

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXXI., No. 32.

THURSDAY, AUGUST 9, 1928.

Subscription, 9/- per annum; posted, 10/6.

Why Christian Union?

IS Christian union desirable? Fortunately we have reached a day when almost all agree that division is either wicked or foolish or both. The question put to-day is more likely to be, Is Christian union imperative? We purpose in short compass to answer the question, Why do we, or must we, plead for Christian union? Various replies can be given, each stressing an important consideration, but there is one answer which so transcends all others as to be overwhelming in its force.

A familiar instance.

An interesting article in one of our English papers recently dealt with "The Beauty and Tragedy of Denominationalism." The alleged "beauties" need not detain us, but the following description of the religious situation in a little English town may be noted—

"In order to avoid meaningless generalities I shall take a single example of how denominationalism works out in cold practice in a little town I recently visited. The population is under five thousand souls—men, women and children—and there are nine places of worship. There are three Established churches, representing various shades of Anglican belief and ritual; there are two Methodist churches—Wesleyan and Primitive; Baptists and Congregationalists have each their own church; the Salvation Army holds the fort in its citadel; and there is a Catholic church, a lonely outpost of Rome. Confine our attention to the Protestant churches, we note that these are served by three clergymen, four ministers and a Salvation Army captain. A friend who lives in the place estimates that the total attendance at the morning or evening services on an average Sunday will be from five to six hundred people. The largest congregation is about one hundred and forty, and what the smallest is I do not know, but obviously the average for the remainder must be nearer fifty than a hundred. A moment's thought shows that this state of affairs is inevitable in the present conditions of religious life in this country. The total population of the town in question is less than five thousand. Subtract from this number a certain proportion of aged folk, young children, people who are ill and those whose duties keep them from church attendance and the figure is considerably reduced. Another unhappy subtraction must be made—and how large it is in most localities we all know—the non-

churchgoing population. The remainder is a comparatively small number, and no fewer than nine places of worship compete—one hates the word but it fits the facts—for their attendance and support. It is not surprising that things are so bad; the wonder is that churches and ministers carry on as well as they do and with so much courage and cheerfulness."

Sinful waste.

The situation of the town described by Mr. Patten is paralleled in hundreds of towns and villages throughout the English-speaking world. There is a scandalous waste of money, man-power and effort. We plead for means to carry on the work of the Lord—for evangelism, education, church buildings, homes for the old people, pensions or allowances for aged preachers; and every church is making its own appeals. Yet all the time money is being squandered, because of unchristian division, foolish rivalry and overlapping.

There are numerous towns in Australia with several church buildings, each of them more than large enough to hold the combined congregations. Why waste the five?

The waste of man-power is more tragic. It would be easier for one man to address five or six hundred people than for six men

to have each a meagre audience. It would be inspiring for both preacher and congregation to have a full house. Apart from the depressing effect of a sparse congregation in a great building, we must consider the folly of keeping six men for a one-man job, and also the sin of depriving the unreached people in other places of the services of men who are superfluities in their present position.

Woeful want.

"Sinful waste makes woeful want." The old saying holds good in the realm of religion. Mr. Patten, whom we have quoted, referred to the literal want of the preachers. The ministers of the town were scandalously underpaid, while with union there would be no difficulty with church finances.

There is a far more serious want, however. While it is true that in some quarters there are too many preachers talking to small congregations, it is also true that in remote districts of our own land, as well as in the unevangelised parts of heathendom, there are hosts of people who never come within the sound of the Gospel. A united church could reach these. Men die in their sin while the churches indulge in small talk about the desirability of union and yet maintain divisions.

Nearly 120 years ago, Thomas Campbell referred to this sad result of sectarianism:

"Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of Gospel ordinances; while, in the meantime, large settlements and tracts of country remain to this day entirely destitute of a Gospel ministry; many of them in little better than a state of heathenism, the churches being so weakened with divisions that they cannot send their ministers, or the people so divided among themselves that they will not receive them?"

Things have improved since Campbell wrote, and there is much less rancour to-day, but the position is still a scandalous one.

A SONG OF THANKSGIVING.

O God, I thank thee for each night
Of beauty that thy hand hath given—
For sunny skies, and air, and light;
O God, I thank thee that I live.

That life I consecrate to thee;
As ever as the day is born,
On wings of love my soul would flee,
And thank thee for another morn.

Another day in which to east
Some silent deed of love abroad,
That, grateless as it journey's past,
May do some earnest work for God.

Another day to do, to dare,
To tax anew my growing strength,
To arm my soul with faith and prayer,
And so reach heaven and thee at length.
Selected.

A scoffing and unbelieving world.

"That the world may believe." This is the reason given by our Saviour for the unity for which he prayed. What does the world think of the unhappy divisions of Christendom? The answer is seen in the common neglect of the church, and in the criticism passed upon it even while the Christ himself is praised. We may quote Thomas Campbell again:

"The truly religious of all parties are grieved, the weak stumble, the graceless and profane are hardened, the mouths of infidels opened to blasphemous religion; and thus the only thing under heaven divinely efficacious to promote and secure the present spiritual and eternal good of man, even the Gospel of the blessed Jesus, is reduced to contempt; while multitudes deprived of the Gospel ministry, as has been observed, fall an easy prey to seducers, and so become the dupes of almost unheard-of delusions."

The evangelisation of the world could be speedily accomplished if Christians were united. And the force of the testimony would be greatly increased. The heathen have often advised the Christians to be at one themselves and to agree upon their faith before they sought to convert others. Union would not remove all difficulties, but it would remove one of the prevalent reasons for unbelief.

Weakness or Impotence.

Apart from their evangelistic testimony, Christians in many ways exert an influence for good. Their lives count for righteousness; their view of a moral issue affects others; their votes help to cleanse a city or a nation. But what is done is as nothing to what might be done. The testimony is weakened by our unhappy divisions. Take almost any public question with a moral or religious aspect—liquor reform, pernicious literature, totalisator, tin-hare betting, political bribery and municipal corruption, and the numerous social questions which confront us—if Christians were united and acted as one impelling force, who could withstand their might? The politician who laughs at everything except an adverse vote would be dealt with in an effective and appropriate manner. The toleration of countless evils is part of the penalty we pay for Christians' disobedience to the behest of their Master.

With the coming of the fourteenth anniversary of the outbreak of the world war, we have been reminded of the horrors of international strife. No Christian thinks that bloody war is in harmony with God's will. But what was a divided Christendom able to do to stop the evil? A united church could do much. Leaders of the nations declare that the horrors of the next great war will far surpass those of the last. Many preparations, including destructive forces of scientific or fiendish invention, are being made for war. Will not God's people get together and prepare for peace?

The will of God.

God wills it—that is the supreme reason for Christian union. The expressed will of Christ is not arguable for the Christian.

And Christ has clearly revealed his desire. Who can read the prayer of John 17 without being greatly moved by the intensity of the Master's petition? Who dare call himself the follower of the Lord and then justify disunion or exhibit a sectarian spirit?

After our Lord left the earth, he continued, through his apostles, to condemn division and to appeal for unity. 1 Corinthians 1 and Ephesians 4 surely settle the question for anyone who recognises apostolic inspiration and authority.

We rejoiced to note that the opening sentence of the sermon on "The Call to Unity," delivered at Lausanne by Dr. Charles H. Brent, was "We are here at the urgent behest of Jesus Christ." Dr. C. F. D'Arcy (Anglican Primate of Armagh) began his speech on the same subject thus: "The call to unity is the call of Christ." His closing paragraph began with the words: "Let us remember that the call to unity is the call of our Lord himself." Here is a cause of thankfulness and a ground of hope. The will of God is a sounder reason than economic pressure. Let us continue to put first things first. We would plead for and exhibit unity because we would be loyal to Christ.

Justifying existing divisions.

When we consider the will of Christ in relation to union, we see the weakness both of the reasons which led to division and of the arguments by which separate denominations are sometimes justified.

Some of the divisions of Christendom were caused by things so trivial as to be ludicrous. But even the greater causes of division—differences of creed, ordinance or polity—are frequently hopelessly inadequate. It is sad to see how in many instances, even where there is a recognition of the in-

adequacy of the original grounds for separation, the divisions are perpetuated. There are churches which fought a good fight in the past but which obviously have had no special message and no justification for a separate existence. In some cases an honored name or pride in a glorious history is the bar to union. Christ wills unity, but prestige and fame oppose it.

If we read the debates ancient church union in different lands, we find that often the church funds and properties of the bodies negotiating union are a stumbling block. One side feels it will suffer loss. The Lords will or money—which will decide the union issue?

The status of ministers, the question of ordination and education of preachers, are frequently presented as obstacles to union. So the will of God is hindered.

The will of Christ has been so definitely expressed that the disrupter of unity and the defender of schism can be judged guilty of sin. Nothing less than a well-founded conviction that we are carrying out the will of the Lord can be a sufficient reason for our separate existence. While men are content to advance reasons of polity or economy for union we cannot hope for the end of the present unchristian position. The problem cannot be settled unless the will of Christ is paramount. If his will were a law for us, then the existence of sects and parties would not worry us at all. As he has spoken, and we are bound. And if men will not accept the will of Christ as an all-sufficient reason for ending divisions it is only wonder that, when they are led by other considerations to the view that union is desirable, they should be in such extraordinary uncertainty as to the basis of union? In how many of the present plans for union is the will of our Lord revealed in the New Testament ignored?

The Reversions of Jesus.

"He saith unto Peter, Follow me."—Matt. 1: 19.

"When he had spoken this he saith unto Peter, Follow me."—John 21: 19.

It is deeply significant to notice the reversions of our blessed Lord. The last command that Peter got was the first that ever broke upon his ear. When Jesus was walking by the sea of Galilee he saw Peter busy at his fishing. It was not the first time that they had met, as we learn from the gospel of John. The Lord had met him and seen his latent strength and given him his new name of *rock*, but hitherto Peter had been free. It was of that our Lord was thinking when he said: "Once thou walkest whithersoever thou wouldest." Peter had no Master then. He was free to go wherever his heart took him. And the first command that Jesus laid on him was "Peter, follow me," and Peter left his nets and followed him. Note the Lord of Galilee was risen. In a little while he was going to

the Father. He was laying his last commands on the disciples in view of the time that were to come. And the last command he gave to Peter, in that never-to-be-forgotten interview, was the first command that Peter ever got.

One thought which springs from such reversions is how words are deepened by years. How beautifully in this instance that illustrated. When Peter first heard that word of Christ he was a young man dreaming the dreams of youth. Conscious of power, he was growing restless at the thought of spending a lifetime dressing nets. And when the Lord said, "Peter, follow me, and I will make you a fisherman," he struck home, with his innermost touch, to that slumbering and unexcited content. That was what following meant for Peter then. It meant the realization of his dreams. It meant a loftier and more service than he could hope for by the

of Galilee. Peter was like a Highland lad, rebelling at being a crofter all his days, and then one comes and calls him to the ministry. Now the years had passed, and life had come. Peter had been in the Garden of Gethsemane. He had witnessed the suffering of Jesus and learned the necessity of cross-bearing. What a depth of meaning now in that word "Follow me," a depth that he had never dreamed of once, when he first heard the call beside the lake.

And when we come to think of it that is what life does with every one of us. It does not give us new words after the years; it fills the old words with a deeper meaning. Think of the word *war*, for instance. How little it meant to us twenty years ago. It was a word of history and far-off battlefields, in those quiet and peaceful days. Then came the Great War, pouring its tides into our hearts and homes. And what a depth of meaning we never dreamed of once is wrapped up for us now in the word *war*. Think of the word *mother*. When we were young we took the word for granted. We never saw the patience and the sacrifice sleeping in that word mother. Now with the flight of years we understand, and the word is richer by a thousand times than when it was uttered by the lips of childhood. Life does not come to us with new words. It comes to us with old familiar words. By joy and sorrow, by suffering and striving, it fills them with meanings which once we never saw. And that is just what Jesus did with Peter, when at the end, infinitely deepened, he gave him the first command he ever got.

Again, how often, after life's experience, do we come back to the old and simple things. That is precisely what Simon Peter did under the perfect handling of the Lord. These three years that he had spent with Jesus had been the greatest years of Peter's life. Old things had passed away; they were years of exploration and adventure. Walking with Christ is always a fine adventure; it is a launching out into the deep, and so had it proved itself with Peter. He had been led to a new thought of God; he had fathomed the secret of his Lord; he had stood on the summit of transfiguration; he had eaten the sacramental bread. And now, in the hour of Christ's departure, when he might have looked for something strange and wonderful, he was led back to the old simplicities again. "Follow me" was the earliest word in Galilee, when the morning was beautiful and life was tranquil. Since then the windows of heaven had opened and all the deeps had been broken up. And now, after that spiritual voyaging, Jesus lays on him anew the first command, and leads him back to the old and simple things.

And so does life do in many different ways, often, for instance, in reference to the Bible. From all the glory and the wealth of literature life brings us back to the old Book again. Need I recall to you Sir Walter Scott, dying beside the music of the Tweed. "Lockhart," he said, "read me from the Book," and Lockhart an-

swered, "Which book, sir?" And then Scott, the same great heart in dying as he had been in living, said, "My dear, there is only one book." What a poorer world it would be for many of us without the glorious stories of Sir Walter. What a poorer world it would have been for him without his ballads and his Dryden and his Shakespeare. Yet, when the hand of God had touched him, and deep was calling into

deep, "My dear, there is only one book." He was back to the old simplicities again. Mortal needs conspired to bring him back. And what mortal deeds conspired to do for him Christ did for Simon Peter. He brought him back to the old and simple word which he had heard in the morning by the sea of Galilee, "Follow thou me."—Dr. Geo. H. Morrison in "The British Weekly."

The Arithmetic of Service.

Lionel Johnston.

"How should one chase a thousand, and two put ten thousand to flight?"—Deut. 32: 20.

