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The Church's Distinctive Business.

TH**ERE** are signs of a revived interest in evangelism in different countries and with different communions. At the recent Baptist Union meetings held at Bristol, England, the president gave a rousing address on "Preparing for Revival," which evoked considerable and favorable comment. The Congregational Union was also called upon by its Chairman (Mr. Wrigley) to face the question. His theme was "A Church Genuinely Catholic," and he gave four distinctive and essential marks of catholicity: "(1) A church, genuinely catholic, is willing to include within its fellowship everyone who cherishes the faith and spirit of Jesus. This is its catholic basis. (2) A church, genuinely catholic, welcomes Truth from every quarter and has its eyes always open to the light. This is its catholic outlook. (3) A church, genuinely catholic, proclaims a religion that covers the whole of life, bringing every province under the sovereignty of Christ. This is its catholic message. (4) A church, genuinely catholic, regards the world as its parish, the world at its own doors and the world beyond the seas. This is its catholic mission."

A catholic mission.

Under the heading of "A Catholic Mission" Mr. Wrigley pleaded for evangelical enthusiasm, and is reported to have spoken as follows:

"What we feel about so many of our churches up and down the land is that they are too self-centred, too self-contained, and perhaps too self-sufficient. We have a mission. We have a message to deliver to the people. We have to win men and women to Christian discipleship. We have to extend the frontiers of the kingdom of God. But too often we regard the church as a refuge instead of a rallying ground, a place of retreat instead of a base of operations. We have lost the missionary idea. We have lost the missionary impulse. We are satisfied if we can maintain our ordinary services, repose in our family news, and finish the year with a slight balance in hand, without giving too much thought or feeling too much concern about the great world that surges past our doors. This is the complacency we have to shatter. This is

the narrow and exclusive view that needs to yield to the catholic conception. We have to recover the sense of a great commission, 'Go and make disciples.' And not our own people alone, for this is a campaign that cannot be fought on one front only. It must be fought simultaneously, all along the line, east and west. Our field is the world. Our catholic mission embraces all the peoples under the sun. These are the terms of our charter, 'Make disciples of all the nations.' In Christianity we have the unifying principle and the unifying power that can bring the scattered parts of humanity together. It is the world's supreme hope. It is God's message to mankind. There must be progress on all fronts."

Writing of the Baptist meetings, Mr. E. C. Spurr, who is well known in Australia, remarks:

"The spirit of the Bristol meetings; the lead given by the President in his address on 'Preparation for Revival'; the challenge offered by Rev. M. E. Aubrey, the secretary of the Union; the election of Rev. Douglas Brown to the Vice-Presidency of the Baptist Union, all point in one direction, namely that we are setting our hearts towards a new propaganda in evangelism. A great wisdomfulness is abroad. . . . Increasingly the churches are being driven back upon God. The many swift and deep currents in

which we have been caught have made us aware of our weakness and insufficiency."

Methodists in Australia have secured the services of Mr. Norman Dunning, M.A., LL.B., described as "a tough-brained lawyer of the Inner Temple," to hold special missions. Writing in the Melbourne "Herald" of Mr. Dunning's work, Mr. C. Irving Benson says:

"To-day there is a growing feeling that the evangelistic methods used by such members of the old school of evangelists as California Taylor, Dr. Torrey, Chapman, and Alexander, and Gipsy Smith have been out-thought and have out-lived their effectiveness."

Of Mr. Dunning, Mr. Benson says that "he does not take kindly to the term evangelist—probably because of its association with big drums, sentimental hymns, and emotional crowds. He prefers to be known as a Crusader. We have become so accustomed to the evangelist who tells a pathetic story and pleads and pleads with people that it is refreshing to hear of a scholarly lecturer who often sends people away without a word of appeal."

Evangelism not debatable.

The "wisdomfulness" of which Mr. Spurr writes and the activity manifested furnish occasion for thanksgiving. We need not here discuss the question of methods in evangelism. Mr. Benson is quite correct in saying that such missions as were popular a decade or two ago are looked askance at by many people to-day. Whether that statement is more against the old missions or the new critics is debatable. Some new Finney or Moody will yet, we think, make much of the modern criticism, look very foolish. John Wesley was a revivalist, and there is no communion but is the richer for his work.

We fear that there are some people who under guise of opposing certain methods of evangelism are really opposing the thing itself. We are all aware that methods of men are legitimately open to criticism. We do not all like the same methods, nor can we see any reason why we should. What will attract one man will repel another. Things which make some of us almost

THE TOUCH OF HUMAN HANDS.

Among the hills of Gallilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The mingling and the nod of heart
In angling throngs were massed
To catch the great Physician's eye
And touch him as he passed.
We have not in our hours of need
His seamless garments pressed,
Nor felt his tender human hand
On us in blessing rest.

Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Speaks good will to men.
Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back a wandering race
By touch of human hands. —Selected.

squirm, or move us to protest, are the things in which others delight. And these others have souls to be saved as well as we, and are every whit as precious in God's sight as we are.

We wish to emphasise this, that for the Christian, while methods of evangelism are open to discussion, evangelism itself is not a debatable matter. That subject is for us closed. The Lord did not ask us if we would be pleased to evangelise; he commanded us to do so. Some recent words of Professor P. Carnegie Simpson regarding the church's distinctive business are worthy of note:

"What, I ask, is the work which the church has to do, and which neither the scientist nor even the humanist attempts to do? The answer is not doubtful. It is to make Christians. It is to change characters and lives and hearts and consciences. It is to set the luner man right with God through Jesus Christ. It is—in a word—what used to be called 'conversion.'"

"It is for the church to see that it does not fail. It is the church's distinctive business to see that it does not fail. There is no service which the church can render to this age—or to any age—comparable to the bringing of individual lives to Jesus Christ. Let the church first make Christians; it is then theirs to make the Christian world, which has tarried so long in its coming."

Church of Christ plans.

In this issue of the "Christian" there are many references to evangelism. Mention is made of the great blessing and success which have attended the Hinrichsen-Stewart campaign in South Australia. Three successful missions have been held, those at Maylands and Mile End being very notable. The consistent success of the Hinrichsen mission party in different States adds interest to the announcement of the effort about to be made in Queensland, where a successful campaign was conducted in 1923. Many of our readers will peruse with interest the plans set forth on page 478, and will follow the effort with their prayers.

From New South Wales comes the news that C. R. L. Vawter and party will be in Sydney by next Easter, and will conduct special missions in the Mother State till Pentecost, 1930. Mr. Vawter was a member of the Seville party which came to Australia in 1911, and while here made many friends. Since then he has conducted many highly successful missions in America, where he is known as a capable and sane evangelist, true to the Scriptures and a believer in the power of the Gospel. We think that New South Wales is in for a season of rich blessing.

Victoria at present has no special team of evangelists at work, but we are glad to note that the spirit of evangelism is being kept alive. A number of simultaneous missions will be held in September. Preachers will help one another in a fortnight's intensive campaign in the church buildings. The value of such efforts have been proven in the past. That value lies not alone in the number of accessions, but in the deepening of the spiritual life of the

members, the indoctrinating of recent converts and young Christians, and in the routing of all to a sense of their privileges and responsibilities.

In all the States a forward movement in evangelism is planned as part of the preparation for the celebration of the nineteen hundredth anniversary of Pentecost in 1930.

We announce this week also a return of Dr. Jesse Kellens and Mr. Chas. H. Richards from America to South Africa. The extraordinary success of their former labors there is fresh in our memories, and we hope soon to encourage our readers with news of continued blessing and numerous

additions. What a change a year or two have wrought in the outlook for what we have been wont to call "primitive Christianity" in South Africa! He who is despairing or pessimistic, who doubts whether the Gospel of Christ, preached in its simplicity and fulness, can meet the needs of men in this age—often described as the age of science, materialism, or pleasure-seeking—should study the record of our South African work and be convinced.

There is no need to fear the future if we are true to the plan and message of God. The church was born in an evangelistic campaign. It will thrive most strongly to-day in the atmosphere in which it was born.

"And the Government Shall Be Upon His Shoulder."

W. M. Green.

The hand rested upon the boy's shoulder. For a woman's hand, it was large, due perhaps to the doing of different kinds of hard domestic work, and roughened, too, somewhat in the process. But it was a capable-looking hand, and it lay upon the lad's shoulder with a touch of affection and with a little caress which I felt sure he liked. The hand of the woman was a mother's hand—the mother of the boy who stood beside her in church. Somehow there came to my mind the words, "And the government shall be upon his shoulder." Not that any such thought as came to me would be in the mind of the prophet when he spoke those words. His meaning was quite different. Yet I thought how blessed is the lad upon whose shoulder rests the wise and tender government of a good mother, and especially blessed if the boy takes kindly and lovingly to such government. Such a hand, I thought, rested sometimes upon the shoulder of the boy Jesus as he paused awhile in his work at the carpenter's bench in his father's shop—the mother hand of Mary, who in her heart pondered over the things which had been said about her boy.

"Thy touch has still its ancient power:

No word from thee can fruitless fall:

Hear in this solemn evening hour,

And in thy mercy heal us all."

So sang the mother in church, and so sang the boy also. He may not have quite understood the meaning of the words he sang, but I did not doubt the mother understood. Was she hoping, I wondered, that her touch would never lose its power? I thought it likely. She knew the snares and pitfalls that awaited her lad in his life's journey, and she would greatly desire that he should never lose the mother touch. Certainly, it would not be of her willing that that should come to pass. As they sang the verse of the hymn I have quoted—the mother and her boy—I thought I noticed a little added pressure of her hand. Perhaps it was the comfortable words in the first line

of the verse which caused it. Her boy did need the healing for which petition was made in the last line—not yet. But the thought may have come to her that maybe her touch might sometime fail—a thing she would earnestly pray might not happen. But if it should, she knew his touch—the Saviour's touch—would never fail of its ancient power; and therein, when perhaps a sudden and momentary fear came upon her about her boy's future, she would find great comfort.

The hand of a good and loving mother on her boy's shoulder. Blessed boy who feels that resting tenderness; and blessed mother, too, who through the sweetness and saintliness of her own life touches that of her boy with influences that make for righteousness.

Prayer and Power.

