave interesting address. Sister Baker gave a message in song at the evening service. On June 21 Bro. Brown, from the College, spoke in the morning. Bro. Sister's subject of night was "The Lord's Anointed." Sister Haskell, from North Willamstown, met for two weeks.

Boscawen—Bro. Hargreaves is preaching to good meetings. Bro. Anderson has given an interesting lecture on China. Bro. J. Ennis addressed the church on Sunday morning, 17th. Sister Mrs. D. A. Ewers, of S.A., was a visitor. On Sunday evening, 21st inst., the young people of the church conducted the service. The little Class choir rendered two pieces. Bro. A. Morrison presided. Bro. Hargreaves gave an address to the young people.

Morland—Two girls were received in on Sunday morning. At night the husband and wife who came forward the previous Sunday were baptised, and a married couple made their confession. There have been fourteen decisions the last few weeks. On the plan for next quarter 53 brethren are taking part. Bro. Hansmann, sen. is in Caulfield Military Hospital. The death of the infant daughter of Bro. and Sister Herbert Hansmann, who recently went to Adelaide, is regretted.

Port Fairy—Bro. Grundy, who has completed eleven months labor with the church, was unable to preach his farewell message on June 21 owing to illness. His place was filled by Bro. Bartlett, from the College. Prior to Bro. Grundy's departure to labor with St. Kilda church the Port Fairy brethren and friends, at a social evening, presented him with a set of sylvanite brushes in case, as a token of appreciation. Bro. Lloyd commences his ministry on July 1.

Ascot Vale—Five meetings are reported. On May 27, 124 partakes of the Lord's Supper, and an offering of £25 was taken in aid of the new school building which is being prepared. The Bible School, with Bro. Patterson as superintendent, is on the upgrade. 187 was the average for May. There is a staff of 34 officers and teachers. Dr. W. A. Kemp addressed the school on June 17. After Bro. Patterson's evening address, a young man made the good confession. All arrangements are doing good work.

Yarrawonga—There are excellent attendances at the Lord's table and strangers are present at the gospel services. A girl from the Yarrawonga Bible School took her stand for Christ last Wednesday after a fine address by Bro. Pratt. Three new scholars were enrolled at Yarrawonga Bible School. Last Sunday, at Mulwala Bible School, the superintendent, Bro. Smith, on behalf of the school, spoke a few words of appreciation to Bro. C. Davison, who, after having been a teacher in the school since its opening two years ago, is leaving the district for a time.

Preston—The meetings and interest have improved. On Sunday morning, June 17, Bro. B. Booth, of Northcote, gave a splendid exhortation. A memorable "family" service was held on Sunday morning, June 24, the attendance being a record. Bro. W. H. Clay gave an excellent exhortation. Four were received by letter. Evening meetings are well attended, and Bro. Fisher's addresses are powerful. The Bible School is doing well; record attendances for last two Sundays. On Saturday afternoon, June 23, the Grange Hall contained the mothers and children at a successful social.

Melbourne (Swanton-st.)—Sunday was one of the best days since the coming of Bro. Moore. Sixteen were received into membership of the church. The Bible School met with the church, and Bro. Moore gave a delightful address to old and young children's hymn. The scholars sang a children's hymn. Very fine meeting at night. Bro. Moore's fourth address on "My Experiences." The choir rendered good music. To the church, Bro. Moore in the difficult work of a city evangelist has been presented with an Essex telescope which will enable him to give better addresses in the suburbs which he wants of a membership extending to forty-three suburbs.

Kyneton—Splendid meetings continue. On June 19, an encouraging audience listened to a stirring message from Dr. Kilduff. The Bible School is growing; two new scholars recently. Interest continues in gospel meetings. On June 21 Mr. Greenwood preached on "The Tale of Two Cities." Three ladies decided for Christ.

Footscray—On morning of June 21 three young men were received into fellowship. At Bible School great interest is taken in the red and blue rally. The kindergarten keeps up a good record, over 60 each Sunday. Bro. Arnold has accepted an engagement to labor with the church for a lengthy term. He is gaining favor with the congregation.

Grond—Record services marked the third anniversary of the church on June 17. 74 broke bread. Bro. L. Gule, Conference President, presided. 113 were at Sunday School, and a crowded meeting in the evening heard Bro. L. C. McCullum speak on "The Changeless Christ." On Monday evening, 120 enjoyed a splendid tea. J. E. Thomas made the birthday appeal, and the offering stands at £52/10/- Words of greeting were given by Grond Presbyterian and Methodist ministers. A concert given by the Alton Arts Club brought the anniversary celebrations to a successful finish. Bro. Gale's message was highly appreciated. It was taken in the evening of the senior girls of the Sunday School made the good confession all night.