"And five of you shall chase an hundred, and an hundred of you shall chase ten thousand."—Lev. 26: 8.

The first mentioned statement is used in reference to the power of the enemies of Israel, when the wrath of God was against his people. It gave the foe superhuman power. A man is in a sorry plight when attacked by both the hounds of heaven and the wolves of evil. The second statement shows the striking advantage of Israel against their enemies when God's favor was upon them.

I shall not deal with the main lesson in these passages, but with what may be termed a by-product of the texts. We have in both statements a striking sum of arithmetic. They appear to be related to each other. In each case by an increase in numbers each individual accomplishes five times as much. In No. 1 case, 1 chases but 1,000; but 2 put 10,000 to flight, therefore each individual accounts for 5,000. In No. 2 case, 5 chase only 100; but 100 chase 10,000, therefore each individual is responsible for 100.

We may therefore infer that if one man did a two men's job, he only did one fifth of what he would do if he worked with the other man; and if five men did the task of a hundred men, each of those men accomplish only one fifth of what he would do in the gang of a hundred.

It is very poor economy in church work to get one man to do two men's work, or five persons to do what ought to be tackled by a hundred persons. The one man may do a herculean task by himself, so also the little company of five; but nothing in comparison to the larger company with one united purpose and determination.

Solomon said, "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but were to him that is alone when he falleth, and hath not another to lift him up (Eccles. 4: 9, 10).

Jesus recognised that two are better than one; so we read, "And he called unto him the twelve and began to send them forth by two and two" (Mark 6: 7), also "Now after these things the Lord appointed seventy others, and sent them two and two before

his face into every city and place, whither he himself was about to come" (Luke 10: 1). Why did he not send them out individually, and so cover more ground? It would have been mistaken economy. He knew that two men as companions to each other were worth more than twice as much as one man alone. In later apostolic history the same principle operates. Apostles did not undertake long and difficult journeys alone. Paul takes Barnabas and Silas in his first and second missionary journeys, respectively, as travelling companion. The arrival of Silas and Timothy at Corinth gave a new power to Paul's ministry. While alone, he simply reasoned in the synagogue every Sabbath with the Jews; but when Silas and Timothy came from Macedonia, he was constrained by the word, testifying to the Jews that Jesus was the Christ (Acts 18: 5).

In Old Testament times a man who played a lone hand was restricted in his accomplishments. One righteous man could rebuke the sinners of Sodom without curbing their vile propensities; but ten righteous persons could have saved the city from destruction. Elijah attempted a formidable task single-handed. He exclaimed, "I, even I only, am left a prophet of the Lord." He failed at the hour of victory. His loneliness caused his flight when his presence was necessary to complete the triumph. But where were the 7,000 who had not bowed to Baal? If they had come forth and declared themselves, there doubtless would have been a different story to tell. Elijah's work would have been more effective.

One of the great weaknesses of modern church life is that one man is often left to do two men's work, and five are doing the work of a hundred. Many a preacher is doing faithful service but making little progress because his church members allow him to do the work alone. He is in some cases expected to do the work of a company of men, and the congregation wonder why little headway is being made though he has put forth much energy. The position is satisfactory neither to the preacher nor to his people. Most churches leave the great bulk of the church work to a little company—the faithful five. The others may attend the church regularly, and sit in their places, and

leave again as though they were only invited guests who must not do a hand-stir of work. When there is anything to be done they look to the "little five" to do it, and often abuse them, saying, "You take too much upon you." It is no wonder that workers get discouraged and see little results from their labors.

What is true of general church work is true also of all social reform. The brunt of the battle is left to the few faithful stalwarts, whose faces are often lined and wrinkled, and their manner lacking that vivacity which is so necessary to an irresistible attack upon an enemy, because they have been unsupported by the host who ought to have given their utmost aid. Until the "ninety-five" shoulder with the "little five" the responsibility and share with them the labor, church work will be difficult, and the results unsatisfactory, and reforms will be delayed. On rare occasions the "ninety-five" have entered into active service, such as in a revival campaign, and the results have been amazing. When the professed church of the Lord enlists one hundred per cent. of its membership in active service in carrying out its programme for the uplift of the community and the elimination of social evils, its onslaughts will be irresistible, and no government would dare to deny its demands. But as long as authorities believe they are dealing with little bands of "die-hards" they will be evasive and ignore the requests for reform.

Unity is strength. One stick is easily broken, but a bundle will resist the efforts of the strong. In order to avail ourselves of the strength of one stick we must associate it with others. The man who follows Christ's injunction to go the second mile does not begin to derive the benefit of going the first mile until he has entered on the second. In Foreign Missions it is well to remember that two missionaries can accomplish more than twice as much as one, and two pounds in mission work will go more than twice as much as one pound. Let us not be content with one man chasing a thousand of the enemies of truth and righteousness when two can put ten thousand to flight. Let us not be satisfied with five chasing a hundred when a hundred can chase ten thousand.

THE COOLING CUP.

We wrought in the harvest beneath a sun
Whose shuttle a robe of torture spun,
No breeze was blowing above the grain,
And the blood went throbbing through the brain,
On the farther side of the field was found
A well dug deep in the stony ground;
Its water, cold and soothingly sweet,
Revived us all as we stood in the heat.

So, being refreshed by the cooling draught,
Back at our work we sang and laughed;
But when we came round to the well once more,
We felt our thirst no less than before.

Then I thought how Jesus had offered as drink,
A marvellous cup from eternity's brink;
Immune to the scorching air of sin,
We'll sing as we gather the harvest in.

—"Lookout."

Religious Notes and News.

A VETERAN EDITOR.

The *Sydney Daily Pictorial* says: "Just on the eve of his 80th birthday (August 4), Dr. Robert Day, for many years the editor of the 'Australian Christian World,' is one of the oldest working journalists in Australia. Dr. Day remains as youthful as he was 50 years ago."

THE WAY OF SALVATION.

I am old-fashioned enough to believe that ultimately the world can only be saved by getting back, or forward, to the Christian ideal and law of life, with a spiritual authority, admitted humbly and worshipfully in the hearts of men and women and with a power above and beyond reason—not wholly to be explained by reason—which will be obeyed cheerfully or with resignation when it denies one's selfishness, when it demands sacrifice for others and charity to all men, when it says "Thou shalt not kill," though we want to kill, when it says that we may gain the whole world but lose our soul, and when it seems most damnable or divinely unreasonable, and totally inexplicable by scientific formulae or patrician principles.—Sir Phillip Gibbs.

THE TEST OF LIFE.

"The test of life is not what you are worth, but what you are. If your mind is at peace you can face poverty with a smile. I do not preach poverty as a path to peace. But the marvellous happiness of the poor majority proves that poverty is not pessimism.

"If all poor men and all poor women were miserable, despairing, and devoured by envy, the system of life would not function. The truth is that society is built on a solid foundation of comparative failures who are alchemists of contentment.

"They are like the birds, who are always poor, and nevertheless are miraculously joyous. There are plenty of human sparrows and thrushes and blackbirds who can sing with nothing to make a song about."—Mr. James Douglas in the "Daily Express."

TEN COMMANDMENTS IN RHYME.

Dr. Isaac Watts once arranged the Ten Commandments in rhyme for the benefit of those who find it difficult to memorise them.

1. Thou shalt have no other God but me.
2. Before no idol bow the knee.
3. Take not the name of God in vain,
4. Nor dare the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean,
8. Nor steal, though thou be poor and mean,
9. Nor make a wifed lie, nor love it.
10. What is thy neighbor's do not covet.

A NEW BIBLE HOUSE.

The new Bible House in Jerusalem, erected by the British and Foreign Bible Society, which was opened recently by Lady Plumer, is to be named Comanath House in honor of the society's president, the Duke of Comanath. It is in the centre of the business life of the city, and has been provided with oak fittings and furniture at the expense of Mrs. Gishorne (Birmingham) in memory of her husband.

AN UNUSUAL DEGREE.

We call the following from "The World Call" (U.S.A.):

"An interesting look toward the goal of Christian unity which is approached by the road of religious tolerance, is the act of a Roman Catholic institution, the University of Detroit, in conferring an honorary degree on Dr. Lynn Harold Hough, a Methodist preacher. The con-

fering of the doctorate was occasioned by the Hough's removal from Detroit to the pulpits of the American church in Montreal, where he will continue to spread his message of universal brotherhood. The degree was conferred at a dinner banquet tendered by Hough and was given in recognition of 'outstanding tolerance of the opinions and sentiments of his fellow men, a tolerance which is the outgrowth of a soul at ease in its perceptions and fearless in its expression of right.'"

THE FALLING AWAY.

I pass on this quotation from a somewhat remarkable article in this month's "Contemporary Review," from the pen of Dr. Frederick Platt, entitled "Evangelical and Sacramental—a Plea for Synthesis":

"The early Methodists were both Evangelical and Sacramental to a remarkable degree. As a period in the history of the Anglican church in which Holy Communion was in most parishes observed only three or four times a year, the Methodist people every Sunday morning, uniting in multitudes every Sunday morning. In preparing a constitution and order of worship for the Methodists in the newly-formed United States of America, Wesley wrote, in 1781:

"I advise the Elders to administer the Supper of the Lord on every Lord's Day."

"This also represents his intention, and so far as was possible, his practice in the early Methodist chapels in London and the provinces.

"In these the Sunday morning service normally consisted of the preaching of the Word and the administration of the Lord's Supper—a complete symbol of Evangelical and Sacramental fellowship."

Dr. Platt closes his article with this significant sentence: "Even if, theologically and philosophically, this reconciliation must be classed as 'coincidentia oppositorum,' it is the fundamental dialectic on which the hopes of Christian reunion must rest."—"Christian Advocate"

WHAT WE OWE TO THE MYSTICS.

"Shall we really have the face to say that nothing has been revealed to these Alpine climbers of the spiritual world, to these diligent seekers who have given their all for the gift of great peace?" asks Denon Inge in the "Church of England Newspaper."

"Would they have been better occupied in doing some 'practical' work—scriving on a council, for example? If anyone says so, he may answer him according to his folly, by reminding him that if the mystic produces no marketable commodities, he consumes so little that the world is not appreciably poorer by his presence."

"But this kind of criticism is merely what we owe to the mystics an incalculable increase in those values which are indestructible, and diminished by sharing. No one adds anything to the true wealth of nations as the saint."

NOVEL COMPETITION FOR HOUSEWIVES.

The "Christian World" reports a homely but certainly useful competition which was arranged by the B.W.T.A.A., at a sale of work in Toronto. The object was to show what a wife can do for the money her husband spent on two bottles of beer. The cost of the two bottles was estimated at 1/2, and for that amount the first prize-winner produced a large plate of fish-cakes and the second prize went to one who produced between thirty and forty. The other prizes were for five jars of preserves, a dish of jelly, and needlework, all produced at a cost of 1/3.

A Guide to the Duties of the Christian Life.

Compiled by A. E. Illingworth.

Confession of Faith in Christ

WHAT FOLLOWS?

Acts 2: 41, 42.—"Then they that gladly received the Word were baptised, and the same day there were added unto them about 3000 souls. And they continued steadfastly in the Apostles' teaching and fellowship, and breaking of bread and prayers."

I. Believer's Baptism.

- The Lord's Example—Matt. 3: 13-17.
- The Inspired Command—Acts 2: 38.
- Obedience—an Expression of Love—John 11: 15.
- The Spiritual Meaning—Romans 6: 3, 4.
- The Mode of Baptism—Immersion—Rom. 6: 3.
- The Subject for Baptism—the Believer—Acts 2: 41.

II. The Duty of Church Membership.

- "The same day there were added unto them."—Acts 2: 41.
- "The Lord added to the Church daily the saved ones."—Acts 2: 47.

Reasons for Visiting and Working with the Church—

- Because the Church belongs to Christ.—Matt. 16: 18.
- Because it is wishful to enjoy the blessings and not share the responsibilities.
- Because it is an expression of love for, and confidence in, Christ's people.
- Because it will glorify God.—John 17: 22.
- Because it will strengthen the Church.—Heb. 10: 25; Heb. 13: 9; Gal. 6: 2.
- Because it will be a help to you.—Acts 2: 40; 17; John 20: 19, 20.

Many of our churches in the suburbs of Melbourne have received valued assistance from Ross Pearl. He has conducted many church choirs and devoted much time to training schools for anniversaries. His willingness to help and his cheery smile endeared him to many. On Thursday of last week he retired from his duties at Eastern Hill Fire Brigade. The Melbourne "Herald" of August 1 published his photograph and printed a most appreciative article under the heading of "Happy" Pearl leaves Eastern Hill. We have pleasure in reprinting portions of the "Herald" article, as follows:

"At 7 a.m. to-morrow Fremont Ross Pearl will fall into line with the rest of the day freemen at Eastern Hill, answer 'Sir' to the officers' roll call, as he has done for nearly forty years, then at the word 'Dismiss,' he will fall out, un buckle his hat, hang his shining helmet and jacket on the rack, and become an ordinary citizen, duty done, a retired man."

"He will leave the brigade with a good record, and the best wishes of every member of the brigade, from the newest recruit to the chief officer, largely in the knowledge that he has left behind him a name that will live among the freemen."

"Happy" boys, they call him at Eastern Hill, for life to him is just like a big smile. To-day, when "Happy" went on duty for the last time in the brigade workshop a huge plaque was nailed across the lockers. On it was chalked several lines of music, and underneath the following stanza to be sung to the tune of "Anchored":

- * Only another day to go,
- Only another day to stay,

III. The Necessity for Studying the Word.

- "They continued steadfastly in the Apostles' doctrine."
- The Word Reveals Christ.—John 5: 39.
- The Word Enriches Character.—Coloss. 3: 16.
- The Word is the Soul's Food.—Ps. 1: 1-3.
- The Word is the Soul's Light.—Prov. 3: 1-7.
- The Word is the Soul's Protection.—Matt. 4: 1-11.
- The Word is the Soul's Comfort.—John 11: 1-3.
- The secret of nearly all backsliding is neglect of the Word.—2 Peter 1: 2-8.

