

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. 33.

THURSDAY, AUGUST 16, 1928.

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

The Basis of Union.

THERE is general, if not unanimous, agreement to-day regarding the evils of division and the desirability of union. A magnificent advance has been made, and for it we thank God. But there is not agreement regarding the basis of union. Various and contradictory proposals are being made.

Rome's way.

What is numerically the greatest communion of professing Christians presents a simple means of unity. We have but to accept the teachings of what is regarded as the one holy, catholic and apostolic church, to receive the Scriptures and traditions as that church receives them, to lay aside private judgment and never interpret the Scriptures save as the church accepts them, to accept the dogma of the infallibility of the Pope, and hey presto! the thing is done. Simple indeed, when we can accept all this. But our difficulty is with the acceptance. The authority of the Romish church and Pope seems very attractive to some, but how any man of sound mind who accepts the New Testament as of divine authority, and who has read the course of church history, can have the slightest of leaning towards Romanism remains to us a mystery.

The Pope not long since closed the conversations on unity which were going on between Anglo-Catholics and Roman Catholics, by a blunt reminder that absolute surrender was a condition of peace. We have no doubt that this scheme of union is as satisfactory to Roman Catholics as the union between the lady and the tiger was to the assimilating tiger. It was, however, a gain when the Pope intervened to end the foolish fancies of well-meaning dreamers.

The Anglican proposals.

The Lambeth Appeal is fresh in mind. The Conference of Bishops of the great Anglican church presented a scheme, and said that they believed the visible unity of

the church would be found to involve the whole-hearted acceptance of—

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called the *Sicene*, as the sufficient statement of the Christian faith, and either it or the Apostle's Creed as the baptismal confession of faith;

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

The bishops went on to indicate that in their judgment "the Episcopate is the one means of providing such a ministry." In the well-founded opinion of many thousands of Protestants, this insistence on Episcopacy is as effectual a closing of the door as is the claim of Rome. The "historic episcopate" involves a claim to apostolic succession. See the present-day actions of successors of the apostles in the Anglican

church. Some of them by their utterances are destroying faith in the Word of God. Many of them are urging "reservation of the sacrament" in such a way as to make it clear that Rome's doctrines of transubstantiation and priesthood are valid. Are we to believe that any divinely chosen successor of an apostle of Christ believes in or teaches such things? Never while we have God's revelation in his Scripture and a mind capable of understanding it.

Union by compromise.

There are numbers of Christian people who apparently believe that the way to approach the question is for us all to ask what we are prepared to give up for Christian Union. We cordially agree that the object is so valuable that we should be willing to sacrifice much for its attainment. Indeed, we should be willing to give up all that is merely ours. The real question, however, is not, What are we prepared to give up? but, What does the Lord require of us? Loyalty and union should not be divorced. It is easy to be liberal with another man's money. So it is apparently easy for some advocates of union to be generous and open-handed in their disposal of divine truth.

The bargaining and compromising spirit may and often does lead to error. Some of those engaged in it evidently bring their bargaining instincts to bear on truths of revealed religion. They have been accustomed to buying and selling—when buying to begin by asking more than they expect to get, and when selling to ask more than they expect to receive. In some countries chaffering, bargaining and haggling down are reduced to a fine art. So all too frequently we note in discussions of union a disposition to argue thus: If we give up this, do you not think you could give up that?

We call attention to two elementary truths, as they appear to us: (1) We must not let our opinions, our pet truths excited to a position of exaggerated importance,

O THOU WHO DIDST ON EARTH APPEAR.

O thou who didst on earth appear
Our sin and sorrow to destroy,
Our lives to bless, our souls to cheer,
Give us thy joy.

Thou who amidst our changeful life
Canst bid each vain communion cease,
Subdue the angry waves of strife,
Give us thy peace.

Thou Sun divine, whose beams illumine
Our pathway, making all things bright,
Whose glory shines around the tomb,
Give us thy light.

Hast Lord and Saviour, till at last
We see the sweetness of thy face,
And Time's dark night is over-past,
Give us thy grace.

Thy joy, thy peace, thy light, thy grace,
Thus in thy loving-kindness given,
Can make earth's darkest, saddest place
As fair as heaven.

—J. I. Wright.

or anything of our own devising, hinder the unity for which our Lord has prayed. (2) We must be faithful to the revealed will of God. We dare not throw over anything which he has shown to be obligatory.

A New Testament basis.

Members of churches known simply as churches of Christ have taken the stand that the Lord who prayed for unity and who through his apostles condemned division in the church has not left us to grope in the dark as to the means of securing union. He has revealed essential requirements, and has not left it to a twentieth century church, or conference, or council, to construct a plan. We think that the New Testament furnishes both a plea and a programme, and that it is our privilege to hear the one and accept the other. We have said that we are willing to unite with any people at any time on the Scriptures. It is doubtless the case that some who have said this would look askance at any union which was not based on acceptance of some of their private opinions or pet theories which they put on a level with essential or clearly revealed truth. It is certainly true that some overlook the distinction between things essential and things indifferent. In one sense no thing concerning which the New Testament speaks is indifferent to a Christian, but we cannot make acceptance of every correct statement a test of Christian fellowship. That some Christians have confused faith with opinion, local and temporary customs with binding Christian rites, is sadly true; but still we are sure that the New Testament reveals a plan of unity.