Brighton—On Thursday afternoon, June 21, the Ladies' Mission Band entertained Sister C. Sharp, who is leaving for America shortly. Words of farewell were spoken, and a gold-mounted fountain pen was presented. On Sunday afternoon the Bible School teachers sat in tea with Sister Clements, who for six years has been a faithful worker in the Bible School, and is leaving for Sydney. Miss Clements was the recipient of a travelling rug and many kind words of appreciation. Meetings on Sunday, 24th, were above the average. At night there was a large congregation, and three ladies and one young girl made the good confession. Bro. Forbes has commenced a series of clear addresses on "The Kingdom."

Red Cliff—The work is making progress under the leadership of Bro. A. Cameron. On Sunday, June 10, a young man made the good confession. The work is making progress. On Sunday evening, when Bro. Cameron preached on "The Pale Horse and Rider." A large number of strangers attend the gospel meetings. Bro. and Sister McCaughray, who were entertained at a social afternoon on June 20, were the recipients of a nice set of silver afternoon teaspoons and cake-forks. They are leaving for Melbourne. On June 21 there was a nice gathering at the Lord's table, and Bro. Cameron gave a splendid address on Gal. 6: 11. Bro. E. Lander was welcomed into fellowship. In the evening Bro. Cameron's address was delivered to a splendid congregation. The kindergarten, under the leadership of Miss Vera Lusk, is making splendid progress. Bro. Cameron will take over the work at Merlebein, and visit one week a month.

**New South Wales.**

Auburn—There were good meetings on June 17. Bro. Child's morning message on "The Divine Word" was greatly appreciated. Bro. W. Smith delivered a great gospel address entitled "The Burden Bearer." Both meetings were well attended.

Grafton—Gospel services are well attended with increasing interest on the part of strangers. The Bible School has an enrolment of 36. A school social was held on June 9. At half-past business meeting the church set high aims for Pentecost, 1930.

Gilgandra—Three have been added by faith and baptism, and another has taken her stand for Christ. Schools both at Ballaboran and Gilgandra are in good order. All meetings are increasing in attendance and interest. Signs of truth are being manifested in approaching prohibition poll.

Limnora—About 75 were at the Lord's table on June 17. At 7.30 a baptismal service was held. Bro. C. Saxill sang a solo. The wedding of Bro. George Davis and Sister Elsie Gardner was conducted by Bro. X. G. Noble in the chapel on June 18. Bro. and Sister Davis have been excellent workers. Bro. C. J. Snow reports encouragement from Murwillumbah circuit, in which he is "holding the fort" till an evangelist is appointed.

Enmore—Meetings at Enmore were good on June 21. In the morning Mr. A. Eaton, of the C.M.M., gave a splendid message. At night Mr. Paternoster preached on "More than Conquerors" in a good meeting. On June 21 the choir gave "David the Shepherd Boy" at Faddlington. On 21st inst. a large company met at the Tabernacle, when a "Kitchen Shower" was held in honor of the approaching marriage of Mr. Roy Stanhope and Miss Marj. Blackhall.

**WANTED.**

From secretaries and members of churches, Names and Addresses of members of these churches who have gone to reside in Ashburton District. Send name to H. E. Carroll, "Franky," Through-road, Burwood, Vic., E. 113.

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**COMING EVENTS.**

JULY 8.—Hartwell church is holding an every-member-present Sunday. Any members of the Church of Christ who have at any time been connected with the above, please make an effort to be present. All members and visitors cordially welcomed. Bro. A. H. Main, Principal of the College of the Bible, will be the speaker.

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## OBITUARY.

**BAKER.**—With regret we record the death of another of God's faithful. The call came on May 7 to Sister Eliza Baker who was living at her daughter's residence, 613 Canning-st., Carlton. Our sister was 82 years of age. She was born near Lanescon in 1812; later came to Victoria, and for 60 years has resided in the Maryborough district. Six years ago she came into the church at Net Bet, and has been a faithful worker in Christ's cause. She was the mother of a large family. Though greatly missed by them and a large circle of friends, they rejoice because she has gone to her reward. Sympathy is extended to those who remain to bear the loss.—H.H.

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