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Enlistment for Service.

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"And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me" (Isaiah 6: 8).

THE call of God to men to serve is not peculiar to the time of Isaiah, neither is it unusual for a man to live and die in the people's cause.

We are reminded of the call of the disciples by the lakeside, "Come ye after me, and I will make you fishers of men"; the call to Matthew, "Follow me"; the call of Saul of Tarsus, who was not disobedient. God has always been searching for men. To Jeremiah the word came, "Run ye to and fro through the streets of Jerusalem and see now, and know and seek in the broad places thereof, if ye can find a man." Ezekiel said the word of God came to him, "The people of the land have used oppression and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the fence and stand in the gap before me for the land." The call as surely comes to-day. Let us not dull our ears to it. But may God grant us in these times a moral and spiritual equivalent of that spirit of sacrificial service which was surely evidenced in 1914-1918.

The need for men.

So long as there be things in civic and national life as are sometimes brought to our notice, so long shall there be a need for men of spiritual strength and moral purpose. When we read of hellish doings in foreign lands we are very wrath and, if politically, the people concerned are averse to us, there is poured forth a very torrent of invective and abuse. But we need not go outside our own land, for while it is possible that the few remaining blacks are sometimes so badly treated as a comparatively recent investigation showed, or while there is evidence of gross corruption in our civic affairs, or while it is possible for thousands of men to seek work finding none,

there is need for men to adjust the working of the social machine and prepare the way for the ushering in of the kingdom of God. The lies of men interested in a deadly drink traffic, and the selfishness of the man in business who makes money for the sake of money and not for what it can do for his fellow-men, are evils for the unmasking of which God demands men. The degradation of men and the neglect of children, together with the foul and iniquitous practices of the immoral, are too well known as a fact in the community life. While pernicious literature so freely circulated to-day is as freely allowed and read by the man of the street, we shall need a great army of men to oppose and to fight.

"God give us men. The true demands Strong minds, great hearts, true faith and willing hands."

- Men whom the lust of office cannot kill;
- Men whom the spoils of office cannot buy;
- Men who possess opinions and a will;
- Men who have honor; men who will not lie;
- Men who can stand before a demagogue
- And damn his treacherous batteries without winking;
- Tall men, sun-crowned, who live above the fog in public duty and in private thinking!

IDEAL.

- If I can live my life and spend my days
In serving those who have no eyes to see
The sun, who live down dark, neglected ways
Far from the laughing world of you and me:
- If I can live, not caring for my gain,
To warm cold hands and hearts; to keep my
ears
Keen to the sounds of poverty and pain—
The cries of those oppressed by lonely fears:
- If I can live when all around seems wrong,
Where children's eyes are dull, and heavy ears;
Sits brooding on young lips and stifles song—
If I can cause one smile of hope e'en then—
- I shall have lived as I do wish, and will
Depart, remembering what I came to be;
And know my life's true value—good or ill—
When he looks down on me!

—Eric S. Loveday.

For while the rabble with their thumb-worn creeds,

Their large professions and their little deeds,
Mingle in selfish strife; lo, freedom weeps!
Wrong rules the land, and waiting justice sleeps."

It is the Lord who calls.

The Christ of Calvary is the voice that is heard calling for these men. And his own glorious sacrifice should prove the incentive to service. He made the supreme sacrifice that men might live and that mothers might not weep. This voice that calls belongs to the Lord of Glory, the Resurrection Lord, and in that voice are all the pent-up cries of the little unhappy children, the desire of the ages, the dreams of the future, and all the love of heaven. The grand but awfully solemn and arresting thing is that he invites and calls to men to help realise the objective. There is a story which though pure fiction yet illustrates a truth. When Christ ascended to heaven he was met by the archangel Gabriel, who wanted to know what plans he had of acquainting men of the redemption of the race and of carrying on his work. Jesus told him that he had left it to men. "But, supposing," said Gabriel, "they fail, what then?" "Then," said Jesus, "I have no other plan." And so the Lord calls to men for the great task.

Both Christian and non-Christian.

The appeal is to young men to train for service; to young women to prepare for the best and noblest of lives. Avocations of service are not alone to be found in home and foreign missions in the generally accepted sense of the terms. There are posts of service in civic and commercial life; in church and state. And with the help of men "the best is yet to be."

This can only be an appeal; for, with the Lord Jesus, there can be no such thing as compulsion unless it be the compulsion of love. The appeal is simply made, and the consequences clearly outlined. Sometimes it seems almost to amount to compulsion,

but that is impossible, for man's will is involved. The appeal is to you. During the days of the war a great appeal was made by means of the riderless horse or the empty saddle. As the faithful and valiant soldiers of bygone days have fallen out in the fight, so the empty places need filling—courageous men of noble heart and purpose, to succor the child and build a great and strong people, not for a country alone, but for the kingdom of God. The world will never be saved; homes will always be blighted; the

forces of evil will arise and display their powers to advantage, till we as men arise in our might and deliver the death-blow to all of these evils that stalk the land to-day. 'Tis the call of the cross; the call to sacrifice. May we respond "to the last man and the last shilling." With Isaiah will you say, "Here am I, send me." If not yet a Christian be one, for only in the ideals of Christ is the salvation of the race. If a Christian—heed the call, "make up the fence and stand in the gap before me for the land."

By the Sea of Galilee.

[Dr. F. W. Norwood, of the City Temple, London, recently returned from a long visit to Palestine. On the first Sunday evening after his return to London he preached to a crowded congregation, and told of his experience on the Sea of Galilee. Dr. Norwood spoke as follows.]

"There are many who tell you that a visit to Palestine is sure to ring disillusionment, and that is true enough. How small a place it is! It is no bigger than Wales and it seems smaller than it really is. From more than one eminence you may look out over the whole land. It is only fifty miles from the Mediterranean Sea to the Dead Sea, and from one part of the shore of the Sea of Galilee to the Bay of Acre it is only 25 miles.

"It is a very little land, and is so crossed with mountain ranges and so creased with valleys that, when in one comprehensive glance you take in the whole of it, you wonder what is the secret of its influence in history.

I would fain go again.

"And what a sordid land it is! If you would see religion at its worst, superstition and bigotry at their height, and human life at its meanest, you may go to Palestine. There are no places that will repel you more than those that you have held to be most sacred. Just where you thought your heart would thrill with pious memories you find priestly incantations and crawling superstition. I have every sort of sympathy for the man or the woman who goes to Palestine and becomes disillusioned. And yet for my part I would fain go again, and yet again. Indeed, I give you warning that I intend to economise on holidays that I may go again, and perhaps again, to the land of our religious origins.

"In Galilee one often gave God thanks that there at least there was little opportunity for those ecclesiastical embellishments which rob sacred places of their simplicity. In the green fields, under the open sky, where the sweet flowers bloom and the soft breezes blow, it seemed that Christ was near as in days of old. I have seen many beautiful places in this wonderful old world of God's, but I do not think I have seen a

sweeter place than Galilee in the spring-time. It will always hang in the central place in the picture gallery of my mind.

"It will always seem like the recalling of a sacrament to remember the day on which I travelled with the celebrated scholar, Dr. William Christie, whose home is on the shores of Galilee, and who has dwelt in those parts for something like a quarter of a century. With his eyes to guide, and with the New Testament in one's hand, we journeyed along the western shore of Galilee from Tiberias, the city of a vain king, to the site of old Capernaum, where Jesus lived so long among his fishermen friends.

"Years ago that western shore of Galilee was lined with villages and cities, but now they have almost disappeared, as though in the providence of God the chattering multitude had been dispersed that one might hear the ripple of the grass as he drew near who has made Galilee sacred.

"Magdala is little more than a wretched hamlet to-day. Its fragrance clusters about the name of Mary, who found forgiveness and redemption through the knowledge of Christ. Just beyond Magdala is a little cove where Jesus called Simon and Andrew his brother to be his disciples. It is curious that there can be little doubt concerning the locality of that place because of the Greek word that is used in the New Testament to describe the fishing net that Simon Peter and his brother held in their hands—*amphiblastron*. It was a circular hand-net.

"The fishermen stood knee-deep in the water to cast the net over the fish, and this is the only place in all the lake where a fisherman would use such a net, for not far away from the shore is a warm spring to which the fishes were attracted. The accidental mention of the technical name for the net convincingly fixes the spot.

"Christ's amphitheatre."

"Not much farther along the shore there is yet another inlet which ends in a natural auditorium which someone has called 'Christ's amphitheatre.' Here it was that, when the crowds thronged him too closely, when the Master stepped into a little ship and, praying its owners to thrust out a little from the shore, used it as a pulpit and spake to the people.

"Even to-day at that spot you might see almost every incident which Jesus used to illustrate the kingdom of God. You might quite easily happen to see a sower going forth to sow; or that other man who planted wheat and was afterwards chagrined to find tares among his wheat; or the fishermen drawing in their nets; or the mustard plants growing along the shore; while it would be easy to imagine in any cottage near by the woman kneading her dough; or in any village the merchantman seeking goodly pearls; or on the hillside the man who had bought a field and found a treasure buried therein.

"It is a perfect amphitheatre. The City Temple minister would feel at home there. The hillsides slope down like galleries upon the central area, while the steep bank at the western end closed in the scene with its galaxy of human faces. I stood at the water's edge and read aloud the Parable of the Sower. I read it in quite an ordinary voice. Some of my friends, who were at least a hundred yards away, said they could hear every syllable with perfect distinctness.