If you want your spiritual life to be more healthy and vigorous, you must just come more boldly to the Throne of Grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed, but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open, but you only take a few pence. Come boldly to the Throne of Grace, where the Father is ever waiting to give, and Jesus stands by him to intercede. Come boldly, for you may, all sinful as you are, if you come in the name of the great High Priest. Come boldly and ask largely, and you shall have abundant answers, needs like a river, and grace and strength like a mighty stream. Come boldly, and you shall have supplies exceeding all you can ask or think. Hitherto you have asked nothing, ask and receive, that your joy may be full.

The Grace of God.

T. H. Scambler, B.A., Dip.Ed.

What do we mean when we speak of the grace of God? We understand it well enough, of course, but would you find it easy to tell? "It is the free favor of God," you say. Yes, but how cold and formal that is! What does a definition like that tell of the wondrous message of sovereign grace that was so often on the lips of Paul? "I know until you ask me," said Augustine, "when you ask me I do not know." Most of us will feel that difficulty.

"You cannot really define grace," said Dr. Jowett. "Grace is energy. Grace is life-energy. Grace is redeeming love-energy ministering to the unlovely, and endowing the unlovely with its own loveliness. Yet we cannot really define it." Dr. Jowett went on to tell of a wing of a native bird he had received from a missionary friend in some primeval forest—a little sample of the wealth of color to be found in its tropical home. "And when we have made a compact little phrase to enshrine the secret of grace, I feel that, however fair and radiant it may be, we have only got a wing of a native bird, and bewildering stretches of wealth are untouched and unrevealed. No; we cannot define it."

We get the word grace from the French, and the French got it from the Romans. The Greeks had an equivalent word, and it was often used by Paul. Its root meaning is anything that gives joy or pleasure, or is delightful. Since beauty is delightful, the word early came to be applied to anything that was beautiful. A beautiful movement of the body is graceful. A well-fitting garment is graceful. We use the word especially of the refined and delicate type of beauty. The gnarled and twisted gum tree has a beauty all its own, but we do not say it is graceful. The willow, drooping over the stream, has beauty of another kind—it is graceful. The fertile mythology of the Greeks constructed three beautiful personalities—goddesses who enhanced the enjoyments of life by refinement and gentleness. They called them the Three Graces.

It was early seen that there is an inner as well as an outward beauty. There is beauty of character, well calculated to give delight to beholders. Look for instance at those qualities of unselfishness which issue in kindness and consideration for others. They are delightful ornaments in character. Lovingkindness is a grace. It charms us at once. The Boy Scouts are expected by their laws to do a good turn to somebody every day. That is the way gracious gentlemen are developed.

We speak of "saying grace." What does it mean? Grace here means gratitude, and gratitude is always graceful. Ingratitude is an ill-formed unlovely thing. "Blow, blow, thou winter wind, thou art not so unkind as man's ingratitude." A beautiful

custom it is that has grown up among Christian people of saying thanks—grace—for that is what the word means here—before meat. It is interesting to note that in the New Testament the word that is commonly rendered "grace" sometimes means thanks. "Thanks be unto God for his unspeakable gift." "If you do good to them that do good to you, what thank have ye?" Thankfulness is always a grace, delightful to God and man, and hence it is fitting that when we receive the gifts of God's bounty we give thanks—we say grace.



THE WORLD'S BIBLE.

You are a letter of Christ written with the Spirit of the ever-living God.—2 Cor. 3: 1.
Christ has no hands but our hands to do his work to-day.
He has no feet but our feet to lead men in his way;
He has no tongue but our tongue to tell men how he died;
He has no help but our help to bring them to his side.
We are the only Bible the careless world will read;
We are the sinner's gospel, we are the sinner's creed.
We are the Lord's last message, given in deed and word;
What if the type is eroded? What if the print is blurred?
What if our burdens are busy with other work than his?
What if our feet are walking where sin's allurements lie?
What if our tongues are speaking of things his lips would spur?
How can we hope to help him and hasten his return? —Selected.



Turn now to the New Testament. Of the boy Jesus we are told, "The child grew, and waxed strong, filled with wisdom, and the grace of God was upon him." What a picture of beautiful childhood that is! He was "full of grace" (John 1: 14). When he addressed the people of his home town they wondered at the "words of grace" that fell from his lips. What a preacher he must have been! When Paul wished to speak of the self-sacrificing love of Christ he said, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

This word of grace to describe Christian character. We often fall far below the ideal. "Grow in grace." "Of his fullness have we all received, and grace for grace," or grace upon grace—one grace after another. That is the way it ought to be in the Christian life. "Let your speech be always with grace," says the apostle, and it is a lofty ideal.

When we come to speak of the grace of God we feel that it means more than was ever put into the word beauty, "yea, though we make it to include the wonder of dawn and eve, the lilt of blowing waters, the song of birds, the majesty of mountains and ebb and flow of seas; the strength of man, the levelness of woman, the laughter of little children, the love of friend What is the grace of God? It is the eternal power of God, his living love in which we live and move and have our being, everywhere present, always active, enswathing, sustaining all human life."

Paul had a very rich experience of the grace of God. He had one great trouble in his life. He does not tell us what it was, except in figure—"a thorn in the flesh, a messenger of Satan sent to buffet" him. He prayed for its removal, and his prayer was not answered—not at least in the way he asked. But the Saviour said, "My grace is sufficient for thee." "Thus though he had to continue to bear the trial, he rose above it and triumphed over it. No wonder he was always talking about the grace of God! "Grace to you!" "Riches of grace." "By grace are ye saved."

Those who have read "Grace Abounding" will remember Bunyan's story of his experience with Paul's text. "One morning," he said, "when I was again at prayer, and trembling under the fear of this, that no word of God could help me, that piece of a sentence darted in upon me, "My grace is sufficient." How good a thing it is for God to send this word! For about a fortnight before I was looking on this very place, and then I thought it could not come near my soul with comfort, therefore I threw down the book in a pet. Then I thought it was not large enough for me; no, not large enough, but now it was as if it had arms of grace so wide, that it could not only inclose me, but many more such as I besides." But the text brought him only partial relief, until one day the remainder of the text broke in light upon him—"For thee!" It was as though he had seen the Lord Jesus look down from heaven upon him, and direct the words to him.

Let me close with a word from the preacher-poet, J. F. Newton. "The grace of God taking winsome, haunting, hallowing form and walking by our side; the Word of God speaking to us in human tones, tell the truth about life and death and all that lies between and beyond—it is wonderful, beyond all mortal tongue or pen! There is no moral difficulty we may not master, no perplexity we may not solve, no sin we may not overcome, no grace we may not attain by the grace of him who turned a crown of thorns into a diadem of victory and redemption."

We pray too little face to face with God each day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have had by praying.—A. A. Bonar

Refusing Gold and Finding God.

A Message for K.S.P.'s and P.B.P.'s.

A SERMON TO YOUTH BY A. W. CONNOR.

Hebrews 11 is a wonderful chapter. It is the "Westminster Abbey" of the Bible; it is the New Testament "Shrine of Remembrance"; it is God's "roll of honor" of men and women who, through faith, did valiant service for God and men. Here is a noble galaxy of true knights and friends of the King.

There is one in that roll of honor whose life's story is a perfect romance, which by its vivid contrasts has held the imagination of men of all ages—Moses the man of God. Born in slavery, yet educated as a prince, he became a revolutionary soldier, a labor leader, emancipator, law-giver and prophet of the eternal God to all mankind. His story rings the changes on scenes from the slave fields by the Nile to the glorious vistas of Mount Pisgah; from a slave's hut to a royal palace, from the grandeur of a royal court and the noise of armies, to the grim grand silence of Horeb. The story opens with an ark of bulrushes contrived by a mother's love, and closes with the glorious death of the hero, and burial in an unknown grave lest idolatrous worship should be offered at his grave, an exalted among men had he become. The crucial point in the story is in Heb. 11: 24-27 that tells of his great choice which revealed the grandeur of his soul, shaped his future career, and fixed for ever his place among the world's great men, and his eternal destiny. "By faith Moses . . . choosing rather, to suffer affliction with the Lord, than to enjoy the pleasures of sin; . . . for he looked for the recompense of reward; . . . he endured as seeing him who is invisible."

In this there is instruction and direction for all young men and women, and whilst there is a clear note of needed warning for both old and young.

His Remarkable Refusal.

"He refused." "What did he refuse?" "To be called the son of Pharaoh's daughter?" "To enjoy the pleasures of sin," to hold on to "the treasures of Egypt." Look at these things: Are they not the very things that men labor for? Position in society with a big salary; gratification of the senses which is marked "No. 1" by so many; money, gold, treasures? Every day we see men and women struggling, fighting to gain these. For them men and women sell body and soul.

Here is a man who had them in his grasp, and threw them away. Judged by his contemporaries in Egypt he would be judged a fool, but in the light of the ages, and more, in the light of the eternal God, he was he, no, the wise man? "He refused," and hence the sermon. Yes, but why did he refuse? Laisure? Desirable of course, but it was killing his soul. His manhood was dying. He must go out if he would go up, or stay in and go down. Oh, the pattriness of a life that is always seeking to be amused; that that heart a call to noble unselfish action. Pleasure? But it was the price, fish with sin. "It was at best faint, and even if not, was but "for a season." I am no "fill-joy," nor is the religion of Christ, but to allow young people unwarned to drink of poisoned fountains is no right. Warning must be given. Alcohol must give pleasure. It does not have the hold of men it has, but you must pay the price. Sensuality, the gratification of the lusts of the flesh also, but think of the awful aftermath. Here is a leading doctor who soberly tells us that the deaths from the consequent scourge is greater than from tuberculosis and cancer. "Pleasures of sin." Perhaps not many of you need warning, but there are others, as those, more alluring and gentle and aesthetic, yet which steal a soul's love for Christ; which rob of the sense of God and too often lead to perdition. Be careful. Refuse to play on the brink. In this at least it is wise to play for "safety first." "Pleasures of sin." Yes; but

you must pay the price. Treasures! Gold, Egypt's gold smelt of blood and Moses would have none of it. How modern this story is. All these things—position, pleasure, gold—are not necessarily evil. They may be channels or avenues of delight, or they may jeopardise the soul, and shut God out of the life. Moses refused gold that he might find and keep God in his life.

To us all as to the Master, Satan says, "All these will I give you if you will fall down and worship me." And the place so many give to pleasure and money is just that. Falling down and worshipping Satan. "All these I'll give you." But he lies, and we will wake up to his lie too late with a ruined body and a lost soul, bow down to no material good. "Thou shalt worship the Lord thy God and him only shalt thou serve."

