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## What is Involved in Christian Union?

**C**HRIStIAN union is now one of the most familiar and most popular of themes. Numerous conferences, of which "Lausanne 1927" was the chief, the Lambeth Appeal of the Anglican bishops, the union of different branches of Methodism, the rise of the United Free Church of Scotland and the present movement towards its union with the Established Church, the uniting of Canadian churches, the constant discussions of union in the Conferences of American churches, the overtures made in Australia for the union of Protestant churches akin in doctrine and polity, as well as the remarkable unity movements in foreign mission lands, are all evidence of a great desire to rid Christendom of what is at once its greatest scandal and its great source of weakness.

During the month of August our Victorian preachers are preaching much on the question. It is our purpose in a few articles to discuss certain aspects of the subject. We shall endeavor to say not what is new but what may be helpful. The best-known things are not always accepted or practised, and hence some reiteration is needed. Again, in the new-found desire for union, eager impetuosity may lead to the ignoring of certain necessary points.

We make a natural beginning if we ask, "What is Christian union?" It is imperative to raise the question, for there is no present general agreement, and unless agreement is reached on this point we shall make slow progress towards the realisation of our hopes.

### Church or Christian?

As has frequently been noted there are four different, if related, phrases in frequent use, each representing an aim and each possessing its own group of advocates. These are Church Union, Church Unity, Christian Union, and Christian Unity. "Church Re-union" is often advocated, but we presume that it differs not from "Church Union." The situation is somewhat com-

plicated by the fact that each of the phrases is capable of varying interpretation. You can never be sure, without definition or explanation, that two users of the words mean precisely the same thing. Those amongst whom this paper chiefly circulates, members of churches known simply as Churches of Christ, rarely speak of Church Union or Reunion. The mere amalgamation or merging of what are now independent organisations or churches, even if that were feasible, would suggest to us something very different from Christian union or unity. Some sentences written long ago by Alexander Campbell are worthy of note:

"I never cherished a scheme so Utopian as the scheme of union which floats in the mind of some professors. Men unite not as masses, but as individuals. We come together one by one, not in nations or organised masses. Parties, like nations, indeed, may hold an armistice—they may agree on a cessation of hostilities—they may even propose a reciprocity of kind offices; they may open their respective houses, pulpits and communion tables to each other—they may form a confederation of communities to a certain extent; and still reserve certain peculiarities for further discussion. But as voluntary associations farther they cannot go. Yet this would be but an ecclesiastical, not a Christian union; and only a partial ecclesiastical

union. Christian union is a more intimate, spiritual, celestial sort of thing, into which we can enter only in our individual capacity and upon our own individual responsibility. It presupposes close acquaintance, stronger personal confidence, more spiritual attachment, a real oneness of spirit, a full coalescence of souls in the joint participation of the same Holy Spirit."

### Union or unity?

The words "union" and "unity" are not synonymous. It has often been remarked that we might have union and not unity, and that we might have unity without union. A trades union, for example, may give a remarkable display of lack of unity. So with the church. One of the earliest of our American brethren, Dr. Richardson, in his little book on "The Office of the Holy Spirit" emphasises the distinction between union and oneness, writing as follows:

"Union involves neither similarity of structure nor identity of nature, for the most anomalous and incongruous materials may be joined or mingled, and the most opposite things may be united, as, for instance, in man, the flesh and the spirit, which are contrary the one to the other. . . . But 'oneness' suggests, so far as it extends, homogeneity, similarity, congruity, singleness, a common pervading principle or nature or a mutual adaptation and arrangement of parts for some special and common purpose."

So of church union, Dr. Richardson writes:

"Here, union may arise from very dissimilar causes. An individual may unite with a church on account of some agreement in opinion, or from motives of convenience, or of policy. Churches may unite with each other for the sake of popularity or power, but such unions have nothing to do with unity, either as a cause or as a consequence."

If some one asks, "Which do you plead for—union or unity?" the one sensible answer we can give is, Both. If we have neither union nor unity, if we have divided organisations antagonising one another or looking with distrust, envy or suspicion on one another, then we get about as far away as possible from the New Testament ideal. But we are far from approximating to that ideal if we leave out either the union or the unity.

### I SHALL NOT PASS AGAIN THIS WAY.

The bread that giveth strength I want to give;  
The water pure that bids the thirsty live;  
I want to help the fainting day by day;  
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
The faith to conquer cruel doubts and fears,  
Hearty for ashes may I give away;  
I'm sure I shall not pass again this way.

I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away;  
I'm sure I shall not pass again this way.

I want to give to others hope and faith;  
I want to do all that the Master saith;  
I want to live aright from day to day;  
I'm sure I shall not pass again this way.

—Selected.

**The situation in apostolic days.**

No one familiar with the New Testament needs to be told that in apostolic days there was nothing like the modern position. There were not found churches bearing different names with different conditions of membership or terms of fellowship, using different creeds, practising different rites and ordinances. A member of one (local) New Testament church was qualified to be a member of any other church. Until we return to this position, and have such confessions and terms of membership as are universally valid, there can be no complete union; and to talk as if Christian unity were realised while membership or communion is denied is simply absurd.

In passing, we may note that there is never an appeal in the New Testament that there may be one church, any statement that there should be one church or that the ideal condition is that there be one church. The declaration is that "there is one body"—there cannot be two. Just as there is one Head, the Christ himself, so there is "one body," the church, united to him and functioning at his behest. The local congregation of believers is a "church." The sum of Christian people in a community may scripturally be called the "church" of that community (see the one New Testament example of this; Acts 9: 31, R.V.). We read also of "the churches" of a province or country (cf. "the churches of Judaea," Gal. 1: 22). The full company of the redeemed on earth may be spoken of as "the church." "Christ loved the church and gave himself up for it"; "there is one body," "the fulness of him that filleth all in all"—these Scriptures have not their full application in connection with any local congregation.

**Organic union?**

We have not used the phrase "organic union." We do believe in organic union, but the phrase is not a scriptural one, and it has been used with such different meanings that it is perhaps better to avoid it. Dr. Garrison has well said that "if the term 'organic' be used to signify one external ecclesiastical organisation, with a central power or earthly head controlling it [a conception which the word 'organic' would suggest to some people], it is clear that no such 'organic' union existed in the apostolic age." And yet he points out that the church is "a divine organism." After all, the "one body" of which Paul spoke implies this. That body was informed by the one Spirit; and the spiritual unity manifested itself in visible ways. The churches of the New Testament had all the same foundation, the same creed and the same terms of membership. There were not different creeds and sects.

Co-operation and federation, however desirable they may appear in the absence of union, cannot be regarded as a satisfactory substitute for the New Testament position.

The notion that a spiritual or mystical unity is by itself sufficient is discounted by

our Saviour's prayer that his disciples might be one "that the world may believe." The unity, that is, must be visible, so plainly manifest as to impress the world. Separate communions however friendly, which lack a common basis of fellowship, which lack this condition. If we do not say that we plead for organic union, it is chiefly because that plea would be inadequate. We want that and much more beside.

**The spirit of unity.**

Imagine that we could have to-morrow an amalgamation of churches. That might result in a ghastly exhibition of disunity. The spirit of unity will doubtless lead to union but is not secured by it.

Dr. Richardson, whom we have already quoted, called attention to the harm we have done by speaking as if our Lord's prayer that his followers might be one had primary reference to organic union. He wrote:

"Visible union is never to be mistaken for that spiritual unity which by the tie of a common birth from above, a heavenly heritage, a common nature, necessarily establishes a oneness which, while it exists quite independently of external or visible union, nevertheless fails not to secure this, whenever intervening obstacles are removed and natural attractions and affinities are permitted to exert their power."

The fuller possession of the Holy Spirit of God, which will be manifested in the fruit of righteousness, joy and peace, would hasten the day of union and unity. Might we not say that the problem of Christian union is not to be solved by the discovery of a formula but by the possession of a spirit, the mind of Christ?

It is conceivable that there could be one visible organisation on earth, one church composed of members wearing the same name, making the same creedal confession and entering the church by the same initiatory ordinance, friendly and loving in their attitude, and that yet came short of Christian union. Christian union must be a union on Christ's terms. In later articles we hope to deal with this and other aspects of our great subject.

**Things which mar unity.**

This article is written primarily for those who not only believe in and plead for Christian union but who have eschewed a denominational position. We should remind ourselves that the unity of the people of God may be marred or hindered in other ways than by the divisions and denominational barriers which we condemn.

It is possible in a local church to have parties and cliques which are opposed to Christ's will. Remember the Corinthian situation condemned by Paul. Has it no lesson for us save as directed against large denominations wearing a human name?

In a local church of Christ where there are no cliques and party cries there may be disunion. At Philippi two sisters had a quarrel. At — (almost any local Australian congregation you like to name) there are members who are at variance—some who will not speak to one another; some

who talk too much against one another; some who exhibit a spirit of rancour, envy and jealousy. Is this Christian unity? The New Testament explains it? Whatever is against harmony mars unity.

In churches wearing only the distinctive name and pleading for union there are many of differing opinions and attitude. These may be equally loyal to Christ, and yet one be led to doubt or speak against his brother's standing. Sometimes the differences are more serious, and then we feel that matters of faith are endangered. When we get to this stage, and label one another as "liberal" or "conservative," "modernist" or "fundamentalist," are we exemplifying the unity for which we plead?

There is need on the part of us all to consider again the meaning of that golden rule which all Christians seem willing in theory to adopt, accepting the idea if not the wording as scriptural: "In things essential, unity; in things indifferent, liberty; in all things, charity." Is not Christian union marred or hindered when we apply to opinions or indifferent things the same rigid rule that we are entitled to apply to essential matters of faith?

When in a church or people pleading for Christian union there is a failure to recognise the standing of other Christians, the devotion of their lives to Christ, and their efforts (which at times may shame us) to advance the kingdom of God, there is an attitude of mind which hinders Christian union.

Let us remember that we may disavour sectarianism and be sectarian at heart. It is possible to use a New Testament name in a denominational sense. It is possible to have a narrow view and a wizened spirit and yet in words plead for union. It is possible for us so to put "our people" in the forefront that "we" seek to become great and strong rather than that we wish to advance the kingdom of God. We do not say that we have succumbed to the temptation, but we should be on our guard against accepting the very position which we condemn in others.

**"GOD, OUR SUFFICIENCY."**

(2 Cor. 12: 9.)

Are you in darkness?

He is the Light.

He can illumine

The gloomiest night.

Are you in sorrow?

He'll be your stay!

Sharing your burden

Smoothing the way.

Are you perplexed?

He is the Guide!

He will protect you

Whatever befalls.

Grace still abounds.

And you may plead

Some precious promise.

To suit every need.

—Nedham Phillips

# Jesus in the Midst.

A. M. Ludbrook.

At least three times in the New Testament, and with reference to three strikingly different occasions, we have the thought expressed—Jesus in the midst. Jesus as the centre of any group should certainly be a figure of absorbing interest. Let us then briefly consider these three references, and the why and the wherefore of his being "in the midst."

First, we will consider Jesus in the midst of his enemies, and in their midst for their and our salvation. John writes: "They crucified him, and two other with him, on either side one, and Jesus in the midst." In the midst of whom? Around the cross were certain of his disciples. There was John the beloved, alone of the apostles. There were certain women, who cling (woman-like) close to Jesus to the end. But I want as just now to think of Jesus on Calvary as being especially in the midst of his enemies.