"It is a great and unforgettable thing to have stood in the places where Jesus stood in the days of his flesh. I shall cherish the memory of it as long as I live. I shall want to go again if I can and bask my spirit anew in the atmosphere of the land of his nativity."

Saving Faith.

"Faith worketh by love."—Gal. 5: 6.

1. *Saving Faith Begins in the Heart.*

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he will direct thy paths."—Prov. 3: 5, 6.

2. *Saving Faith Moves the Tongue.*

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 9, 10.

3. *Saving Faith Leads us into the Water.*

"Let us draw near with a true heart: full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 22; Mark 16: 15, 16; Acts 8: 35-39.

4. *Saving Faith Seeks to Unite with Good People.*

"They that received his word gladly were baptised; and the same day there were added unto them about 3,000 souls. And he continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."—Acts 2: 41, 42.

5. *Saving Faith Ures Us Into Loving Service for Christ.*

"We cannot but speak the things which we have seen and heard."—Acts 4: 2.
 "They that were scattered abroad went everywhere preaching the word."—Acts 8: 4.

On Playing the Fool.

"Then said Saul, I have sinned.—Behold, I have played the fool."—1 Sam. 26: 21.

While every man who sins is playing the fool, the converse is not always true. There are different ways of playing the fool, some harmless, others intrinsically noble. It is a charming thing to play the fool with children, and none but the humble and the wise can do it. You never find starchy people on their hands and knees, transmuted into elephants or horses. On the other hand, there was something very noble in the conduct of the great apostle when he became a fool for Christ's sake. What! renounce his brilliant prospects to become a follower of the Nazarene? I take it there was not one of his relations who did not say, "Paul, you've played the fool." Very often the wisdom of this world is foolishness with God, and the world's fool is the wise man of heaven. But if there be one thing written clearly in the Scriptures, it is that he who sins is playing the fool. That is the message of the book of Proverbs. That lay deep within the heart of Jesus (Luke 12: 20). And I think we have only to keep an open eye, and to ask those who go by the way, to see how tragically that is true.

One mark, for instance, of a fool is that he pays too dear for what he gets. We Scots folk all appreciate that. If an article be worth a pound, and a man pay twenty shillings for it, we Scots hold him in regard as a very sensible and prudent person. But if an article be worth a pound and a man pay five-and-twenty pounds for it, we shrug our shoulders and write him down a fool. To pay too dear for anything is one of the abiding marks of folly, and that is where every sinner plays the fool—he pays a thousandfold too dear for what he gets. With a dulled intellect, or a corrupted body, or a shrunken heaven, or a blighted home, he pays for the satisfaction of an hour. The sinner gets: let us always face that fact. "Verily I say unto you they have their reward." The thing in itself may be innocent or beautiful, if men but reach it by the ways of heaven. But the sinner pays such a terrific price for it that at the end of the day, when the reckoning is made, he has to cry with Saul, "I have played the fool."

Another mark of folly is a credulous and easy confidence. It is because the world contains so many fools of that kind that knaves and tricksters flourish. Some medicine is foisted on the public which analysis proves to be entirely worthless. Yet let it be advertised in advertisement, and thousands of men and women buy that medicine. Some flashy company is floated, which from first to last is nothing but a swindle, and the amazing thing is what multitudes of people go and put their money in that company. We Scots folk say such are playing the fool: we are far too dounce and canny to do that; but I say that every man does that who invests his capital in sin. Sin is the greatest

imposture of a medicine that was ever placed upon the market. Sin is the flashiest concern that ever lured an unsuspecting public. And yet what multitudes take sin's prospectus as if it were a gilt-edged security, though they have known since they were children that its promoter is the prince of liars. Sin promises liberty, and it gives slavery. It promises comradeship, and it brings solitude. It promises satisfaction and relief, and it ends in an empty heart and inward bitterness. Sooner or later every man who sins, and who thinks cunningly to reach his ends by sinning, has to admit with Saul, "I have played the fool."

Another characteristic of the fool is that he forgets the things that really matter. One sees that in the cleverest of criminals. A man commits a crime, and with infinite pains he hides the traces of it. But one thing he forgets, and that one thing leads to his detection. And then that man, in the solitude of prison, whether he be peni-

tent or not, says to himself in bitterness of soul, "I've played the fool." That is what every sinner does. He forgets the very things that matter. He forgets the supremacy of conscience and the awful reality of God. There is a story by an American writer, perhaps the finest that he ever wrote. It is about a young fellow called Hastings Morley, and Hastings Morley was a scamp. He was perfectly dressed, entirely debonaire, seemingly happy, without one twinge of conscience, though every day was foul with heastly things. And then one evening, about nine o'clock, he saw a girl waiting for a car. She was the picture of innocence and purity. Eight years before that they had been at school together. And Morley turned into a quiet street and, laying his head against a lamp-post, said dully, "God, I wish that I could die." It is a fatal thing to forget conscience. The fool hath said in his heart there is no God. Be sure your sin will find you out, often in the hour when you seem safest. That is why every man who sins with a high hand, and thinks to get the better of high heaven, sooner or later has to say with Saul, "I have played the fool."—Dr. George H. Morrison.

Four Glorious Truths About God.

Dr. E. R. Killmer in a recent article in "The Christian Messenger" writes as follows regarding "Four glorious truths about God" which millions of Chinese in Southern Szechuan do not know:—

1. *God is an Intimate Personal Friend.*
They regard gods as causing accidents and misfortune, and consider that they are often hostile, wreaking vengeance, and acting generally like disagreeable human beings. Their demands, though unreasonable, must be complied with. A man with a large abscess behind the knee was left home for two weeks while the family went worshipping ancestors out on the hills. He could have been easily cured earlier, but eventually died with a gangrenous leg, due to neglect. The relatives attributed this to the agency of their gods, and a few days before he died wanted to leave him on our compound, not so much that it would be more convenient for treatment, but to offset the malignant power of the gods by means of some power they thought dwelt in us.
A child who dies as they think by the power of spirits, is often taken and thrown out in the street, the idea being to divert the spirit's attention from the other children. And in many families the eldest son is always called the second son, in order that the spirits may not take him; for the eldest son is of more value than any other sons or daughters.
2. *He is a Providential and Protecting God.*
In 1925 there was a serious epidemic in Hweili of pneumonic influenza. Chinese medicine was powerless. Charms though distributed by the thousand were useless. All entreaties to the gods also proved unavail-

ing. This, moreover, was not considered strange by the people. For none expected the gods to be interested enough to help unless they were importuned or compelled or deceived into interfering. Therefore, although it was only the seventh month, the officials commanded New Year festivities and observances to be performed, so that a god who always comes at New Year to clear away diseases, etc., should be deluded into thinking this was New Year time in reality, and would sweep the epidemic away.

3. *He Gives More Than He Receives.*
Their conception of gods is that they are merely glorified officials, and the one characteristic common to all officials is that they oppress the people in order to make as much as possible for themselves. It is lucky to get any favor, however mean, from their gods, and as for abundance of favors, it is inconceivable.

4. *He Sent His Son as a Mediator for Men.*
A Chinaman often asks friends to help persuade the god to act; but the idea of having a Mediator as we have who makes a person more worthy is unknown. One can often see a little child slowly progressing from home towards a temple and carrying a mat upon which she kneels and kowtows every few steps, thus doing penance as proxy for a grown-up who accompanies her.

How pitiful that they do not know that "(1) My God; (2) Shall supply all your need; (3) According to his riches in glory; (4) By Christ Jesus."

They have a right to know this. God put the statement in a letter (Philippians), and left it for us to send on to them.

The Spirit's Touch.

G. Percy Pittman.

Living all alone in a bungalow in an Indian town where there are no other Europeans, a widow has been at work for many years as a medical missionary. She receives no salary, and has no private means, but the Lord cares for her needs. When I called upon her I found her busy with her patients whom she treats free of charge on the verandah of an out-house. She preaches to them, gets to know them intimately, and is beloved by the villagers far and near. She told me how the bungalow in which she is living came into her possession for the sum of one rupee—one and sixpence. It was the only house available, and she was waiting at the Railway, but orders were given for its demolition, because no one would buy it. The house-breakers had actually begun to remove the tiles from the roof, and Mrs. Jackson expected to be without a shelter for the following night, when an official from Bombay suddenly appeared, stopped the work, and handed her a paper from the Chief Superintendent, making over the bungalow to her for the sum of one rupee. In blank amazement, and almost unable to speak, she paid the rupee, signed the paper, and the house was hers for ever.

In Bible times the Spirit of God enabled men to perform physical miracles, healing the sick and raising the dead, but today his work is less obvious but not less effectual ways, in and through human hearts. That Railway Superintendent, all unknown perhaps even to himself, had his heart touched by the Spirit of Christ, and was moved to help the widow.

This heart-work of the Holy Spirit is a very subtle thing. He is able secretly to effect a change in the feeling and attitude of the hardest heart. When he awakens compassion, the strictest Government rules and orders must yield to his touch. One of his delights is to turn hatred into love, and enemies into friends. Estranged hearts are drawn together mightily when he begins to work within them, and longstanding grudges and bitter animosities fade away at his uprising. I once heard the celebrated Lowell Fletcher tell of a Mission which he was holding in a certain English city where the church was almost dead, and the Mission promised to be a failure because of the bitter enmity between two of the deacons who had not spoken to each other for years. Earnest prayer was made in secret, without the knowledge of the two men, and one evening, to the joy of all, both those deacons went to the front and grasped each other's hands in mutual forgiveness. They were both in tears, and so were most of the audience. There a great revival broke out, and many confessed Christ. That was the touch of the Spirit, melting the stony hearts of men.