His Great Choice.

"Choosing rather." Choosing what? "To suffer with the people of God." "To share the

THE CHAT.

I cheated a good friend yesterday, kept what was his and went my way, Wronged him by silence—for in haste I let a glad thought go to waste.

I had a word of cheer to speak, To strengthen him when he grew weak, To send him smiling on his way— But what I thought I didn't say.

He would have richer been to know That deed of his had pleased me so; But oh, I failed to let him see How much his conquest meant to me.

I cheated him of words of praise Which would have cheered his troubled days.

In this a faithful friend I wronged By keeping what to him belonged.

—Selected.

reproach of the Christ." He deliberately chose God and the side of right. He elected to champion a great cause, and to side with truth, and present weakness rather than take an oplate for his conscience and enjoy the profits of magnificent vice.

I look at you Kappas. Your name K.S.P.—Knight of St. Paul—is an inspiring one. If it means anything at all it is to inspire to follow him who, for duty's sake and Christ's sake, could say, "I count all things as but refuse if I may win Christ," and who at last could say, "I have kept the faith."

And you Phi Betas; you are "Friends of the King," and that "forever." But if friends, what then? "You are my friends if you do whatsoever I command you." The duty among his commands is surely the one that bids us "seek first the kingdom of God." Loyal for ever! Let that be the watchword. I sincerely wish that some word in this service might be the message of God to harness some of you to a great cause. Here is the challenge to you young men and women. Not to be idle and get set, but to be and do for the sake of Christ and his cause. Make life real and earnest. Christ's call is to personal salvation. Jesus is Saviour. It is to open confession and obedience. Jesus is King. It is to loyalty and service. Jesus is Leader in a great cause. His call is, "Come,

follow me." To stand with Christ, to side with truth, to serve under the banner of Jesus—that is the supreme choice. To choose aright, and follow on, will always involve refusing something we hold dear. But the gain in character and in strength of purpose is tremendous. "Who is on the Lord's side, who will serve the King?—choose ye this day." Moses refused; Moses chose. But notice, while the driving power, the dynamic behind both refusal and choice, Lacking this we lack the main thing.

The Dynamic.

"By faith," says our text, he did these things. So did all the other heroes and heroines whose story is here told. True knights all of them, loyal friends of the King every one. Their loyalty to the noble cause grew out of their faith in God. "By faith" they conquered kingdoms, wrought righteousness, stopped mouths of lions, depressed fire of its power to ashes, they rose superior to mockery, chains, imprisonment, stoning and death itself. They were the prototypes of the noble host of witnesses and prophets. But what does it mean when it says "by faith"? Is it something within our reach. Notice how we are helped to answer this, "He looked on to the reward, not the reward, but had an eye to the reward." What reward? Not simply a material reward apart from the task, but the reward in the toil itself and the joy of helping to bring in the day of God. He saw the coming city of God and was happy to have a hand in laying foundation stones. He saw the day of God and was glad to labor for its coming. So was it with our Master, "For the joy set before him"—the joy of redeeming men—he endured the cross. Get your eye cast that reward and it will put iron into your blood, and strength into your muscles. And another thing—"He endured as seeing him who is invisible." He feared not the call of night Egypt's king. Why not? Because he saw the King Invisible. "By faith" he saw the King Invisible. How is it with us? The present, the transient, the temporal fills our horizon, and we are spiritual cowards and weaklings filled with fear, lacking in decision, and filled in fear for our Master and Lord. We need in that day, by faith, to pick up and take in the sweep of the Eternal. This is the value of our church association. To help us see God. Seeing him we will not falter in our tasks. You, young people, look forward, ten, twenty, thirty years. Expect your vision to eternity. Hence the call and think of the day of God. Think in terms of eternity. Who then was Moses? Was he a tool to sacrifice the gods of earth? Not for a moment. He found God, "If you could see Christ standing here to-night" what would be your answer to his call to surrender and for service, for a heart's devotion and a life's loyalty. The earth's gold or the friendship of God, which?

In our eluis the roll call is made; we answer to our name, Kappa and Phi Beta. When we answer to our name at the great roll call, your name, men and my name, shall we truly answer "Kappa"? Truly a knight for Jesus and truth? And you girls; when your name is called, will you be able truly to answer "Phi Beta"? All this is able to answer truly. Then shall the King answer and say, "Come." But in the light of that day there will be no pretences. Let us be real; let us be true.

"True hearted, wholehearted, Saviour all glorified. Take thy great power, and reign thee own. Over our wills and affections victorious. Freely surrendered, and wholly thine own."

Do not talk what thou wouldst do if thou wert an angel, but consider what thou canst do as thou art a man. Make the best use of thy present state.—Dr. Alexander Whyte.

One man will make all human nature seem contemptible; another will exalt it to inconceivable heights of beauty and benignity. So there are men who make it hard, others who make it easy, to believe in God.—John W. Chadwick.

Religious Notes and News.

Dr. Stanley Jones, the author of "The Christ of the Indian Road," has been appointed one of the bishops of the Methodist Episcopal Church.

NOT A CHRISTIAN.

We call the following paragraph from the "Presbyterian Messenger":

The following incident, which we are assured on good authority actually happened, was published in a recent issue of the Terang Press: A well-known and erstwhile resident of Hong Kong was the principal in a court case. The P.M. desiring to find out how he was to swear the witness put questions with a view to arriving at the correct method. The dialogue was like this:—
P.M.: Are you a Christian? Witness: No; but I kiss the Bible. P.M.: Do you believe in the Bible? Witness: Yes. P.M.: But you say you are not a Christian? Witness: Yes. P.M.: Well, if you believe in the Bible, and you are not a Christian, what are you? Witness: A Presbyterian.

CONCRETE ORATORY.

There are different ideas as to what constitutes real oratory. A negro met an acquaintance of his also colored, on the street one day and was surprised to see that his friend had on a new suit, new hat, new shoes, and other evidences of prosperity. "Hey, boy," he said, "how come yo' dressed up this way? Is yo' got a job?" "I've got something better'n a job," replied the other, "I've got a profession." "What is it?" "I'm a orator." "What's a orator?" "Don't yo' know?" replied the respondent one, in surprise. "Well, I'll tell yo' what a orator is. If yo' was to walk up to an ordinary nigger and ask him how much two and two, he'd say 'foah! but if yo' was to ask an orator how much two and two, he'd say 'When in de course of human events it becomes necessary to put de numeral de de second denomination and add it de bigger two, I says into yo'—and I says it without feah of successful contradiction—dat de result will inevitably be feah.' Dat's a orator."—Methodist preacher.

DOCTRINAL SERMONS.

If the preacher is tempted to leave doctrine out of his sermon he may know that the devil is trying to prepare it. A sermon devoid of doctrine leaves the intellect unstirred, and a sermon of that kind is a very poor one.

DR. KELLEMS RESUMES WORK IN SOUTH AFRICA.

Dr. Kellem and Mr. Richards should now be in South Africa. The American "Christian Evangelist" of June 7 contained the following paragraph:

Jose B. Kellem, evangelist, and Charles B. Richards, singer, will return to the work of evangelism in South Africa. They will sail on June 29, on the steamship Windsor Castle due to Cape Town July 16.

Mr. Kellem for the next three years will be the living link of Mrs. P. H. Phillip, widow of Thomas W. Phillip of New Castle, Pennsylvania, who is the only woman on the Thomas Mission Evangelist Committee consisting of six persons: Frank Trotter, Oklahoma City, chairman; William E. Irem, Oklahoma, Indiana; A. R. Long, Kansas City, Missouri; M. H. Thomas, Dallas, Texas (for whom the mission is named), W. H. Ernst, Cincinnati, Ohio.

Mr. Kellem and Mr. Richards contemplate opening the first Lord's day at Cape Town. Their first meeting will be held with the brethren at Durban. While in the homeland these brethren visited many churches from coast to coast. They traveled singly. Everywhere they went they were graciously received. Their hopes with reference to the support of the work for the next three years has been virtually assured.

STAGNANT CHURCHES.

"My profession of faith" is an important item in the annual reports of our sections (says "The Presbyterian Messenger"). When there are no additions of this sort, there is occasion for serious reflection. It is reported that there are some 3,229 Presbyterian churches in America without any such additions. The number of the Baptist churches in the same position is 3,174; the Methodists 4,651. These figures were for last year.

DR. CHAS. BROWN ON DENOMINATIONAL LABELS.

Churches of Christ both in this country and abroad (says "Joyful Tidings") have consistently striven throughout their history to maintain a name for the church which they have considered consonant with the will of their Lord, and which gives to him the pre-eminence. They have protected in so doing, that they have desired to cast no slur upon others who have adopted different names. We are glad to see that Dr. Charles Brown, so long and honorably associated with the Baptist church at Fernie Park, London, has used his weekly column in the "Daily Telegraph" to point to the relation of denomination loyalty to that which is owed to Jesus Christ. Here are Dr. Brown's words: "One of the grave defects of the majority of church leaders, and especially of ecclesiastics, is that loyalty to the particular denomination is put in place of the supreme loyalty to the Lord and Master of us all. Too often the man who insists on this supreme and larger loyalty and seeks full fellowship with all who own it is suspected of disloyalty to his own particular section of the church. There was a time, of course, when none of our names existed. There were no such people as Episcopalianism and Presbyterians. There were not even bishops or elders, only disciples and believers and apostles. There will come a day, either here or hereafter, when denominational labels will be known no more. If we could only concentrate on the main thing we should probably find that denominationalism would take care of itself or would be taken care of, and everything of genuine worth in it would be preserved."

N.S.W. Home Mission Notes.

Thos. Hagger.

During June the churches being helped by the N.S.W. Home Missionary fund reported twenty-one additions to membership, not including those received by letter of transfer.

A church has been organised at Gorowa with twelve members, and a school started with three teachers and fourteen scholars.

Arrangements are being made for an early start in Allargy, one of our Sydney families having come forward with a special gift of £300 to make this possible.

Wagga church, with which Bro. C. G. Oxford labours, became self-supporting during June, and several churches moved towards that desirable position.

The I.M. fund will pay a subsidy of 7/6 per week towards the Corowa work. Is there not some Y.P.S.G.E., Bible Class, Ladies' Aid, or church in N.S.W. which will provide that 7/6 each week and thus have Corowa as its living link?