IV. The Privilege of Giving.

- See Matt. 10: 8; Gal. 6: 6.
- "Fellowship" means sharing with or contributing to.
- The Scripturalness of giving.—1 Cor. 16: 1.
- The blessedness of giving.—Acts 20: 35.
- It is a condition of blessing.—Malachi 3: 10.
- It is an act of worship.—Matthew 23: 40.
- It is a sacrifice well pleasing to God.—Heb. 13: 16.

V. The Lord's Supper.

- Is a Commemorative ordinance.—1 Cor. 11: 25.
- Is an institution of Christ.—1 Cor. 11: 23.
- Is a means of grace.—John 6: 53.
- Is a publication of the Gospel.—1 Cor. 11: 26.
- Is a feast of love.—Acts 2: 46.
- Is a suggestion of His return.—1 Cor. 11: 26.

VI. The Life of Prayer.

- Don't forget—
- 1. Secret Prayer.—Matt. 6: 6.
- 2. The Family Alms.—Gen. 8: 20.
- 3. The Prayer Meeting.—Matt. 18: 20.
- In everything: "Pray through."—Luke 11: 9.

"Happy" Ross Pearl.

Then safe, safe at last,
All fires past,
Safe on his little farm, farm, farm,
Safe on his little farm."

"Old 'Happy' laughed when he read it. 'That's just like the boys,' he said. 'You see, when I'm not a freeman, I'm a choir-master,' he confided, 'And I've had every Sunday off for thirty years, during which I've coached Sunday School choirs in every suburb. The lads know I'm going straight from here to my little farm at Glen Waverley, where I'll be able to sleep the whole night out without fear of being called by the 'buzzer' at all hours, to do a watch in the tower, or to go fire-lighting.'

"For a moment a shadow flitted across his happy, open countenance.

"But I'm going to miss it all, just the same," he said. 'And the boys—it's hard having to leave them, for they're the finest, whitest lot of young men in the world.'
"For a moment a shadow flitted across his happy, open countenance.

"But I'm going to miss it all, just the same," he said. 'And the boys—it's hard having to leave them, for they're the finest, whitest lot of young men in the world.'

CHEEDS.

How pitiful are little folk—
They seem so very small;
They look at stars and think they are
Incomparable.

—Willard Wattles.

PROGRESS IN EVIL.

"We are not worst at once; the course of evil begins so slowly, and from such slight source. An infant's hand might stem the breach with clay."

But let the stream grow wider, and philosophy, Aet, and religion, too, may strive in vain To stem the headstrong current."

A Crime Wave.

It seems to have been agreed that right through Australia there is a "crime wave." Murders have been committed almost openly; sex offences have been numerous and serious; razor gangs have been at work with considerable regularity; robbing and house-breaking are really common, and the administration of the law has had rather the worst of it as it has endeavored to cope with the criminals.

Apart from anything like panic, and quite apart from a loss of confidence in our police system, the matter is a very serious one. It has been discussed in many places by very various people. In the newspapers, in municipal councils, in larger public gatherings, in the family circle, and even in some State Cabinets (this matter has received a good deal of attention. Mostly it would seem the attention has been focussed on catching the criminal and dealing with him when caught. The opinion has been largely expressed that we treat criminals too leniently when we punish them, and therefore we have a crime wave. Little attention seems to have been given to the matter of making the criminal. But if we really mean to reduce in any considerable degree this wave of crime, we shall be compelled to give some attention to, and make some serious inquiry into the making of our criminals. Some of them may be, and doubtless are, specimens of abnormal humanity; but many of them are not so accounted for. Many of them are rebels against authority; some are people who despise the distinction between meum and tuum; others are folk who have put all moral standards under their feet; and yet others refuse work and labor as both unnecessary and foolish.

How does such thinking come? There must be much of such thinking or there could not be so much crime. Where does it begin, how does it increase? It does not come for instance by reading the Bible; and it would not come by much reading of Shakespeare. Can it be doubted that much of it is fostered by our appalling gambling habits? Gambling makes an uncertain distinction between mine and thine. It calls a gambling loss a debt of honor! It is one game for which nothing was received; but the debt is, forsooth, a debt of honor. The bank clerk handling other people's money takes that money to pay his debt of honor with! He takes it to gamble with; if he loses and is found out he is in danger of prison; if he wins he has been successful at the racecourse! At the great racecourse, gambling is lawful and honorable; in a closed-up public room where men play two-up it is a crime! He who gambles on a great racecourse is a gentleman; he who frequently a two-up school is a criminal! He who plays bridge for large stakes in some fashionable club or well known home, is a perfectly correct gentleman; he who makes a bet in some unmet place is a law-breaker. So we do juggle with right and wrong. Apparently seats in our Legislatures may be bought and sold; declarations may be made concerning election expenses that are quite beside the truth; and those who may do such things are doing nothing that in the eyes of the law is wrong. It is not all that kind of thing, after all, mingling with truth in a way that is bound to upset moral standards? And moral standards upset in one direction, is bound to mean a more or less general derangement of moral standards. There is a great well that our moral vision should be cleared. That is where we must begin if we would avert our crime wave.

—Australian Christian World.



The Home Circle.

Conducted by J. C. F. FITTMAN

MISS PHILOSOPHER.

Cinderella stayed at home
And tended to the ashes.
Very much she wished to roam,
Loughed for silks and sashes;
But she didn't soar—hoping—
Didn't dabble into moanings—
Had a notion nothing binders
Dreams like being glum and tearful;
Thought the very charnel cheerful,
Sang away among the cinders;
Waxed so bright and sweet and steady
That when Fortune came to fetch her—
There she was, all glad and ready!

—“Girls’ Circle.”

GANDHI AND DRINK.

Mahatma Gandhi addressed a public meeting of temperance workers on “Prohibition” in Madras, in which he said that he had been interested in the temperance cause for the last thirty years. His horror at drink was inherited from his revered mother. When she gave him permission to visit England she imposed upon him three vows, one of which was that he should abstain from all intoxicating beverages. On his way to England he was told that after crossing the Bay of Biscay he would be compelled to drink, but he assured those who spoke to him that on no account would he do so. When asked what he would do if the doctors advised him to drink, his reply was that he would die if the only condition on which he could live was to break a sacred promise made to his mother.

He said that when he arrived in London he was amazed to see the havoc caused by drink. It saddened him to stand before one of those great palaces called public houses where people went in as sober men and came out drunk. What he saw filled him with a great desire to rescue India from that curse. He discussed the question which was the greater evil, drink or opium, and said that possibly there was not much to choose between them. From a purely moral point of view, he thought that if he had to give a decided opinion, he would say that drink was the greater evil because it sapped the moral foundation. “Opium stupefied and deadened them, but drink excited and stimulated them so much that from the lap of God, they found themselves in the lap of Satan.”

A HOPELESS INFIDEL.

When laboring as a missionary in London, I often met a milkman named Perrott. He was a confirmed sceptic, and used to boast of having once believed in Christ, but had learnt better. After many efforts to bring him to repentance, I said one day, “Mr. Perrott, if what you say about your past belief in Christ is true, it seems to me that you are the character described in Heb. 6: 4-6, and are in a hopeless state.” “Yes, yes,” he said, “I know it; if your Bible is true, but it isn’t.” That same night, after retiring to bed, he was seized with a stroke, and died without regaining consciousness. His wife, who professed to be unbelieving as her husband, cried to God for help and mercy. Calamity often shatters unbelief.—J.P.

THE SWING OF THE PENDULUM.

“Many people,” says a well-known minister, “are like a clock which has lost its pendulum. You wind it up, and off it goes at a furious pace of whirling wheels, which is soon finished and played out. But attach the pendulum, and the result is a movement which is peaceable, restful, calm and purposeful. What has happened? The

law of gravitation has come into play—the law which rules the resistless tides of ocean, and guides the majestic stars in their courses.

“The little clock, with its feverish heart, has been taken up into that mighty movement, and there is peace.”

That is what our lives need. We are born to take our part in a movement which is far larger than ourselves. Religion is to life what the pendulum is to the clock.

CARRYING BOTH BURDENS.

At the time of the Great War, a certain man considered it his duty to join up for service. His wife was dead, and he decided to leave his little daughter with a relative during his absence. He was a poor man, and the child's little belongings were made up into a bundle, which he carried, as they set out on their way to the friend's house. Soon the little one grew tired, and the father put the bundle into her hands, with the words, “You carry that and I'll carry you!” So it happens that when God gives us a burden to carry, he himself bears us in his Almighty arms.

CHARACTER.

Character alone is immortal. Not what we have, but what we are, is enduring. Not that work in which we engage outside of us, but that which we carry on within us, is everlasting. As we pass from earth we shall leave behind our property, our relationships, our positions, our reputations, and we shall enter the world with but our characters that we can call our own. We are making ourselves for eternity. Infinite will be the loss and disgrace if we build after the wrong plan; eternal be the gain and honor if we follow the right one.

THE PREACHER'S EXPENSES.

Christmas Evans' parishioners seem to have been marked by an insatiable appetite for sermons, and by a singular disregard for the temporal comfort of the preacher. Once, when he had preached away from home, and had received less than his expenses, an old woman remarked to the great pulpit orator: “Well, Mr. Evans, you have given us a wonderful sermon, and I hope you will be paid at the resurrection.” “Yes, yes, no doubt of that,” answered the preacher seriously; “but what am I to do till I get there? And there's the old white mare that carries me; what will she do? There will be no resurrection for her.”

BITES.

“You must have had a terrible experience, with no food, and mosquitoes swarming around you,” said a friend to the shipwrecked mariner, who had been cast away upon a tropical island. “You just guess I had a terrible experience,” he acknowledged. “My experience was worse than that of the man who wrote, ‘Water, water, everywhere, but not a drop to drink.’ With me it was bites, bites, everywhere, but not a bite to eat.”

HALF-TRUTHS.

A straight stick in some water half inserted, Under the eye seems bent;

A straight truth that is only half asserted, May too have falsehood lent;

A truth that only half its way hath trod, Can never deceive the eye and ear of God.

—John Kendrick Blogg.

The Family Altar.

J. C. F. F.

Monday.

Know ye not that they who run in a race run all, but one receiveth the prize. So run, that ye may obtain.—1 Cor. 9: 24.

“So run”: that is, run the heavenly race as if you were competing against all other Christians; and as if the prize of eternal life depended upon your outstripping all the rest. So earnest and zealous should we be in the Christian life. But we need not fear losing the prize, really, if we persevere to the end.

Reading—1 Cor. 9.

Tuesday.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

A certain man, confident in himself, drove his car only a few inches from the edge of a deep precipice. The earth gave way at one spot and he was hurled to death. Another man held his head so high while walking that he did not see a large stone in his path, over which he stumbled and fell. We are to keep the faith with lowliness of mind.

Reading—1 Cor. 10: 1-12.

Wednesday.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10: 31.

God graciously accepts our inmost service, if done to his glory. We can glorify God in every thought, word and action, if they are pure. The common “drudgery” of our life may be thus raised to divine service; service done to the king of kings.

Reading—1 Cor. 10: 14-33.

Thursday.

Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you.—1 Cor. 11: 2.

It is sweet to be remembered by dear ones to whom your words and deeds have been a blessing. But Paul was not so much pleased on his own account as he was for the keeping of the divine ordinances as he had delivered them. With all their faults (and they were many) the Corinthian Christians had been faithful that far. Can this be said of most Christians today?

Reading—1 Cor. 11: 1-16.

Friday.

For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come.—1 Cor. 11: 26.

“And thus that dark betrayal night With the last advent we unite By one blest chain of loving fire.”

Until he come.

“O blessed hope! with this date, Let not our hearts be desolate, But strong in faith and patience wait.”

Until he come.”

Reading—1 Cor. 11: 17-34.

Saturday.

But covet earnestly the best gifts: and yet show I unto you a more excellent way.—1 Cor. 12: 31.

Children are pleased with their toys or sweets or what not, till something far more beautiful and desirable is offered them instead. How joyfully do they drop their old treasures for the new! So Christians should prize the gifts of God. These are the “best gifts.”

Reading—1 Cor. 12.

Sunday.

And now abideth faith, hope and love, these three; but the greatest of these is love.—1 Cor. 13: 13.

Love is the best of all God's gifts. Without it we are poor indeed, though possessed of all the world calls riches.

O love divine and golden,

Mysterious depth and height;

To thee the world beholdeth,

Looks up for life and light.

Reading—1 Cor. 13.

Prayer Meeting Topic.

August 22.

THE JOY OF THE PERSECUTED.

(Acts 5: 11.)

W. Waterman.

From Pentecost, the kingdom of Christ has moved onward like an oncoming tide; every obstruction of unbelief, addition, greed and schism has only momentarily delayed its progress. All can see in this the power of Almighty God. But what about the church's part? "Christ has no hands but our hands to do his work to-day;

He has no feet but our feet to lead men in his way."

While all persecution for righteousness' sake is salutary, and therefore should provoke joy, the apostles' joy here is limited to that which they were conscious Christ counted them worthy to suffer for His Name. The why and wherefore of Christ's choice of them is the why and wherefore of their joy. First, they rejoiced because they were

Counted Worthy by Christ Himself.

Their troubles were not their own. They suffered by the appointment of "their own matchless Friend, who is never such a Teacher, such an Example to them; whom they had seen do so many mighty and glorious works for others; whom they had watched for three years, and more and more wondered at, admired, and loved; whom they had seen trial for no offence, and condemned with no guilt on him, and crucified for us, and his only self-sacrificing, saved and restored, and a self-appearing heaven had received; and of whom a descending omnipotent Spirit had given abundant and most touching attestation that he had not forgotten those same disciples, nor the word of his gracious promise to them." Peter, from experience of this joy, exhorts us in "rejoice inasmuch as ye are partakers of Christ's sufferings."