There was the callous crowd—surprising that they could be so callous. Recently they had been shouting "Hosanna." Now, "Ah, thou that destroyed the temple and buildest it in three days, save thyself," the while watching, unmoved, his dying agonies.

Even more surprising, there were the religious leaders of the Jews, the proud priests and scoffing scribes—"He saved others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will have him, for he said, I am the Son of God."

Then too—and perhaps most surprising of all—there were his scornful fellow-sufferers, of whom especially it is said, "and Jesus in the midst." Six hundred years before it was foretold that he should be "numbered with transgressors," that is, the notoriously wicked. They, too, joined in the general reviling of the Christ. For Matthew tells us that "the thieves also that were smiteth with him cast the same in his teeth."

"Three crosses stood!

A mocking crowd who taunt and jeer,

A few whose grace had taught to fear,

The priests and rulers filled with pride,

A dying thief on either side,

And Jesus in the midst."

And one amazedly exclaims, "Why all this?" Says the same prophet, "He was numbered for our transgressions, he was smiteth for our iniquities. . . . all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." And he was willing. He voluntarily stooped to our humanity, and to the death of the vilest, that he might lift us up out of our sin to fellowship with God. "No man taketh my life from me, I lay it down of myself."

"Oh, for such love, let rocks and hills

And their lasting silence break,

And all harmonious human tongues

The Saviour's praises speak!"

Next let us think for a little while of Jesus in the midst of his own—the company of the saved, and in their midst for their help and their sanctification. It is his own sweet word—with precious provision of his church and provision for her need—"For where two or three are gathered together in my name, there am I in the midst of them." Surely a forecast of the promise to the apostles, and showing that promise to be for all saints, "Lo, I am with you always." Yes, with them for their guidance, for their comfort, for their help in every trying hour.

In Dan. 3 we have recorded an Old Testament manifestation of the Christ. "Did we not cast three men into the fire? I see in the midst of them a fourth, and the fourth is like unto the Son of God"—Christ, as the angel of the covenant, in the midst of his faithful ones for their preservation and deliverance, surely a very striking forecast and foretaste of the promise to the disciples. So, too, in connection with the persecution of the apostles. In Jerusalem the place was shaken where they prayed, significant of the divine presence and power, as also later in the prison at Philippi.

And through the centuries since, many a martyr's cell has been, to spiritual vision, illumined with the presence of Jesus. In every age the loyal twos and threes, whether in modest cottage or lonely glen, have enjoyed the same precious experience and realised the blessing of the Lord that maketh rich.

"A feeble few,

But owning only Christ as Lord,

And cleaving firmly to his Word,

In simple faith the promise claim—

That those who gather in his name

Have Jesus in the midst."

In the ordinance of the Lord's Supper in especial measure is his presence realised and his grace enjoyed, and this even in the smallest gatherings of his people. Let not such hanker after the big church and the big choir and the big preacher; there are far more desirable things than these, for, said Jesus, "where two or three are gathered together in my name, there am I in the midst."

"A band of faithful men

Met for God's worship in some humble room

To hear the counsels of his holy Word,

Pledged to each other and their common Lord;

These, few as they may be,

Compose a church, such as in pristine age

Defied the tyrant's steel, the bigot's rage:

For when but two or three,

Whatever the place in faith's communion met,

There, with Christ present, is a church

complete."

So then, we have seen Jesus in the midst of his enemies for their and our salvation, and Jesus in the midst of his people for their comfort and sanctification.

Now finally let us consider Jesus in the midst of the rainbow-circled throne, and

in the midst of the redeemed and saved for his and their glorification. Says John (Rev. 5), "I beheld, and lo, in the midst of the throne and of the four living creatures and in the midst of the elders stood a Lamb as it had been slain." Then grandly follows a triple ascription of praise in ever-widening circles of celestial minstrelsy. Oh, glorious consummation!

"A heavenly scene!

Unnumbered hosts around the throne

For he is worthy, he alone,

The centre of that heavenly throng,

The object of the ransom's song,

Is Jesus in the midst."

We are told first of the four living creatures and the twenty-four elders (representing the saved) falling down before the Lamb, "having golden bowls full of incense which are the prayers of the saints." And they sing a new song, the anthem of redemption—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

Then follow yet wider circles of heavenly harmony—"and I heard the voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

And then the widest circles of all, even to the utmost bounds—"every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever."

Oh, vision glorious! Oh, for the "abundant entrance!" In the midst of the countless multitude in which by God's grace you and I may find a place when the vision is realised, stands our Redeemer—he of the thorn-crowned head, of the face which once for our sakes was "more marred than any." Oh, it seems to me a small matter whether the life of the blessed beyond the grave shall be spent up there in a new heaven, or down here on a new earth! Surely to be with Christ, our dear Lord and Saviour, our Elder Brother and Friend, to see his face, to "gaze on his glories divine," will constitute our heaven. Not so much the gates of pearl and streets of gold; not so much the celestial mansions; not so much the "innumerable company of angels," not so much the heavenly harmonies; not so much the host of the redeemed. But—Jesus in the midst.

"O Cross, that lifted up my head,

I dare not ask to fly from thee;

I lay in dust thy glories dead,

And from the ground three blossoms red

Life that shall endless be."

## Religious Notes and News.

### POPULAR IN HUNGARY.

Dr. H. E. Fausch's two books, "The Meaning of Prayer" and "The Meaning of Faith," are among the most widely read books in Hungary just now.

### MR. BOREHAM ON JOHN WESLEY.

Mr. F. W. Boreham, in his capacity of chief speaker in the Wesley Day celebrations at Wesley's Chapel, London, it is said, rose to almost lyrical heights in his tribute to John Wesley. "I confess that I am profoundly attached to this place," he confessed. "I count it one of the honors of my life to have been asked to preach in Mr. Wesley's pulpit here on several occasions. I owe much to Mr. Wesley—more than I can say. Ever since I became a minister, I have read every day some part of his journal." Mr. Boreham added that he had read all the lives of Wesley.

### A GREAT MAN'S FAITH.

The American papers contain many references to Chaucery M. Depew, whose prescription for longevity was "Work, temperance and fun." A report of his religious testimony credits him with saying: "From my experience of nearly three years I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and in the God it portrays. I have always felt a real dependency on God. My idea of God is personal; not a personality such as we are, of course, but a glorified divine and infinite heart, brain and spirit, all-comprehending, all-powerful, never-failing. I think of God as being interested in mortals and mortal affairs, Christ as his earthly manifestation; Christ, who understood, lived, toiled and suffered upon earth as men and women do; Christ, who died, as we must do before we live; a God who pledges of love. I don't believe much in chance; you have to make things come your way, and they will come your way if you follow the rules of moderation, of not worrying, of diversifying your interest, of trusting God, and loving your fellow-beings. A thing I have never lost faith in is the efficacy of prayer. I have tested it repeatedly. It has never failed."

### THE SECRET OF SUCCESS.

For over thirty years Dr. Chas. E. Jefferson has occupied the pulpit of Broadway Tabernacle, New York. He is a man of high ideals. In answer to a recent interviewer, Dr. Jefferson explained the secret of his usefulness and power: "If you ask me what gives me the keenest satisfaction as I look back over the crowded years, my reply is that I am happy to think that I have never cheapened or vulgarised the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for a sensation, but the Broadway Tabernacle has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number. I have never shortened my sermons to please the fancy of a sermonette-loving age. No petty subjects have had a place in this pulpit. Through thirty years the Bible has held the central place. My joy has been to unfold the ideas of prophets and apostles and of the Prince of Glory. It has never been necessary for me to go outside of the Bible to stimulate your minds and feed your hearts. You cannot build a church by music. No church is saved by its choir. Only sacrificial love draws men. 'And if I be lifted up, will draw.' So said the Man who lost none the secret power of drawing. Only a Christ-like personality incarcerated in a group of people who have been baptised with the Spirit of Christ, and who have been fused into a compact mass of life by devotion to a cause which is rooted in the mind of God, can keep the Tabernacle alive through the next thirty years."

### THE MAYFLOWER, 1928.

In June 12th Congregationalists sailed from England to America to visit scenes and haunts associated with the Pilgrim Fathers of 1620. They sailed from Liverpool on June 2 and were due to sail home from New York on June 16. The London "Christian World" says that if they "can recapture the moral passion and purity of sight of those famous men, and bring it back to our churches here at home, their voyage will have been well worth while. They will take in perfectly good part the merit and the rather thin sort of which their journey has been the occasion. They will know there is another view of the matter. For ourselves we are very glad they are going, and though they make no pretence of being pilgrims in the style of William Bradford, and Brewster, and John Alden, there is something in good. The same article laments in us still, if we really are the kith and kin of the men of 1620, of whom Brewster himself said, "It is not with us as with men whom small things can discourage."

The same issue of the "Christian World" contained the following poem:—

1620-1928.

God speed the pilgrims of to-day!

Another Mayflower faring west;

Protect them on their sea-bound way,

With joy and hope possessed.

Not theirs the larvae our fathers steered

Over gulf wave and storm-wetted sea—

Those valiant souls who pioneered

The path to liberty.

Yet ferns undimmed Truth's scorching flame;

The pilgrims to that mighty land

Find welcome, hailed in Freedom's name,

On the historic strand.

Clasp hands, O brothers of the West,

Guardians of Plymouth's sacred soil;

Our common aim the noblest, best—

The Kingdom of our God!

—Thomas Comber.

### ROMANTIC NONSENSE.

The American Association for the Advancement of Atheism has gotten out a folder entitled "The Bible in the Balance" which it is sending to college undergraduates throughout the country. It makes rather large claims, as the following quotation will indicate: "This tract, distributed by the millions, will overthrow the church. It is unanswerable. . . . It will stop Bible reading in the public schools and prevent revivals. 'The Bible in the Balance' kills Christianity. . . . The facts set forth in this folder are known to the church leaders, but are carefully concealed from the laity. One half the clergy are well known hypocrites; the other half are post-graduates. . . . One illustration of the document which is to destroy the Christian religion is to be found in the following paragraph, which we quote verbatim from the tract:

"Sermon on the Mount."

The Sermon on the Mount (Matt. 5, 6, 7) consists largely of romantic nonsense. Its good doctrines were not original. Non-resistance to evil (5: 39-42), improvidence (6: 19-34), and dependence on prayer (6: 6) are anti-social. Jesus-thinking ignores reality. It doesn't work. This sermon is a literary composition. It has never preached.

It may be that "Jesus-thinking ignores reality" of the kind which the American Association desires to emphasize, but some of us will prefer to stick to it nevertheless. Whenever those who attack the Sermon on the Mount can produce anything superior to it humanity will be disposed to listen to their criticism.—F. D. Wessinger.

## A Wayside Pulpit.

George Mideley, of Gaisley, has adopted a Wayside Pulpit of his own, and some of his posters are published in a sixpenny booklet. We quote a few:—

"Pass it on. Pass what on? Why that thought which brought you help or pleasure, that book or magazine or paper which you enjoyed. . . . If it brought you interest or help or happiness, why not let others benefit too?"

"There is a calmness that gives strength, courage, and a busyness that breeds trifles and failure."

"When a Christian begins to make money, God either gains a fortune, or loses a man."

"When things go wrong, as they sometimes will, and the road you're treading seems all wrong, when the funds are low and the debts are high, and you want to smile but you have not a sign, when care is pressing you down a bit, and if you must, but don't you quit."

"What a man carries in the daytime goes into his pocket; but what he spends in the evening goes into his character."

"I heard a bird sing in the dark of December. A magical thing and sweet to remember."

"We are nearer the Spring than we were in September."