Sometimes he comes to us to re-awaken a dead or dying faith, and in these days that is a very imperative and blessed work. Many years ago a young missionary came from a theological college, armed with destructive notions about the Bible. He scoffed at the Old Testament miracles especially, and rejected much of the Word of God as myth and fable. Some of his colleagues feared that his influence on the field might not be for good, but prayer was made for him, and the years brought an experience of the goodness and greatness of the Lord to his soul. Time wore away the strong impress of his teachers, and at last he confessed to his colleagues that he had returned fully to the faith of his fathers, and had confidence once more in the Bible as the word of God. He has been greatly used since then in the Mission, and could not be spared to-day. The Spirit of God broke down pride and unbelief, and restored a child-like faith.

His touch is also felt in the lives of those whose hearts are touched to finer issues than brook trouble and loss and calamity, and often the result is some brave deed for the good of others, some splendid blossom of service for

the enrichment of humanity. At Darjeeling many years ago several beloved children of a missionary were overworked and killed in an earthquake when their school was destroyed, and many lives lost. The heart-broken parents might have yielded to their sorrow, lost all interest in others, and abandoned the foreign field, but they rose above their grief, and to-day the great Lee Memorial High School in Calcutta is a monument to their lost children, and a symbol of the comfort and inspiration to be found in Christianity. The Spirit came as comforter to their bereaved hearts, and inspired them to more devoted service to the children of others, in place of their own.

He comes to the help of God's people when they are passing through the deep waters, and sometimes his working is secret and wonderful.

THE NEED OF THE HOUR.

Think not a leader can alone achieve; She needs the help of others who believe The cause is just. No worthy light is won Without the rank and file to see it done.

Great tasks demand that he, of her who leads Stand many reapers eager with their deeds; Women pledged to service in a work well planned, Alert to follow him who gives command.

Forget not, it was said by Christ, our Lord, "The faithful, great and small, have like reward," The Spirit calls! He urges all to share In saving youth and childhood everywhere.

It matters not where praises are bestowed; It matters much that others share the lead; Women, who gladly give their strength and hours, Who sacrifice themselves and all their powers.

—Author Unknown.

and to those who experience it, a true miracle. Not long ago a friend of mine was in deep distress through a combination of adverse circumstances. He experienced a Gethsemane in his soul, and was completely broken and in despair. That day he happened to go to a restaurant for a meal, and met with an acquaintance of his, who had been away overseas for years, was seated at one of the tables. After he had eaten, this friend suddenly came across to him and without any preliminaries made a proposal to him which immediately drove all the dark clouds away and filled his heart with a song of praise. This friend knew nothing of his trouble, and to this day he does not know what prompted the man to approach him with such a proposition. He believes God directly inspired him to come to his help. Many of those who read this could, I do not doubt, give similar experiences. Why should we persist in our waiting to see the Spirit of Christ in the hearts of men? With God all things are possible.

It is my faith that sometimes, when, in spite of all his efforts, men's hearts will not grow tender, but persist in hate and enmity, he does a very solemn work. He touches those hearts, and they cease to beat for ever. Last year, in a certain place which I had forgotten, I met a certain lady, a peculiarly heartless and cruel affair. A wealthy lady had allowed a couple of very poor missionaries, whose F.M. Committee was always in financial difficulties, to live rent free in a small two-roomed cottage on her estate. After they had occupied it for some months, she repented of her generosity, and as

she knew she could get a small rent for the cottage from some other tenant, she asked them to leave. It was in the middle of the moon, and rain was falling in torrents, and it was impossible for them to get accommodation to suit their purse, but she compelled them to turn out and find a small room in a lodging-house at a rent much beyond their means. Within a very few weeks of this occurrence the wealthy lady died. She fell seriously ill almost as soon as the missionaries left, and never rallied. We must not pass judgment in such a case, but it is not believable that sometimes the Lord visits even in this life those who oppress his servants?

But the Spirit delights, not in punishment, but in mercy and love, and his chief desire is to hew the hearts of men to allegiance to Christ. I had a letter from a well-to-do, educated Sikh last week. He is not a Christian yet, but this is how he writes to me in his quaint English:—

"I cannot succeed in my desire that one day I may be able to serve my Lord Christ in true colors as long as I am at home. . . . I have every pleasure at home, but I am enchanted by some higher and nobler visions in view, and therefore these homely attractions cannot pacify my stirred soul. I cannot get permission from my father to be a Christian, as you know, dear friend, that elder folk is much conservative in their thoughts, but you will be glad to know that my father has great love for me and he will reconcile soon. I am ever thinking over the matter, and I am sure that my Lord Christ will himself select some time for me that I may be able to serve him. I will not care if I will have to bid good-bye to my home, because without some sacrifice we cannot get into the kingdom of our Lord. . . . I wish that I may soon come to you to be a Christian."

Who can fail to see the Spirit of God at work in a heart like this? There is trouble in store for him, if he does not draw back. I pray for him, and for many others like him to-day in this great land, wherever the gospel is being preached, "whose hearts God hath touched," as in ancient times he touched the hand of men who followed young King Saul, so that they may follow King Jesus withering Serpents, and lead.

"IF WE NEGLECT."

The other day I stood for a little moment beside a weary pilgrim, whose journey was almost ended. In words unexpectably sad, he told me

of three regrets that hovered above his pillow. There were three things that he had neglected to do. He had intended to do them; he had expected to do them; he knew that he ought to do them; he recognized that they were big, vital, essential things. He had fully understood that he would be very sad in leaving the world without having done them.

Often he had lured himself to sleep at night with the promise that on the morrow he would surely do them. And yet the precious years, the fine opportunities, had come and gone, and he faced the sunset hour with the trinity of big things still undone.

A great sadness was in my soul as I listened to this tragic story, told in broken, sobbing words.

And this line from God's book was flashed upon my memory: "How shall we escape, if we neglect?"

Oh, my friend, beware of neglect! Let not this black, terrible thing come into your heart!

The thing that you ought to do, do it now. Don't wait for the opportunity; go out and make it.

Grow old that you can do duty into this very day.

And put first things first. Let not regret cast its black shadow upon your sunset hour. E. C. Baird in "Christian Standard."

"A finger's breath at hand may mar
A world of light in heaven afar;
A mote eclipse a glorious star."



The Home Circle.

Conducted by J. C. F. PITTMAN

TRANSFORMATION.

Only a little shrivelled seed,
It might be flower, or grass, or weed;
Only a bit of earth on the edge
Of a narrow, dusty, window ledge;
Only a few scant summer showers;
Only a few clear shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain,
Warm'd sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As a box of earth in the window here;
Yet it bore at last a precious bloom
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry van Dyke.

THE STUPIDITY OF THE WISE.

A clever doctor may safely be trusted to be a poor cook. A famous artist is quite usually a foolish business man. A great scientist may be an ignorant man spiritually.

In other words, a man is only an authority on what he knows.

Professor Stephen Laycock, of Canada, has a local reputation as a wise theorist in some abstract subjects, and he has a world-wide notoriety for his quaint humor in fiction.

He gets out of his depth very suddenly when he touches on prohibition, and founders about in a delightfully ludicrous manner. His comments on prohibition as humor are quite commonplace, but they are sometimes dangerous, because many people do not seem to understand how stupid a wise man can be when blinded by prejudice or misled by personal habits.

The stupidity of wise men and also of good men is too well known to need much illustrating, but we do well to remind ourselves that it is unusual wisdom that leads a shoemaker to stick to his last. Professor Stephen Laycock has been pleased to be facetious lately, which, of course, is his right, but it is a dangerous facetiousness when people take it seriously. The professor has asserted: "Beer belongs in the same class with cucumbers. And due attempt to make the consumption of beer criminal is as silly and as futile as if you passed a law to send a man to jail for eating cucumber salad. Beer may be good or bad. My own candid opinion, reached after fifty-one years of reflection, is that there is nothing like it."

"There is nothing like it."
"True, dear professor; beer as a producer of 'hol-nalled liver,' 'fatty degeneracy of the heart,' 'sudden, stupid, ugly, brutish men and women,' has no equal; for these purposes there is nothing like it."

When the habitual use of cucumbers will cause men to ill-treat their women, starve their families, fill the police courts, and nullify their positions of trust or efficiency, then I for one will start an agitation to prohibit the sale of cucumbers.—R. B. S. Hammond in "Grit."

THE LORD LED HIM.

How often we sing, "He leadeth me, oh blessed thought," but how seldom do we ask Him to do so or give Him the opportunity! Arriving at a town late one night, a constable at Oaxaca, Mex., found the door of the inn slammed in his face when the owner discovered that an "accursed Protestant" had got him out of bed. Walking down the street, he asked God to guide him

to a friendly door. He knocked at a door; would they accept a wayfarer for the night? "Yes, come in! Come in!" Entering, he took his place by the side of the fire which burned brightly in a corner of the room.

"What is your business?" they asked. "I sell literature," he replied. "Not this Protestant literature?" they exclaimed. Was he to be turned out again? It would be so easy to lie or to evade the question. It was very late, and the night was cold and dark, and if he was cast out no one would open his door at this hour to take him in. No one would know if he struck his colors. Oh, yes, his Master would. "Yes, I sell the Bible, which tells the way of life," he boldly replied, and waited to see the friendly look disappear from their faces.