Furthermore, they were counted worthy to suffer

For Their Master's Cause—

"for the Name." He had died for it. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad!" To offer to share another's joy is small credit to him who offers; but to offer to share another's suffering, and to be permitted, honors him who offers from every point of view. Such was the apostles' love for their Master that they could not but be sensible of the honor of suffering for him. Moreover, they had unbounded faith in his cause, which they valued above life itself. Indeed, even this suffering of shame was occasioned by the marvellous success of their cause. Their Master's cause than with it was sufficient guarantee for them.

Against His Enemies.

Christ's enemies were their enemies; so they rejoiced to be counted worthy to suffer under—and rise victorious over—those who crucified him. They were not afraid of what man could do to them. Those who persecuted them were Sadducee, blind leaders of the blind, denying the spiritual verities which were common to them to the apostles. All the prisons, threats, and rods were obstructions of grass. The common Gallians could give more than they got; for no wound is so deadly as that of truth in a guilty soul.

The apostles were also counted worthy of

An Load of Glory.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Rejoice and be exceeding glad; for great is your reward in heaven." Then and there God's suffering servant himself "shall see the travail of his soul, and be satisfied."

TOPIC FOR AUGUST 29.—THE WITNESS OF STEPHEN.—Acts 7: 60.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

CROSS-BEARING.

"What is your burden, O son of man?"
 Inquired an angel, bright as the sun.
 "I seek," was the answer, "to bear a cross
 From from a cedar of Lebanon."
 And the angel's answer was truly good:
 "Cast it aside; it is naught but wood."
 When he asked of another passing by:
 "What is your cross, O child of care?"
 And he answered; "Because I follow the Christ,
 Jibes and mockings and taunts I bear."
 Then the angel's face with approval glowed:
 "A piece of the true cross is your load!"

A MODERN BIBLE SCHOOL.

The church at Dawson-st., Ballarat, Vic., has just created a modern set of rooms to meet the growing needs of its work among the young people. The old building at the rear of the chapel was quite inadequate for the requirements of the growing school, and it was decided that the building should be remodelled and at the same time to make certain additions. The work has only lately been completed, and the church now possesses, from a structural point of view, a modern and well-equipped school. The remodelling of the old building included the erection of rich partitions, providing for a kindergarten and primary rooms each 34 ft. by 21 ft., a passage 7 ft. wide between the kindergarten rooms, and dividing them from five class rooms, each 9 ft. by 8 ft. The additions include an assembly room, 11 ft. by 22 ft., and four class rooms, 9 ft. by 8 ft., as well as a Bible classroom 19 ft. by 10 ft. The outside entrance to the assembly room, which is well lighted by large windows, is through a porch. Electric light is installed throughout the buildings, and where required new furnishings have been provided. The chairs in the assembly hall are of the latest design, and there are two blackboards in the kindergarten rooms. The work, including sewerage, has been carried out at a cost of £1,800, and about £1,100 of that amount is either in hand or has been promised. To mark the completion of the work a mission will be held in the assembly hall, the missionary being Mr. G. T. Fitzgerald, the preacher of Dawson-st. church. We heartily congratulate the brethren at Dawson-st. in this forward move, and trust that the new buildings will mean much to the work among the young people.

CRUSADING WITH CHRIST.

"Crusade with Christ!" is the modern rallying call to young people. First used as the theme of the great interdenominational gathering of young people—the thirty-first International Christian Endeavor Convention in Cleveland, Ohio, in July, 1927—the challenge has spread abroad in many lands.

Crusading with Christ does not propose new organisations of young people, but its emphasis is on a common programme of activity by and for young people. It especially seeks to enlist young people in active service for the Master. It asks all leaders of young people's organisations, Bible School workers and church leaders to enter upon a great campaign with a view to winning and holding the young people of this generation for Christ and his church.

Crusading with Christ! The challenge is one to stir our blood. We have all read of the crusaders of history; those men who clad in armor, answered the call of Peter the Hermit and others to deliver the Holy City from the hands of the Saracens. How readily they went forth! What great dangers they endured! What magnificent victories they achieved! Still the

call is for those who will dare to go forth in the name of Christ to free our land from the blighting effects of indifference and sin. The modern crusade with Christ has no armor nor sword nor spear, but it is none the less inspired. There are three ways in which we can work with and for Christ.

1. Evangelism. We believe most firmly that the primary need of youth is the personal acceptance of the Lord Jesus Christ as Saviour and Lord. Therefore we believe that every effort should be used to train our young people in the great task of soul-winning, and to arouse in them a desire to undertake the work.
2. World Peace. Christ is the Prince of Peace, and we believe that it is his will that we should have a warless world. It is for us to show to our young people the futility and stupidity of war and to unite them as one great army in an effort to bring about a warless world.
3. Christian Citizenship. After nineteen hundred years of Christianity we have to frankly confess that there is much in our civilisation that is not Christlike. It is for us to challenge

"The primary purpose of all Sunday School teaching is instruction; the ultimate purpose, however, is salvation and the building up of strong Christian character. Christ said, 'Ye shall know the truth'; that is educational. He also said, in the same breath, 'And the truth shall make you free'; that is spiritual. The educational and spiritual elements of Sunday School teaching are inseparable, if the teaching is properly done."

our young people with the ideal of Christ, and to lead them out to a definite crusade with Christ in a service to which they may bring the highest intellect, the stoutest heart, and the enthusiasm of youth.

NOTES FROM NEW SOUTH WALES.

Mr. P. J. Pond, B.A., under the heading, "Climbing the 5,000 Ladder," says that the Conference returns for 1927 showed an enrolment of 3,665 scholars and 569 teachers. Three months later that is, by the end of May, 1928, 4,100 scholars had been enrolled, an increase of 495. It is hoped by August to have 4,250 scholars in Bible Schools connected with Churches of Christ in New South Wales.

The organiser has visited many schools and addressed quite a number of teachers' meetings as well as having a part in the Sunday School Convention held recently in Sydney, when he delivered an address on "The Sunday School as an Evangelistic Agency."

MAKE ME KIND.

God, make me kind!
 Not only when an act of mine
 Will gain me praise,
 But every day in little ways
 To those around me
 Make me kind.
 Help me to find
 The lonely heart, that I may speak
 A word of cheer;
 Help me to seek
 The weary and to change a tear
 To laughter.
 Give me, God, each day desire to do
 One act unselfishly . . . and then . . .
 To give again!
 God, make me kind!

Foreign Missions.

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

DISPENSARY WORK IN INDIA.

Dr. Oldfield's last report indicates that the Blood dispensary is doing splendid work. For the month of July 216 new patients and 266 treatments, total 482, and the fees received during the month amounted to Rs. 208.9, equal to £17/12/9. Dr. Oldfield states that the dispensary at the present time is self-supporting, the fees paying for the expenses.

At Dhond there are nine members and five adherents. They have meetings on Lord's day, and also week days, with a prayer meeting at the dispensary every morning.

Miss Vera Blake, who is superintendent of the Baramat dispensary during the absence of Miss Caldwell, reports that during the month of June there were 211 treatments and 523 treatments, total 764. Equivalents total 320, fees received Rs. 147/10/0, equal to £117/6.

HOME FROM THE ISLANDS.

We are glad to announce that Bro. and Sister MacKie and their little son, Melville, have arrived safely in Australia, and are now residing at the home of their people in Victoria. Their address is—Mr. F. MacKie, Northampton House, 27 Ackland-st., St. Kilda, Vic. Accompanying them is one of the native boys named Willie Boy, and we hope that he will be able to accompany Bro. MacKie on some of his itinerating work among the churches, thus giving an opportunity to our brethren to have one of the native boys from the New Hebrides.

Bro. MacKie reports that previous to his leaving there were 62 baptised. During the last month he was there he had two hundred patients attend the dispensary. He also reports the death of one of our members, a little school girl named Huchakah, the daughter of one of our very fine teachers, Stephen, who is in charge of the work at Amala. I visited her during my stay. She was then very sick with rheumatism, but a sweet little Christian girl.

Bro. MacKie reports the present number of church members on Oha 652, Pentecost 330, Maewo 62, a total of 1,044.

TRAINING AN EVANGELISTS.

Several of our orphan boys, who have grown into young men, have expressed a desire to go into training as evangelists. There is a very good institution not far from our mission station, and already we have sent students to them. I have been asked what would be the cost of keeping a student who is training as an evangelist at one of these Indian "Schools of the Prophets." It would be £15 or £18, 200 a year.

FOREIGN MISSION DAY EXPERIENCES.

Every year there are incidents connected with our F.M. Day offering that are full of encouragement and inspiration. Bro. Hunt, of Balgoonie, writes:—"One of our very old and faithful members hobbled into my study on two sticks the other morning. He had been in the hospital, and was so only partly recovered from an accident. He carried a lady's small handbag. He assured me that the contents had been consecrated to the Lord for some time, and he now wished to hand it over to be added to our annual F.M. offering. In the bag was a miscellaneous collection of old and new jewellery. Each article was marked with its sale price, and the total amounted to £38 odd. Of course we shall not receive nearly that amount, as it will likely have to be sold for old gold, but it was a very generous and liberal and no doubt self-sacrificing offer on the part of this good brother."

In another letter received from Western Australia, Bro. Ingham tells of a sister, an old-aged pensioner, having heard that an effort was being made to supply a motor car for Bro. Escott, resolved that she would try, out of her very meagre income, to save two shillings a week so that at the end of the year she could add five pounds to this Escott car fund. She found she had been able to save the five pounds much quicker than she thought, and last week she came to one of the Perth brethren with the five pounds saved, and handed it in for the car. No words need to be added to impress upon us all the wonderful sacrifice that some people make on behalf of our Foreign Missions. They are a great inspiration to us all who know of them just as the widow's mite and the offering of Barnabas of old were an inspiration to the early Christians.

CHILDREN'S DAY OFFERING, 1927-8.

The highest amount given was New South Wales £165 13/1, averaging 93d. per child. Tasmania's 698 scholars gave £28 12/-, an average of 10d. per scholar. Queensland's 1,229 scholars gave £35/18/7, an average of 63d. per scholar. Putting all the amounts together, the average contribution per scholar for the whole of Australia is 53d. In the whole of Australia there are 395 schools. 135 gave towards Children's Day last year, leaving 260 who did not. If we could enlist all the 166 schools to use the service and make an offering on this day we would almost double our Children's Day offering. Here is a valuable by-product of our Sunday Schools. With few exceptions the 166 schools who do not now contribute are as well qualified to help as the 139 who do now contribute. The Bible School is our training ground for the future church. One way to keep our scholars is to enlist their interests in world-wide missions. We should be glad of the help of our Bible Schools Department in each State in the enlisting of each school to take an offering on Children's Day for the medical and benevolent work among the children that our missionaries are doing. If those who do not now give were to contribute the average of those who are giving, we should add to our income this year £172/2/-, making a total of £270/18/10 instead of £97/16/10, and the extra amount contributed would provide two children's cots in our Dhond hospital, two in our Chim hospital, and one in our New Hebrides hospital. Surely this is a consummation devoutly to be wished, and one that calls for the co-operation of all our children and Sunday School workers.

SUCCESS OF BRO. CLARK.

We are very glad to announce that news has just been received from Bro. H. A. G. Clark, M.A., D.P., that at the first University examinations he was awarded the degree of Bachelor of Divinity, making him Bro. H. A. G. Clark, M.A., B.D., D.P., Ed.

BOXES FOR INDIA.

Victorian churches, mission bands, etc., preparing goods for India are asked to forward all parcels, with lists of contents at wholesale prices, to the Austral Publishing Co., 530 Elizabeth-st., Melbourne, before the end of September.

WANTED.

The Preston gymnasium would like to hear from any church having gymnasium material for sale. Write or telephone to A. J. Fisher, 12 Ashing-st., Preston, N.B. (Phone, N'cote 2032).

MARRIAGES.

IRENN-ORAM (Silver Wedding).—On Aug. 12, 1903, at North Bunbury, Vic., by Mr. H. P. Isaac, Margaret, second daughter of the late Mr. and Mrs. Henry Oram, formerly of Mortlake, by William Glover, third son of the late Mr. and Mrs. John Oram, of North Bunbury. Present address, Gardner, South Australia.

NORTHEAST—RASMUSSEN.—On June 16, at Church of Christ, Fairfield, by Mr. T. A. Fitzgerald, Samuel John, eldest son of Mr. and Mrs. Northeast, of Alplington, to Eunice Olive, eldest daughter of Mr. and Mrs. C. Baymussen, of Mandlaud. Present address, Bayment-st., Alplington.

DEATHS.

BARBER.—On August 4, at the residence of her son, Mr. Vernon Barber, 28 Middlesex-st., Surrey Hills, Isabella, the loving mother of Joseph and mother-in-law of Laura Barber, Kilconnave, Brighton Beach. "For ever with the Lord."

EAMES.—On July 27, at Bridge-st., Hendigo, in his 83rd year, Henry, beloved husband of Elizabeth, and the loving father of Mrs. A. Tralinger, of Joseph-st., Hendigo. "Resting is the everlasting arms."

—Inverted by E. Tralinger.

MORTON.—On July 28, Susie, loving daughter of the late William Morton and Margaret Barton, late of Bayswater, now of Tunstall, loving sister of Jessie (Mrs. Handaway), Jean (Mrs. Oliver), and Agnes, loved sister-in-law of Mr. and Mrs. Stan, also loving auntie of Willie Handaway and Margaret Oliver, in her 25th year. A patient sufferer at rest.

IN MEMORIAM.

CLYDESDALE.—In loving memory of Jack, younger son of John and Jessie Clydesdale, died of wounds in France, Aug. 9, 1918. "Beyond earth's shadows we shall meet again."