"I heard a bird sing in the dark of December."

"Remember," said a trading tinker to his son, "in making thy way in the world, a spool of oil will go further than a quart of vinegar."

"When you are up to your neck in hot water, do what the kettle does: Sing!"

## MESSAGES OF MOMENT

### The Lord's Supper

The Lord's own Feast as often as the Lord's own Day.

An ideal of true fellowship.

### "MESSAGES OF MOMENT."

This is the general title of a set of twelve posters, containing distinctive messages on baptism, the Lord's Supper, the church and Christian unity, issued by our British brethren. The posters are printed in two colors, and could be used by all who have facilities for displaying them. The size is such "Wayside Pulpit" posters, as the outstanding the same. These messages are to be widely used, and we print above a sample "message" from The Austral Co., is prepared to accept orders and have sets of posters mailed direct to customers from the publishers. Price, post free, 5s.

"He who can guard against the low baits of sin, will find Temptation's arrows powerless. Against the brazen shield of Temperance. For 'tis the brazen appetites eat/kill The man and quench the immortal light within him; The senses take the soul in easy prey, And sink the imprisoned spirit into Ereth." — Hannah More.

# Resurrection.

J. Pittman.

The resurrection of the dead to life is accorded to Paul the apostle (1 Cor. 15), of such vital importance that all that is of any value in the Christian religion depends upon it. No resurrection means no risen Christ, and hence no salvation in him and no remission of sins. It means no hope of a future life, or reunion with loved ones gone before. Truly, as he says, in every case we Christians are most pitiable.

Paul inquires someone asking, "How are the dead raised, and with what kind of body do they come?" And though he regards the questioner as a simple-minded person, he answers the questions; and that in a manner beautiful and luminous. The wonder is that, with such answers, so many theories have been put forth, wholly contrary to the apostle's teaching.

It may be well to notice one of these theories, which perhaps is the most popular. That is, that the body laid in the grave will rise again, whole and entire, just as Jesus Christ rose with the body in which he died. This view is beset with difficulties so stupendous that the strongest faith might well be staggered by it. If all the dead remained in the graves just as they were at first laid in them, it might be easier for our faith to grasp it; but we know this is not the case. Then there are millions who were not buried at all, whose bodies were burnt in fire and reduced to ashes, and these ashes scattered over land and sea and lagoon, assimilated with other bodies. Of course we know that nothing is impossible with God, but there is no need for such a stupendous miracle, for the apostle dispenses of it in a simple sentence: "That which thou sowest, thou sowest not the body that shall be."

In order to make the matter as clear as our finite minds can grasp it, the apostle uses the beautiful simile of a seed. Nothing, it seems to me, could illustrate the resurrection better. First he says, "That which thou thyself sowest is not quickened, except it die." In John 12: 21 our Lord is reported to have used the same simile: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Of course, both Jesus and Paul knew what we all know—that the seed does not die absolutely. It has in itself a living germ which does not die, either before it is sown or after. But when the seed is sown, at its appointed season, the living germ springs up out of the earth, but the old body which covered the germ has rotted and decomposed and mingled with the earth. Hence it follows that the word "die" as used by Jesus and Paul must be understood in this sense.

Paul then goes on to say, "And that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat or of barley, or of millet, but God giveth it a body as it pleaseth him, and each seed a body of its own." The chance which nature works is as mysterious as it is charming and wonderful. The bare seed is sown in the earth. It decomposes and rots, and becomes dust or earth; but the germ life in it, in some mysterious way, gathers to itself a new body from the earth. This new body is totally unlike the "bare grain" seed from which it springs and derives its life. No contrast can be greater than the seed and its product. For instance, take the acorn and the majestic oak, the wisteria, the cosmos. What marvellous and beautiful and charming and lovely and lifeless seeds! As seeds, how poor and unattractive as they are! But who is it that appreciates them as they are, and derives its products in full growth and flower? Truly God gives the seed its own body as it pleases him; and God's pleasure is our delight.

It is most important to note the phrase, "And to every seed a body of its own." Herein lies the difference between re-creation and resurrection.

For, in some way the new body were entirely new, and not in some way connected with the old, it would be a re-creation. But it is connected and related to the old body. The apostle keeps up the thought of identity by the word "it." "It is sown a natural body; it is raised a spiritual body," etc. The "it" is intended to preserve the identity, and so Paul adds, "and to every seed its own body." We all know how exactly true this is. Each seed sown will produce its own peculiar blade, or tree, or flower. We know exactly the form, size, contour or fruit each seed will produce. "Every seed has its own God-given body."

So much for the simile. Now let us consider its application to the resurrection of the dead. I think we may assume that we have in this simile as clear an explanation of the resurrection as it was possible for the Holy Spirit to reveal to our finite minds. There is mystery in it, of course, both in the seed and the resurrection of

## WHAT IS YOUR LIFE?

What is your life? For ye are a vapor that appeareth for a little time, and then vanissheth away.—James 4: 14.

A little gleam of time, 'twixt Whence and Where, No brief and fleeting, Yet 'tis a sacred burden which we bear.

Till life's completing, 'Tis golden opportunity bestowed, Wherein to press

Upward and upward, on the pilgrim road, To boldness.

A time in which, by loving word and deed, We may essay

To help the fall'ring ones, and all in need, On life's highway.

Till—when earth's pagant shall have rolled away, And dawn to night

The vision beautiful—time's flitting day Merge in the infinite. —"British Weekly."

the dead. But the explanation is so far clear and intelligible as to produce in us a sense of satisfaction as well as joyful hope in

## Anticipation of Its Realization.

The simile teaches us that our bodies will decompose in the grave and return to earth out of which they are formed. But we do not die absolutely any more than the seed does. In fact, our essential being continues. The mortal body is the substantial form in which we live; but life persists even when the body is dead. Paul and Peter compare their mortal bodies to tabernacles. The man lives in the tent; death does not destroy the man, only the tent.

There is one notable point where the simile does not fit. The germ life remains in the seed and is buried with it. But our life is not buried with our body. That life is spoken of as "spirit" in Scripture, and we learn from the old book that "the dust shall return to the earth as it was; and the spirit shall return to God as it was it." The blessed Lord when dying who gave it. "The blessed Lord when dying my spirit," Stephen, "into thy hands I commend my spirit." Stephen, "calling upon God, said, Lord Jesus, receive my spirit." God is called "the Father of spirits." He receives them and keeps them as his peculiar treasure; and when Christ appears "them that sleep in Jesus will God bring with him." Then, in some wonderful way, "he will cording" in his almighty power, he will clothe every spirit in his care with a heavenly, "spirit-

nal," yet material body. And each spirit will recognise and receive his "own body" prepared by the Father of spirits. We are told, by those who know, that our mortal body is entirely renewed every few years; yet we speak of our bodies in childhood, now that we have grown to manhood, as if they were our own. We are totally unconscious of the change. This helps us to understand in some measure the teaching of Paul as to the resurrection body being "our own" and yet not the body that we lay in the grave. Our spirit is the connecting link. We may now pass on to consider the great question in the light of our oneness with Christ. In Phil 3: 21 we read, Christ will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory." 1 Cor. 15: 49, "As we have borne the image of the earth, we shall also bear the image of the heavenly." Also 1 John 3: 2, "We shall be like him; for we shall see him even as he is." This likeness will be complete—body and spirit.

Now the body of Jesus that was crucified and laid in the grave was the same body that rose on the third day and appeared to his disciples; yet it had undergone a great change. He took great care to convince his doubting disciples that he was bodily raised from the dead. He showed them his pierced hands and feet, ate and drank with them, invited them to handle him, and yet he could suddenly appear in a room without opening the door and could as suddenly vanish out of their sight. And, in the end, he could rise up bodily into heaven. But this change was not final. It was a temporary and partial change, to effect faith in his resurrection on the part of those to whom he appeared. This accomplished, he entered into his glory; and he himself was glorified with the Father.

Later he appeared to Stephen, Paul and John in his glorified body. John describes him as "one like unto the Son of man, clothed with a garment down to the foot, and girt about the loins with a golden girdle. And his head and his hair was white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. . . . and out of his mouth proceeded a sharp two-edged sword. And his countenance was as the sun shining in its strength" (Rev. 1: 12-16). No mortal eyes could look into such a face without pain; just as when we try to look at the sun in its included meridian strength. Here we see the force of John's saying in his epistle, "We shall be like him, for we shall see him as he is." That which would be painful and blinding to our mortal eyes will be our chief delight when we "awake in his likeness." "We shall see him as he is," and "be like him" in body and spirit; not as he was on earth, nor as he was during the forty days prior to his ascending; but as he is now in glory. Then shall be accomplished the "redemption of our body" which Paul calls "our adoption" (Rom. 8: 23).

Human language or imagery fails to set forth the glory of that state. Paul employs the most glorious objects in creation—the sun, moon and stars—as illustrations. But it may be true that "it doth not yet appear what we shall be." Surely the words of Paul must apply here, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him."

## WISHING AND WILLING.

Have you ever said, "I wish I had a more cheerful disposition?" How much do you wish it? Enough to dispose yourself so as to be in the way of getting it? Your words are idle and sinful unless you will to have it instead of wishing to have it. . . . You are disposed to look on the dark side, borrow trouble, and say discouraging things. Suppose you earnestly propose for me week to look for pleasant things, and speak of them and my wish of what you dread or do not like. You will be more cheerful and happily disposed at the end of the week, and you know it.—Mabbie D. Babcock.



## The Home Circle.

Conducted by J. C. F. PITTMAN

### OUR WATCHWORD.

Give us a watchword for the hour—  
A thrilling word, a word of power—  
A battle-cry, a flaming breath,  
That calls to conquest or to death;  
A word to rouse the churches from their rest,  
To heed the Master's high behest,  
The roll is given; ye lusts, arise;  
Our watchword is "Evangelise!"

The glad evangel now proclaim  
Through all the earth in Jesus' name;  
This word is ringing through the skies,  
Evangelise! evangelise!  
To dying men, a fallen race,  
Make known the gift of gospel grace;  
The world that now in darkness lies,  
Evangelise! evangelise!

—Selected.

### "I AM WAITING FOR MY BOY."

She was a widow and a Christian woman. Her children, with the exception of her youngest son, were married, and settled in homes of their own. This son was a clever musician, and especially a skilful violinist. Unfortunately, he drifted among the wrong class of companions. He went to balls and parties, rarely returning home until the early hours of the morning. His mother made a practice of sitting up for him. And, however tired she felt, she scolded him with a smile; that was a sad smile, her reckless son failed to see. "Mother, you shouldn't sit up for me, you know," he would say lightly, as he went off sleepily to bed. Once, returning later than ever before—it was nearly seven o'clock in the morning—he entered the sitting-room. The fire had gone out, his mother was still burning on the fiddle by his mother's side. And she was fast asleep.

The sight of her patient face and grey hair touched the young man deeply. "Why, mother, what are you doing here in the cold?" The question startled her, she attempted to rise, but was too chilled and stiff to stand up.

"I am waiting for my boy!" she said, pitiously. The words and the sight of her suffering broke the young man down. Taking his feeble mother into his strong arms, he said in a tender voice, "Mother, dear mother, you shall never wait again like this for me. I have been to my last ball. From this moment it shall be my greatest happiness to look after you." He kept his word, devoting his great talents to the glory of God and the good of his fellowmen. And there was no more happier mother than his, as she watched the successful career of her son. He rose in his profession, and gave to the world some of the sweetest and most sacred songs that have stirred the hearts of men. God bless the mother who sits watching and praying for her son, worldly son who is passing late hours in bad company!