Every N.S.W. member should send a contribution to this great work; send it to Thos. Hagger, Sixth Floor, 212 Pitt-st., Sydney.

The Vawter mission party expects to be in Sydney for Easter next year and to labor in N.S.W. till Pentecost, 1930. A plan of campaign is being drawn up. Let all N.S.W. pray for this special effort.

Hugh McLellan's Sermons.

A volume bearing the above title was recently published by the Bethany Press, St. Louis, U.S.A. It should be of more than ordinary interest to Australian brethren, for Dr. Hugh McLellan, M.A., is still frequently referred to in Victoria as "an old-fashioned boy." He is the son of Mrs. McLellan of sainted memory, and one of the numerous Australians who, going to America to prepare for the Master's service, was to the great good of their adopted country, constrained to abide and serve the Brotherhood, for seventeen years. Mr. McLellan ministered to the Central Christian Church at San Antonio, Texas, where large audiences assembled to hear him. He now serves the church at Winchester, Kentucky. His incisive addresses not only are



Dr. Hugh McLellan, M.A.

reflected by the eager church audiences, but thousands outside have regularly for the past five years listened in to the radio programme and enjoyed his messages as they were broadcast every Sunday night.

There are thirteen addresses in the present volume. The subjects are varied, as the following titles of strikingly attractive sermons show: The Outer and the Inner, The Voice Behind, Dead, The Missionary, Prayer, The Lost Son. Mr. McLellan has a fine literary style, an admirable way of putting things, some addresses are much more "finished" and read better than those in our usual volumes. They are not evangelistic or doctrinal in the accepted meaning of these terms and as most of those published by our people are. But there is much pointed teaching packed into some of them. We could not perhaps fully endorse F. D. Kershner's views: "I think this the most finished and practical, perhaps the most keen and penetrating volume of sermons which has thus far appeared in our literature." But Dr. Kershner's opinion is a weighty one. In our judgment the weakest thing in the book is its title, and to say that seems high praise. The Austral. Co. will be glad to fill orders by return of post; price 6s. posted 6/6. We cordially recommend the volume to our readers. Each book now on sale has been photographed by the author.

NOTHING IS LOST.

Nothing is lost. The drop of rain
Which falls in silence to the ground
Abideth still: its life is found
Transfigured in the golden grain.
Nothing is lost. The lowly flower,
Which grows unnoticed by the ways,
Lives well in praising through its day
The God who made it by his power.
Nothing is lost. The falling tear,
The word of comfort lightly given,
Shall still abide in yonder heaven
When earth's rich trumpage shall appear.

—Thomas Curtis Clark.

The Home Circle.

Conducted by J. C. F. PITTMAN O. M.

COURAGE.

Three things have taught me courage—
Three things I've seen to-day:
A spider re-weaving her web
Which thrice had been swept away;
A child refusing to weep
In spite of a cruel pain,
And a robin singing a cheery song
In the midst of a chilling rain.

—Charles C. Albertson.

HOW A BARGEER WAS WON.

An evangelist tells how a bargeeman was won through a single text oft repeated. It seems that one of his mates persuaded the man to go and hear Mr. Moody. The preacher did not touch him; but a gentleman gave him a tract in which he read, "Him that cometh to me I will in no wise cast out" (John 6: 37). He went to another meeting, and received another tract with the same words, "Him that cometh to me I will in no wise cast out." It seemed very strange twice to meet the same words; but the strangeness increased when a gentleman came alongside in a canoe and threw a book on board. "It was a little one," said the man, "and I had a job to find it; but when I did, the first thing I clapped my eyes on was, 'Him that cometh to me I will in no wise cast out.'" Three times in one week was pretty good; but there was more to follow. "He received a letter from his wife, whom he had left at home; in it she told of a meeting she had attended, and quoted the text of the preacher, 'Him that cometh to me I will in no wise cast out.'" "On the strength of those words I came," said the bargeer, "and he did not cast me out."

"THAT WAS MY WASHERWOMAN."

In one of the great colleges a young man was receiving a salutatory address from the principal, who at its close handed the successful student the gold medal of the college. The young man accepted it in silence, and, passing down the assembly hall, he approached a seat where a poor woman sat with a faded shawl drawn over her shoulders.

"Mother," said the young man, as he embraced her, "this is your medal. But for you I should not have come to college; if you had not suffered I could not have triumphed."

There stood another young college lad at a street corner with his chin, when a poor woman passed carrying a basket of washing. The lad ran and spoke to her, and, returning to his companion, said, "That was my washerwoman." In reality it was his mother, who was taking in washing, and slaving night and day, that he might receive a good education. Which type of lad do you admire?

NOT FOR SAMPLES.

The late C. H. Spurgeon used to tell this story: "An American gentleman said to his friend, 'I wish you would come down to my garden and taste my apples.' He asked him about a dozen times, but the friend did not come; and at last the fruit-grower said:—

"I suppose you think my apples are good for nothing, so you won't come and try them?"
"Well, to tell the truth," said his friend, "I have tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in all my life; I do not particularly wish to have any more of your fruit."

"Oh," said the owner of the garden, "I thought it must be so! Those apples around the outside are for the special benefit of the boys."

"I went fifty miles to select the sourest sorts

to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there, sweet as honey."

"Those who judge the church by its worst members—the hangers-on around the edge—make the same mistake."

DR. JOWETT ON JOY.

The late Dr. J. H. Jowett was quoted with great force by Mr. Ira Goldhawk, when lecturing at Mansfield, and pleading for "Joy" in religion. Dr. Jowett said, "It is your business and mine, as children of a great Master, who hequeathed us his joy, to so demonstrate the Christian religion that other people will be attracted by the winning way we present it." "Let us get this deep spiritual joy," urged Mr. Goldhawk; "let ours be a religion that wears a winsome smile on its face." "Rejoice in the Lord always"

WOMAN'S NOBLE REVENGE.

A Christian girl in South America was seized by a savage enemy of her father, who cut off both her hands, and said, "I have had my revenge!" Many years passed away, and one day there came to her father's door a poor man asking alms. The girl recognized him as the one who had so cruelly treated her. She ordered the servant to give him food, and sat down and watched him with pity. When the man had finished his meal, she dropped the covering that had hid her handless wrists from view, and held them up, exclaiming in a tender voice, "I have had my revenge!" "That was the very spirit of Christ, which led him to pray on the cross, in the very presence of his enemies, 'Father, forgive them, for they know not what they do.' That is the spirit that God desires to give to every one of his children."

A GREAT THOUGHT.

"Whatever weakens your reason, impairs the tenderness of your conscience, obscures the sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin."—Lecturer of Susannah Wesley to John, while at College.

DESPERATE.

Four-year-old Charlotte was dining with her mother at the home of a woman who was much given to talking, and who in relating some interesting incidents quite forgot to give the little girl anything to eat.

The child waited patiently for a time, then, with sobs rising in her throat, held her plate as high as she could and said:

"Does anybody want a clean plate?"

A SUBTLE DIFFERENCE.

Lady—"Did you notice that pile of wood in the yard?"

Tramp—"Yes, mum. I seen it."

Lady—"You are careless about your grammar. You mean you saw it."

Tramp—"No, I don't, mum. You saw me see it, but you haven't seen me saw it!"

A SOFT ANSWER.

The diner was furious at the poor fare he had received at the "Home from Home."

"Never," he shouted, "never shall I tell a friend of mine to come here!"

"Then, perhaps," replied the head-waiter, suavely, "you will tell your enemies, sir."

The Family Altar.

J. C. F. P.

Monday.

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."—Rom. 13: 10.

Acting on this scripture all bitterness and strife would cease between master and servant. "What will not love do in the way of honest self-denying, unfeeling activity, or bear in the way of privation and suffering." How kindly, yet how willingly and cheerfully and pleasantly, it works for its object."

Reading—Rom. 13.

Tuesday.

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak."—Rom. 14: 21.

"This is the mind of Christ. It is, moreover, his example. "For our sakes he became poor," self-denial is about on self-indulgence it is a becomes weak but if spent on those that are weak it not only strengthens them but it also makes us still stronger. If we spend our strength to please others, and not ourselves, we nevertheless increase our own pleasure."

Reading—Rom. 14.

Wednesday.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15: 1.

Self-denial is about on self-indulgence it is a becomes weak but if spent on those that are weak it not only strengthens them but it also makes us still stronger. If we spend our strength to please others, and not ourselves, we nevertheless increase our own pleasure."

Reading—Rom. 15: 1-17.

Thursday.

"Now the God of peace be with you all. Amen."—Rom. 15: 33.

Calm peace of God, in holy trust, in love and faith, thy presence dwells, in patient suffering and toll.

Where mercy's gentle tendrop swells, Sweet peace! Oh, let thy heavenly ray, Shed its calm guidance o'er my road, Its kindly light shall cheer me on— Guide to the endless peace of God.

Reading—Rom. 15: 18-23.

Friday.

Your obedience is come abroad unto all men I am glad therefore on your behalf."—Rom. 16: 19.

"If they is better than sacrifice." It is a sign of submission to lawful authority. Its value lies in itself, not in what it does. The act may be a trifle, but the motive of the act is of great price. It is a sign of affection, especially when the act involves self-denial."

Reading—Rom. 16.

Saturday.

Is Christ divided? 1 Cor. 1: 13.

Give of peace and unity. Send forth thy mild pacific dove, We all shall then in one agree

And breathe the spirit of thy love, We all shall think and speak the same

Delightful lesson of thy grace; Ourselves divided Christ proclaim, And jointly glory in thy praise.

Reading—1 Cor. 1.

Sunday.

"For I determined not to know anything among you save Jesus Christ, and him crucified."—1 Cor. 2: 2.

"Why did Paul make this resolve? Because the gospel of the crucified and risen Christ is the power of God to salvation to every one that believes it. In these days the pulpits were ashamed of this gospel in which Paul gloried. Moral philosophy takes its place. No true preachers the world over get back to where Paul stood, his stand was there he revival in religion."

Reading—1 Cor. 2.

Prayer Meeting Topic.

August 8, 1928.

A PRAYER FOR COURAGE.

(Acts 1: 29.)