DIUMMOND (On Active Service).—In loving memory of our dearly beloved son, Clifford Henry Drummond, 1st Machine Gun Battalion, A.I.F., killed in action at Harbomarsheim, Somme, France, on August 9, 1918. Treasured memories.

—Inverted by his loving father and mother, J. H. and M. Drummond, 1 Stewart-st., Auburn, Vic.

BEREAVEMENT NOTICE.

CHOWN.—Mr. Edmund H. Chown, 172 McKeat-st., North Fitzroy, tenders his sincere thanks to all relatives and friends for their eloquent expressions of appreciation of his late beloved wife, and of sympathy to himself in his recent sad bereavement, as manifested by visits, letters, cards, telegrams and beautiful floral tributes received. Mr. Chown regrets that owing to his blindness he is unable to personally express his thanks. Will all kindly accept this limitation?

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. J. Stafford, 7 p.m., Bro. F. A. Fitzgerald. Soloist, Ben Moy Ling.

Meetings for the Day:—10 a.m., J.C.E.; 11 a.m., Worship; 3 p.m., Bible School (singing 15 min.); 7 p.m., Gospel Service.

All Past Members and Friends Cordially Invited. SPECIAL EVANGELISTIC MISSION IN CHAPEL.

Missioner, Mr. B. Holman.

Sunday, Sept. 2, at 7 p.m. Wednesday, 25th, at 8 p.m. Sunday, 30th, at 7 p.m. Wednesday, 26th, at 8 p.m. Sunday, 16th, at 7 p.m.

FOR SALE.

One or two building blocks, 45 x 110 ft. Hillcrest Estate, Dandenong-st., South Preston, near new State school, station, gas and electric mains. Elevated position; good surroundings. Apply "Land," c/o 7 Durlingham, Flemington, W.V.

Here and There.

Will reporters please once again note our regret at being unable to print coming events in new columns?

The following telegram arrived on Tuesday— "Increasing confidence and interest in Hurlingham-Stewart Broken Hill: Largest meeting Sunday; no confessions at close."—Warren."

The Victorian General Doreen sisters will hold their monthly meeting in the Swanston-st. lecture hall on Wednesday, August 15, from 10:20 a.m. to 1 p.m. All sisters welcome.

It is requested that for the next few weeks all letters addressed to Mr. Stuart Stevens respecting his Victorian visit in the interests of our Federal work at Canberra should be sent care of Mr. Wm. Gale, Home Mission Secretary, T. & G. Buildings, Collins-st., Melbourne.

The Austral Co. is sometimes asked for literature dealing with the claims of the people known as "Pentecostians." The article contributed to this paper some time ago by Alan Price, B.A., has been issued in neat pamphlet form, and may be had for 4d. per copy; posted, 3d. Special prices for quantities.

Mrs. and Sister F. Macleiv, our missionaries from the New Hebrides, with their son Melville and a native Christian, Willie Boy, arrived in Melbourne last Thursday. They were welcomed at Spencer-st. station by members of the Victorian F.M. Committee and several friends. A welcome meeting has been arranged for Tuesday, August 29, in Lygon-st. chapel.

A brother asks us to the rightness or scripturalness of a dedication service for infants. Our answer is that such services are never alluded to in the New Testament which we take as our rule of faith and order. They are apt to be regarded as either a half-way house to or a substitute for infant baptism. Let us be content with rites which have the Lord's authority.

We learn that our preaching forces in the Dominion of New Zealand are shortly to be strengthened by the arrival of Bro. H. G. Clark, M.A., B.D., Dip.Ed., who has accepted an invitation to labor with the church at Duntoulon, Auckland. Bro. Clark has been in America for the past year and has just received his B.D. degree. He is due to begin work in Auckland in November.

The Melbourne "Herald" of Saturday last contains notice and photograph of Mrs. Howgate, Howell ave., Camberwell, who secured the highest points in the church-music section in the recent London College of Music examination. Mrs. Howgate is a member of the Glenferrie Church of Christ. Her splendid talent has been freely placed at the disposal of the local church as well as of the brotherhood.

Mr. and Mrs. A. C. Garnett and children are due to sail from Sydney by the "Maheno" on Friday. Dr. Garnett will present at the meeting of Victorian preachers on Monday afternoon. On Tuesday he visited the College of the Bible and gave a farewell message to the students. Representatives of faculty and students tendered him good wishes for his work as Professor of Agnetics in Butler College, U.S.A.

Bro. Wm. Gale writes: "It would be a splendid thing if every preacher in Australia spoke on 'The Gospel of Stewardship' as is being done in America, in connection with the Pentecost celebrations campaign. At the close of the address the Austral booklet bearing that title might be distributed. This excellent pamphlet is a reprint of an article contributed to the 'Christian' by Bro. Geoffrey Fretwell." It splendidly endorses Bro. Baker's ideas. The price for a single copy is one penny; 12, 10d.; 50, 3/4; 100, 6/6.

Our Gympie (Q.) correspondent writes that it is anticipated that a delegation of five or six of Gympie brethren will attend the Federal Conference to be held in Adelaide in October next. Here is a very worthy example. If the most distant Mt. Dandenong has thus responded, the more populous and nearer ones should do so with more eagerness. The Conference Executive Committee is making careful preparation for a profitable and successful conference.

The College overdraft continues to cause anxiety to the Board. At least three months must pass before the annual offering comes in. In the meantime the bank is asking that close economy be exercised. It is only fair to the bank that members should know this. The Board will appreciate special gifts to help in the present emergency. The situation at present is very serious. Donations should be sent to the Organising Secretary, F. T. Sammlers.

Bro. E. T. Sammlers has received a letter from a member of a Victorian church, who wishes to be known as a "working man," in which he forwards £1 for the College of the Bible and adds: "If you can get nine other members to subscribe £3 each before August 31 to help reduce that overdraft, I will be pleased to send another £5 to make it £20. I am sure any one who really wishes to get the other nine, but get the nine?" This is the second time this year that the "Working Man" has made a donation to the College. Are there nine who will join him in this special matter?

A correspondent asks: "Do you think it unscriptural, on a special occasion, to hold the Lord's Supper on a week night besides the usual Lord's day service?" Unless Acts 2: 46 implies a daily celebration of the Lord's Supper (which we do not believe, despite the opinion of many) then there is no Scriptural example for celebration on other than the first day of the week, which is unscripturally has scriptural warrant (Acts 20: 7). Even if Acts 2: 46 refers to a daily celebration of the Supper at home, it does not furnish a scriptural example of the practice of the occasional week-night celebration concerning which our correspondent inquires.

Our Victorian Department of Social Service reported to the Charities Board that for the year ending June 30 last, 2,850 persons had obtained relief in one form or another through their office and depot. In addition to large supplies of apples recently received, a ton of pumpkins came from Oakleigh, and a truck of firewood from Het Het. A good supply of clothing, new and second-hand, is continually coming to hand. The Bow Hill Philanthropic Society's grocery store is opening on July 31. The Social Service Committee gives an excellent programme. The Committee urges Churches of Christ throughout the State to take evening collections to assist the Department through this most difficult period. Contributions will be thankfully received and will go to the following account.

We have received the following news from the opening of the new school hall at Dawson-st., Ballarat, Vic., was made the occasion for a gospel mission conducted by our evangelist, Bro. G. T. Fitzgerald. The building was packed for the first meeting on Sunday, July 29, and the week-nights following had an average of over one hundred present. There has been no other such decisions for the past week, and we anticipate a splendid attendance on Sunday, August fifth, commenced the second week of our effort. A free use has been made of the question box, and Bro. Fitzgerald has ably and convincingly replied to all queries. Bro. Harold Fears is the song-leader for the mission, and we appreciate the able help of members from York and Peel-st. churches. The prayers of the brotherhood are requested.—A. E. Bailey, secretary."

Mr. Reg. Ennis Makes His Debut.

"The Clarion Call" of July 21 contained the first published message of the new Director of the Victorian Prohibition League. We have pleasure in reprinting his letter of greeting—

"I am deeply conscious of the honor done me by the calling up to the work of the Victorian Prohibition League. No man need expect a harder task, or one representing a greater challenge. Not in a day, nor in a week, could I delude to accept the leadership offered by the League. The job was big; the opposing forces strong; one might crash in the struggle. Life is brief; opportunities are many, so much to do, and so little time in which to do it. These and many other considerations made a decision difficult; but with the certainty that the work is God's work, and with the inward consciousness that God was leading on, the task has been undertaken. And now, the die being cast, the responsibility assumed, here's for the utmost possible in this struggle for good, clean citizenship in this great, good country of ours.

Grateful Remembrance.

"With deep gratitude the work of predecessors is remembered. Many who labored in the fight against alcohol have passed on. Some who are still spared to us can no longer carry the battle into the enemy's gate; others have been and still are vigorously working in the cause of liquor reform. These faithful workers are gratefully remembered by the one who now takes hold in the hope of building on the foundation so well laid.

A Great Opportunity.

"The opportunity to be afforded us in 1930 represents a great challenge. For years we have been waiting; now but two years separate us from our chance of victory. If those who faith would usher in the reign of Christ in the hearts of men, if patriots anxious for Australia to have her best chance among the nations, if commercial men whose financial prosperity will inevitably increase as intoxicating liquor decreases, if all who believe each child ought to have a square deal and a fair chance will only combine, nothing not even our undemocratic polling handicap—can rob us of victory two years hence. But let 1930 slip by and, with present legislation, another eight years must pass before the opportunity comes again. Who would not work, pray, give for an end so much to be desired? Who, by failure to co-operate, would allow children still to be damned from birth, men to be degraded to bestiality, women to be crushed and despoiled?"

One Big Purpose.

"Let it be remembered that the Victorian Prohibition League exists for the one purpose of planning for the overthrow of beverage alcohol. The League knows no partisanship in politics, knows no class, is quite unsectarian. The League stands only for the abolition of the liquor traffic. To this end it will co-operate with men and women of all ranks, Christian and non-Christian. For this one purpose it will seek to enlist all who for any reason at all believe in the eradication of the liquor business, and are prepared to pay, pray or labor for its overthrow.

"Yours for a clean Victoria,

Reg. Ennis."

VICTORIAN DEPT. OF SOCIAL SERVICE.

Benevolent Dept. Representatives of churches are advised that all kinds of clothing are obtainable at the depot, 317 Burnley-st., Burnley, on Tuesdays and Thursdays from 2 till 4. Grocery parcels on application.

Old jobs. Homeholders, employers, churches, and others are earnestly requested to ring the secretary for men for the old jobs. Carpenters, gardeners, plumbers, etc., willing to take the hour or the day. Will H. Clay, 19 Elizabeth-st., Melbourne. "Phone, F 4392."

J. George Rotherham.

In recent months we have been greatly indebted to Mr. J. George Rotherham, of London, who has regularly sent us clippings from secular and religious journals containing items of special interest. We have been able to print some of these, and in the preparation of articles have used others, without acknowledgment of the kindness of our correspondent. Mr. Rotherham is the son of Joseph Bryant Rotherham, translator of "The Emphasized Bible," "Studies in the Psalm," "Christian Ministry," and other books which will abundantly repay study. J. G. compiled and added notes to A.B.'s "Reminiscences," and now watches the interests of his father's publications. Recently Mr. J. Geo. Rotherham contributed a series of articles on hymnology to the columns of "The Christian Advocate." His knowledge of this subject, we may remark, has been placed at the disposal of the Australian Committee preparing our new hymn book, some very helpful suggestions having been received from him. Mr. Rotherham is a publisher's reader by profession and has for many years been connected with the well-known firm of Charles Knight and Co. Ltd.

In a recent letter Mr. Rotherham tells us that he is sending to us the "Hansard" reports recently made in the House of Commons on the Anglican Prayer Book. He enclosed the following article, setting forth the manner in which the reporting of Parliamentary debates is done. We feel sure it will interest our readers.

THE BRITISH HOUSE OF COMMONS "HANSARD."

Luke Hansard (1752-1828), English printer, was born in Norwich. When his apprenticeship was over he started for London with a guinea in his pocket. He became a compositor in the office of John Hughes, printer to the House of Commons, and in due time the business came into his hands. He printed the Journals of the House of Commons from 1774 till his death. The promptitude and accuracy with which Hansard printed Parliamentary papers were often of the greatest service to the Government.

At the present time the Official Reports of the Parliamentary Debates (still colloquially called "Hansard") are printed and published by His Majesty's Stationery Office. The staff engaged on the preparation of the Reports form part of the Administrative Staff of the House of Commons, and include an editor, assistant editor, and twelve reporters.

It is obviously the first business of the reporter to identify quickly the member who may be addressing the House. In a newly-formed Parliament consisting of over six hundred members this is not an easy task, but members willingly co-operate, and the personnel of the House soon becomes familiar to the men in the gallery. A greater difficulty is that of hearing what is being said. Good education does not always accompany ample knowledge, and the remarks of hon. members are sometimes all but inaudible to the reporters whose position in the House is not the best possible for hearing. How can a man report a speech if he cannot hear it?

The actual work of "talking down" and "transcribing" is done by a relay of reporters. The first man in the group takes down in shorthand for a period that may vary from 5 to 15 minutes. At the end of this time he is relieved by a colleague who continues to take down while No. 1 proceeds to transcribe his notes. And so the work goes on often till a very late hour. Each reporter takes a "turn" and the "copy" as prepared is sent by messengers to the printers for immediate attention.

A Member of the House of Commons is allowed to correct any error in his speech before it is printed, but, of course, it is not permissible to add to or delete from a speech that has been correctly reported.

The "Official Reports" form the only verbatim reports of the speeches made in the House, and they are often very valuable for purposes of re-

ference. The speeches made during the recent great debate on the new Prayer Book will probably form an integral part of history that is now in the making.