### "KNOCKING HOLES IN THE DARKNESS."

Robert Louis Stevenson, in one of his papers, tells how, as a child, through ill health, he was forced to spend a great amount of time indoors. Towards evening, as darkness came on, he would often press his face against the window pane and watch for the lamp-lighter, who would light the lamps on both sides of the street. To the keen imagination of the boy, it seemed that the lamp-lighter went on and down the street lighting holes in the darkness and letting in the light.

What a great thought! And what better thing can anyone—boy or girl, man or woman—do, than let a little of his life's brightness and sunshine into the place or home or life that is overcrowded by sorrow and darkened by sin or adversity.

### A BOY'S HALFPENNY GIFT.

A touching story is told of a little boy who was pinned underneath one of the carriages in a railway accident. The pain was excruciating, but the little boy bore it bravely, until at last a big strong man cut through the beam that held the boy, and delivered him. Then he took him up in his arms as gently and tenderly as any mother, and put him down on an embankment near by. Tears of gratitude were running down the little fellow's face, and he longed to tell his deliverer how deep was his thankfulness. Suddenly a happy inspiration struck him. Putting his hand into his trousers pocket, he felt among the toffee and string and marbles, and other mysteries, until he found a halfpenny. This he held out to his deliverer, saying, "Will you please take that? It is all I have got, but you do deserve it." The man put the coin away among his choicest treasures, because it was the gift of a grateful heart. There is One who has wrought a much more wonderful deliverance—One who went all the way to Calvary to die for us. Are we going to say to him: "Why you take this poor life of mine? It is all I have, but it is mine?"

### "A PIECE OF MUD."

In "Setting the Course" occurs a delightful little story, given at the expense of the Higher Ecclesies. One of their number, it appears, was one day raising a cheap laugh by ridiculing the Bible account of the creation of man. Very scornfully did he speak of God taking "a piece of mud in hand, breathing on it, and changing it into a man." There sat one in his audience who knew the saving grace of God; he had opportunity to reply to the critic of God's Word, and said: "I will not discuss the creation of man with you; but I will tell you this: God stooped down to our town and picked up the dirtiest bit of mud in it. He breathed upon it by His Spirit; it was new created, changed from a wicked wretch into a man of God, into a man who hated his former sins, and loved the God who had saved him. It was that bit of mud." It is easy to raise cheap sneers at the Bible; it is not so easy to answer such a testimony as that.

### STRIKING AT THE ROOT.

It was hard lines on old McManmart, the laird of Tibbaldy, who was anxious to be out and about his business, and here he was, laid up with a bad attack of gout. The local doctor came, and, of course, began to examine the old man's foot. The old man used bad language and wound up with an angry demand:

"Why don't you strike at the root of the matter and make me better?"

Without a word the doctor picked up his walking stick and scattered a decanter of port wine which stood on the table. With a yelp of wrath and a grunt of pain, McManmart sprang to his feet.

"What did ye doe that for?" he demanded fiercely.

"Och," replied the doctor, a blunt old chap, "I wis jist striking at the root."

### NOT QUITE PERFECT.

The House Agent.—You say you have no children, phonograph or radio, you don't keep a dog? You seem jist the quiet tenant the owner insists on.

The House Hunter.—I don't want to hide anything about my character; so you might tell the owner that my fountain pen squeaks a bit.

## The Family Altar.

J. C. F. P.

Monday.

"Other foundation can no man lay that which is laid which is Jesus Christ.—1 Cor. 3: 11.

The church's one foundation  
Is Jesus Christ, her Lord;  
She is His new creation,  
By water and the word;  
From heaven he came and sought her  
To be his holy bride;  
With his own blood he bought her;  
And for her life he died.

Reading—1 Cor. 3.

Tuesday.

The Kingdom of God is not in word, but in power.—1 Cor. 1: 20.

The reign of God in the hearts of men is not by mere words of command, but by the power of the Holy Spirit through the gospel. Faith and love are produced thereby. Then follow the cry, "I delight to do thy will, O my God." It is easy thus to see the happy order in the prayer "Thy Kingdom come; thy will be done." Reading—1 Cor. 1.

Wednesday.

Therefore let us keep the feast, not with old leaven; neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—1 Cor. 5: 8.

Leaven is always, in the Scriptures (except perhaps in the parable of the leaven), a symbol of evil, probably because it so soon corrupts. It was excluded from the passover and the tabernacle service. Thus it is easy to understand the apostle's meaning here. There can be no real Christian communion if sin in any form be condoned or encouraged.

Reading—1 Cor. 5.

Thursday.

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6: 20.

The price is not stated; it cannot be, for it is too great for words. The entire man is purchased, hence the necessity of the "redemption of the body" which is still future. We are still slaves, but instead of thralldom our servile children of God is "perfect freedom."

Reading—1 Cor. 6.

Friday.

God hath called us to peace.—1 Cor. 7: 15.

When this comes to be generally understood, wars will cease, industrial strife will pass away, contentions in church will end, sects will dissolve into sweet union, concord will rule in the home, and rest will abide in the believing heart.

Reading—1 Cor. 7: 1-19.

Saturday.

And they that use this world as not abusing it; for the fashion of this world passeth away.—1 Cor. 7: 31.

"The beauty of all worldly things is but as a fair picture drawn upon the ice, that melts away with it. The fashion of this world passeth away." "The men of the world are like a little child; offer him a bank note or an apple he will choose the apple."

Reading—1 Cor. 7: 20-10.

Sunday.

And through thy knowledge shall the weak brother perish, for whom Christ died.—1 Cor. 8: 11.

Paul teaches here that our very knowledge may become a lethal curse to others; as when a father takes strong drink and knows when to stop, and his boy, thinking he can do the same, becomes a drunkard.

Reading—1 Cor. 8.

## Prayer Meeting Topic.

August 15.

### FIGHTING AGAINST GOD.

(Acts 5: 39.)

W. Waterman.

The apostles were saved from the hate of the Sanhedrin by the advice of Gamaliel, a friendly adviser.

#### Gamaliel's Advice.

First, he solemnly warns the council against doing anything that would bring the lives of these men into jeopardy. He tells them that these men even death could not disarm. To them persecution was prosperity. We should learn this lesson—that persecution from without the church, if met in the apostles' way, cannot but bless the church. Answer rising with blessing, blows with service, persecution with zeal, and difficulties with prayer, and you will be well-liked and equipped in God's service and your own Christian life.

Gamaliel teaches us, too, that God's work, impossible in man's strength, is irresistible in His. The apostles he conceives are, rightly or wrongly, attempting God's work—the liberation of Israel. Theudas and Judas had attempted a similar task, but with arms instead of teaching; they both had been slain and their followers all scattered. Now, as to these fabricators of the charges, "if this counsel or this work be of men, it will be overthrowen—and that without our help. God's work in man's strength is impossible. But if God be with these men, who can be against them?" Hear, O church of God, do God's work in God's way, and not your own, and you will soon bring the world to His knees before Christ. Human diplomacy and worldly allurement are not a match for the word of love and the prayer of faith.

But notice Gamaliel's two false conclusions: first, that human responsibility is measured by the success of the church. Whether of man or God, success will prove (he says); meanwhile, we may wait and see. How many disciples here follow Gamaliel in preference to Christ! They feel no responsibility toward a weak cause, but here with a zeal for a strong one. It is a false criterion. Second, he says, "No doubt, in the long run, nothing which is not of God will stand; but that is true only in the long run."

Success is not the mark of God's cause before the end of all time, and whoever goes on the principle that it will be much more likely to find himself among God's foes than among his friends. No matter how hard and unprovoked the true cause may seem, your place is with it.

The second fallacy is that uncertainty (as you conceive it) is any excuse for neutrality. In these days of the honest doubter, any petting—doubtfully about a name, a date, or what not, is held more sacred than the love of God in Christ Jesus. What business had Gamaliel "be peddling his 'ifs' at this stage of the game?" If it be of man, "if it be of God? What were you and his fellows there for, but to settle that?" It was a false state of doubt. What were the miracles and resurrection of Christ for the day of Pentecost, and the miracles and testimony of the apostles? God meant them to outweigh all the ifs. Do not think, fellow-doubter, that little uncertainties excuse you from the intellectual and Christian service. Keep your book and your doubts will fly. Meanwhile work hard on your certainties—let the love of Christ constrain you.

#### Let Us Haply Ye Fight Against God.

Gamaliel urges, "refrain from these men, and let them alone." Here, indeed, is a third fallacy—that active disobedience only is fighting against God. Jesus said, "He that is not with me is against me." You are either Christ's or Satan's. Neither friendships nor uncertainties can make "refraining from these men" other than "fighting against God."

THE SUBJECT FOR AUGUST 22—THE JOY OF THE PERSECUTED.—Acts 5: 41.

## Our Young People.

Conducted by Leslie C. McCallan, M.A.

### SPIRITUAL RALLY.

An excellent attendance of Victorian Philactas, Kappas, and Friends was in evidence at the spiritual rally held in church of Christ, Swanston-st., Melbourne.

Opportunity was taken of the occasion to present Bro. R. McKenzie with a signed ring bearing the emblem of the Order as a token of esteem, and for services rendered whilst he occupied the position of State Scribe. The presentation was made by Bro. H. Campbell on behalf of the Victorian State Chapter. Bro. McKenzie made a suitable response.

Bro. A. E. Hingworth, National Chaplain, whose address was specially directed to Philactas, gave a wealth of advice for all. His main theme was "Progression or Retrogression?" containing the appeal that, as we are the heirs of the ages, born into the magnificent civilisation of to-day with its large opportunities, it is for us to strive to the building up of our character and conduct in order that we might effectively carry on the trust reposed in us, making the world, pleasures, amusements, institutions, and churches the better for our association with them.

Dr. W. A. Kemp, the first State Chaplain of the Order, who has just recently returned from England, gave an inspiring address on Luke 2: 11-16. Bro. Kemp emphasised particularly the need of having Christ in our organisations.

The chairman (Bro. Turill) thanked the speakers for their inspiring addresses, Mrs. Barber and Mr. J. May Light for their appropriate solos, the pianist and organist, and all who assisted in making the rally such an undoubted success.

### NEWS FROM NEW SOUTH WALES.

#### Training Classes.

The Young People's Department of New South Wales, realising that the church will never have an adequate supply of teachers unless she makes an effort to train them, is setting out on a campaign of teacher training. The aim set by the Pentecost committee of "1,000 teachers and workers by Pentecost, 1930," can only be realised as the churches support the work of the training classes.

At the last annual conference held at Eastering the care of training classes was placed in the hands of the Bible School and Young People's Department. A sub-committee was appointed to consider the work, and they recommend that teacher training classes be formed in every church, and that Moultrie's "Training for Service" be the text book to be used for the current year. Speakers' training classes will also be organised wherever possible. An examination will be held at the close of the course, and a certificate presented to all who successfully pass such an examination.

#### Christian Endeavor.

The Christian Endeavor movement among our churches in New South Wales is making steady progress. There are now societies connected with twenty-one of the churches in the State, and a meeting is to be called shortly to consider the forming of a Church of Christ C.E. Union in New South Wales.

The C.E. Societies of the State greatly enjoyed the visit of Dr. Hoyle and Sir Edward J. Lloyd of England. At the central rally held at St. Barnabas Church on Wednesday, May 29, Miss Blanche Hall represented the Chatswood Church of Christ Society on the programme, when her singing was greatly appreciated.