W. Waterman.

The first persecution of the church was occasioned by Peter's Witness to Jesus. "The Prince of Life whom God raised from the dead." His witness was profitable; thus the apostle, you all know, he said, "stands before you strong and well, thanks to the name of Jesus Christ the Nazarene whom ye crucified and whom God raised from the dead." Peter did not go for proof even six weeks back to Christ's ascension; right at hand he had living proof, ascension; and we should we need to go back to Pentecost to prove our Master? or away to Fiji for a monument of grace, when our own church offers us such opportunities as ourselves—backlifters, light-lifters, and faithless? Let our proof of Christ be in our lives!

The World's Threats.

"But that it spread no farther among the people let us straitly threaten them." The apostles must speak no more! There must be an end of this misanthropy! Society is not to be disturbed by such propagandists! But—the risen Lord had said, "All authority is given unto me." Peter's course, then, was clear: "We cannot but speak." "A full reviver cannot be damned."

The Church's Answer.

Peter and John, with their fellow-workers, resorted to "the church's strongest weapon"—prayer.

First, their prayer was unanimous—"with one accord." "God has promised nothing to division: the man who creates division in the church is worse than an infidel. He who utters one jarring note in God's assembly is stealing the very riches of divine grace." Remember Christ's exhortation: "If any of you shall serve." Again, their prayer was appropriate; it had respect to present needs. "And now literally, as to present matters, Lord, look upon their threatenings"; that is, We pray relative to our present afflictions, the threatenings of our enemies according to our present needs. We let us pray, not relative to our regrets of a decade past, or our forebodings of a year to come. Ask courage for to-day! The apostles, moreover, prayed, not for their own good, but for that of the church. If we are endangered in Christ's cause, is it for protection that we pray? or for success to Christ's cause, no matter at what cost to ourselves? Full of zeal, the apostles prayed for their work: "Grant unto thy servants still to be speaking thy word." Furthermore, in praying for the church, they specified themselves as in need of courage—not officers, "Grant unto thy servants as apostles to speak thy word with boldness." Are the servants and witness of our churches not right? then, Lord, help me! for it is I who need to be more concentrated, attentive, friendly, prayerful, studious, and ready to teach. Ourselves set right, the church will take care of herself. See, too, the source of courage: "Now, Lord, grant thy servants to be all boldness, with thy Holy Spirit, in that thou stretchest forth thy hand to heal, and signs and wonders . . . be done in the name of Jesus." Continue to bless our work; and so, encourage us: A promise: "He that endureth to the end shall bear his crown." Shall doubtless come again—with rejoicing in glorifying his sheaves with him."

Will God Hear Such Prayers?

"And when God had praised, the place was shaken; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." This was an earnest of the encouragement they themselves, and the church of all ages, were to receive. "The God who did not spare his own Son but gave him up for us all, surely he will give us everything besides!"

TOPIC FOR AUGUST 15.—FIGHTING AGAINST GOD.—Acts 5: 29.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

THE BUILDERS.

Like one who builds a stairway as he climbs,
We fashion with the years our upward way,
Building on the truth of vanished times,
Building from the dark into the day.

Behind the toilers on the areas high
The million follow through the countless years,
Sensing the beauty of a nobler sky,
A day of brotherhood that evers nears.

Though now and then in darkened centuries,
The hammers seem to cease their steady ring,
Far up the Dreamer toils whose vision sees
Beyond the night truth's holy morning spring.

With every level reached, a fairer view,
World-spread the earnest toilers see,
And far above, in God's unfathomed blue,
The shining towers of eternity!

—Arthur Wallace Peach.

YOUNG PEOPLE AND CHURCH MEMBERSHIP.

The Bible School exists that it may teach and train young people in Christian truth and life. Under sane spiritual leadership many young people are being brought to that place where they intelligently and joyously accept Christ as their personal Saviour. Decision days and confession days are all important, but as Bible School workers we should not be content to see young people merely accept Christ, New converts, new disciples, whatever the expression used, should receive definite instruction concerning the church, and the meaning of membership in it and service through it.

It should help them to know what the church is: (1) That it is the body of Christ, as he himself called it, through which his Spirit operates. (2) That the church is his divine institution to which he has committed his message. (3) That it is the channel through which he sends his life-giving truth out to the world. (4) That it is his community of believers in the midst of whom he dwells. (5) That it is the instrument through which he gets his will done in the hearts of men.

As Bible School workers we can help young people to see what the church does for them:— (1) It teaches the truth that transforms lives. (2) It strives to make known the good news of the kingdom. (3) It inspires to Christian living and service. (4) It provides opportunities of Christian fellowship.

Then, too, it is within our power as Bible School workers to help young people to realise what they can do for the church. The young people who have a unique opportunity of placing before the church what he leads a sense of the greatness of the church and what it stands for.

The leader can help them to see that:— (1) They can honor it because Christ is its leader. (2) They can give to it time and strength and lives. (3) They can love it, its history, its ordinances, and its programme. (4) They can work and pray for its triumph over materialism, narrow sectarianism, and for its victorious march into the farthest corners of the world.

What young people can do through the church may be shown by pointing out that by being true to the church young people can reserve Christian truth in their own lives and in the lives of others. That by faithful attendance on the services of the church they can present the testimony of a blameless life. That they can radiate true happiness and win others for the kingdom of God.

We should not be satisfied when young people make the great decision to follow Christ, but it should be our great privilege to lead them on until they find opportunities to invest their enthusiasm and abilities in active Christian service.

FOR TEACHERS.

Give me a teacher who knows the lesson,
A teacher who has sought the Master's blessing,
A teacher who in work or play,
Remembers to live for Christ each day.
Give me a teacher who loves and shares
Blessings and a heart-ache, and daily cares,
Give me a teacher who understands;
Who is ready and friendly and lends a hand,
Give me a teacher who lives to-day;
One I know has remembered to pray,
Give me a teacher whose friendship dear
Makes my life richer, the more more clear.
This is the teacher I wish to be
That all shall behold the Christ in me.

—Grace Evelyn Bruckner.

NOTES FROM NEW SOUTH WALES.

Young People's Rally.

Crowds of young people from every district in the Sydney metropolitan area found their way to the Domain on the afternoon of June 9. Various bands playing martial airs led seven different processions of young people. Amplifiers had been installed so that the messages of the speakers might reach every part of the vast audience. Brief messages were given by representatives from other States of the Commonwealth, and Miss Grace Holder brought a message from the young people of America.

Representatives of the several young people's departments in New South Wales also delivered brief messages. The short address of P. J. Pond, B.A., was as follows:—

"My message is on behalf of fifty Sunday Schools and other organisations representing 5,000 young people connected with Churches of Christ in New South Wales.

"Ancient Rome suffered for centuries at the hands of a cruel and relentless people of Northern Africa. This foe sought to ruin the trade and industries of the Roman people, it murdered their men, enslaved and degraded their women, and burnt Roman children as sacrifices to their heathen gods.

"Trade for years to secure safety from this cruel foe, the Romans impressed upon their children the thought, 'Carthage must go.' Years passed and a new generation grew up who were determined to see that Carthage was destroyed.

"Australia today is assailed by a cruel and relentless enemy which ruins trade and destroys industries. It has slain thousands of our best manhood just as surely as the cruel Carthaginians murdered the men of ancient Rome. It enslaves and degrades many of Australia's women, and sacrifices thousands of innocent children upon its heathen altars. The drink traffic is Australia's most pitiless foe to-day.

The young people of our churches join their voices with the youth of other congregations in the cry, 'The Drink Traffic Must Go!' From every pulpit of Churches of Christ there rings the message, 'The Drink Traffic Must Go.' As with Rome in its efforts against Carthage, it may take years of strenuous struggle ere victory will come, but come it must. The power of the liquor traffic cannot keep back the oceanic waves of prohibition sentiment."

CALM ON THE BOSOM OF THY GOD.

Calm on the bosom of thy God,
Fair Spirit, rest thee now!
E'en while with ours the footsteps tread
He tread on the brow.

Dust, to its narrow house beneath!
Soul, to its house on high!
They that have seen thy light in death
No more may fear to die.

—Felicia Hemans.

Foreign Missions.

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

JULY OFFERING.

We are still receiving encouraging news from the churches of the offering on July 1. The Federal Treasurer has received the following amounts up to July 21—

South Australia	£1,127 12 8
Victoria	750 0 0
Tasmania	50 0 0
Queensland	218 13 0
	£2,146 5 8

We are expecting soon to receive something from New South Wales and Western Australia. As soon as it is possible we shall publish a list of the offering in our paper.

BRO. AND SISTER STRUTTON.

Bro. and Sister Stratton are at present in Adelaide, and spoke on mission work in India at Hindmarsh church on July 22.

BRO. WATSON.

Bro. Henry Watson proposes spending two months with the church at Balaklava, South Australia, during Bro. Hart Mungton's visit to assist the Hinchingen mission in North Queensland. Our churches find that work in a foreign land does not interfere with the preacher's usefulness as a worker in the home-land, any more than an individual's interest in Foreign Missions interferes with his activities in the local church. "The light that shines farthest abroad shines brightest nearer home."

CHILDREN'S DAY, NOVEMBER 4, 1928.

The Children's Day boxes have been ordered. They are somewhat larger than last year, and different in shape, but are not costing any more. We hope that the larger boxes will be proved necessary for the additional amounts received.

The exercises are being prepared by Mrs. Dorothy Clark, one of our China missionaries, and her mother and sister, Mrs. and Miss Ludbrook. We expect to have our exercises ready to send out the first of September, and the boxes before the first of October. Preparations are thus well in hand. It has not yet been decided what souvenirs shall be given to the children gathering the money. That will be announced later.

IS THIS THE TIME TO SOUND RETREAT?

Is this the time, O Church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around
Horizons flit, new destinies confront,
Stern duties wait our nation, never wout
To play the bagard, when God's will was found?
Not hither strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all the fulness is the Lord's,
Great things attempt for him, great things expect!
Whose love imperial is, whose power sublime,
"Oriental Missionsary Standard."

NEWS OF BRO. ESCOTT.

Miss Cameron, in a letter just to hand, writes: "Mr. Escott, as you know, is at Miraj hospital. I have not heard for a few days, but believe that he is getting on as well as can be expected. It has been a very anxious time for Mrs. Escott and Edgar."