I admire the enthusiasm of the man who attempts the impossible! Jesus Christ loves the man who will risk, who will plunge. G. M. Banks.

The Best Gift Book—The Bible

Buy now, and hold book for Gift-Day
See 15% Reduction Offer on Page 515

Miss M. Mitchell Typewriting and
Duplicating Office
31 QUEEN STREET, MELBOURNE, C.I

CARL H. HALL

House Renovator & Electrician
7 Appleton Street, Richmond, E.I

All kinds of buildings, repairs and alterations.
Plumbing, painting, paperhanging, jobbing
work a speciality. Phone J 3934.



Eye-strain relieved,
Reading will be
a pleasure
after visiting
W. J. AIRD
Pr. Ltd.
The Reliable Optician
314 Collins St., Melbourne
4th Floor, lake view
Former Elizabeth St.
PHONE 6937 C.I

FOR SALE.

Fruit trees, best sorts, 13/- doz., 90.- Pashlons, Grape Vines, Gooseberry, Currants, Logans, 4/6 doz.; Raspberry, 1/3 doz.; Strawberry, 9d. doz., 2/6 100. Chestnuts, Walnuts, Almonds, 1/3 each. Orange, Lemon, Persimmons, 3/- each. Rhubarb, 6/- doz. Asparagus, 1/3 doz. Cabbage, Cauliflower, Lettuce, 1/- 100. Chaire Buses —Bush, Climbing, 1/- each; Standards, 3/-. Sugar, Malagony Gums, Cypress, 8/6 doz., 55/- 100. Flowering Gums, 1/1 each. Wattles, 11d. each. Oaks, Elms, Planes, Poplars, Pyrus, Flowering Cypress, 1/6 each. Hedges—Golden Privet, 2/- doz., Green, 1/6. Veronika 4/6, Boobyalla, Jasmine 6/- doz. Shrubs and Climbing Plants, 1/6. Price list posted.
A. NIGHTINGALE, NURSERYMAN, EMERALD,

J. FERGUSON & SON

J. Ferguson E. J. Collinge

Funeral Directors

660 HIGH ST., THORNBURY

Phone N'cole 1771

77 HIGH ST., WESTGARTH

Orders promptly attended to. Up-to-date Motor Service

W. A. FORDHAM

House Painter & Decorator

260 Riversdale Rd., Mid. Camberwell

Estimates Submitted for All Classes of Repairs.

Phone W 1403

CLIFFORD C. SHARP, L.D.S., B.D.S.

J. NORMAN BARKER, L.D.S., B.D.S.

SURFACE Dentists

HARLEY HOUSE

71 COLLINS ST., MELBOURNE, C.I

CENTRAL 32M

FURS!

For Coats, Chokers, Stoles, Rugs and Trimmings, etc., make your enquiry to:—

F. McCLEAN

126 Lygon St., Carlton, Melb.
(and Branches)

Australian Peltries, and Furs from everywhere supplied in the latest styles.

Your own Fox, Rabbit Skins, etc. dressed, dyed and made up into cosy coats and neat neckwear.

ESTABLISHED 47 YEARS

Renovations Remodelling

The State Savings Bank of Victoria

"THE PEOPLE'S BANK"

HOUSING ACT LOANS

The Bank builds houses for persons whose income does not exceed £400 a year, and who do not already own a home.

Deposit £50 on a capital cost of:— Wood £1,000
Brick £1,300

repayable by instalments over a term of 26¹/₂ years.

Special reductions in the amount of Deposit required are granted to applicants with two or more children under the age of 14 years.

Payments under this Scheme amount to less than rent.

For further information call in at any Branch of the Bank or write to Head Office—
139-153 ELIZABETH ST., MELBOURNE

GEO. E. EMERY, General Manager

OBITUARY.

CHOWS.—The closing of the earthly ministry of our Sister Mrs. Chown on Monday, July 23, at her residence, North Fitzroy, has removed from our ranks a worthy and strenuous worker. Accepting Christ as her Saviour at the age of eleven, she was baptised by Dr. Kingsbury in Sydney. Removing to North Melbourne she co-operated with Bro. M. Wood Green in the open-air services held in connection with that church. Then for a time her membership was with the Lygon-st. church. In July, 1878, she entered into fellowship with the church at North Fitzroy, where she remained in active service until a few years ago, when physical infirmity prevented her. Our sister's life has been a busy one. In the home church she has helped in the Bible School, visiting the sick and the sewing class. In the domain of public church service, for many years she was very active in all women's work, serving as president of the Women's Conference for five years with marked ability and acceptance, until the days of physical weakness came on. The sudden death of her brother, J. G. Barrett, seemed to hasten her end. Blindness overtook her husband, and then herself, and somehow the combination of afflictions proved too much for her and she quietly "fell on sleep." She was always a woman strong in faith, and the decision of early life reached its highest point when the earthly life began to recede. She has left behind her a husband and several sisters to mourn her loss. She will be missed sadly by them, as well as by the many poor folk who have been cheered by her kindness. A great company of friends evidenced their respect for her by their presence at the funeral. After life's fitful fever, she sleeps well. —J.W.H.

MURPHY.—Bro. Benjamin Murphy, of Shepparton, Vic., after a short but severe illness, passed away on May 8 at the age of 68 years. After coming to Shepparton he and his wife came in touch with the church, and on July 6, 1924, he was received into fellowship. From that date to his passing away he was a most consistent member, always at the Lord's table, and ever ready to help the church. It could be missed sadly by them, as well as by the many poor folk who have been cheered by her kindness. A great company of friends evidenced their respect for her by their presence at the funeral. After life's fitful fever, she sleeps well. With them we sorrow, but not as others who have no hope. —L.L.

A Sympathetic and Efficient Understanding, achieved by Long Years of Experience.

We would appreciate an opportunity to serve you when in need of a competent **FUNERAL DIRECTOR**

LEWIS - - Undertaker
PHONES J 1066, N'cote 579 & 2029

L. HARRIS,
GIMNEY SWEEP & GENERAL LABORER.
Charman-rod, cr. Latrobe-st., Mentone, S.11.
Gardens renovated. Orders by post promptly attended to.

MOTZOS UNLEAVENED BREAD FOR THE LORD'S SUPPER 1/3 lb. Postage Extra.
Austral. Co., 522, 528 Elizabeth-st., Melb.

Foy & Gibson's

Specialise in the Manufacture of CHURCH and SCHOOL FURNITURE

Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses are our speciality

ESTIMATES SUPPLIED — Ring J4151
or Write for Representative to Call

FOY & GIBSON PTY. LTD.
Smith St, Collingwood

Stained Glass Memorial Windows

AND

Plain Leadlight Church Windows

FITTED WITH
PATENT VENTILATORS.
Designs an Application.

Brooks, Robinson & CO. LTD.
59-65 Elizabeth St., Melbourne.

Introducing the
"KOF DOKTA"

A small packet, containing a remedy of great value for all affections of the throat and lungs. "The best goods are often wrapped in small parcels."

Always Carry the "Kof Dokta"



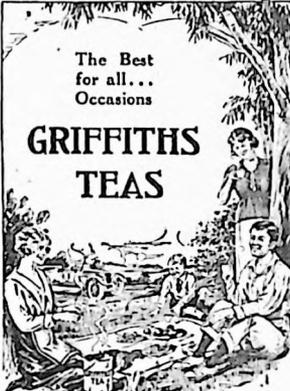
To "Stop-a-Kof," Relieve a cold, or "Fix the flu"

Or even should you sneeze—or wheeze, Through sitting in a chilly breeze, Relief is quickly given you With a 3d. packet of "Dokta Doa."

Obtainable at all Confectioners, etc. W. C. A. Luke, Manufacturer, Melb.

The Best for all... Occasions

GRIFFITHS TEAS



SCIENTIFICALLY FITTED GLASSES

It is impossible to determine what the eyes need without a thorough and painstaking examination by a certified Ophthalmic Optician. If you phone Messrs. E. Wood Pty. Ltd. (Cent. 6778) for an appointment, you will be sure of getting the utmost satisfaction.



E. WOOD & CO. PTY. LTD.
95 ELIZABETH STREET, MELBOURNE, C.1.

News of the Churches.

Queensland.

New Veteran.—Bible school now totals 13. On July 29 Bro. C. Traugott preached on "Jesus and His Crucifixion."

Gympie.—On July 29 the Bible School had two new scholars. Bro. S. Vanham spoke in the morning. At night he preached to a good audience on "From Tent to Palace." The Greek church building has been removed to the church property at Gympie.

Charlton Towers.—Good meetings continue. Bro. Glendamer preaching. At midweek prayer meeting on July 18 a young man confessed Christ and was baptised. He received the right hand of fellowship on July 20 before his departure on transfer to Roma.

Maryborough.—A. N. Henriksen will take charge of the work from August 26. The church is in a healthy condition, and owes a great debt to Mr. Alan Price, B.A., City Engineer of Maryborough, who has carried on the gospel services in a capable manner for a considerable time. Bible School attendances for the last three Sundays were 75, 73 and 74.

Inawath.—At the last three gospel meetings Bro. H. D. Priestley took four confessions. The officers recently resolved to proceed with the erection of a young people's hall. A concert in aid of the piano fund was held on July 27, about 18-10 being received. The programme, which was arranged by Bro. V. Morris and T. S. Westwood, was contributed mainly by the Silkstone Apollo Club. It was an immense success musically.

Western Australia.

Northam.—Recent meetings were exceptionally well attended. Bro. Buckingham gave an encouraging message on "The Simplicity of the Gospel." A solo by Miss Dalziel was also much appreciated. A confession and confession. Bro. Bible Anderson and Sister Gladys Truscott were recently joined in marriage.

Perth.—At prayer meeting on July 26 the theme was "Pooling Our Powers," and representatives of ten auxiliaries told of the work and aims of each department. Without exception the aim was definitely toward the spiritual. The work progresses under the able leadership of Bro. Schwab and auxiliary leaders. On Sunday evening, July 29, there were 240 present. Bro. Schwab's topic was "When Winter Comes." The choir was augmented by a Phil Delta choir and male quartette. 150 broke bread for the faith. Two were received by letter and two by faith and baptism.

Fremantle.—Attendances at all meetings are well maintained, very large numbers attending gospel meetings. Bro. Stirling's messages have been much blessed. On July 15 a man made the good confession, and on July 22 three women and a lad confessed Christ. The married men of the church gave a concert on July 19 in aid of a "talent scheme." The sisters have inaugurated a "talent scheme." On July 25 an interesting lantern lecture was given by Mr. Willie Thompson on the pioneering efforts of Dr. Shelton and our Foreign Mission work in Western China.

Victoria.

Elzinga.—On July 29 Bro. Jenner exhorted. At a "gift service" held by the girls' club, an enjoyable evening was spent, over 70 being present. Bro. Hoelcher preached very faithfully.

Mildura.—Church work is going on well. The last "at home" conducted by the ladies brought in 19. An Orange Lodge celebration service, conducted by Bro. Caneton, of Red Cliffs, was well attended. After Bro. Midford's address at the gospel service on Aug. 5 two from the young men's club made the good confession.

Carlton (Ligon-st.).—Meetings on August 5 were good. Bro. A. G. Saunders' evening address was on "Great Protestant Affirmations."

Glenferrie.—Bro. T. H. Scambler preached morning and evening, his subjects being, "Jesus and His Crucifixion" and "The Second Coming." Soloist, Mr. W. Bower. The F.M. offering has reached about £70.

Melbourne (Swanston-st.).—Attendances at meetings are still on the up-grade. Bro. Moore's messages are full of interest, very thoughtful, and well delivered. Systematic visiting is being carried on amongst members, and a fine feeling exists. The choir is a great help at the evening services.

Middle Park.—Last Sunday night Bro. Baker and Fred Elliott, of Kew, held a series of special services for the month of August. Under the leadership of Bro. Elliott the singing was splendid, and his efforts were greatly appreciated. During August a special effort is being made for decisions for Christ.

Thornbury.—Good meeting in the morning. Bro. Smedley, of North Fitzroy, presiding. Herod church in the afternoon, 133 present. The chapel was crowded at night to witness the baptism of eight young men. After Bro. Swain's address on "The Authority of Christ" a young lady and young man made the good confession.

Oakleigh.—There were large meetings morning and evening last Sunday. Bro. Mudge speaking at both services. Miss Sweetman rendered a beautiful solo at the evening service. There was one decision. A well-attended prayer meeting was held in the manse on Saturday night. These are to be continued until the mission in September.

Hampton.—On Aug. 1 the girls' club held an enjoyable birthday social. Bro. H. Kilbinger spoke to a good audience on Aug. 2. A man was converted at the evening service. Bro. Arnold has done excellent work as preacher for about eighteen months. At the request of the Home Mission Committee he is being released to assist the church at Wangaratta.

East Kew.—There was a splendid morning meeting on Aug. 5. Bro. Hiron exhorted the right hand of fellowship. Bro. A. McNeill exhorted. At night, after Bro. Yonens' message to a large audience, two ladies confessed Christ. A baptismal service was held. Bible School continues to grow; four more new scholars. Recently Miss E. Gible and Mr. R. Allan were baptized in marriage.

Newmarket.—Meetings for the past month were well attended. Last Sunday Bro. Saunders, of Footscray, exhorted. The sisters are preparing for a sale of work, a social for the conference hall was held on Tuesday. The girls' basket ball club has gained a semi-final position. A previous report stated in error that the ex-convict Bro. Hatty had retired from Bible School work; he will soon be well enough to resume his office as teacher.

North Melbourne.—Last Lord's day Bro. Dawson addressed the church on "The Crucifixion." At the evening Bro. Reg Emms, representing the Victorian Prohibition League, made a stirring appeal on behalf of that association. Cards for subscriptions were given out. On Saturday, Aug. 4, a concert and social, organised by Bro. Dawson and Sisters Woodbridge, were held; good attendance and fine programme; proceeds towards sale of gifts.