The society at Hornsby recently welcomed Bro. H. C. Pitt as their president, who last month and the society at Lismore, where a "blue" and "gold" increase rally is in progress, extended greetings to Bro. N. G. Noble.

### COWS AND A COLLEGE EDUCATION.

As a youth the late ex-governor, George Carlson, of Colorado, U.S.A., was a poor boy on a farm. But he was hard working and ambitious to have a good education. When the time came for him to go to College, his father had no money to give him, but agreed to let him have three of the farm cows if, with these, he could make his way.

George took a trip to the town in which the State University was located, and secured an inexpensive room and a place to stable and pasture his herd of three cows. Then he went home, and driving his stock before him, returned to school. In a short time he had secured customers for all his milk. Long before daylight he would be up and doing his chores and making the round of his customers before time for his first class. In the afternoon he would deliver milk to a good set of customers.

At school he came in contact with young men whose fathers were paying all their expenses and who had plenty of money to spend without doing any work. Some of these were thoughtless or heartless enough to make sport of the country boy. But young Carlson was wise enough to ignore their remarks, and very soon his interest in his studies won for him the respect and favor of his teachers.

The demand for his milk increased so that he had to enlarge his herd. Then he secured a horse and wagon with which to make his deliveries. He did not, however, allow his busyness to bring about neglect of his studies, and he still found time to give to recreation. He graduated with credit and entered upon the successful practice of law.

At his death recently his loss was greatly mourned throughout the entire state. Many were proud to be able to say that they had known him in his early days at college. At the same time very many of those who made sport of him in those early years had been forgotten, having failed to accomplish anything of credit in the world.—The Front Bank.

### KEEP TRYING.

If boys should get discouraged  
At lessons or at work,  
And say, "There's no use trying,"  
And all hard tasks should shirk,  
And keep on shirking, shirking,  
Till they become a man,  
I wonder what the world would do  
To carry out its plan.

The coward in the conflict  
Gives up at first defeat;  
If once repulsed, his courage  
Lies shattered at his feet.  
The brave heart wins the battle,  
Because, through thick and thin,  
He'll not give up as conquered—  
He fights, and fights to win.

So, boys, don't get disheartened  
Because at first you fail;  
If you but keep on trying,  
At last you will prevail.  
Be stubborn against failure,  
Try! try! and try again;  
The boys who keep on trying  
Have made the world's best men.

### HUNLEY AND THE BIBLE.

The Bishop of Landaff (Dr. Hughes) said: "I knew Hunley, and I asked him point blank one day what he thought of Bible reading in schools. 'Most decidedly,' was his reply 'it is incomparable for beauty of language and as literature, and its influence in the formation of character is immeasurable!'"

## Foreign Missions.

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

### THE JULY OFFERING.

To July 29 we have received the following amounts:—

South Australia	£1,223	3	8
Victoria	1,260	0	0
Tasmania	50	13	0
Queensland	218	13	0
	£2,701	16	8

In the "Christian" of August 9 we hope to insert a complete list of all the offerings taken for the F.M. Day fund. Will churches and State secretaries kindly see that the Federal Secretary has their lists in time to make this possible?

### INDIAN NEWS.

Dr. Oldfield writes:—"You will be glad to know that Mr. Escott seems to be recovering all right from his operation. I had a note today saying that he is getting on as well as can be expected. We invited them to come to Dhond for convalescence, and they will be coming for a day or two this week on their way back to Shirigonda. They have been putting in some time in Poona, as the climate there is rather better than this."

From another correspondent we learn that Dr. Oldfield is doing all possible to help in Shirigonda during Bro. Escott's absence. "The doctor comes from Dhond several days a week until Bro. Escott recovers."

We are sorry to report that Dhond is in the midst of a cholera epidemic. Dr. Oldfield writes:—"I had to leave off just now, and was called out to see two cholera cases. There have been a number of deaths, for the people so frequently let the disease run its course before getting any medical attention, and then it is impossible to do anything worth while for them."

"The architects have called tenders for the erection of the first block of the Ashwood Memorial Hospital. I have heard indirectly that one of the tenders offered to do the job for its 15,000 (£1,125), and he has been called to Bombay to see the architects. The last letter I had from the architects was to the effect that they hoped to start the building this month."

### WHAT TO PUT IN THE INDIAN BOXES.

Dr. Oldfield writes:—"For the hospital we are not needing any more pillowslips, but would be very glad of pyjamas and nightgowns of various sizes. Sheets and colored blankets will be very much in demand, as well as light dressing jackets and gowns which patients should wear when undergoing operation. Patterns for such things would be obtainable from almost any hospital. They should be made of good strong material, as the washing out here is so rough on clothes of all kinds. Cotton wool, lint and plain gauze will be particularly welcome, as well as the always welcome old linen, the stock of which never seems to be enough, despite the great quantity sent out to us."

### GIFTS FOR THE CHILDREN'S HOMES.

"For the Children's Homes clothing of all kinds is always appreciated. Toys are not so useful, as the duty on them is so great, and the Indian children are not particularly interested in European toys, except for dolls, which the girls certainly do like. Scrap-books are not of much use, as the pictures in them are not such as interest Indian children. Fare-washers are not so useful here as in Australia, as the children do not make such a formality of washing their faces! Last year for more than enough were

sent, and I am keeping a number for use in the hospital for various purposes. Most kinds of soap can be bought here cheaper than in Australia, and the fancy kinds are of no use to the children, though they are very nice for the missionaries! For the children in the Homes plenty of medicated soap such as 'Lifebuoy' is best, and even for that it would be better if the money were sent rather than the soap, as the box to be put on it, and we can buy it cheaper than it can be bought in Australia. We appreciate the difficulty of those who are trying to interest the home children, however, and are glad to have whatever they send. Sweets in Australia that are considered delicious are not particularly relished by the Indian children, just as the sweets the Indians relish would not be liked at all by the Australians. Foodstuffs should be well packed in airtight sealed containers, and the contents and value for customs purposes clearly marked on the outside, otherwise they are opened in custom and the contents spoiled. Dried fruits are specially welcome."

"I make these suggestions because it always seems to me a great pity when people send the things which are not really appreciated here. Their sacrifice in getting them ready, and organising young people in the matter, is very much appreciated by us missionaries, and we would like their efforts to be directed in the right channels."

### LIVING LINK CHURCHES AND OTHER MISSIONARY ENTERPRISES.

A Living Link church in Australia is one that guarantees £120 for the support of a male missionary, or £110 for the support of a lady missionary, or they may give much more, as most of our Living Link churches do. All of our present missionaries are Living Links of some single church or organisation or individual. An interesting bit of experience of our American brethren in regard to Living Link churches is in harmony with our own Living Link churches in Australia.

"Ten churches in Missouri, which are Living Links, were compared with ten of about equal membership that were not Living Link churches. The figures as found in the Year Book serve as a basis of comparison. Here are the exact figures:—

"The ten churches which were Living Links gave to all the other missionary organisations \$9,627 (£1,925). The ten churches which were not Living Links gave to all the other missionary organisations \$2,118 (£421).

"Eight Living Link churches in Indiana gave for all of their causes \$8,827 (£1,765). Eight other churches of about equal membership, not Living Links, gave for all other purposes \$2,550 (£510).

"This comparison was carried through several different States. Fifty churches that are Living Links gave a total of \$56,275 (£10,055) to all other missionary organisations. Fifty churches not Living Links, of about equal membership, gave \$15,127 (£3,135).

"These figures speak for themselves. A Living Link church properly developed and taught does not cut off gifts to other interests, but the fact is that they more than double the amount for all other missionary and benevolent organisations."

"Someone has gone through the Bible to find how often it refers to giving, and has found it referred to it 1,565 times. A subject mentioned so often by men who are so sure as they were moved by the Holy Spirit must have a large place in the thought of God."

### 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. H. P. Clark; evening, Bro. F. I. 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. H. Baker. All welcome.

AUGUST 5, 12, 14.—North Williamsstown Bible School Anniversary. Aug. 5, 3 p.m., Speaker, Bro. J. E. Webb; 7 p.m., Bro. A. H. Pratt. Aug. 12, 3 p.m., Kindergarten Demonstration and Distribution of Prizes; 7 p.m., Speaker, Bro. H. H. Ball. Special singing and orchestra all services. Concert, Aug. 14; all welcome.

PLAN TO BE PRESENT AT FAIRFIELD ON AUGUST 26.

### GREAT HOME-COMING DAY.

Special Speakers:—  
11 a.m., Bro. A. J. Fisher. 3 p.m., Bro. V. Stafford. 7 p.m., Bro. T. A. Fitzgerald.  
Soloist, Ben Moy King.

Meetings for the Day:—10 a.m., J.C.E.; 11 a.m., Worship; 3 p.m., Bible School (singing by scholars); 7 p.m., Gospel Service.  
All Past Members and Friends Cordially Invited.

### SPECIAL EVANGELISTIC MISSION IN CHAPEL

Missioner, Mr. R. Bolkuan.  
Sunday, Sept. 2, at 7 p.m. Wednesday, 5th, at 8 p.m. Sunday, 9th, at 7 p.m. Wednesday, 12th, at 8 p.m. Sunday, 16th, at 7 p.m.

### BAKER-WATSON TENT MISSION.

BRO. P. H. BAKER, Missioner.  
Bro. Will Watson, Song-Leader.

Commencing Sunday, August 12.  
Conducted by the Chapel-st. Church, Norwood, S.A.

Location of Tent—  
CORNER OF PARNHAM ROAD, & NELSON-ST.  
ST. PETERS.

Tram No. 8 from City passes the tent—two sections.  
Alexander No. 3 (with Supplement) Hymn Books to be used.

### TO DEBENTURE HOLDERS, NORTHAM

CHURCH OF CHRIST, W.A.

The officers of the above church notify debenture-holders in the building fund that, owing to the new building not being completed until September, 1925, when a portion of the debenture was received, the first draw of debentures will take place during April 1926, notice of which will appear in the "Australian Christian." The creation of the new building has been fully justified. We are pleased to report that during the last nine months there have been 47 additions—27 by faith and obedience, 18 by letters, and 2 restorations. On behalf of the Board of Officers, P. H. Roediger, Chairman.  
Northam, W.A., 27/7/24.

### TO LET.

Widow, alone, will let well-furnished bedroom, all conveniences except linen, good position, quiet home; terms very moderate; company. "Harkway," 59 McPherson-st., Mounce Ponds.

### WANTED.

Lady has small well-furnished flat, and would be glad to hear of another lady to share same. References exchanged. Apply, c/o Mrs. Smith, 195 Burke-rd., East Malvern.

Furnished house, or three bedrooms and use kitchen, at Hampton, near beach from December 22 until January 5.—2 Albion-st., W. Truro-wich.

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

## Here and There.

The following telegram came from N.S.W. on Tuesday morning: "Hirielsben-Stewart mission good start Broken Hill; expect big results.—Warren."

Bro. T. H. Parkes, an old disciple, was called home on Sunday morning last. For many years he was associated with the churches at Fitzroy, Hawthorn, and (in more recent years) Parkdale. He served the churches as officer and secretary.

We deeply regret to note that Bro. J. T. Jahany, of Mount Albert Church, Vic., was again one of the sufferers by the fire at Helgrave last week. This is the second time within a few months that he and others in the town have thus suffered.

At Norwood, S.A., meetings continue to be well attended. The Sunday School is preparing for its annual exam. Extensive preparations are being made for the tent mission, to commence on Aug. 12, which will be conducted by Bro. P. R. Baker, with Bro. Will Watson as song leader.