I am sure this will be good news to all of our Australian readers. We are very thankful to God that we had Dr. Oldfield, who examined

Bro. Escott, and on his recommendation Bro. Escott was sent to Miraj hospital, where he is under the best treatment that India can furnish. Our next news we hope to report is that Bro. Escott has left the hospital and is convalescing towards complete recovery.

"CHRIST AT THE ROUND TABLE"

This book is by Dr. Stanley Jones, the author of "Christ of the Indian Road." It is regarded as much more valuable than Dr. Jones' first book as a personal means of grace and as a guide to the actual situation in India. In his closing pages Dr. Jones writes:

"Christ's silent conquest of the mind and heart is going far beyond the borders of the Christian Church in India. The character of men is becoming the silent judge of all things. 'We must study the Bible,' said a non-Christian student in a farewell address at a college closing, 'because there are many things in our religion that need correcting, and we must correct them from the Bible.' This quiet setting up of a new standard in the inmost thinking of men is a sign of the times all over India. I asked a leading Arya Sanjayist, a political figure, what objection he could find against Christ. He replied, 'I can find a great deal of objection against Western civilisation.' I answered, 'So can I.' He continued, 'I can find much that I must object to in the Christian Church.' I made further, 'So can I. If we can find a great deal to which I can object in you, and I said, 'So can I—more than you can. But what objection do you find in Christ?' 'Oh, I have none there,' was his final and thoughtful answer. And his answer is the growing conclusion in India and the world.' Here is Dr. Jones' answer to those who say they "cannot see visible results": "This gradual putting of Christ deeper and deeper into the soul of India does not seem important to many. They want immediate individual conversions. So do we, but this greater situation is being prepared on a conversions can take place more easily. 'It is easy,' said a Hindu, at the close of one of our Round Tables, 'for you to turn to Christ in your spiritual need, for he is in your race-consciousness. But Krishna is in our race-consciousness.' But Christ is going down deep into the race-consciousness of India, and when that is done India will find it easier to turn to him in her spiritual need. 'A thoughtful Hindu said to a friend of mine, 'The future is with you, I can't join you, for your Christian Church is not related to India's life. But go on, the future is yours. You are winning all along the line.' The Christian Church will have to be related to India's life, and the political conflict between East and West adjusted, and the brotherly relations, and then Christ will have a fairer chance before the soul of the East.' 'Yes, there is a widespread turning in thought toward Christ among us, but without open acknowledgment, said a Hindu to me one day. As I slowly repeated about the above, 'without open acknowledgment,' he smiled. 'That is exactly the kind of clash within, the yearning to save the national soul, the hesitancy to acknowledge a further debt to the West. When this hidden clash is resolved then! ... A Hindu, a Muslim, and a Christian were seated in the train talking about the Hindu-Muslim clash. The Muslim, who was a highly educated man, said, 'No, we cannot expect to get home rule. The Hindu and the Muslim will try to get the best of each other, and then, finally, after exploring all avenues, they will become followers of Christ, for it is Christ alone who is uniting the world everywhere.' But," said the Christian, 'are there any signs of this struggle?' 'Well,' he replied, 'I am thinking of years ahead!'

COMING EVENTS.

AUGUST 5, 8 and 12.—Ormond Bible School Anniversary. August 5, Special Services afternoon and evening; singing by scholars; speaker for afternoon, Bro. B. P. Clark; Evening Service, E. T. Saunders. August 8, Grand Anniversary Concert by Scholars. Admission, 1/-; children, 6d. August 12, Special services afternoon and evening. Afternoon, Distribution of Prizes; Evening, special singing by scholars. Speaker, Bro. S. R. Baker. All welcome.

PLAN TO BE PRESENT AT FAIRFIELD ON AUGUST 26.

GREAT HOME-COMING DAY.

Special speakers and singing. Soloist, Mr. Ben Moy Ling.

Meetings for the Day:—10 a.m., J.C.E.; 11 a.m., Worship; 2 p.m., Bible School (singing by scholars); 7 p.m., Gospel Service.

All Past Members and Friends Cordially Invited.

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The church at Boomah, Queensland, desires to engage the services of an evangelist. This is one of the best districts in the State. Address communications to T. F. Stubbins, Boomah, Qld.

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Here and There.

The most outstanding international event of the day is the acceptance by many nations of the agreement against war. We rejoice that the American proposal has received such wide approval, and particularly that the response in our Empire is so hearty.

A local mission, under the auspices of the Victorian Home Missionary Committee, will be conducted at Drumcondra, North Geelong, Vic., by Bro. W. Gale. Bro. B. Banks, student preacher, will assist, and Bro. Cambridge, of the Drumcondra church, will lead the singing.

We regret to hear that Mr. Leslie Morgan, B.A., for many years one of our preachers in England, passed away recently after a long illness in the course of which he completely lost his sight. Bro. Morgan visited Australia a few years ago in the interests of the Y.M.C.A. scheme of immigration.

Bro. C. B. Titus, who has been leading the mission to the natives at Kimberley, South Africa, for some years, is planning to visit Australia at the end of this year, on his way to America for furlough. He hopes to be able to see something of Australian churches as he passes through.

On Monday last, Mrs. A. C. Chown passed away at her home in McKean-st., North Fitzroy, Vic. Our sister was for very many years a faithful member and valued worker in the church at North Fitzroy. For a number of years she was president of our Victorian Women's Conference. Her remains were laid to rest in Melbourne Cemetery on Tuesday afternoon.

The Victorian Conference Executive has recommended a series of simultaneous missions to the churches during September. It is proposed to conduct these with the help of nearby preachers who will conduct the services in a neighboring church, and then secure the preacher of that church for the return mission. Already reports are coming to hand of missions arranged.

The committee entrusted by last Victorian Conference with the preparation of the programme and conduct of the campaign to celebrate the 100th anniversary of the church in 1930 has issued an appeal to the churches throughout the State to co-operate by selecting their own objectives and informing the Conference secretary of same. When these have been received it is proposed to launch a campaign with a programme for each local church, culminating in the celebration at Pentecost, 1930.

The Victorian Home Missionary Committee very much appreciate a gift by private or of a number of excellent pictorial photographs. These are nicely framed and are for sale, the total proceeds to be devoted to Home Mission work. Bro. Lewis is Chief Inspector of Fisheries in Victoria, and a successful pictorial photographer.

His exhibition of pictures at the bookshop was very favourably commented upon in the Melbourne press. These pictures are on view at the Victorian Home Mission Office, T. & G. Building, 115 Collins-st., Melbourne.

The Victorian Home Missionary Committee is delighted with the news brought back by Brethren Kemp and Wm. Gale that, after a conference with the officers of the Yarrowwonga church, the brethren have decided to become self-supporting as from August 1. It is just three years since the Hutchinson-Preston-Pratt mission was conducted. In addition to caring for Yarrowwonga, a school building has been erected and a school is held in Milwaua, N.S.W., and in conjunction with the New South Wales committee at the brethren at Wangarratta, where services are held bi-monthly at Corryville. Bro. Chas. H. Pratt has rendered excellent service, and is greatly loved by the brethren. The Victorian Home Missionary Committee greatly appreciates the devotion of the Yarrowwonga church.

On July 22 Bro. E. Davis addressed the church at Enmore, N.S.W., Bro. H. Hodgins being a visitor from Melbourne. At night Bro. Paterson preached on "The Laborer and his Wage." Bro. T. Jackson, as choir-master, is doing a good work. The F.M. offering totals £250. Plans are being made for a great mission with C. B. L. Vanster of America, to commence immediately after Easter.

Gardiner church, Vic., had another big day on July 22. Bro. A. G. Saunders, of Lygon-st., gave an excellent morning address. 187 broke bread, and a young lad was welcomed into fellowship. There was a large audience in Regent Theatre at night. After Bro. Gebbie's address two persons—a young man and a young woman—confessed Christ. The service was greatly helped by two solos by Mrs. Stanley Parkes and a recital by Miss Elsie Preston. Next Sunday evening will be the closing service in the theatre.

Brethren are again reminded of the closing of the books of the College of the Bible for the Federal Conference reports at the end of July. Money is urgently needed, and Bro. Saunders will be glad to have the co-operation of the brethren in reducing the overdraft. Apart from the matter of the reports, the situation is urgent. For there are still three months before the annual offering, and we ought not to have to depend on short notice for our collection. The interest bill means over £3 per week extra expense at the present time.

Meetings at Thornbury, Vic., continue good. At the annual business meeting of the church on July 19, the following resolution was carried: "The members of the church congratulate Bro. and Sister Swan on the completion of seven years of ministry, and place on record their appreciation of their services, with the hope that they may be spared to lead in the work for a further term. We also assure them of our confidence and esteem, and pledge ourselves to assist them to the best of our ability in the great work of leading our flock on to new conquests."

The first of a series of group meetings in connection with our Victorian Women's Mission Band movement was held on July 18 at Malvern. There was a large attendance of members of Mission Bands in the group. Mrs. Scandler gave an address of special interest, and many sisters took part in discussion. Much enthusiasm shown for the development of the work, and it is expected that bands will institute a membership campaign. In view of the desire to make this year a "Victory Year" several bands promised financial support in addition to their usual contributions. Miss Goffin was soloist. Other group meetings will be held shortly in different centres.

We have been asked to insert the following paragraph to correct a wrong impression which might arise from a recent paragraph of Queensland news which we printed: "The report states: 'The rally among Annerley and Albion Bible Schools finished last Sunday with Annerley in the lead. The rally contest had 500 in the greatest increase in enrolment, and high attendance. The figures are: Total Increase—Albion, 15.6 per cent.; Annerley, 41 per cent. Net increase (after deducting losses)—Albion, 36.8 per cent.; Annerley, 35.1 per cent. Average attendance per Sunday Annerley, 82 per cent.; Albion, 70 per cent. These are the figures officially reported by the schools.'"

Representing all the churches and forty other bodies interested in public welfare, a strong delegation waited on the Federal Attorney General (Mr. J. G. Latham) last Saturday morning, to seek the help of the Federal ministry in the suppression of harmful publications. Mr. Latham gave a sympathetic hearing, but referred to the limited powers of the Commonwealth Govern-

ment. He advised the United Christian Social Questions Council themselves to launch prosecutions, and added: "Until the law is proved to be ineffective nothing can be done, but if it is demonstrated that the law is insufficient in these instances it can be amended." With the kind of publications now on sale, it does not seem very reasonable that it should be left to private citizens to launch prosecutions. One thing, however, is very gratifying. Great numbers of people and influential bodies are being roused to action, the powerful dailies and reputable press, as well as men in prominent position, are supporting the plea of the churches. Sustained effort will result in reform.