Joy filled his heart, for he had not denied his Lord as one, centuries before, had done at the side of a similar fire. "Oh, indeed! We are so glad, for we saw a New Testament months ago and have been searching for you that we might buy one." To him the whole room seemed to brighten, as if the divine Presence was made manifest, and around that fire until late at night he "opened to them the Scriptures." Next morning he went on his way rejoicing.—"Forward."

A SMILE.

Once at the finish of a weary day,

Filled with the aching of a heavy heart,

A little rift of sunshine swept along,

And lifted from my dreary load a part.

In mournful mood I watched the passing few,
Exposing gloom, but straightened with a start;

A smile flashed through the intervening space,

And left its cheery imprint on my heart.

What, though I often tread a stormy path

And through beset my melancholy way,

A friendly friend, in passing by my door,

With care enough to smile at me to-day.

"CHRISTIANITY DESTROYED."

In the British Museum there is a bronze medal, bearing this inscription: "To Diocletian, Who Destroyed Christianity." There is a grim humor about this relic, that does not need to be pointed out. Even the most bitter foes of Christianity will hardly assert that Diocletian deserved this distinction. However sure they may be of the total overthrow of Christianity, there are certain stubborn evidences that it still exists.

AFRAID OF SURPRISING THEM.

They were on their way home from camp, having a furlough, and as the travel was very heavy, the train was delayed. One of the boys complained rather more than his share and was finally told to get off and walk.

"I would," he retorted, bitterly, "but my folks don't expect me 'til the train gets there!"

THE PLACE OF.

The teacher was trying to impress that the suffix "sion" on to a word meant "the place of." Thus Afghanistan, the place of the Afghans. Then he asked if somebody could give him another example, and from the back of the class came, "Umbrellastan, the place of the umbrellas."

WHY?

"Why is a pancake like the sun?" "Dof's easy," answered the Dutchman; "it rises out of der yeast and sets behind the vest."

The Family Altar.

J. C. F. P.

Monday.

There is therefore now no condemnation to them that are in Christ Jesus.—Romans 8: 1.

"A man that is to be examined and tried for life and death would fain know how it would speed with him, and how matters shall be carried beforehand. God will not deal with you by way of surprise; he hath plainly told you according to what rule he will proceed. The sentence on our state, be it a good or evil one, is already passed, 'the word that I spoke, the same shall judge him in the last day.' Out of Christ, all are lost, but 'there is no condemnation to them that are in Christ Jesus.'"

Reading—Romans 8: 1-21.

Tuesday.

Heirs of God, and joint heirs with Christ.—Romans 8: 17.

Of his spiritual experience Bunyan wrote:—"Now was I got on high; I saw myself within the arms of grace and mercy. At this time, also, I saw more in these words, Heirs of God, than ever I shall be able to express until I live in the glorious world. Heirs of God! God himself is the portion of the saints. This I saw and wondered at, but cannot tell you what I saw." Reading—Romans 8: 22-39.

Wednesday.

O man, who art thou that repliest against God?—Romans 9: 20.

"This is certain, that God is infinitely just, whether or no we apprehend he is so. It is impossible for God to do anything but what is right; but it is very possible for us, who are weak and fallible at the best, not always to discern it. When we think his ways are imperfect, we should remember that the imperfection is only in our misunderstanding."

Reading—Romans 9.

Thursday.

How shall they hear without a preacher?—Romans 10: 14.

"Some have indeed been converted by reading, but most certainly it is by hearing that men's souls come to live. There is a blessing for readers; and there may be a fish or two caught in the net that is let down in a heap, but that is rare; it is not the net lapped up together but haled out at length and spread all abroad, that bringeth in the draught; so it is the spreading out the word, the dilating on the matter in hand, which usually catcheth souls."

Reading—Romans 10.

Friday.

God is able to graft them in again.—Romans 11: 23.

"It was a good reply that was given to Frederick the Great by one of his godly generals when the monarch asked for an argument in a single word to prove his Bible true, and the veteran answered, 'The Jews, Sir.'"

Reading—Romans 11: 1-18.

Saturday.

And this is my covenant with them, when I shall take away their sins.—Romans 11: 27.

"Thou our paschal Lamb indeed,
Christ, to-day thy people feed;
Take our sins and guilt away,
That we all may sing for aye,
Hallelujah."

Reading—Hallelujah 11: 19-36.

Sunday.

Think soberly.—Romans 12: 3.

"There is nothing like taking all you do at a moderate estimate; it keeps mind and body tranquil; whereas gradulation notions are apt to hurry both into a fever."

Reading—Romans 12.

Prayer Meeting Topic.

August 1.

AT THE GATE BEAUTIFUL.
(Acts 3: 2.)

W. Waterman.

All this comes of two extraordinary men going to an ordinary prayer meeting. The young man was Peter and John, who had just come from the ecstasies of Pentecost. Yet even in their transports, they submitted to the restraints of

Ordinary Meetings.

Ordinary meetings. Or, in a trial, sufficient to excuse disciples from routine worship. God never yet permitted—no, nor ever will! Within his gospel and his church he comprehends all our joys and all our sorrows. And, true, on high days we have our delinquencies, and on dull days our bitter tears; but it is on bread that we live. Spiritual tears we take in the ordinary appointments of worship, which apply the Word to heart and conscience. Think of the stimulus to holiness and courage in each exercise of a morning worship meeting. And what resources of brotherhood—of mutual sympathy, encouragement, and help—the unbroken and unbroken in our churches—by those who have need of them! What holy influences the Lord provides! Do you neglect the common food of the Lord's house? Alas! For this cause many are weak and sickly among you, and many sleep."

The Opportunity of Service

not Peter and John on their way to common worship. This shows that before we can win others we must ourselves be spiritual and consistent. Like the diver, we can gather treasures from the deep only while we breathe the air of another world. Moreover, if we want spiritual cripples to congregate at the Beautiful Gate of the church, the gospel service, and that we may raise and lead them into the Court of communion, we ourselves must be there. How many of us, like the prodigal's elder brother, are not there when our brother returns to his father's house. Our Father's rebuke we deserved. Let us share our Father's concern for his prodigal son, and let us seek him in the Beautiful Gate, we hardly have the right to sit at our Father's table. Let us attract our brother to our gate by making it beautiful—with concern for his soul, with sympathy, charity, hope and love.

The Alps.

"Silver and gold have I none; but such as I have give I unto thee: the name of Jesus Christ of Nazareth!" Here Peter confesses at once his poverty and wealth—his own insignificance and another's power. Just so the disciple and would win souls confesses the impotence of his natural means; but, in the light of his own experience, he is confident of the power of "the name of Jesus Christ of Nazareth." Indeed, from our own experience and character may our power to win others. "The canon may be a hundred times heavier than the shot." Let us daily be disciples of spiritual weight. That we may be able to place for God the heaviest stone, I learn here, too, that we have power to save, only as we are willing to give such as we have. And Peter's feet were laid the riches of the church, but he was not enriched thereby; he needed only to disburse to others' needs. Whether gold or grace, then, "such as I have" I shall give.

Whose is the Glory?

"Why look ye so earnestly on us, as though by our own power or holiness we had made this thing to walk?" Peter is careful to make clear that he and he were only instruments. Their purpose in this miracle, indeed, was to honor Christ. How well it succeeded is seen in the fact that many of them which heard the word believed, and the number of men was about five thousand. We, then, in all that we succeed in doing, the Christ, will say, "This is the kingdom of the power, and the glory." Amen.

TOPIC FOR AUGUST 8.—A PRAYER FOR CHURCH.—Acts 4: 29.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR GREATEST THEME.

In his volume, "The Jesus of History," T. H. Gloag makes the remark that "one of the weaknesses of the church to-day is, not hardly, that Christians are not making enough of Jesus Christ." There can be little doubt that in many cases the criticism is justified. It may be that this neglect of Christ has not a little to do with the want of success that is being felt in so many places. At any rate, it is still true that it is the man or the movement that exalts Christ afresh that brings new life to the church of the Lord Jesus Christ.

It would seem then that the one great supreme effort of those who teach the young should be to make them realise who and what Jesus was, and all that he means for the world.

This is a great task, and not one of us can hope to do it successfully unless (1) he longs to do it; and (2) there is in his heart a sincere appreciation of Jesus Christ. It is in respect to the second of these qualifications that we as teachers should be most concerned. We cannot tell how many know; we cannot win others to Christ unless there is in our hearts a strong desire to do so.

Christ is inexhaustible—there is always more in him than we thought. The man who can get tired of teaching about Jesus Christ is the man who has stopped learning about him. Take such books as Stalker's "Life of Christ," "Eve's Honour," "The Fact of Christ," and T. H. Gloag's "The Jesus of History"—all books that every young teacher should give himself the pleasure of studying, and all inexpensive. How different they are in their viewpoint, yet how true. Yet the writers have merely read the four Gospels, and from what they found there they have drawn for us their pictures of the Christ. It will help us in our work if we read these same Gospels for ourselves and try to draw from such reading our own picture of the great character revealed therein.

It is a mistake to feel that Jesus Christ is such a character as will not appeal to the minds of boys and girls. It will never do to speak of Jesus as the hero among many heroes. Christ cannot be compared with anyone else. Nevertheless there is that in his character—endurance, courage, faithfulness to duty, heroic self-sacrifice, humility, tact, and independence, which, if properly presented, must appeal to the hearts of young people everywhere.