On Tuesday evening, July 24, Dr. James Black, the successor of Dr. Alexander Whyte, in Edinburgh, who is now on a visit to Melbourne, gave an address to the students of the College of the Bible. Dr. Black's visit was most helpful, his delightful address being highly appreciated by students and friends.

At a special business meeting at Nailsworth, S.A. it was decided to erect a new church building. £250 has been donated and £250 loaned free of interest. Good meetings are held. At the gospel service on Sunday, Bro. Harold Baymond rendered a violin solo and Misses Morphett sang a duet. Three candidates were immersed.

The American "Christian Evangelist" of June 11 contained eulogistic references to Dr. A. C. Garnell and his acceptance of the offer to fill the Chair of Apologetics in Butler College of Belgium. In the issue of June 28 Mr. Robert Eschl, Chairman of the Board of Management of the College of the Bible, contributed a letter of appreciation of Mr. Garnell.

J. C. Ferd. Pittman has completed a visit to Victorian country centres in the interests of his correspondence work and the "Australian Christian." He reports having had an enjoyable time with the churches. During August he expects to visit New South Wales, commencing with Bro. Pittman's address at Hampton, Vic., in his absence, will receive attention in due course.

Several brethren have responded to the appeal to help the College Board of Management reduce the bank overdraft before the end of July. Some of these contributions have been anonymous, and are not appreciated less because personal acknowledgment is not possible. The Board, while grateful for what has been received, hopes that brethren will continue to remember the need of the College, and would be glad to have subscriptions come in. The overdraft has not yet been cleaned up.

The Victorian Prohibition League gave a welcome dinner to the new Director, Mr. Reg. Ennis, at the Victoria Office Palace on July 26. There was a large and representative gathering presided over by the acting president of the League (Mr. J. E. Thomas). The chairman and numerous other speakers, on behalf of the League, temperance and temperance organisations, spoke warmly and of welcome and goodwill. It was apparent from the addresses that Mr. Ennis has already created a most favorable impression.

On July 25 the quarterly business meeting at Enmore, N.S.W., received an encouraging report. The treasurer's report showed an increase in weekly giving of over £1. The average attendance at breaking of bread had also increased, and meetings were good. On July 28 members of

the morning school entertained Bro. E. Hudson, superintendent, and presented him with an oak tray. Last Sunday's meetings were exceptionally good. Bro. and Sister J. McKillop, Oba, also Willie Boy, one of the native Christians, received a cordial welcome.

When Mr. Frank Tate, who recently retired from the position of Director of Education in Victoria, gave an address in Wesley Church the other Sunday afternoon, he read a text, and the text was Ephesians 1: 7. Time after time he insisted that the aim of education, whether it be vocational or not, was to train body, mind and soul "for the giving of service with goodwill." Paul evidently was an up-to-date educationalist for these are his words: "With goodwill doing service, as to the Lord, and not to men."

Bro. W. A. Bussell, preacher of Prospect Church, S.A., writes as follows regarding the recent Hirielsben-Stewart mission: "We had a wonderful mission, and the church has received much help and blessing. The church was united in this great effort, and worked hard, with the earnest, consecrated workers of the mission party, and God gave us the blessing. Wet and cold weather seriously affected the meetings for the first two weeks, and even at the close of the fourth week, the results were not encouraging. After the magnificent meeting in the picture theatre, when Bro. Hirielsben spoke on "Christian Unity," the interest became very keen, and during the last nine days 37 souls were won for Christ, making a grand total of 66, with a thank-offering of £200, which exceeded all expectations. We thank God for the earnest consecrated efforts of the mission party, and for all the success we give God the glory."

At Gardiner, Vic. last Sunday morning Miss Lambert, now a student at the College, was received by letter of transfer from S.A. In the afternoon, Mr. E. W. Greenwood, M.L.A., delivered an appreciated address to members of the Bible Class and friends. There was a very fine evening attendance at the Regent Theatre. This closing service was one of the largest, between eight and nine hundred people being estimated to be present. After Mr. Giddie's fine sermon, four persons confessed Christ. Two solos by Mr. Ben Moy Ling greatly helped. On Thursday last a social evening was well attended. It chiefly aimed at interesting and welcoming those who had been attracted by the Theatre meetings.

Bro. George Smith, one of our pioneer members in Hobart, Tasmania, passed away on Wednesday, July 25. In the early days he was a tower of strength to the new cause. He was baptised by G. L. Surber nearly sixty years ago at Lygon-st., Vic. and moved to Hobart soon after his baptism. For a time Bro. Smith helped much in public address, and even recently spoke a little at West Hobart Church. Our brother filled many public positions. For six years he was an Alderman of the Hobart City Council. For very many years he was a member of the Board of the Hobart General Hospital, and for the past six years he was its honored and respected chairman. He served also on the committee of the Hobart Benevolent Society, and for years on the Committee of the Tasmanian Institute for the Blind, Deaf and Dumb. In these positions he devoted much time and gave able service to the helping of others. Many brethren will sympathise with Mrs. Smith and the bereaved family.

His last issue of "Our Aim," the monthly paper of the Aborigines' Inland Mission of Australia, contained quarterly reports of the State auxiliaries. Part of the South Australian report read as follows:—"At the May meeting, Mr. Jones relinquished the position of acting-president in

favor of Mr. J. Wiltshire, the preacher connected with Grote-st. Church of Christ (who was elected president). Mr. Wiltshire is a very capable leader, a man with a deeply spiritual character and a heart filled with love for the Master, yearning to bring that Master nearer to the aborigines. He sees in the A.I.M. the greatest opportunity he has yet had for doing something to uplift and give to the aborigines the knowledge of the love of Christ. It was placed on record that we appreciate very much the manner in which Mr. Jones has carried on the work as vice-president and acting-president, especially as he has labored under much difficulty, but we hope with Mr. Wiltshire as leader, and Mr. Jones assisting that a brighter time is in store for S.A. Auxiliary."

At the welcome dinner of the Victorian Prohibition League last week, Mr. Reg. Ennis said the League would require £50,000 in 1928, 1929 and 1930, and he expected that this sum would be raised. We noted the raising of some eyebrows, even in a gathering of sympathisers. Is the sum too great for Christians and patriots of a rich State to give in three years? It is nearly half the amount a prize fighter got for half-an-hour's fight. We require both a sense of proportion, and a spirit of spiritual and moral adventure equal to that shown in numerous worldly affairs.

Probably the outstanding (religious) news item of the past week was the announcement that the Anglican Archbishop of York, Dr. Cosmo Gordon Lang, will succeed Dr. Davidson as Primate of the Church of England. The newspapers have given fairly liberal notice of this important change, which concerns not merely the Anglican Church but the religious world. Why, we suppose some of the newspapers gave nearly a quarter of the space they give to the first report of the Tunney-Henry prize fight! It is distressing to find great journals pandering to what may be very mildly described as a vitiated public taste. We cannot think that the editors of our great dailies really think a fight the most important thing in the world.

### ADDRESS.

Miss Eva G. Earl (secretary Millala church),—Railway View, Mallela, S.A.

### MARRIAGE.

BUDIGGS—STREIDER. On June 20, 1928, at 47 Lilee-st., Bendigo, by Mr. A. E. Hurren, George McLeod, eldest son of the late R. T. and A. G. Briggs, of Golden Square, to Hilda Florence, second daughter of the late A. J. and Mrs. H. B. Streader, Bendigo. Present address, Emmett-st., Golden Square.

### DEATHS.

GOULD.—On July 19, at the residence of his son at Red Cross, Henry, beloved husband of Frances, loving father of Mrs. Penwell, U.S.A., Mrs. Moffat, Toorak, Capt. C. H. Gould, Red Cross, the late Major H. V. Gould, and Miss Matson, Hamilton, in his 80th year. "Until the day break."

SMITH.—On July 25, at Highbury private hospital, Hobart, George, beloved husband of Jane Smith, of 87 New Town-rd., Hobart, and loved father of Oliver, Annie (Mrs. H. T. Watersworth), Alice (Mrs. E. H. Watersworth), May (Mrs. R. H. Charlton), Nellie (Mrs. W. A. Ewers, deceased), Clara (Mrs. N. Drummond), and Thomas; in his 79th year.

### IN MEMORIAM.

PHILLIPS.—Norman Frank, who passed away July 25, 1919. Eldest son of W. J. and H. Phillips, of Cromorne, N.S.W. Laid to rest in the Brisbane Cemetery. As the years roll by his memory is ever green. We shall meet in the sweet by-and-by.

Inscribed by his parents, 323 and 325 Military-rd., Cromorne, N.S.W.

## A Generous Country Church

Some country churches are really township churches, and do not touch the farming community, or at least very slightly. This cannot be said of Balaklava church, S.A. Only two of its officers do not possess their own farms.

It is a country people's church, which perhaps partly explains its solidity, steadfastness, genuineness, and big sympathetic policy toward



B. W. Manning.

Preacher of Balaklava church, S.A., who is being released by the church in order to assist in the Hinrichsen-Stewart mission to be held in Rockhampton, Qld.

the other northern churches. Generosity is not only seen in gifts of money, but the people that are generous in thought, love, prayer, deeds are truly generous.

Sixteen years ago this church released its preacher to spy out likely towns in the north, and with the help of the Northern Conference the cause at Moomla was put on a good footing and the chapel obtained.

A few months ago, when Moomla church was without a preacher, the Balaklava church released the preacher again, and the members at Moomla were visited and cheered prior to the advent of Bro. Mickle.

A little time after, the members at Snowtown were visited and encouraged. After conference and consultation a full-time preacher in the person of Bro. Biches is placed in the field.

Within six weeks Wallaroo, Crystal Brook, Lechid and Owen are visited and helped. In the midst of all this happy co-operative work comes the call from the north of Queensland.

With resolve, wills and determination to resist the appeal from the greater north: the eloquence and persuasive powers of the Queensland order were put to a severe test. But the power of Bro. Hinrichsen in conversion was seen to good advantage, and all the officers present had to admit that after such an appeal they could not refuse him that had spoken.

After the two months' absence in the beginning of the year both church and preacher felt they were justified in refusing for the present. However to sincerely trust that God has guided in the decision reached, and that the result will be surely sought and wanderers won. We believe that the coming of Bro. Henry Watson to Balaklava is going to bring a rich blessing to the community; that the prayer life of the church during the special effort at Rockhampton is going to intensify and deepen the spiritual life of the church, and every other church that will pray consistently for the effort. B. W. Manning.

The God of the hills on which the snow is resting is the God of the valleys where the harvests are. The earth is the Lord's and the fulness thereof.

### FEEDING ON CHRIST.

The Lord's Supper is ever being paraken, and Jesus is the bread. That in itself is enough to ensure that the religious life shall be a joyous life. No one can feed on Christ daily and not be glad. And no one can have the kind of religion that is a daily feast on his grace and love without himself spreading a table and feeding others.—John F. Cowan.

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**OBITUARY.**

**CLEMENTS.**—On June 19 Bro. Thomas S. J. Clements, of the church at Camberwell, Vic., fell asleep in Jesus. A native of Surrey, England, where he was born 78 years ago, Bro. Clements was baptised at the age of 11 years by C. H. Spurgeon at the Tabernacle, London. After coming to Australia in early manhood, Bro. Clements joined the Churches of Christ at Hobart during the ministry of O. A. Carr. He held membership in several Victorian churches. For 18 years as a teacher and church officer he rendered faithful service with the Day-sawyer assembly, where, perhaps, his chief work was done. During the past 12 months, our brother failed in health, but still he bore a splendid witness to his Master before his family and others who visited him. Appropriate reference to his long and faithful career was made by Bro. Thomas and Allan who conducted the funeral service, and by J. I. Mumford at a special Sunday evening gathering. Many of Bro. Clements' old-time friends testified by their presence to their regard for his life and service.