Bro. A. J. Wilson writes: "To combine in 'Living Links of Fellowship' the favorite quotations of 265 brethren from all parts of our Commonwealth, is the task being taken up under the auspices of the Ladies' Guild of the Swan Hill church. This unique idea is receiving encouraging support from prominent brethren in Western Australia, Tasmania, South Australia, Victoria, and New South Wales, whose quotations, already in the hands of the audit, assure the production of a brotherhood booklet, rich in spiritual and practical exhortation. The booklets are being sent out by the audit, and early replies thereto are desired to be sent to Mrs. A. J. Wilson, Box 21, Swan Hill, Vic."

The Melbourne "Herald" of Friday, July 20, contained some paragraphs appreciative of the work of two of our young men, Bro. Rowland Morris, of Brighton, and Bro. Keith Price, of Ballarat. Part of the "Herald" article reads: "When the 'Morning' says from Sydney next week she will have on board two of Victoria's most promising engineering graduates, Mr. Rowland Morris, of Brighton, and Mr. Keith Price, of Ballarat, who left Melbourne by the Sydney express today. Both boys had left their careers at the Melbourne University, where they completed their studies in engineering after winning scholarships and exhibitions worth £220. Of this Mr. Price won £70 and Mr. Morris £150. In addition, Mr. Morris, who finished his engineering course at the Melbourne College of 1927, was awarded a lectureship in hydraulics for last year. Still in their early twenties these two youthful engineers, who are cousins, are going to America for further experience. Mr. Keith Price has obtained a position with the Canadian Bridge Company, Ontario, Canada, while his cousin hopes to find employment on arrival. They were farewelled at a gathering of friends and relatives at the home of Mr. Morris, in Brighton, last night. It is their present intention to return to Australia after having had two years' experience in America."

ADDRESSES.

- N. G. Soidé (preacher Lismore church, N.S.W.).—55 Diadem-st., Lismore.
- J. Northcutt (secretary Fairfield church, Vic.).—Baymead-st., Melbourne.
- C. Prout (secretary South Richmond church, Vic.).—142 Chestnut-st., South Richmond.
- S. Stevens (preacher Canberra church, Federal Territory).—Donnington Circuit, Forrest, F.C.T.

BIRTH.

McCALLUM (By Cable).—On July 16, at Cleveland, Ohio, U.S.A., to Mr. and Mrs. P. D. McCallum—a daughter.

IN MEMORIAM.

BALM.—In loving memory of our dear parents: mother, died on July 31, 1925; father, died on August 27, 1917. And God shall link the broken chain still closer, when we meet again.
—Inserted by their loving sons and daughters.

BIBLES. BIBLES. BIBLES.

See Announcement on page 183.
Now is the time to replace your worn Bible.

Hinrichsen and Stewart and Queensland.

The mission party has enjoyed the most beautiful fellowship possible with the brethren of South Australia. The experience has been most helpful, and the desire to make our stay a happy one has been touching. To conduct a mission with two churches such as Maylands and Mile End was a contrast to previous fields. The churches are worthy of our cause. The officers and members were willing to do everything in their power. It was a joy to work with Iren, Collins and Ewers. Though they work with two of the strongest churches in Australia their whole-hearted co-operation in every way was of the kind which inspires. The Prospect mission is still in process, still the missionaries thank God because during their stay in South Australia he has added more than 2000 souls to the churches. The Mile End church, after paying all expenses, handed the missionaries a cheque to be used in a mission in Queensland.

towns and cities in the north of Queensland. The work will be difficult, but the missionaries have been encouraged by the liberality of the brethren. Very few have been asked to help; from the few who have been approached promises of £100 and £150 have been received. Charters Towers brethren are arranging to assist financially. Is there any wonder that Christians should be anxious to assist when there are several cities with a population of 25,000 people in which we have no church? There are dozens of towns with an average population of 5,000 in which our people have never preached a sermon. Something must be done. Christ the King said, "Go and preach." Let every lover of the Lord be interested and pray.—E. C. Hinrichsen.

The Prospect mission, a shorter one than usual, closed with 63 decisions.—Ed.



Reading from left to right.—H. Stewart, Mrs. Stewart, E. C. Hinrichsen, Mrs. Hinrichsen.

From Prospect the party goes to Broken Hill. In this city we have less than 30 members who meet in Wolfram-st. The church is old, and that mission will not be easy. After Broken Hill Queensland is to be visited. The missionaries would have had joy in accepting the many invitations for other missions in South Australia if it had been possible.

Brockhampton is to be the scene of the first mission in Queensland. In this city there are 26,000 people. We do not know of one member of the church who is resident there. To endeavor to start a cause in a city where you have no one to help is difficult beyond words. In all previous efforts there have always been at least two or three members anxious to assist. The missionaries are very conscious of the difficulties which confront them. You may help by—

1. Very earnest prayer.

2. Trying to remember names and addresses of members who live there. If you can think of any please send name and address to E. C. Hinrichsen, Post Office, Broken Hill, N.S.W. The missionaries, with Bro Manning (who is to be graciously loaned by the Malaklava church to assist, as we have no preacher there), will get in touch with them.

3. Writing to any friends you may know in that city asking them to attend the mission.

This mission will be paid for with the money collected by the president (Mrs. Wentorf) of the Queensland sisters' conference. Instead of a thank-offering at the close an attempt will be made to raise money for the new chapel by means of a debenture scheme. It is hoped that this will be the commencement of a big work in the establishing of churches in a number of the large



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A PENTECOSTAL PROGRAMME.

In the "Australian Christian" of July 12, there appeared, in connection with the forthcoming Pentecost celebrations, an interesting article culled from an address delivered by H. E. Smolgrass at Columbus, Ohio, U.S.A. I feel persuaded that readers of the "Christian" will applaud every part in the article with perhaps the exception of one, i.e. "The day of Pentecost was nothing but a revival." Among even the fireworks of Billy Sunday there is much truth, especially in his comment upon the word "revival." He points out that "revival" is a church word. Sinners are "dead in trespasses and sins" and a dead thing cannot be revived, it must be resurrected. However, that which is sleeping can be revived in a sleeping church for instance. The Pentecost church was not sleeping, therefore, it was not in need of revival. The 2,000 additions to the church were 2,000 resurrections from sin and death, or as we often state it, 2,000 conversions. The sentence (also from H. E. Smolgrass), "The millennium is only another name for a revival," is closely akin to a schoolboy's "howler."

Regarding the Pentecost programme for 1930, it would be interesting to know how many of our churches in Australia and New Zealand have undertaken a Pentecost programme. To have the names of such churches under State headings appearing in the "Christian," with names added as other churches enlist in the campaign, would prove interesting.

A Pentecost programme covering the next two years to Easter, 1930, has decided benefits for the local church. It creates an aim to be accomplished. The secret of much lagging in local church activities is that the preacher (and church officers) are failed to lay plans of work before the church, covering any period of length. A real Pentecost programme creates vision. Take for example the work of the Churches of Christ in the city of Gaulfield. In this city we have four churches—Ormond, Carnegie, Malvern-Gaulfield and Bambray-rd. This sounds excellent, four churches in one city. But let these four churches prepare Pentecost plans to win Gaulfield for Christ and what does our planning reveal? Namely this: Gaulfield is nearly four miles long and three miles wide, containing 60,000 people, of whom, in spite of our four churches, less than 1,000 are members of the New Testament church. And of the remaining 59,000 (notice the figure, 59,000) probably 20,000 are not Christians at all. What a mission for these four churches!

A Pentecost programme gives new impetus to our approach to the denominations on the matter of Christian unity. "They were all together in one place . . . had all things common," is the only effective starting point for Christian unity.

The idea of a great Pentecost celebration will create an excellent opportunity for our brotherhood to re-examine its position on the Scriptures, and "tighten up" wherein we may have departed from the Pentecost spirit and message. We hope no church will pass by in silence the 1929 celebration of Acts 2—Geo. O. Tease.

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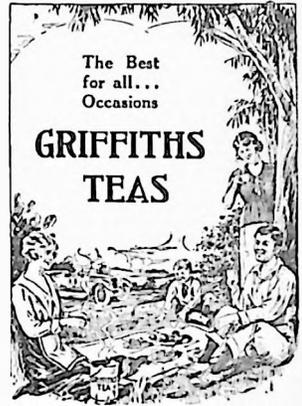


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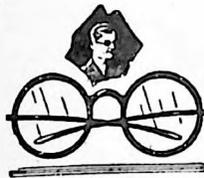


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News of the Churches.

New Zealand.

Nelson.—Bro. Sixer is giving very fine addresses. A brother and sister have confessed Christ. A teacher training class has been formed under the leadership of Bro. Sixer. Attendances at all meetings are gradually increasing. The Junior C.E. under the leadership of Mrs. Sixer, is growing.

Tasmania.

Hobart.—On July 1 Bro. Johnston preached on "The Great Commission," and a young man made the good confession. Increased interest has been shown in the series of Bible studies on "Life after Death" given by Bro. Johnston at midweek prayer meeting. On July 8 Bro. Jarvis exhorted and Bro. Johnston preached the gospel. Sister Beryl Kingston left on June 18 to take up missionary work among the Australian aborigines at Sunday Island, W.A. The teachers presented her with a copy of Penhelt's Bible Dictionary. Sympathy is extended to Sisters Farrell and Eaton whose father, Bro. Gillies, late of Dream Creek, passed away recently, also to Sister Willworth who recently lost a sister.

Queensland.

Gympie. On evening of July 5 Bro. S. Vanham spoke on "Reconciled to God." Building extension has been decided upon.

New Veteran.—Bro. C. Barrett preached on "The Woman at the Well" on July 15. Attendance was good. There were four new scholars in Bible School, which now numbers 41.

Maryborough.—On morning of July 15 Bro. E. Stone spoke on "Reverend Flowers." At night Bro. A. Price's subject was "New Testament Conversions." The Bible School examination attracted 31 scholars—a record for the school.

Annerley.—Bro. Hibbades spoke morning and evening on "The Care of God" and "The Danger of Enslavement." There were good attendances. A young sister was received into fellowship. Bro. Hibbades also acted as superintendent of the school, 141 being present. Other auxiliaries are doing well.