Pyramid Hill.—Meetings have been somewhat small lately owing to sickness and removals. Bro. H. Swalling has left, and his assistance in church work will be missed very much. Bro. Westwood was the speaker on July 29; his subject at night was "Christian Baptism." Through sickness the speaker planned for Aug. 5 was un-

able to fill his appointment, and the church appreciated the assistance of Bro. F. Hurst, who came from Moorit and conducted both meetings.

Yarrawonga.—On Lord's day, July 29, Bro. J. Dean and his daughter, Jean, were welcomed to the church. Splendid meetings all day. On Thursday evening the Y.P.S. held its meeting at Mulwala, where Bro. Pratt gave an address on "Should N.S.W. have Prohibition?" Last Lord's day Bro. Pratt was at Corowa. Bro. A. Smith exhorted the church at Yarrawonga, and Bro. Houghton conducted the gospel meeting. Two new scholars were enrolled at Yarrawonga Bible School, and another teacher has been added to the teaching staff.

North Essendon.—Bro. B. Williams' address are thoroughly enjoyed. The members are striving to pay off the balance on church land that a building might be erected before the new year. At a well-attended annual business meeting on July 18, the following deacons were elected—Bro. Hillbrich, treasurer; F. Mason, secretary; Thompson and W. Mason. The church has unanimously asked Mr. Williams to continue to preach until the end of collection term, 1929. The Bible School scholars are practising for anniversary.

Merbein.—Anniversary socials of Christian Endeavor were held on July 31 and August 1. At the annual business meeting of the church there was a good attendance of members; before the meeting 22 members met at the chapel for tea. Good reports were received from Bible School and Christian Endeavor secretaries. Officers elected: Secretary, Bro. A. J. Giblett (re-elected); treasurer, Bro. A. B. West (re-elected); deacons, Bro. A. J. Giblett, A. B. West, E. Seylle, J. Passmore, H. Lawson, G. Oakes, H. Fecker; organist and press correspondent, Sister V. Waise.

Northeast.—The church is having good meetings. On Tuesday, July 31, Bro. Illingworth organised a men's meeting; this was very successful. About 60 men were present. The address of Dr. G. F. Moore, M.A., on "The New Testament," was much appreciated. The musical programme was highly successful. The meeting closed with supper. On Sunday night one young man and two boys from the Bible School confessed Christ. The church was pleased to have Dr. A. C. Garnett and his wife at the evening service. The church extends sympathy to Bro. Barber in his sad bereavement.

Preston.—The special July campaign resulted in spiritual gains, improved attendances, several new members, and increased interest. Bro. Fisher's addresses were excellent. The choir under Bro. Morflew, faithfully assisted. The Bible School ended its rally on July 30, when Bro. Robbins addressed a record school. All auxiliaries are doing well. A Schuler evening by Miss H. Dehens and Mr. Stevens at the P.B.P. was appreciated. The sympathy of the church goes to Bro. J. D. and F. J. Lang in the death of their aged mother. The church regrets to report the death of Sister Miss Green a faithful member.

South Melbourne.—Last Sunday morning Bro. Waterman exhorted on "Prayer." At the gospel service the congregation was large. The special South Australian K.S.P. footballers were present in a body. Bro. H. Campbell, manager of Scribe, spoke on the objects and purposes of the Order of K.S.P. Bro. Baker, manager of the South Australians, expressed pleasure at the welcome extended to them, and for the special items of the service in their honor. Sister Williams rendered an enjoyable solo. Bro. Jas. R. Waterman delivered an inspiring address on "Playing the Game." The service proper was preceded by an enjoyable song service.

Footscray.—Splendid meetings on Aug. 5. During the week a Bible School tea meeting was held. 187 scholars sat in and some 200 adults. Afterwards an entertainment was held, which arises for the next year were present. The programme was provided by members of Ascot Vale school, and a splendid evening was spent. Bro. and Sister Hill have been received

by transfer from North Williamstown. Bro. Jackson, of Ararat, and family are coming by letter. Bro. and Sister Burnham, from Itabany, are also transferring. Bro. Burnham has taken charge of Tollenham school. Practice for Bible School anniversary is under the leadership of Bro. J. Gansley.

Chesham.—There were good meetings on Aug. 5, with one confession at night, after a good sermon by Bro. D. Wakelley.

St. Kilda.—Bro. Grundy conducted both services on Aug. 5. His morning subject was the 1921 Pentecost anniversary. Three members have been added to the A.C.E., and one to the P.S.P.

Prahan.—On July 29 one young man was welcomed to membership. A "Hundred Days' Increase Campaign" opened on Aug. 5, to close with anniversary day, Nov. 11. There were good attendances. Bro. Gevrey spoke in the morning. At night Bro. Gannor gave the first of a month's series on "Scenes and Voices from the Upper Room." At the close of an address on "Omnipotence on Its Knees," three confessed Christ.

Wederburn.—The first of a series of addresses on "Church History," to be dealt with this month, was delivered by Bro. Hughes last Sunday evening. "Is Christian Union Desirable?" was the theme; the discourse was strong and convincing. The Bible School is making good progress; the attendance has reached over 60, with 82 per cent. present. The girls' physical culture class has increased in membership to such an extent that further applicants cannot be considered. The hall space is taxed to the utmost. A boys' club of the same nature has been formed, and interest and enthusiasm are evident. The visit of Dr. Killinger in the interests of Foreign Missions was greatly enjoyed and appreciated.

Surrey Hills.—The annual meeting, last Lord's day, at Cambridge gave an admirable exhortation on "Tithing and the Christian Stewardship of Money." In the evening a full house listened with rapt attention to an address by Dr. Bay Killinger on his experiences as a medical missionary in Western China. On Thursday last week members of Surrey Hills Church joined with the Babany brethren in holding a prayer meeting at the home of Bro. George Emerson, who has been laid aside by serious illness for many years. On Saturday last Sister Barber, wife of Bro. Barber, senior, passed away at the home of her son in Surrey Hills. The sympathy of the church is extended to the bereaved ones.

Brighton.—On Sunday, July 29, the Bible School celebrated the second anniversary of its "loy league." Messages were given by Mrs. Inke, founder of the league, Mrs. Lanaway, Mrs. Inke, and Bro. Watson, from India. After the meeting the teachers entertained Bro. and Sister Watson to supper together with the officers and wives, to tea. Last Sunday there were splendid meetings. Bro. and Sister Macle and Willie Boy, from Oba, worshipped with the church. Bro. Forbes baptised Sister Macle and conducted both Bro. Macle and his wife into the fellowship of the Churches of Christ during his ministry in New South Wales. In the evening, what talks continue to hold the interest, the subject on Sunday being, "The Mystery of the Church."

South Australia.

Adelaide.—On morning of Aug. 5 Bro. H. M. Smith addressed the church on "Mission Work in India." In the evening the young people's monthly meeting was held, when Bro. Allen Brooker spoke on "The Ideal Friend." The attendance at both services was fair.

Pradhan.—Church anniversary services were held on Aug. 5. The morning speaker was Bro. Bhatnagar, from Hindmarsh. In the evening Bro. Gannor spoke on "The Foundation of the Church of Christ." Both meetings were well attended. The choir rendered special hymns.

Adelaide (Grove-st.).—The women's pleasant evening was held on Aug. 2, when about 120 women enjoyed an excellent programme. Miss

Minnie Jacoblan's ministry amongst the women of the city, and also in the Bible School, is pleasantly fruit. Bro. Whitby spoke at both services on Aug. 5. At night the council met. The half-yearly business meeting showed encouraging progress in all departments.

Narwood.—On Aug. 5 successful Bible School anniversary services were held. Special singing was rendered by the scholars at all meetings. Bro. F. Collins addressed the morning service. Bro. Will Graham the afternoon meeting, and Bro. Baker spoke in the evening. 108 met to break bread during the day. A communion service was held at the home of Bro. L. L. Liddell, senior, who has been laid aside for many weeks.

Gawler.—An excellent meeting was held on evening of Aug. 5. The preacher has been giving a series of addresses on "Evidences of a Future Life." The attendance has improved each night. Musical items are given at each meeting by the young people. The Barrows C.E. rally was a success, eight societies taking part. Bro. F. Hollans, from Adelaide, gave the address. A Protestant Federation rally was held in the Institute Hall on Aug. 6. Bro. Gram being chairman.

Colston Light Gardens.—Bro. H. J. Horsell has rendered a valuable service to the church for the past eleven months. His splendid exhortations and proclamation of the gospel have been much appreciated. Bible School continues to grow; four new scholars on Sunday. C.E. Society meetings are proving helpful. A choral society has been organized with Bro. Bond, with Bro. T. Smith as organist, is doing splendid work. A number of brethren are out of employment. A fortnightly offering is being made to assist those in need.

Queenstown.—On morning of Aug. 5, Mr. George Cox exhorted. The men's Bible Class was re-organized with Mr. A. J. Chubb as president. In the evening Mr. Brooker spoke on "What Will You do with Jesus?" and five confessed Christ. On July 31 the Girls' Welfare Club paid a visit to the Salvation Army at Pt. Adelaide and rendered a service of song. During the week Mr. Bennett, of Melbourne, who has been laid aside at home, all symptoms with our sister in her bereavement. Bro. Sleight was able to be present at the Lord's Table after an accident in which he was injured at Kadina.

North Adelaide.—The church celebrated its 43rd year with an anniversary tea and public meeting on Aug. 1. Mr. Hugh Gray presided, happily recovered from injuries received four months ago. A good gathering of members and friends enjoyed a programme. Bro. W. C. Brooker in a practical talk reported the powerful influence the church has exerted. Bro. A. Dwyer read a carefully compiled report. Sir Joseph Brown, who has been a member from his infancy, received congratulations on his birthday, which synchronised with the anniversary date. Bro. C. A. Ball, a member for over 31 years and church treasurer for 30 years, resigned owing to falling health. The church greatly appreciated his long faithful service.

York.—The first of a four-yearly anniversary services were held on July 22, with a home-coming service in the morning presided over by Bro. Lampshire. 131 members answered the roll-call, and 11 sent responses. Brief addresses were delivered by Bro. W. Brooker (a foundation member) and his son, Bro. W. G. Brooker, preacher of the Gospel church. 210 were present at the general service, including 27 members in the choir, which rendered special anthems at all services. Bro. Lampshire delivered an excellent address. On July 25 a public meeting and social were held. Bro. F. Langley (pastor and president of S.A. Conference) also presided, and Bro. H. H. Brown, M.L.C. (Federal President), gave the home-coming address. About 150 were present. A tent mission was commenced on Sunday night, Aug. 5. Before the song service finished all seating accommodation was taken, and many people were standing. Bro. B. James, of Mile End, is song-leader, and Bro. H. H. Lamp-

shire missionary. His address on "The Second Coming of Christ" held the rapt attention of the large audience. Two young men confessed Christ.

New South Wales.

Chatswood.—On morning of Aug. 5 Bro. Whelan gave an encouraging address on "Comfort Ye." Two baptised believers and one by faith and baptism were received into fellowship. At night Bro. Whelan spoke on "A City Starred." One was baptised. Two young ladies confessed Christ. Foreign Mission offering closed at 1175/10/-.

Canley Vale.—On morning of Aug. 5 forty-six broke bread. Bro. Christopherson exhorted, after an isolation of three months through sickness in an family. Bro. Clydesdale started an improvement class, which is taking for its study the life of Christ. There were two additions by baptism—Sisters Ruth Dingwell and E. Thomas.

Three.—Under the ministry of Bro. H. G. Harward the church has been helped. On morning of July 29 Bro. Harward spoke at Candle in the morning, and at Tarce at night. His evening subject was, "What Can a Man Believe About Now?" Both messages were appreciated. During the last 100 months there has been about an average of 75 resident members at the Lord's table. Annual offering for Foreign Missions amounted to £21.

Tasmania.

Hobart.—At a speaking competition held on July 24 by the Hobart District C.E. Union, of which Bro. Johnston is president, Miss L. Riley obtained a prize in senior division. She also came first in senior essay writing competition. Miss P. Jacoblan came second in the junior division. On July 25 the half-yearly church business meeting was held. The chairman, Bro. Green, referred to Bro. G. Smith's death, which occurred during the day. A motion of sympathy was carried in silence while the members stood. Bro. Smith was laid to rest in Cornelian Bay cemetery, where a large and representative gathering of citizens assembled. Bro. Byard, of West Hobart church, conducted the service. On Sunday afternoon West Hobart and Collins-st. churches united in an in memoriam service. Addresses were delivered by Bro. Lionel Johnston (who presided), W. R. C. Jarvis and Geo. Spaulding.

COMING EVENTS.

AUGUST 20.—Church of Christ, Albert-st., Windsor. A Grand Concert to be given by Madam Macanley Wilkins, L.M.H., L.T.C.L., and her students, in aid of Young People's club, on Monday, Aug. 20, 8 p.m. Songs, recitations, duets, dialogues. Tickets, 1/-; Miss May Bennett, Hob. Sec'y.

AUGUST 23 (Tuesday), 8 p.m., Lygon-st. chapel. Brotherhood welcome to our missionaries, Bro. and Sister F. Macle, and native Christian Willie Boy, from New Hebrides. Representative speakers.

NEXT SUNDAY NIGHT, AUGUST 12.

CHURCH OF CHRIST, MIDDLE PARK.

Special Singing by Ph. Duxer, P. Choir. Preacher, A. Baker. Song Director, F. Elliott.

BAKER-WATSON TENT MISSION.

BRO. P. H. BAKER, Missioner.
Bro. Will Watson, Song-Leader.
Commencing Sunday, August 12.
Conducted by the Chapel-st. Church, Southwood, N.S.W.
Location of Tent
CORNER OF PAINSHAM RD. & NELSON-ST.,
ST. PETERS.