**MCDONALD.** Bro. McDonald was baptised at Bakenell, Vic., 20 years ago during Bro. Little's service as preacher at that place. Of recent years our brother and his wife lived at Haven, and were very regular in attendance at the Lord's table. For some months our brother endured in a very patient manner an affliction of the throat, and during his illness all were deeply impressed by his Christian fortitude and spirit of assurance. The body was laid to rest in Horsham cemetery, R. W. Payne officiating at the graveside.—R.W.P.

**THUNNER.**—After a very brief illness Bro. James Trinnick, of the North Fitzroy church, Vic., fell asleep on July 12 at his home, Northcote, at the age of 78 years. A few moments before his departure, though enduring intense pain, he gave a very confident assurance of his dependence on Jesus Christ. Over 18 years ago he made the good confession in the Temperance Hall, North Fitzroy. His church life was divided between Brisbane, Etnaree and North Fitzroy—the greater part of the time being spent with the last-named church, for which he had a great affection. During his membership here he filled every office both in the Bible School and church, making a most efficient secretary in both spheres. He had a most gentle nature and was well liked by everyone who came in contact with him. Generous to a fault he was always ready to respond to any call that came to him for help. The death of a grandchild by accident a few weeks ago had a very bad effect upon him and probably hastened his collapse. The respect that he was held in by the commercial world was evidenced by the great number present at his funeral. The service was conducted by Bro. Baker and E. Bagley, the latter in an address paying a very high tribute to the character of our departed brother. The deepest sympathy has been expressed on all hands to our Sister Trinnick and her family.—J.W.B.

**VIVIAN.** Sister Vivian, formerly Miss Martin, was the first to be baptised by Bro. Benn at Hanna, Vic., in 1907 or 1908. For some years our sister resided in Horsham. She suffered for some months, and impressed all by her beautiful spirit of patience and cheerfulness, and desire for spiritual rest. The remains were laid to rest in Horsham cemetery, the writer officiating at the grave.—R. W. Payne.

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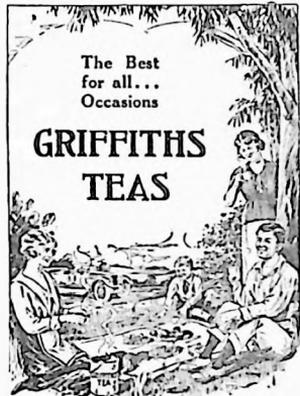
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## News of the Churches.

### Queensland.

**New Veteran.**—The Bible School had an increase of two on July 22, making a total of 11 on the roll.

**Inondall.**—Meetings are very fair. The Sunday School has just finished a rally. There are now 71 scholars on the roll. Bro. Willis is doing a good work.

**Annerley.** Bro. Paradine on morning of July 22 gave a powerful exhortation. He preached in the evening from Rom. 1: 28. Interest is maintained in the auxiliaries. Bro. A. More has started a singing class, hoping it will form a nucleus for a choir.

**Gympie.**—On July 22 Bro. C. Barrett spoke in the morning. At night Bro. E. Trudkin preached on "Soul Winning." Ed Creek church have presented their building to Gympie church. It will be removed to Gympie, and erected as a kindergarten room.

**Maryborough.**—On July 22 there were good meetings. Bro. E. Snow exhorted on "Knowing What We Want," and at night Bro. A. Price preached on "Teaching by Parables." The Bible School held a successful social on July 22. There was a large attendance.

**Zillmere.**—Meetings are keeping up well. On July 15 Bro. J. Paradine, of Brisbane, exhorted. He also preached at night to a fair congregation. On July 22 Bro. Willis exhorted, and at the gospel service spoke to a full house. The Sunday School has lost a number of scholars by removal.

**Townsville.**—Good meetings both at Central and Marlston churches, when Bro. Young, Conference President, was present. At the close of his gospel address on "The Face of Jesus" two Bible School scholars made the good confession. Two new scholars were present at the Bible School.

**Boma.**—On July 15 Bro. Chas. Young, Conference President, gave an inspirational morning address, and also a splendid gospel address at night. The church subscribed about 15 toward the "Out of Debt" movement of the Home Mission Committee. All church work is progressing well, meetings being well attended.

### Western Australia.

**Maylands.**—Decision day was held in the Bible School on July 15, when twelve scholars made the good confession.

**Edulaco.**—There is increased interest in all services. On July 22 five meetings were held. In the evening Bro. F. Carter preached on "An Incentive to Live" to a large congregation, a large proportion of which were visitors. Three young people made their stand for Christ.

**Norham.**—During July two were baptised and received into fellowship. There was a crowded and enthusiastic meeting on July 22 to hear Bro. Buckingham speak on "The One Mediator." A baptismal service was conducted at the close. Bro. Edwards' son was much appreciated.

**Basendean.**—There has been much sickness amongst members. On July 22 Bro. Nicholson gave a powerful address. Bro. J. Robinson rendered a solo. The school has commenced practice for anniversary and a concert. The ladies' guild are making missionary rugs. Other auxiliaries are prospering.

**Banbury.**—Meetings are keeping up well. Boys' club reports very good. A happy social evening being recently spent. Gospel meetings are gaining in interest. A Bible Class has been organised under the leadership of Bro. S. Hicks. Bro. Weald, of Maylands, took the services on July 22. A young married woman made the good confession.

**Ralgouerie.**—Very helpful meetings on July 22. Bro. Graham, who has been working for the Master among the Anglo-Indians in India, exhorted the church in the morning. On July 25

he gave an interesting lantern lecture in the chapel. A very strong gospel address was given in the evening by Bro. Hughes. Miss M. Jackson rendered the solo, "My Task."

**Perth.**—The Bible School celebrated a splendid anniversary on July 18. Special mention was made of Miss Elsie Wilson's interest and ability in the kindergarten section. Attention was drawn to the big proportion of boys of intermediate age. Mr. Joyce's class of boys (16 years) had every member present for nearly every Sunday of the year. On Sunday night, July 22, one of the Bible School scholars made the good confession. Breaking of bread attendance, 172.

**Anglewood.**—On July 15 and 18 special services were held, two evenings being held since the chapel was opened. Bro. E. Eaton gave the morning address. Four Bible School scholars were welcomed into the church. In the evening Misses Gosling and E. Wilson rendered a duet, and the girls' club assisted with a chorus. Bro. Hutson delivered a fine address on "The Morning Star." Several addresses were given by Bro. Carter and Hutson. Musical and eloquentary items contributed to make a successful evening.

### South Australia.

**Queenstown.**—On July 22 Bro. Brooker exhorted the church. In the evening he took for his subject "Have You Read the Lord's Prayer?" A young man and one lady confessed Christ.

**Hindmarsh.**—Services on July 29 were interesting and helpful. In the morning Bro. Allen Brooke spoke on "What is the Lord's Supper?" At night his theme was "God's Wonderful Love."

**Malta.**—Although meetings are small, there are still some faithful members. At a church meeting on July 16 an encouraging report was given of the Sunday School work. Satisfaction was expressed at the work Bro. T. Mason has done in the town during his three years of service with the church.

**Halaklava.**—Meetings on July 22 were large and encouraging. Seven lads from seven homes confessed Christ during the last three weeks. Many others are near decision. The church is delighted that Bro. Henry Watson, of India, can reside at Halaklava during the absence of Bro. Manning at Buckland.

**Wallaroo.**—While Bro. Garland was on furlough Bro. Paddock led the services. Bro. Garland is home again, and is giving an enjoyable series of addresses. One girl from school has followed her Saviour. Last Tuesday Kadina Endeavourers paid a pleasant visit. Bro. Garland spoke on "The Atonement of Jesus Christ."

**Stirling.**—East of Scotland meetings on Sunday, Bro. Paternoster speaking. Mrs. Outway and Miss Hall assisted with solos. Every available seat was occupied at Albake Valley in the afternoon. The new baptistry was used for the first time, when a mother and two daughters were baptised and received into fellowship. Bro. H. Streeton spoke at night.

**Mill End.**—Three were received into membership on July 23. These came forward at Prospect mission. Bro. Ewers' address in the evening was entitled, "Jesus our Example." A girl came forward. Members of the Endeavour societies took part in the meeting with recitation, reading and solos. Bro. Inoula is still in hospital. He is improving slowly. It may be necessary for a further operation to be performed to help in the healing of the fracture.

**Port Pirie.**—The annual business meeting with election of officers was largely attended. Reports were presented by the various auxiliaries. Happy reference was made to the work done by Bro. C. Hughes, who has gone

to Cottonville; and also to that of Bro. E. H. Randall. All the officers were re-elected. The superintendent of the Bible School (Bro. L. McDonald) announced that owing to ill health he would be compelled to relinquish his duties at the end of the month. There is much distress in the town through unemployment, and the church is doing her share in helping to relieve it by taking up a collection each Sunday evening. Much sickness is also prevalent, and meetings are well maintained, and the prospects are bright.

**Winkle.**—The services of Bro. A. E. Tabbot are greatly appreciated by the church and district. Increased attendances at all services are encouraging. It is pleasing to see the interest of the young people. At Winkle on July 11 the building was almost full. Bro. Jara spoke at Berri on that date, when three young men confessed Christ. They were received into fellowship on July 22. A class meeting for Bible study and social entertainment at the preaching home Bible Schools at Berri and Winkle shows a increase. An "flag contest" is now on in the schools. An adult Bible Class has been reorganised at Berri, and is in the capable hands of the "sisters." The sisters' auxiliary meetings are well attended, and Christian Endeavour Foreign Missions is being prepared. Much sickness prevails. Mrs. Bugers has again been removed to Loxton hospital in critical condition.

**Cottonville.**—A men's banquet was held recently with much success, over 40 being present. Bro. Beaman, church clerk, and a founding member, was the recipient of an easy chair in appreciation of his faithful witness, he having served the church for 25 years. On Sunday, July 22, Bro. Hughes was the speaker. A male choir rendered an anthem and special pieces at the gospel meeting. The topic for the address was "The Man of the Decoration." The subject was well treated by the speaker. The J.C.E. Endeavourers visited the Y.P.C.E. on the Tuesday, and a very fine combined meeting was held. On Sunday, July 29, one was received into fellowship. The preacher gave a powerful message at the communion service on "Rights and Depths." The "Star" competition in the school has resulted in 12 new scholars in three Sundays. At the close of the gospel service a young person was impressed. The Sisters' Guild has distributed many parcels of clothing to the needy in the district. An offering was taken at the conclusion of the service to alleviate the stress caused by unemployment. Sympathy is extended to Bro. Blackwell, who recently lost his wife. Our late sister, after lying in hospital for some weeks, passed away suddenly.

### Victoria.

**Rochester.** The church enjoys splendid addresses from Bro. Woolnough and Bro. Payne of Edulaco.

**Thornbury.**—At the close of the evening meeting on July 29, seven young men made the good confession. A new campaign has been launched for increasing the offering for Home and Foreign Missions.

**Cheltenham.**—On Sunday night a large meeting was conducted by the K.S.P. club in a most impressive and orderly manner. A good address by Bro. D. Wakeley on "Pain, the Hero of the Club."