Athlone.—F.M. offering to July 15 was £15/10/6. Since the rally the school has gained two new teachers and three new scholars. One teacher has been lost in the person of Miss Hazel Hall, who on July 9 was married to Mr. Eric Aldridge and will be living at Dalby. Mrs. Burnham and Mrs. G. Hall have lost their aged mothers, and Miss Eva Barnicoft a brother through an accident.

Wynnum South.—The church has had very helpful addresses from Bro. J. Beck and Bro. T. Martin. Miss Hyson, of Ipswich, has been a great assistance in the Bible School, C.E. society, and church meetings. The C.E. society had an enjoyable picnic at Capalaba on July 14. Bro. J. K. Martin gave a splendid address on "The Efficient Church," and preached the gospel on July 15, when two ladies made the good confession. Three new scholars were added to the Bible School, and one to the cradle roll.

Western Australia.

Harey.—Good attendances at all meetings. The services of Bro. Frost are greatly appreciated. On July 8 Bro. Mulnard, of Dunlury, presided at the Lord's table.

Subiaco.—Times of rich fellowship are being enjoyed. Bro. Carter delivered two inspirational addresses to good congregations. At evening a large meeting was held, the subject being "Where Jesus Meets a Man." Two young men made their stand at the cross.

Perth.—July 15 was Bible School anniversary day. The children, trained by Mr. E. H. Berry, sang splendidly in the afternoon. There was a fine attendance. Mr. E. H. O. Nye spoke to the scholars. The children again helped at

night, and one scholar confessed Christ. There was a good morning attendance, 116 breaking bread.

Bendavid.—Bro. and Sister Nightingale are actively engaged in work with the church and its auxiliaries. The P.B.P. and K.S.P. clubs tendered them a banquet on July 15, 15 young people being present. Bro. Nightingale has inaugurated a competitive system in the C.E. society and has revived an adult Bible Class. On morning and evening of July 15 he gave fine messages. Prospects are very bright.

Fremantle.—During June an excellent series of midweek meetings was held, addresses being given by Mr. A. J. Bigham, Miss Mabel Sharp (C.M.), Mrs. Powell (C.M.), and Mr. Powell (C.M.). At the first meeting the North Perth girls rendered a special message. At the last on June 27 a lantern lecture was given on the work of the C.E.M. There was a crowded attendance, and Mr. Powell gave a splendid talk. On June 21 Mr. Powell gave an appreciated address to the church. The F.M. offering reached £37. All meetings continue well attended.

Kalgoorlie.—Two sisters who had previously confessed their faith were baptised at a meeting of the Sisters' Mission Band on July 12. Good meetings on July 15. 161 broke bread. The F.M. offering, which had passed the apportionment, has been greatly increased by a valuable parcel of jewellery handed in by an aged member anonymously. Bro. Hunt delivered a fine address in the town hall at the combined Orange service, on "The Obligations of Liberty." The quarterly rally of the E.G. District C.E. Union was held in the chapel on the 16th. There was a good attendance.

South Australia.

Gawler.—Meetings were encouraging on July 22. Bro. W. Deady, C. Pickett, and Sister Overland rendered trio at gospel service. The Y.P.C.E. had an evening at the preacher's home. Bro. Hohart, senr., has been absent owing to illness.

Senephore.—On July 22 two were received by letter from Cheltenham, and one by faith and confession. Bro. Heller concluded his series on "The Christian's Armour." Several new scholars were in the Bible School. Bro. Heller spoke to a great meeting at night on "A Captain in a Haze." A man confessed Christ.

Shilworth.—Finances are excellent. Morning and gospel services are well attended. Record attendances of 155 in Bible School, and five confessions from the Bible School. A visit was paid by the Loyal Orange Lodge, when Bro. Raymond delivered a remarkably fine address. Mrs. Mathews rendered the solo, "O Divine Redeemer."

Ballaklava.—The church unanimously decided to release Bro. Manning for the Rockhampton conference. Bro. Henry Watson will be resident in Ballaklava during his absence. C.E. society is doing splendid work, and recently visited Port Wakefield to help form another school. The last two Sunday nights two ladies confessed Christ.

Queenstown.—On July 22 A. G. Hinde exhorted the church. In the evening Mr. H. H. Stratton, from India, gave an interesting message about Indian life and his work. Mr. and Mrs. Stratton sang a duet in Marathi. Bro. Brooker gave the invitation, and a Sunday School scholar confessed Christ. On 15th, at Band of Hope meeting, the Mile End society provided the programme.

Cygal Brook.—Meetings on July 8 were good, with some visitors. Bro. Brilligan delivered a good gospel address. He also spoke on 15th. In the morning F. Davis, of Wavelyville, was present as deputation of the B. & F. Bible Society. The church is forwarding to Adelaide money to start a fund to send Mrs. B. W. Manning with

the mission party to Queensland. The sisters are doing good work in helping needy cases in the district.

Hindmarsh.—Morning meeting on July 22 was largely attended. Bro. Stratton gave an interesting account of his work in India. In the afternoon Mr. Stratton addressed the young men's Bible Class, while Mrs. Stratton spoke to the young ladies' class. The evening service was well attended. Bro. Allen Brooke spoke on "The Tearful Goddess." Recently Bro. and Sister T. Flint were received by letter from Gawler.

Dulwich.—On July 8 a young girl (Bible School scholar) confessed her Saviour at the close of Bro. Rankine's address. On 11th the C.E. Societies held 15th annual meeting and social. There were record attendance and results. F.M. offering is just over £50. Two new scholars at Bible School on July 22; best attendance for this year. A delegation from the W.C.T.U. presented a book to the school, and a short talk on prohibition to the scholars.

Mayland.—Good meetings all day on July 22. Bro. A. H. Wilson spoke in the morning when 211 partook of the Supper. Bro. Collins preached a timely message on the life of John Bunyan, Bible School having 100 scholars on hand; during last six weeks the attendances have averaged 72. Included in this number is a concentrated set of officers and teachers, which rarely numbers under 15. J.C.E. Society is under the able guidance of the Misses White. On July 16 were present Mission Band and Ladies' Guild have been very busy in the past. The band, made up and distributed several hundred garments. F.M. offering has just passed £30.

Glengel.—On July 15, the anniversary services of the church were celebrated. In the morning the Hon. W. Morrow presided, and the exhortation was given by Hon Edgar, of Victoria. Men's and ladies' helpfully enjoyed the helpful messages. On 15th, the public meeting was fairly well attended. Bro. Collins, of Mayland, gave a fine address. Services on July 22 were well attended. In the evening a baptismal service was held, about 200 being present. Bro. T. Edwards had charge. A quartette party and the choir were also enjoyed. The Bible School continues to grow; preparations are being made for the anniversary. Mr. S. Barrett being in charge of the singing.

Victoria.

Flitray.—Meetings are well attended. On Thursday, 12th, Mrs. Gower gave a lecture on "The Children's Courts and their Workings."

Drummond.—Bro. Miles is back after his illness. Good meetings all day on July 22. Stirring messages were given to the edification of the church. The Bible School is making good progress.

Hampton.—A F.S.P. installation service was held on Sunday evening, 15th. Bro. Arnold's address a man confessed Christ and a young lady came for restoration. A baptismal service was conducted.

Sunshine.—On July 22 Bro. Thompson exhorted. The gospel address was given by Bro. Waters. Meetings are improving, while the Bible School shows considerable advancement. A fine spirit prevails in the church.

St. Kilda.—Bro. Sistreren, of Gardenvale, spoke at the morning service. Bro. Grundy again conducted the evening service, his subject being "The Highway to Heaven." Two scholars have been added to the J.C.E., and one to the Bible School.

East Kew.—Good meetings morning and evening. Bro. Vaguey speaking at both services. The hymn rendered by the choir was much enjoyed. J.C.E. Society is growing and doing good work. Sister K. Holmes being superintendent. The Bible School continues to grow; 11 new scholars from the Glenferrie. Seven young people received their fellowship on confession and baptism on Sunday morning. There was a crowded attendance at the evening service, when Bro. T. H. Scambler preached on "The Supreme Tragedy." Mr. W. Bower sang and Mrs. Howgate gave a recital.

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The sisters met on Thursday, July 5, in Grotes-hall for their monthly meeting. The devotional was led by Mrs. Collins, who took for her topic "Let not your heart be troubled."

The business session was presided over by the president, Mrs. Ross Graham, when 76 sisters were present, of whom 53 were delegates. It was reported there had been 18 additions from the Sunday Schools during the month. The hospital committee paid 291 visits to the sick, and took comforts and books.

The following amounts have been received for June and July: Foreign Mission: Strathalbyn, £13 9; Milang, 15 2; Coltonville, 10 0; Glenelg, 11 6; St. Morris, 5 0; Friend, 1 0; Glenelg Mite Box, 2 3; Dalwich Sister, £13 0; Croydon, 13 1; Norwood Sister, 10 0; Halaklava, 16; Henley Beach Sisters, £110 0; Semaphore Sisters, £12 0; Mrs. Gatt, Queenstown, £1; Mrs. Wilson, 5 0; North Adelaide, 2 0; Grotes-st., 3 0; Total, £10 10 6. For Home Missions: Grotes-st., 2 0; North Adelaide, 8 0; Maylands, 15 0; Mite End, 11 0; Dalwich, £1 1 0; York, 11 10; Hindmarsh, 5 6; Henley Beach, 11 0; Queenstown, 2 0; Mrs. Hill, Queenstown, 10 0; Mrs. Sadler, Croydon, 5 2; Glenelg, 3 0; Grotes-st., 2 0; Queenstown, 1 0; Fullarton, 3 1; Hindmarsh, 5 6; North Adelaide, 3 1; Maylands, 10 10; Mite End, 13 8. Total for June and July, £710 11. The offering for the afternoon amounted to £1 6 0.

The obituary report showed the following sisters had been called home:—Mrs. Matthews, Croydon church; Mrs. Lyaght, Grotes-st.; Mrs. S. Dowling, York; Mrs. Heyson, Coltonville; Mrs. Brown, Croydon, and Mrs. Sharpley, Maylands church.—M. Manger, Asst. Secy.

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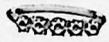
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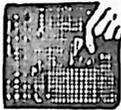
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