It is our great duty and privilege to present this character to those whom we teach Lord's day after Lord's day. How carefully we should prepare for our task. It will help us in our work to study the methods of the Master-teacher himself. Think of him as he took the little children in his arms and blessed them! What language in his arms and blessing! What grace would shine from his eyes! What graceful words fall from his lips! In all our work

we must let love lead us, and with simplicity of language, backed up by a deep sincere appreciation of what Christ means to us personally, tell of him in such a way as will make others feel the wonder of his character.

NEWS FOR OUR COLUMNS.

We are quite sure that among the schools in the several States many interesting happenings are occurring. The editor of this paper is always ready to give its permission to print news of a general and interesting nature. Plans which schools have found effective, special tasks undertaken and carried out by teachers, classes, clubs or Endeavor Societies, will be gladly received. Be sure to let us know about the interesting events that have taken place in your young people's work. Photos of schools, clubs and societies, if well taken, will also be helpful.

AMONG THE SCHOOLS.

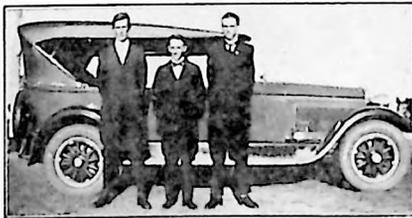
Quite a number of our Victorian Bible Schools are out in an effort to increase the number of scholars in their ranks. The largest school in Victoria, namely Florinburn, is trying to secure an average of 60 scholars per Sunday. On a recent Sunday, when we visited the school, we found an attendance of 415, of whom 127 were in the kinder department. The superintendent, Mr. H. Swain, and his staff of officers and teachers are very happy in the work.

The secretary of the Merbein school writes that the work in the school there is in a flourishing condition. The attendance is fine, averaging more than 85 per cent of the number on the roll.

The school at East Kew has commenced an aeroplane increase campaign, with the result that on the first Sunday three new scholars were enrolled. The school at Bardonong has also ordered a supply of rally buttons, and is about to launch a similar campaign. There is an old German proverb which says, "We learn to swim in the winter and to skate in the summer." Similarly the winter time is an appropriate season in which to plan for the expansion of Bible School work, and to strengthen and consolidate the work already in hand.

OUR PHOTO.

It would seem that there is something in the air of the Wimmera plains which makes young men grow tall. Our photo, presents two young men of the Bible School at Pimpinio, Errett Houston (left) and James Holwell (right). Both these young men are over six feet in height, the gentleman in the centre is Mr. Robert Payne, preacher of the Horstman church. The Bible School is an organisation that should appeal to young men and women as well as to boys and girls.



Not Too Big for the Bible School!

Foreign Missions.

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

FOREIGN MISSION DAY OFFERING.

To date the amount of offering so far reported in South Australia, New South Wales, Victoria and Tasmania is £2,728 2/8. Cash received from these four States by July 11 amounts to £141 13/3; amount still to come from the treasurers, £1,786 9/3.

INDIAN JOTTINGS.

Dr. Oldfield finds that at Dhond he has a number of patients who speak Hindustani, and this will make it necessary to acquire this language as well as Marathi to deal with his patients. His Indian assistant is proving very satisfactory.

Next month it is expected that the main portion of the hospital building will be started.

Miss Vawser took back with her to India a case of Australian apples, which Dr. Oldfield says have been greatly appreciated by the Australians. "It was a little bit of home away from home."

Miss Kathleen E. Magarey's poem, that we are publishing in this issue, was read at the Park-st., Unley, literary society's meeting. After reading it I felt I could add one other little thing that I dearly loved, and that is this little poem. The last verse of this poem reminded me of a little incident in Miss Blake's last letter. She writes:—

"Salutations from Baranmati. Here I am back at my old home. It is good to be here and meet the old friends once more. I was over in the Settlement this morning, and the women seemed pleased to see me. Last Sunday evening I went over there. The children flocked around, and I had about 40 or 50 following me from place to place. Children were clinging to me, a child to a finger on each hand, as we walked along. One little niece of a girl, when my hand was a bit free, got hold of it, and surreptitiously kept putting it up to her lips and giving it little soft kisses. 'How nice things!' Many of them do not know very much about displays of affection like our kiddies do."

I can imagine how fittingly the last verse of Miss Magarey's poem would express Miss Blake's feelings—

"I dearly love the little things,
Those things that when we part
Have twined, we find, so tenderly,
Soft fingers round the heart."

"A Little Child Shall Lead Them."

Miss Blake gives another incident of a little child. She writes:—"Baranmati Sunday School came out while we were still with the women, today, and a few of the children came along to where we sat. One of the women told us that her daughter said to her, 'Mother, on Sunday when the women come to tell you about God, leave your work and go and listen to them.' The mother seemed quite proud to tell this of her little girl, and the girl looked shy and pleased when Githabi praised her." Thus the seed that is sown in the hearts of these little Indian children produces the evangelistic spirit, and where better for this little girl to evangelize than the felling of God than to her own heathen mother? We pray that this little one of Jesus may have the joy of helping to win her mother to him.

Blind, Bodily and Spiritually.

Last month Miss Blake visited the village and met a poor old blind man, who sat and listened to the gospel message. After it was over he talked about the impossibility of anyone ever being able to see God. "God is me. God is that part of me that speaks. God is that part of you that speaks." This was his belief, and nothing we could say would convince him otherwise. Poor, blind man! Blind, bodily and spiritually, but Jesus can open the eyes of even such as he.

Once Tolerated, now Welcome.

"I am very pleased," writes Miss Blake, "to see the interest and attention given by the women in the homes where our women visit. You see, it is nearly three years since I had the opportunity to visit with them. Then in most places we were sort of 'tolerated,' but folks seem glad to see them come now."

A Christian Home, India's Great Asset.

Our children's boys' and girls' homes in India are becoming fruitful in the establishment of Christian homes. Quite a number of our orphan girls have married Christian Indians. This is one of the qualifications insisted upon. Miss Blake gives news of the latest union of the two homes. "Just this week, one of our young men (an old orphan boy, Govind Thorat by name) was married to Kamala Salve. Kamala is one of those three choice girls whom we took nine years ago because their parents were going to marry them to Hindu husbands on account of their extreme poverty. She has had two years' training as a Bible-woman at Pandharpur. Especially has she worked among the children there. She will be a great acquisition to us in our Bible-women's work here. She is a capable, earnest girl. Govind is a very fortunate young man to get such a wife."

LITTLE THINGS.

I dearly love the little things,
Those things that when we part
Have twined, we find, so tenderly,
Soft fingers round the heart.

Some love the night of the-throbbing sea.
But it is otherwise with me.

I love the little waves that creep
Half-sly, half-laughing, to my feet,
Then slip away to sleep.

And some love loud and blitting song,
Gay carolling, triumphant, strong.
But my poor heart is strangely stirred
By that still-sound, at dawning heard,
One small, half-waken'd bird.

And some may love the garden flowers;
I love them too, but in quiet hours
I creep away to where I know
The lovely little wild things grow,
Where only shy winds blow.

I dearly love the little things,
Those things that when we part
Have twined, we find, so tenderly,
Soft fingers round the heart.

—Kathleen E. Magarey.

HOW NOT TO GIVE.

We have frequently seen Christian people lavishly in money and luxurious presents upon young outgoing missionaries, when an ordinary missionary has been permitted to return to his field after furlough with scarcely enough money to land him at his destination, and with meagre equipment for the work for which he is wonderfully prepared.

We have known people to designate large gifts for the immature scheme of a missionary novice, which was unimproved by the experienced judgment of his fellow-workers, when the leaders of the work were paralysed in the carrying out of wisely considered plans for the lack of funds.

Many times have we had considerable sums of money in our hands, often contributed for very secondary and non-essential purposes, when we were at our wits' end to meet the very necessities of the missionaries.

We have known money given, and by a conditional clause locked up for years at bank interest, when by freedom of its use it might have been producing the 100 per cent. of active in-

terest, which money brings when in good use in furthering the real cause of the Kingdom of God. Give, but be careful how you tie strings to your giving. A speaker made a great point in referring to the consecration of the coin of the realm for the Master's use in his triumphant entry into Jerusalem, when he told them "leave this and bring him to me." So we are really ready to loose their hold upon their gifts, and send them to those who, by long and faithful stewardship, have demonstrated their wisdom in administration for the real furthering of the cause. B. V. Ingham, in the "Evangelical Christian."

BIRTH.

WIGNEY (nee Anna Brown).—On July 11, at Cooninda Private Hospital, Warragool, to Mr. and Mrs. W. A. Wigney—a daughter (Gwendolyn).

MARRIAGE.

WESTWOOD—CAMERON.—On June 27, 1928, at the Church of Christ, Boreet, Vic., by Mr. E. A. Cockrill, Thomas G. H., only son of the late G. J. and Mrs. Westwood, of Capetown, South Africa, to Jean Miriam, youngest daughter of Mr. and Mrs. H. G. Cameron.

DEATH.

THINKIN.—On July 12 (suddenly) at his residence, Ryan-st., Northcote, James, the dearly beloved husband of Mary Triunke, loved father of Ethel (Mrs. G. Gow), Giselle (Mrs. Len Golek), Leslie, Daisy (Mrs. G. Bowen), Vera (Mrs. E. Harris) and the late Blanche Triunke, aged 72 years. "God giveth his beloved sleep."

BEREAVEMENT NOTICE.