**Dunستر.**—The mission band had a visit from Bro. Watson and Kilmuir, who gave interesting talks on mission work in India and China. The Bible School is growing; 97 present on July 22, and 106 on the 29th.

**Warrenbank.**—On July 22 there were 24 present. Great interest was shown in Bro. Vial's address on "Why not Hussism?" Mr. Bobb Wake of the Sudan United Mission, addressed the church recently. The organ fund is being well supported.

**Glencrie.**—A young man was received into fellowship on Sunday morning. Bro. J. Scambler continued the studies in the "Bible and Creed," taking in the morning "The Desert in the Hades," and at night, "Victory Over Death." The Tucker quartette contributed a musical treat.

**Carlton (Lygon-st.)**—Last Sunday morning Bro. A. G. Saunders preached to a good congregation on Ephesians 6. Bro. Saunders' evening message was on "The Three Cheers of Jesus." The choir, which is doing well under Bro. Haddon's guidance, rendered an appropriate anthem. **Wangaratta**—Splendid meetings last Lord's day. Many scholars are being added to the Bible School. At the conclusion of Bro. Hurrlichsen's gospel address on the obedience of Naaman the leper, two young men confessed Christ. Next Lord's day will conclude Bro. Hurrlichsen's ministry at Wangaratta.

**Grange Park**—Very good meetings on Sunday. Bro. Waterman, of South Melbourne, addressed the church, and gave a delightful talk to the Young Worshippers. In the evening the aim of having 100 present was almost reached. Bro. Baker's subject was "The Story of Noah's Ark." North Baker helped with a sweet solo.

**North Williamstown**—On July 29 two, formerly immersed, were received into fellowship. At night Bro. Pratt preached a fine sermon on "The Christian Race." The church extends sympathy to Sister Helen, who has just lost her only son to Sister Temple in the death of her father. Grannie Adams is very seriously ill.

**Kyneton**—Two youths from the Bible School confessed Christ on July 22, and on the 29th, after Bro. Greenwood's stirring address on "The King of Kings," one young lady read the Bible. The quartette party rendered a suitable item. Sympathy is extended to Nurse Lyda Stirling, who is entering Austin Hospital as an inmate.

**Castlemaine**—A welcome social to Bro. and Sister Earle was held on July 24. Bro. W. Gale presided over a large meeting, and an enjoyable time was spent. The same evening the Ross family, who have removed to Kyneton, were farewelled. Suitable and useful presents were made to each. Bro. Jermyn and Peeler have been elected deacons.

**Geelong**—There were well attended meetings last Sunday. Bro. J. E. Allan gave an appreciated message to the church. At the conclusion of Bro. Shipway's gospel address a young lady made her decision. Recently Bro. Macintosh, a pillar of the church, passed to eternal rest. The married ladies' concert on July 23 was a success from every aspect.

**Drumcondra**—Two were received into fellowship upon their confession and baptism on Lord's day, July 29. Bro. Banks' subject at the gospel meeting was "The Pearl of Great Price." A Bible School girl made the good confession. All departments of the church are working well. A working bee was held last Saturday to improve the church grounds.

**South Richmond**—Attendances are well maintained. The annual meeting showed the church and its charities to be in a good position. Last Sunday morning Bro. Boecher, of Flinby, gave an excellent address on "The Transfiguration." At night Bro. S. Jenner's solo and Bro. C. Jackel's address were much appreciated. Members are working for a sale of gifts.

**Clunewood**—Meetings are being well attended. On morning of July 22 Bro. F. M. G. spoke on faith. In the evening Bro. J. Bird's theme was "Why Stand Ye Between Two Decisions?" Members are working for a sale of work and the Bible School anniversary. The church thanks all who sent donations toward the new kitchen for the poor.

**East Keewee**—On Sunday morning a sister was received into fellowship. Bro. Yonens exhorted. The Bible School held a pleasant Sunday afternoon party at the Hawthorn male quartette. The party was enjoyed, and a message by Bro. Moore was appreciated. Splendid meeting at night. At the close of Bro. Yonens' message a married man took his step toward Queensland.

**Swan Hill**—The Sisters' Guild has handed the sum of £25 for the Land fund; this represents a quarter's Gladness. A kitchen tea was tendered July 29 by the church, and a farewell social and presentation was given to Bro. Albert Kelly on the eve of his departure to Queensland. All church activities show progress.

**Boronia**—All services are well attended. On Sunday evening, July 8, a young lady confessed Christ and was baptized. Dr. Killinger's addresses were much enjoyed on July 22. He spoke in the morning, and at C.E. in the afternoon. In the evening a young lady confessed Christ, and a fine address by Mr. Williams, and was baptized on Sunday evening. Work in all departments is going well.

**Sherburne**—Good meetings on July 29. The Christian Endeavor held anniversary services. Young men took part in all meetings. Bro. Alex. Cameron, of Red Cliffs, addressed the church on "The Power of the Hand." The evening meeting was well attended. The young folk, with Bro. Barnden as leader, rendered special items. Bro. Cameron delivered a powerful address on "The Golden Bells."

**Geelong**—Although there is a good deal of sickness attendances are fairly good. On Sunday morning the Christian people to the Young Worshipers League on "The Point." His message to the church was, "An Ideal Worship Meeting." The gospel meeting message was "Seek First the Kingdom of God." The Junior Evangelists have been re-organized successfully. The Bible School held an enjoyable social on Monday.

**Bet Bet**—The Foreign Mission offering amounted to over 16.10, including £1.5 for the Bible School. On July 29 the Sunbeams, under the leadership of Bro. Newell, rendered special singing. A new bridge, by voluntary help, has been constructed at the entrance to the church enclosure. Bro. Williams carrying out the necessary arrangements. A truck of wood was sent by "Inasmuch" to the social service.

**Hartwell**—Last Sunday Bro. J. Lewis gave a fine morning message on "Prayer." Dr. E. Killinger addressed a large gathering at night on medical mission work in China. Many strangers were present. Miss Pearl Anderson rendered a solo in Chinese. On Monday, July 30, the Senior C.E. had an enjoyable evening at the home of Sister Aisbell. Bro. and Sister Robinson, senior, have left Sydney to continue the holiday. A girls' guild has been started. £12 4 for Foreign Missions has been collected during six months; 16 6 s. special collection; 45 18 s. duplex collection.

**St. Kilda**—Bro. Tease, of Bambra-rod, spoke in the morning, last Sunday. Bro. Grundy, subject in the evening was "Guests of the King of Kings." Election of officers on July 26 resulted: Secretary, W. Plym; treasurer, V. Brown; organist, Sister L. Davison; reporter, assistant secretary and auditor, R. Mitchell; deacons, Bro. Andrew, Grundy, Plym, Brown, Baxey and Mitchell. Arrangements are in hand for a tent mission, and the 1929 Pentecost anniversary idea is being supported. Twelve members of the K.S.P. were initiated on Monday evening, when the chapter was started.

**Oakleigh**—On July 22 Bro. Ball gave a helpful exhortation. At the close of Bro. Mudge's sermon in the evening there was a special service. On the last Saturday night the girls of the "Sixty-six Society" gave a most enjoyable concert in aid of the building fund. Much credit was given to Miss D. Wheat, who splendidly trained the girls. On Sunday morning Bro. Jay Skinner, B.K.A. gave a splendid address. Bro. Jay Mudge preached to a large and glad meeting. Mrs. Hunt and Mrs. Anstey assisted with duet and solo. The secretary, Mr. Roberts, has been indulged for the last two weeks.

**Baywin**—On July 22 Bro. Bay Killinger gave a most inspiring address at the evening service. Meetings on July 29 were good, though there is much sickness. Jas. E. Thomas spoke at both services. A young lady confessed Christ at the evening meeting. Mrs. Ellis, of Boronia, was able to be present after twelve months' absence from services through illness. A monthly girls' club gathering has been started for church service by the Ladies' work committee. The C.E. Society had a happy reunion on Saturday, July 28. Much sympathy is felt for Mrs. Lucy and Mrs. Oliver in the loss of their sister, Mrs. McDonald.

**Bendigo**—Sickness has been very prevalent during the past month. Bro. and Sister Hurren and family being among those who have suffered. Sister Hurren has not yet recovered. The work has gone on with very good attendances at all meetings, and growing interest. Bro. F. Finlayson addressed both meetings on Sunday, July 15. Bro. Hurren being sick. There were five decisions during the month. Foreign Mission offering amounted to over £20. A very successful birthday party was held in connection with the sisters' church aid society. Gifts amounting to £15 5s were received towards the fair to be held for the benefit of the church building.

**Surrey Hills**—On the morning of July 22 Bro. Fitzgerald, of Fairfield, gave an expository analysis of the epistle of James. Last Sunday Bro. F. I. Saunders spoke on personal evangelism. Bro. a letter to members the others express appreciation of the spiritual atmosphere and cooperation in church worship and service, and the happy relationship existing between preacher and people. The F.M. offering reached £26. The all-day rally of the ladies' guild on behalf of the City Mission was held on Thursday under the supervision of Sister Mrs. Bay, a splendid response being made. The appeal for clothing and necessities of the ladies' team from the tent which recently visited Boronia and had an enjoyable time.

### New South Wales.

**Hornsby**—A sustained "Come to Sunday School Rally," to close at the end of the year, has been successfully launched. Boys and girls are engaged in an aeroplane trip around Australia competition. Six new scholars have been enrolled. At the request of the Provisional Alliance, the church has released Bro. Stitt for week night meetings up to the full.

**Chateauwood**—On July 22 six meetings were held all day. Bro. Vercoe exhorted on Matt. 6: 33. About 100 broke bread. Visitors included Miss Ella Bagley, from Melbourne; Bro. and Sister Clarke, from England; Bro. J. Morris, Bro. Tom Fincent, from Mulgoa. At night Bro. Whelan preached on "The Crimson Thread." A young man confessed Christ. A duet was sung by Bro. Hayward and Miss Bagley, and Miss Bagley also favored with a solo. Sisters Johnson and Dixon were received into fellowship. On Sunday, July 29, Sister Crossman was received in. Bro. J. Saxby gave a beautiful talk on "Be Strong." At night Bro. Whelan gave a strong spiritual message on "What is Conversion?" A young woman confessed Christ. There were splendid congregations at both services. Sister Blanche Hall was soloist.

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The Gippsland Co-operative Bacon Factory at Dandenong has recently made a substantial donation of bacon to various charities of Melbourne. Our Social Service Department received a parcel to the value of about £10. This was a great boon to many unfortunate of our number.

**Social Service Annual Banquet.**—The department, in view of the prevailing distress in consequence on unemployment, has decided to take place next month, and make the usual charge of 2/- for admission. It is confidently expected that there will be no diminution of interest, and that as a result of this practical fellowship the department funds will benefit considerably. Arrangements are being made for a gathering of at least 1,000.

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The referendum ordered by the Commonwealth Government to be taken at Canberra on September 1 is of direct interest to every Australian citizen.

For seventeen years the Federal Capital Territory has been under a No-Licence Ordinance, and the poll on September 1 will determine whether no-licence shall continue, or whether licensed liquor bars shall be opened.

The Canberra No-Licence League has been formed, and is doing splendid work in organising opposition to the introduction of the licensed liquor traffic into the Capital Territory. These courageous colleagues are worthy of the full and generous support of all Australian citizens who are so desirous of protecting the national capital against the selfish liquor interests, and your patriotic assistance is fraternally requested.

£500 are wanted immediately for the Canberra campaign. It is a mere drop in the bucket to the sums at the disposal of the traffic, but our loyal friends at the Capital can do much good work with your co-operation.

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