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

DISARMAMENT.

On Thursday evening, July 26, an important meeting in behalf of world-wide peace was convened in the council room at the Melbourne Town Hall. It was called by the Society of Friends to arrange to celebrate the tenth anniversary of Armistice Day with a universal demonstration against armaments of every sort. The chairman was Mr. Justice Higgins. Nearly 200 men and women were present, representing more than eighty societies—religious, social, industrial and commercial. Forty trade union groups and nearly a dozen denominations were included. One of the chief resolutions was moved and seconded respectively by the delegates from the Catholic Federation and Loyal Orange Institution, precedence being determined by lot—an incident that occasioned some merriment. In fact, it was a happy gathering. Another resolution was seconded by a university professor after being moved by a preacher. One young man made an eloquent attempt to introduce Soviet peace principles—until his light was extinguished by the chair. When Mr. H. A. Crouch, ex-president of the Australian Labor Party, stated the causes of present armaments as fear, distrust and suspicion, a voice supplemented, "and profits". All in all, it was a world assortment of doctrines and persons to have brought together. It was decided to meet again before the end of September. A committee of twenty was appointed to prepare plans, Bro. J. McGregor Abercrombie being amongst those selected. Efforts have been made to interest peace-lovers in Europe and America, and encouraging replies have been received already from some thus approached. The Society of Friends is to be commended for initiating the enterprise, and congratulated upon its success.

LAMP HOSPITAL Motor, Railway, Household Lamps, Prisms Stoves, Painters' Blow Lamps. Motor Radiators, Guards, Wind Screens. Copper Asbestos Gaskets. **MOTOR RADIATOR MFG. CO.** Phone: CENT. 5758 (11, B. Melbourne) LATROBE ST., 1 door from Elizabeth St.

Miss Alice Atamby
Specialist in
Finest Grade Knitted Garments
"Carlton"
Antibes Street Phone Chelt. 364
Parkdale S. 11

SEWING MACHINE SALE

STAR BARGAINS
CASH WITH ORDER
66 SINGER, latest drophead, &c., was £21 now £12/10/-
25 WERTHEIM, late high arm, now £5/10/-
15 SINGERS, New Family, drawer, cover, &c., now £3/15/-
WARD BROS., Errol St., Nth. Melb. (F 3965)
Chapman's, Frankopp, Colbourne's, Smith's, Callaway (of America), Sydney, Adelaide, Hobart.

VICTORIAN HOME MISSIONS
CHANGE OF ADDRESS
On and after July 1 our address will be
T. & G. Building, Collins St.
2nd FLOOR, ROOM 217.
Corner RUSSELL ST., MELBOURNE.
FUNDS URGENTLY NEEDED
to hold strategic points, to help promising churches, and to hear witness throughout the State.
Send your Contribution to
WILLIAM GALE, Home Mission Secretary,
Above Address.

EXPERIENCE

- Q THE COLLEGE OF THE BIBLE has completed twenty-one years of service.
 - Q By efficient service in every State, in New Zealand, and in mission fields, students of the COLLEGE OF THE BIBLE are enriching the experience of the churches.
 - Q The appeal continually comes from all parts for more of such men and service.
 - Q The verdict of experience is that the COLLEGE OF THE BIBLE pays.
 - Q The COLLEGE OF THE BIBLE is maintained by the gifts of the brotherhood.
- Will you help?

SHOP BY MAIL - - SATISFACTION GUARANTEED
SEND FOR CATALOGUE AND COMPARE PRICES



57/6

9ct. GOLD
15 JEWELS

This High Grade
12 Jewelled Lever, fitted to 9ct. Gold Fancy Case teed and if you
and with Strong Gold Expanding Bracket.
3 Years Guarantee, £2/17/6 Others £4. 25 are not satisfied
we will return money
in full.



Beautiful Quality Diamond
Cluster in 18ct. Gold and Pure
Platinum, £8/10/-
Others, £10 to £40



4 Diamonds of Splendid
Quality in 18ct. Gold and
Pure Platinum, £5/5/-
Others £7/10/- to £25



This Beautiful Quality Diamond
Ring, 18ct. Gold and Pure
Platinum, Usually £10/15/-
McMaster's Price—£10
Others £12/10/- to £50



3 Diamond Garnet
Ring in 18ct. Gold
and Pure Platinum.
A Bargain—£10
Others £5 to £50



9ct. GOLD
ROLEX

This Famous Rolex
High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracket, £4/10/- with heavier Bracket, £5/5/- Others from £5

Best Quality Patent
Leather Bag
with Mirror
and Pouch.

6/11



4 Diamonds, Beautiful Quality
set in 18ct. Gold and Pure
Platinum, £15
Others £7/10/- to £40



Beautiful Quality with 4
smaller Diamonds set in
18ct. Gold and Pure
Platinum, £12/10/-
Others £7/10/- to £30

P. B. McMASTER
TOWN HALL BUILDINGS, NORTH MELBOURNE, Vic.
(3 Doors Fitz) Est. 1858 PHONE F 3068

McMASTER'S Jewelled Open Face Gents' Nickle Lever Watch GUARANTEED 2 YEARS

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONTRACTED
Principal, A. R. Main, M.A.

Send Donations to
Fred T. Saunders,
Organising Secretary,
250 Tooronga Rd., East Melbourne.
S.E. 6.
Phone, U 2961.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

Sale of Bibles

ONE MONTH ONLY

AUGUST 1 TO 31, 1928.

2/- In the £1 Discount
on all Bibles now in stock.

Test, Reference, Concordance, Teacher's,
Revised, etc.

State Kind Preferred, and Price You are
Prepared to Pay, and We will Post a Bible
on Approval, less 3/- In the £1.

Or call and inspect.

AUSTRIAL PRINTING & PUBLISHING CO.,
528, 530 Elizabeth-st., Melbourne.

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Re-
tallers throughout the Commonwealth.

Manufactured by

AUSTIN SHOES PTY. LTD.,

810-822 Johnston-st., Abbotstford, Victoria.

T. W. BURROWS,

CASH AND FAMILY BUTCHER.

Prime Corned Beef, Pickled Pork, Ox Tongues,
Families waited on daily. Orders promptly at-
tended to. In the favor of your patronage and
recommendation respectfully solicited.

CANTERBURY-ROD. (NEAR SUFFOLK-ROD.),
PHONE: CANTERBURY 3457. SURREY HILLS.

FOR SOFT WHITE HANDS
USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.

GIPSY BALM

Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.

Prepared only by

EDW^d G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.

PHONE 2087

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm
Evangelists' Trust.

Established by the Federal Conference of the
Churches of Christ in Australia

Members of Committee: W. E. Day, A. Morris,
T. E. Hofe, L. Russell, P. S. Steer, J. Silmsun
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. B. Lyall, Royal
Park, Melbourne.

Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm and
Retired Preachers.
- 2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to W. H. Hall,
107 Pitt-st., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O.,
Sydney. Contributions may also be sent to A.
R. Lyall, S. Price Weir and D. M. Wilson.

VICTORIA DEPT. OF SOCIAL SERVICE.

Office—45 Elizabeth-st. (2nd Floor).
Phone F 4522.

Benevolent Depot.—Church of Christ, Burnley-st.,
Burnley. Wednesdays, 2 till 4. Mrs. C. Gill
in charge.

The Department offers free service in any
social matter to the whole brotherhood. Write
for advice in your trouble.

This is a work that should appeal to Chris-
tians everywhere. Send contributions to the
Secretary, Will H. Clay.
Help us to Help Others.

SOCIAL SERVICE DEPARTMENT OF NEW SOUTH WALES.

Room 405, Lawson Chambers, Lawson-pl., Sydney.

Employment Bureau.—If you can offer work or
desire work, let us know at once.

Clothing and Poor Relief Depot.

Hours: 9 to 5 daily.

The wholehearted co-operation, financial and
otherwise, of the brotherhood will be appreciated.

—W. J. Crossman, Organizer.

Miss M. E. Pittman, ^{L. Mus. A.,}
(Univ. of Melb.)

Teacher of Singing

Phone X 6473 "Brentwood," Hampton St.
Hampton.
or c/o Allan's also Lygon St. Christian Chapel.

UPVEY, DANDENONG RANGES.

Send a Holiday at this delightful spot
"Hillcrest," furnished cottage; electric light
£2/10/- week. (Christmas and Easter extra.)—
Miss Pittman, "Brentwood," Willis-st., Hampton
X 6173.

Australian Baptist Foreign Mission

BOOK DEPOT

186 ALBERT-ST., EAST MELBOURNE, C.2.

Best Books for S.S. Rewards and Libraries.
All kinds of travel, adventure and story
books. Our selection of missionary books
is unsurpassed.

SPECIALS FOR PRESENT READING.

"Christ at the Round Table," 5/-.
"God's Better Things" (Bible), 4/6.
"If I Had only One Sermon to Preach," 7/6.
An Introduction to the classics for chil-
dren:—"The Children's Dickens," "The
Children's Scott," "The Children's Tenny-
son." All 2/9. Postage extra.

LEARN BY POST

(Pittman's Correspondence Course.)

The subjects are Preaching, Speaking, Bible
Study, Bible Analysis, Bible Doctrine, Church
History, Christian Evidence, Grammar and Com-
position, Teacher Training, Education, Church
Efficiency (for Presidents, Officers, Secretaries
and Treasurers), Paul's Life and Work, Women
of the Bible.

Terms: £2/2/- per Quarter.

These lessons help towards efficiency in ser-
vice, which should be the aim of all.

Enrol me as a Student in } Course.....
Send Particulars re }

Name..... Address.....

Fill in above, and post to

J. C. F. PITTMAN,

"Brentwood," Hampton-st., Hampton, Vic.

(Enclose 2d. Stamp for postage.)

VICTOR G. COOK

Registered Architect and
Consulting Engineer

QUEENSLAND BUILDING, 84 WILLIAM ST.
PHONE F 3400 MELBOURNE

Private Address:—92 Primrose-st., Essendon

Architect for New Churches of Christ
at Essendon and Thornbury.

ESTIMATES & SKETCH PLANS submitted
on Request.

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.
PHONE X 3646.

Works:

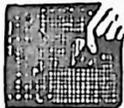
Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Cemeteries.
Prompt Attention given to all Country Enquiries.

Miss L. DESMOND
LADIES' DRAPER

145 CHAPEL ST., WINDSOR. Wind 6151.
THE RAMF, 33 IRVING ST., FOOTSCRAY.
Footscray 860.
96 GLENHUNTLY ROAD, ELSTERNWICK.
X 3537.

419 SYDNEY ROAD, BRUNSWICK.
All Classes of Ladies' Frocks, Under-
clothing and Children's Wear, Hosiery and
Handkerchiefs. Trousseau Sets a Speciality.
This firm is organised, controlled and
staffed where possible by our own people.



*The Vespi-Bollet
Cough
Remedy*

CURE-EM-QUICK
in a Little Black Packet
6 D
Only at Grocers
Sundries & Pharmacies
Melbourne

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.
Country Orders carefully
attended to.

**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS**

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent 9s. year,
Postage Direct, 10s. Foreign, 14s. Cheques,
money orders, etc., to D. E. PITMAN, Mgr.
CHANGE OF ADDRESS—Send Old and New Address
a week previous to date of desired change.

DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.

ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2s. (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1s., every additional 12 words, 6d.
Other Advertising Rates on Application.

SMALL ADVERTISEMENTS
Should be Accompanied by Payment.

To use **PAULINE**

"Reliable" Paper Patterns

is true economy and a won-
derful help to the Home
Needle-woman.

They are accurate, simple
and always in good taste.

PROPRIETORS—

Pauline Reliable Patterns Pty. Ltd.
195 SMITH ST., FITZROY, VIC.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston-st.

H. Louey Pang & Co. Ltd.
Fruit, Produce and Commission
Agents,

172-176 LITTLE BOURKE ST., MELBOURNE.
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

Also
LOUEY PANG & SAMUEL WONG Ltd.
215 THOMAS-ST., HAYMARKET, SYDNEY.
Telegraphic Address—Banana, Sydney.
Fruit, Produce Commission Agents and
Merchants.

Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne
firm.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Sec., 51 Watt-st., Box 3111.
Phone: Box 3111 452.

Alfred Millis & Sons Pty. Ltd.

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W. C. Craigie & Co.

265 Little Collins St., Melbourne
(4 Doors from Swanston Street)

A Home for Neglected, Orphan and
Fatherless Boys.

PHONE 1
BOX HILL 558.

No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

OFFICE BEARERS:

PRESIDENT:
Mr. R. Campbell Edwards.

HON. AUDITOR:
Mr. F. Hooke, F.I.A.V., R.C.P.A.,
31 Queen St., Melbourne.

HON. DENTIST:
Mr. T. M. Ward, Surrey Hills.

STOCK EXPERT:
Mr. L. Hunter, Hawthorn.
ORGANISING SECRETARY:
Mr. A. E. Knight.

VICE PRESIDENTS:
Mr. W. C. Craigie,
Mr. Wm. Macrow.

HON. PHYSICIAN:
Dr. H. Selby Link,
Riversdale-rd., Camberwell.

HON. OPTICIAN:
Mr. W. J. Aird, Colonial Mutual
Life Bldgs., 4th Floor, 314 Collins-st.

COMMITTEE:
Messrs. W. Cust, J. Hunter, Wm.
Macrow, Rowland T. Murr's
G. A. Edwards, R. C. Landan.
Edwards, Misses A.H.
Smedley, Quilliam

HON. TREASURER:
Mr. John Hunter,
10 Everett St., Camberbury.
Phone: Cambr. 2040.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

HON. SOLICITOR:
Mr. Hartley G. Ryan, LL.B.,
418 Chaucery Lane, Melbourne.

All Correspondence to be addressed to the Secretary, **Burwood Boys' Home, Boundary Rd., Burwood, Victoria.**