Mr. and Mrs. H. G. Busmussen, of Adelaide, desire to extend their heartfelt thanks to all friends who sent telegrams, letters and floral tributes and for personal expressions of sympathy in their recent sad bereavement.

COMING EVENTS.

AUGUST 5, 8 and 12.—Ormond Bible Soc. Anniversary. August 5, Special services afternoon and evening; singing by scholars; special for afternoon. Bro. R. P. Clark, evening. Bro. F. Saunders. August 8, Grand Anniversary Concert by scholars. Admission, 1/-; children, 1/2. August 12, Special services afternoon and evening. Afternoon, Distribution of prizes; evening, special singing by scholars; speaker, Bro. S. J. Baker. All welcome.

GLENFERRIE SUNDAY EVENING.

JULY 22.

Sermon: "THE TRAGEDY OF THE AGEN" by T. H. Scamblor.

Recital, "THE CHURCHFINGER," from Ben Hur, by Mrs. Howgate.

Solo by Mr. W. Bowser.

FOR SALE.

Magnificent corner building block, 60 x 100 ft. midway between Hartwell and Cambridge-st. churches, on the Bassett Estate. Red-rock plot and particulars from Luke, Highfield-plot, Canterbury.

Situated in a large beautiful garden, an ideal W.B. home, 7 large lofty rooms, sleep-out verandah, etc., and all conveniences; lawn, vegetable patches, fruit and berries; garage and tennis court; fernery, etc. Photo. particulars and red-rock price from Luke, "Howells," Highfield-grove, Canterbury.

Burwood. Modern Villa, just completed. 10 rooms, kitchenette, sun. Hall, P.E. Bath, Enslin's Gas and one-fire stove, every conv., E.L. Power High position, 12 rooms. Price, £1,200. Red-rock plot and particulars from Luke, "Howells," Highfield-grove, Canterbury. Another, South Canterbury, 5 large rooms, Pan. Hall, L. Dinning, Dinning Gas Heater, Garage, Concrete Paths, Sewerage, £450. Apply Owner, "Norlan," 4 Harper-st., Camberwell, E.C.

Here and There.

In spite of inclement weather, there was a large and representative gathering at Victoria Park, W.A., on Saturday, June 30, on the occasion of the laying of the foundation stone of the church building.

Bro. W. J. Thomson, preacher of Collesloe (says the W.A. "Christian Evangelist"), is at present in the hills seeking restoration of strength after his recent illness. The brotherhood will regret the prolonged illness of our brother, and pray for a speedy and complete restoration for him.

F.M. offering at Enmore, N.S.W., closed at just over £20. Services on Sunday were good. In the morning Sister Mrs. Halliday, of Malvern, and Miss Jay, of Gardiner, Vic, were present. At night Bro. Paterson preached on "Ask, Seek, Knock." A married lady and two young men confessed Christ.

On Tuesday the following telegram from South Australia reached us:—**Hirriolos-Stewart** mission Prospect closed amidst wet weather; tent crowded; ten decisions Sunday; total, sixty-three; sixty adults; thank-offering, two hundred and sixty pounds; regret mission shorter than usual—Bullard.

Mr. Clifford Sharp, of Brighton church, Vic, is about to leave for America. He will take postgraduate work in North Western University, Chicago. We are glad to know that Mr. Sharp intends to resume his dental practice in Melbourne, having arranged with his friend Mr. J. Norman Barker, I.D.S., B.D.S.C., to take charge in his absence.

It is very gratifying to see how the demand for a clean press becomes more and more insistent. The campaign against pernicious literature is daily growing in favor and strength. The women's organisations of Victoria and the regiments of soldiers are pledging support and joining in the fight. The authorities will probably yet be moved to action.

The sevenly-third anniversary demonstration of the Melbourne City Mission will be held at the Collins-st. Independent Church on Tuesday, July 24, 1928, at 7.45 p.m. The Chief Justice (Sir William Irvine, K.C.M.G.) will preside, and addresses will be delivered by Dr. Yates, of England, and Mr. L. H. Furnell. An offering will be taken for the funds of the mission. A large attendance of sympathisers is requested.

Bro. Arland addressed a splendid morning meeting at Gardiner, Vic, on July 15. Bro. Gebbie's theme at the Theatre service was "The Sunlit Path." The address was illustrated by a large chart. Mrs. F. L. Mitchell was the soloist. In harmony with the suggestion of the Home Missionary Committee that the churches in Victoria hold simultaneous missions in September, the Church has arranged for a fortnight's mission to be conducted by Bro. J. E. Thomas.

With grateful hearts we have read of the courage of members of General Nohle's expedition. That others may still be saved, and that the young resources may be found, is the fervent hope of thousands in different lands. The staffs of Professor Malmgren's self-sacrifice will not soon be forgotten. He asked to be left so that the lives of others might not be jeopardised. Blizzards such as these tales of Arctic exploration record stars the blood and bids us think well of the race. Would that there were more heroic adventures in the interests of the kingdom of God.

At the liquor traders' dinner in honor of the President of the Liquor Trades Defence Union of Australia held in Melbourne last week, the guests included the Premier (Mr. Hogan), the Chief Secretary (Mr. Prendergast), many members of Parliament, and the Lord Mayor (Sir Norman Macbeth). The Premier gave an address on the merits of which he is reported as saying:—**"The Licensing Legislation of Victoria is very**

wise, and probably better than in any other country in the world. I hope that it will remain permanently as it is." In view of 1930 the gathering and this speech are significant.

The need for the preparation of reports for the Federal Conference will require that the books of the College of the Bible must close on July 31. At the present date there is a heavy overdraft, and brethren are asked to forward any contributions available so as to have them included in the reports. Church treasurers are asked to send any moneys in their hands promptly. Some churches have not yet reported as to the annual offering of 1927. There has been an exceptional amount of sickness at the College this winter. About 30 cases of influenza have occurred among the students. Happily the epidemic has been of a mild character, and nearly all are back at studies again.

Cottonville C.E. Society, S.A., held a splendid meeting on July 9, when Commander Harvey, secretary of the Evangelisation Society, delivered a brilliant lecture, "With Shackleton in the Antarctic." Nearly 200 were present. Mr. Harvey also combined a gospel message with his talk, and depicted scenes of the Word being carried into schools and outback places. On Sunday, 15th, Bro. Hughes gave an acceptable morning exhortation on "A Chosen Vessel," the brother was welcomed into the church from Birmingham. At the gospel service, a ladies' double duet was sung, two friends from Norwood assisting. Bro. Hughes' text was "Life or Death." The Foreign Mission offering amounts to over £14. The Bible School staff recently held a busse, box, and requisites kindergarten chairs and sofas. The church buildings also had a good clean up.

From July 9 to 14 a group of churches (Ormond, Bambera-rod, Carnegie, Gakleth and Malvern-Cadfield) held in the Ormond chapel combined meetings for the deepening of spiritual life. On morning of July 8 an exchange of preachers was arranged. The Wednesday evening meeting was well attended, more than 100 brethren were present. Bro. Shipway delivered an inspiring and forceful address on "Christ in Christian Experience." The following night Bro. Tease spoke on "The Cross in Christian Experience." The Wednesday meeting was a glorious climax. Bro. Anderson, of Malvern-Cadfield, treated the selected theme of "The Bible in Christian Experience." More than 200 brethren were present. Bro. Baker, preacher of Ormond church, gracefully presided over all the meetings. Special singing was contributed by soloists from the various churches. Bro. W. Clay did excellent service as leader of song. So successful and profitable were the meetings, and happy the fellowship, that similar meetings are being planned for the future.

The address of Mr. Hogan at the Liquor Trades dinner, and particularly his declaration that "my work is solely for the benefit of the country, my children, and the children of the people of this State" led Mr. H. Anderson (secretary of the Victorian Prohibition League) to send the following letter to the public press:—"Though the Premier evidently sought to talk arbitrarily at the dinner held under the auspices of the liquor trade, nevertheless he talked sufficiently to indicate that he has no serious fault to find with the liquor traffic as it exists in Victoria to-day. He evidently envisages the liquor traffic as worthy of a permanent place in our community life, yet he deprecates also the 'economic, industrial, and business depression' at present existing. May we not, in all goodwill, ask the Premier whether he will not also endeavor to envisage such enormous economic, industrial, and business activities would be stimulated if the £10,000,000 or so spent in Victoria in liquor each year were spent in ordinary industries?"

Commonwealth official figures show that wages paid for every £100 added value in the manufacturing trade amount only to £20 in both distillery and brewing industries, while clothing factories hand back 64, boot factories, 56, and furniture 55. These are typical. As a friend of the worker, Mr. Hogan would surely do well to note the vast disparity in industry as between the liquor and other trades. In stating that his work was so largely for 'my children and the children of this State,' did Mr. Hogan realise to what an extent thousands of children are impoverished through the liquor traffic? Three out of every four of the neglected children in the State owe their position to liquor. In the *British Brewers' Journal*, of February 15, 1922, appeared the following statement:—'Yearly tens of thousands of alcohol drinkers die. With the rising generation, and whether or not they take to alcohol, rests the future of the trade, commercially, politically, and economically.' If then Mr. Hogan has his heart set upon the children, it is as well to realise that the liquor trade has its eye upon them, too. The whole matter is worthy of the most earnest and statesmanlike attention; for, obviously, the prosperity of the liquor trade is largely at the expense of the children of our State."

W.A. WOMEN'S AUXILIARY.

The monthly meeting was held in Lake-st. hall on Tuesday, July 3, when there was an attendance of 49 sisters. Mrs. H. J. Yelland (F.M. supt.) led the devotional. Mrs. K. Robinson read Isaiah 55. Mrs. D. Wilson played some of the old favorites. Mrs. Yelland read a paper showing that even though we differed greatly from one another in many ways, we could fill a corner in the world's activities for good.

The business session was presided over by the president (Mrs. Wakefield).

Mrs. Wakefield welcomed several new members, especially Mrs. Nightingale, from Tasmania, who has come to Lake-st. Hall. Mrs. Nightingale expressed her pleasure at being present, and conveyed a greeting from the sisters in Tasmania.

The financial statement was read by the treasurer (Mrs. Ingham).

The annual Foreign Mission sewing rally was planned for Tuesday, Aug. 14, in Lake-st. hall. Collection amounted to 16s.

Bro. Schwall will be the speaker at the August meeting.—M. Wilson, Secretary.

THE SEVENTY-THIRD ANNIVERSARY DEMONSTRATION OF THE MELBOURNE CITY MISSION.

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Religious Notes and News.

EFFICIENCY OF DEVOTED LIVES.

The New Testament demands the utmost efficiency of which the church is capable to face the gigantic task of world evangelism. This work can not be done by card indexes, by filing systems, by intricately organised extra-scriptural societies, by well-equipped buildings, by church clubs, by attractive advertising, by effective financial systems. These agencies may serve spiritual ends, but spiritual men and women, warm-hearted, passionately earnest, with an experience of grace, and using intelligent discrimination, must go everywhere witnessing for Christ. The mastering enthusiasm for Christ is the grand secret of invincible might and matchless victories of the church at that time. God uses orators, not orations; musicians, not music; givers, not money. He may use the orator through his oratory, the musician through his music and the giver through his gift, but he wants devoted lives.—"Christian Standard."

THE JERUSALEM CONFERENCE.

Dr. John B. Mott, who presided at the Jerusalem International Missionary Conference as he did at the Edinburgh Conference in 1910, has expressed his view to an interviewer from the "Christian World" that "it was one of the most courageous meetings he has attended during his forty years' association with international gatherings. Where only a segment of the Christian Churches of the world was represented at Edinburgh, at Jerusalem it was practically the whole world." The co-operative spirit was wonderful, and Dr. Mott is satisfied that something great will come out of the meeting and its important findings.

The Bishop of Manchester (Dr. W. Temple) thinks the result of the Jerusalem Conference is bound to be a great unification of Christian thought on the pressing problems of our time. Bishop McConnell, of Pittsburg, expresses the view that the significance of the Jerusalem gathering does not lie in its pronouncements but in its willingness to face a whole new realm of questions such as Judaea, race, and the increasing desire for self-determination of the indigenous churches abroad. Dr. Stanley Jones feels that the Jerusalem meeting marks a dividing line between the old sense of uncertainty and the new realisation of missionary aims and purposes.

THE IDEA OF THE KINGDOM OF GOD.

On the Red Page of the Sydney "Bulletin" there is the review of a recent book by Sir Philip Gibbs, entitled "The Day After To-morrow." Sir Philip apparently thinks "that in the absence of some countering movement or widely assertive influence, the world is doomed. Life at the present moment," he is represented as saying, "is heading us towards world wreckage." Professor Sully is quoted as saying that "human ideals have not progressed nor kept pace with the growth of science. These writers are not singular in this note of despair. Any man or any men that leave God out of the count may easily find their way into what good old John Bunyan describes as Dourlyng Castle. In that dreary place, says Bunyan, crying, 'The suggestions of Giant Despair was that they should make an end of themselves, seeing life is attended by so much bitterness. However, as the great spiritual romance tells us, Christian remembered that he had a key called Promise. With that key the prisoners of hope found their way to liberty, and were not long in coming to the Durable Mountain. He who gets his ideas of the programme for the world from God will find songs even in the dreariest days, and will believe that the end cometh when he shall have all the world at his footstool.—"The Spectator."

A GREAT CHINAMAN.

A remarkably vivid picture of the present situation in China was given by Dr. David Yui, National Secretary of the Y.M.C.A. in China, at a luncheon held in his honour at the Hotel Russell (says the "British Weekly"). Major-General Sir John Duneau, famous for his command of the Shanghai Defence Force last year, presided, and spoke in terms of warm appreciation of the work of the Chinese Y.M.C.A. He had seen that work at close quarters, he said, and was convinced that the Y.M.C.A. was exercising a more profound influence in that country to-day than any other institution. General Duneau also thanked the British Y.M.C.A. for what it had done for his troops. "The fact that the discipline of the troops was so good," he said, "I largely attribute to the Y.M.C.A. centres and their work." Dr. Yui gave a brilliant line of the Chinese National Movement—not to be confused, he pointed out, with the political Nationalist party. The National Movement, he said, stood first of all for political unity, a unity built not on dictatorship but on an educated democracy. Secondly, it stood for a revision of China's external treaties. In this connection the Chinese people much appreciated the attitude of the British Government, and particularly recent pronouncements of Sir Austen Chamberlain. Thirdly, it stood for better social conditions. Finally, it stood for a higher moral standard. Chinese Christians believed that such a moral standard could only be securely built on the basis of the Christian religion.

Victorian Women's Conference Executive.

There was a large attendance of sisters at the monthly meeting of executive on July 6. Mrs. Clark, president, occupied the chair. The devotions were led by Mrs. G. Moore, her topic being, "Christ, the Hope of the World." We were pleased to welcome Mrs. E. Bagley and Miss Mather. Apologies were received from Mrs. Mitchell and Mrs. Anderson. An excellent address on "The Liquor Traffic and Prohibition" was given by Mrs. McLeod, State President of W.C.T.U. Congratulations were conveyed to Mr. Reg. Emiss as Director of Victorian Prohibition League.

The Home Mission Committee visited Bamberal sisters. A fine interest is taken in H.M. work. The letters from the field are proving helpful to the meetings. The superintendent, Mrs. Mitchell, will be pleased to visit any church if notified.

General Dorgas Committee is having a busy time this winter. 40 garments distributed; parcels sent to Social Service Dept. and Mrs. Meyer



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for hospitals; a splendid parcel received from Mrs. Martin (Macedon), also from Mrs. Allord and Essendon Sisters; a donation of 5/- and 125 from Margaret Goulike Fund. All these thankfully received by the superintendent, Mrs. Hunter.

Mrs. Chapman, superintendent of Cheltenham Benevolent Home, reports a visit from members of Malvern church. The wards were visited, and gifts of cheer distributed. Mr. Anderson conducted a service in the hall, and spoke words of comfort and peace. A happy afternoon was spent with the old folk.

Members of Women's Mission Band Committee visited Lygon-st. There was a good attendance. Mrs. Main represented the Committee at Hawthorn anniversary, and gave a short talk. The superintendent, Mrs. Scambler, visited Preston, where a splendid anniversary meeting was held. A large gathering met at Lygon-st. on June 19. Twenty-seven bands represented decided to divide the metropolitan area into four districts, and to hold group meetings in each district.

The Prayer Committee, with superintendent, Mrs. Burton, paid a visit to a combined meeting of Middle Park and South Melbourne sisters. There was a splendid gathering, several sisters taking part in readings, short talks, and a season of prayer.

Miss P. Ellis reports 54 letters written by the Committee to isolated sisters this month; 4 replies received.

The Social Service report by Mrs. Gill told of 81 parcels of clothing received, also half ton of pumpkins, four large parcels of groceries, and several cases of apples. 79 families have received assistance. The churches have responded well, but the need is still with us. We are thankful for all the help that has been given, making it possible to do the work.

Hospital Visitation.—Mrs. Meyer reports 48 visits by the Committee to the various institutions; gifts of many kinds distributed amongst the inmates, who are very grateful for these kindnesses. Received with thanks 22 from Sisters' Class, Malvern-Caulfield, and 42 from eteutive.

Next executive meeting, Friday, August 3, at 2.30 p.m. Speaker, Mrs. C. Gill.—Miss Home's ch. secretary, 13 Florence-ave., Kew, E. 1.

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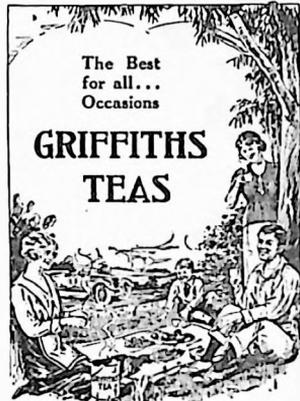


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News of the Churches.

Tasmania.

Devonport.—Recent addresses by Iren. Harvey, Hamill and Ivory have been much appreciated. The C.E. is going along nicely with Bro. E. Reeves captain of the gold side, and Sister H. Harvey of blue.

Laurieston.—Much sickness has prevailed amongst members. A young lady confessed Christ on July 8 after a good address from Bro. E. A. Stevens. The choir is preparing for a concert. Foreign Mission offering to date is £16. Bro. and Sister P. Duff left Laurieston for Melbourne on 12th inst. on a six months' holiday trip. They expect to spend some time in the various States.

Western Australia.

Claremont.—Evening meetings continue well attended. Two decided for Christ on June 29, one by restoration and one a young brother from the Bible School.

Hanbury.—Boys' club held a successful social evening on July 3. Bro. Arthur Chessell has been appointed captain. At a recent business meeting it was decided to do necessary repairs and redecorate the inside of the club building. This will be carried out by Bro. Doran.

Baselstean.—On July 8 Bro. Nightingale spoke morning and evening. He also spoke at C.E. on July 2. An immense crowd, including representatives of many sister churches and the local denominations, gave Bro. and Sister Nightingale a warm welcome. Many fine speeches were given and good musical and vocal items rendered. Bro. Nightingale was initiated into the K.S.P. on July 6, a good number of members being present. All auxiliaries are working well.

Queensland.

New Veteran.—The Bible School shows an increase of Bro. ...

Maryborough.—A record number of pupils catered for the Bible Schools examination. On July 8 Bro. A. Price spoke on "Conscience." Bro. Les. Snow (Dunoon, N.S.W.) exhorted. Sister Mrs. Laing is very ill.

Amerley.—On July 8 Bro. Young spoke at both services, which were well attended. Two young sisters were baptised. The gymnasium club continues to attract both boys and girls. The mid-weekly prayer meeting is well attended.

Mid-Walker.—On July 8 Bro. A. Bohanhaus, of Rosevale, exhorted. There was a good attendance. Gospel service was conducted by Bro. Christensen, of Callio, in the Bible, who also delivered a fine address on "The Heart of Our Plea."

Gympie.—On July 8 the gospel service was attended by the Orange Lodge, and members of the Protestant Alliance Lodge in regalia. Bro. S. Vanham (Chancellor of the Orange Lodge) delivered an interesting and profitable address on "The Priesthood Historically and Scripturally Examined." The building was well filled.

Albion, F.M. offering on July 1 realised £13 9 6, with more to come. Bible School held a rally and visitors' day, with an attendance of 80 per cent. of the enrolment. The rally, which began on April 15, results in an average attendance of 80 per cent., and a gross increase of 15 per cent. with a net increase after allowing for losses of 36.8 per cent. The rally was competitive against Amerley school, and resulted in the greatest increases being made by Albion and the best attendances by Amerley. On July 5 Albion celebrated the end of the rally with a social.

Ipsewich.—On July 1 ten responded to the gospel invitation of Bro. H. D. Priestley. The following gospel service a young lady came forward. Morning services show steady improvement; on July 8, 92 Broke bread. Each Sunday night the chapel is crowded, and services are

brightened by the singing of Bro. Vic. Morris (song-leader) and Bro. T. S. Westwood. It has been resolved to publish a church paper. The new members of the Bible study classes have developed wonderfully under the evangelist. About 20 scholars sat for the annual State examinations. On the K.S.P. was held; Bro. O. H. Gunning was elected chancellor. Bro. W. F. Brooks died recently. He was previously a member of the Rosewood church, and came to Ipswich about three months ago.

South Australia.

Hindmarsh.—Good meetings were held on July 15. Bro. Allen Brooke spoke in the morning on "The Protestant Witness." In the evening he took for his subject, "A Lover's Confession." His meetings were helpful, and fairly well attended.

Henley Beach.—Meetings are being sustained by willing helpers. The church rejoices in the prospect of Bro. H. Manning's coming again to take up work as preacher. Recently a farewell social was tendered Mr. and Mrs. A. G. Nicholls, who are moving to China early in August.

Semaphore.—A young people's social to farewell Bro. Allan Rice, who leaves this week for Sydney, was held on July 11 and proved very successful. On July 15 Bro. Heiler spoke in the morning on "The Sword of the Spirit," and in the evening gave a chart address on "The Gospel Miracles." Our music was conducted by Mr. Saxton.

Nowand.—On July 15 a lady made the good confession, after a powerful appeal from Bro. Baker at the evening meeting. The tent mission will commence on Sunday, August 12, with Bro. Baker as missionary. On Monday, July 9, the Endeavor Society made an offering of £8 1 1 for the F.M. Fund, which brings the total to £100.

Queenstown.—Sunday, July 15, was Bro. Brooker's twenty-third anniversary of service at Queenstown. In the morning service he presided, and Bro. Cain exhorted the church. Prior to the service four were immersed. Later they were welcomed into fellowship. At the evening service Bro. Brunker spoke on "Have You Heard the Call to Service?" The Dorcas annual meeting was held on Wednesday, July 11, and about 40 were present. On Wednesday evening the church football club held a concert, when the chapel was filled.

Kadina.—Attendances at all services are well maintained. Bro. Bowers is doing an excellent work; his health is much improved. At the morning services he has commenced a series of addresses on "The Ministry of the Church." On the 8th he dealt with the position of deacons, and the 15th with the work of elders. At the evening services he has been conducting a series on "Prophetic Truths." Sister Mrs. Syd. Wilton, one of our best workers, is now making good progress toward recovery. All activities of the church are in a most encouraging state.

Snowtown-Lordell.—There were two more deacons at Snowtown—1 on July 1 following Bro. Bibles' address on "The First Church of Christ," and one on July 8, when Bro. Bibles spoke on "The Church of Christ." The church at Snowtown has been received by letter from Magdalen, Foreign Mission offering amounted to £17 4 at Snowtown, this being the first offering for this purpose. Lochiel contributed £1 11 3. Mrs. Willis, who is in Balaklava Hospital, is progressing favorably after an operation. Much interest is shown in the meetings at Lochiel on Lord's day afternoons.

Murray Bridge.—The Endeavors recently held a very successful rally. Bro. Roy Raymond gave a splendid address on "A Wonderful Saviour." Bro. Overall, who for many years has been Bible School superintendent, has resigned and Bro.

Killmiller is temporarily acting. Good prayer meetings are being held, average attendance being about 21. Foreign Mission offering £24 11 3. The Bible School is holding a competition with good results. Average attendance is much better, and so far the national service was added. The sisters' guild has recently presented to the church one dozen morning hymn books. The work is very encouraging.

Fullerton.—The men's Bible Class is doing a fine work; the members are increasing. Mr. Casser's young women's Bible Class has had 20 members. On July 8 a baptismal service was held in Fine congregation. Excellent address, W. G. Graham preacher. July 11, the Junior C.E. held its annual social, when the leader, Mr. Gordon Young, retired in favor of Miss Bonnie Nicholas and Miss Delrayshire. Mr. Young has done a great work. Bro. Harold Giles is making steady recovery after his very serious accident. The church is working toward its Pentecost goal. On Sunday the sister immersed the previous Lord's day was welcomed to fellowship, also one who confessed and was immersed at the Hinriches-Stewart mission last week, and one by letter.

Croydon.—There were very fine meetings at Croydon. On July 8 a baptismal service at the Bible School. To a large evening audience, Bro. Graham spoke on "Lattitising Australia." A young lady confessed Christ. Men's Sunday was held on July 15. A choir of men from the church assisted at all meetings. In the morning Bro. Graham preached on "The Word of God," our reading desk, and pulpit, the work of two church members. These articles complete the furnishing connected with the renovation of the chapel. There was a splendid attendance at the men's Bible Class in the afternoon, when Mr. Massey, from the Y.M.C.A., delivered an address. In the evening Bro. and Sister Young, of Prospect, made their choir rendered several items, and after the service Bro. Graham baptised two candidates.

Cottonville.—The annual meeting of the Bible School was held on June 25. Reports were encouraging; 18 new scholars gained for the quarter. The teaching staff is now complete, six new workers having recently joined the school. On July 1 Bro. and Sister Young, of Prospect, were received into fellowship. The district branch of the W.C.T.U. held a temperance meeting on July 1. The choir assisted by rendering two anthems. The young men's Bible Class has formed a club for boys and young men. The July 8 splendid attendances prevailed. The K.C.E. Societies has now reached the fifty mark. A record was made by the Bible School; six new scholars; total 151, the highest for eighteen months. The gospel meeting was an inspiring service. Bro. Hughes preached on "The Fall on the Cross," and Miss H. Corbel rendered a beautiful solo. A young man confessed Christ, the workers having many new members who have recently lost loved ones. Bro. F. Jellitt, one of the oldest members, has been called home. He was a splendid helper to the cause, and made many valuable gifts to the church.

Victoria.

Benalla.—The church and Sunday School are holding a series of meetings. A visitor from Melbourne has been welcomed.

Colac.—There was a splendid attendance on July 8 to hear Bro. Bartlett's sermon on "Is the Bible True?" A number of strangers were present. Foreign Mission offering to date is £21. Gleiferrie. Special men's services were held on Sunday. The preachers were Dr. W. H. Hinchelton, Dr. W. A. Kemp and T. H. Scamiller. J. A. Sobolst, Mr. J. Buckley. All meetings were very successful.

North Williamstown.—On July 1 a memorial service to the late Bro. Hall was held, and at the close a Baptist brother came forward. On July 15 a young man and a maid accepted Christ.

Berwick.—On July 15 Bro. F. T. Saunders gave a fine address in the interest of the Colliery. He also delivered the evening message. A very happy day was spent. Foreign Mission collection to date, £27.

OBITUARY.

JELLETT—Bro. Frederick Jellett, of Westbourne Park, Adelaide, passed peacefully away in his 80th year, on July 1 last. He was lapsed by the late Bro. John Marsh in Lake Albert, Meininger, S.A., in 1871. Later with his wife he went and lived at Murtoa, Vic., where the members met for breaking of bread in private houses. He was one of the foundation trustee members of the Knitza church, and was the church treasurer and also treasurer of the West Wimmera churches for many years. Later he was a member and trustee of the Borderlertown church. Twenty years ago he came to live at Westbourne Park, Adelaide, and was in membership with the Cotnamville church up to the time of his passing. C.P.H.

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