The seven unities.

The Apostle Paul was led by the Holy Spirit to urge his fellow Christians to "give diligence to keep the unity of the Spirit in the bond of peace." Following his exhortation came the statement:

"There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Consider the seven unities here presented. The "one body" is unquestionably the church which is elsewhere described as the body of Christ. The "one Spirit" is undoubtedly the Holy Spirit animating the body, the Spirit promised as the indwelling guest of the obedient believer, the possession of whom marks a man as belonging to Christ. The "one hope" is the hope of life eternal through Christ Jesus, the hope of his coming, and the hope, when he is manifest, of being like him and seeing him as he is. The "one Lord" is the Lord Jesus Christ, the only begotten Son of God. "One faith" may be interpreted objectively of "the faith once for all delivered to the saints," "the faith" which the apostles preached, or "the Gospel of our salvation"; but we dare not exclude the subjective view, that it is the faith which we must have in the Saviour. Christ must dwell in our hearts by faith if our religion is to be of value. In the sense

of a creedal faith, the primitive confession that Jesus is the Christ the Son of the living God. Our faith in him, however, is more than an intellectual assent to truths about Christ, or a bare belief that he is Christ and Lord; it is a faith which affects intellect, emotions and will; it is a faith which involves a personal trust in and confident reliance on him as Saviour. The "one baptism" is the baptism of the Great Commission, the only baptism commanded by our Lord. It was the baptism or immersion of penitent believers into the name of Father, Son and Holy Spirit, a baptism which the New Testament declares to have been "into Christ," "into one body," and "unto the remission of sins." The "one God and Father" is the Father of our Lord Jesus who so loved the world as to send his only begotten Son to be our Redeemer.

Are we too particular?

Are we too particular if we insist that all of these seven are essential? Suppose we

~~~~~

#### THE LOOK AHEAD.

I am done with the years that were: I am guilty;  
I am done with the dead and odd;  
They are mines worked out; I delved in their pits;  
I have saved their grain of gold.  
Now I turn to the future for wine and bread;  
I have hidden the past away;  
I laugh and lift hand to the years ahead;  
"Come out I am ready for you!"

—Edwin Markham.

~~~~~

were asked to reduce the list, which ones would we leave out or alter? If we ventured to omit any, how would we justify that omission? If we add to the list, what warrant can we show for the addition? Surely, the omis of proof of his position lies with him who would add to or take from the seven unities. That obligation is not removed or in any degree lessened by talk about being too particular about one or two of the unities, or by objections that a rite such as baptism is not so vital or important as is belief in one God and Father. We are not discussing the relative values of the seven unities; we are saying that seven are included by the apostle of Christ, and that to omit any one is wholly unauthorised. To refuse to acknowledge the deity of the Lord Jesus; to deny the working of the Spirit; to be a polytheist—we can all easily see that such things would destroy the unity of the Spirit. It seems more difficult for some people to see that to practise the sprinkling of water on infants, to advance dogmas of men as matters of faith, or to force a doctrine of papal infallibility upon believers, would be as certain a way of marring the unity of the Spirit. But the inability or refusal of any to see this would not in the least degree acquit us of guilt if we were meekly to accept any unauthorised addition or subtraction.

Even where theoretically there is much agreement regarding the seven unities, there

may be much practical difference. A man does not "keep" the unity of the Spirit merely by believing or declaring that there are seven unities. After all, Christianity is a life; and a life in which the will of God, the Lordship of Christ, and the guidance of the Holy Spirit are regarded. We constantly need to remember the two aspects: (1) There is no unity in the New Testament sense where there is not a spirit of love, peace, righteousness, submission to daily life to the divine will. (2) We dare not say or think that a claim to the possession of a spirit of love and peace gives us the right to dispense with any one of the unities of which the inspired apostle wrote.

The saddest feature of present-day discussions of union is that so many Christians ignore the authority and teaching of the New Testament. To all places and terms of union which are not based upon the New Testament we have two objections: (1) It is impossible to believe that believers should ever unite on such conditions; and (2) if a union could conceivably take place on these terms, it would have the demerit of not being a Christian union.

The Christian Church and the Industrial World.

The church must say to labor and to management alike that the supreme and lasting values are the human values, the spiritual values, rather than the financial gains.

What a man makes out of his business or out of his trade is important—it has to be considered steadily with all these needs pressing upon us. But what his business or trade is making out of him in terms of character and life is still more important.

It is not difficult for any healthy man with two hands, two feet, and one head to do something in it to make a living. Making a life is another matter—here feet and hands alone will not succeed. It takes heart and soul to make a life, and the effect of industrial conditions upon the spirit of man involved is a matter of prime importance.

The church is to make clear the fact that the final forces in our civilisation are the spiritual forces; they decide the issue. Modern industrialism is to protect and conserve the human values; if the commerce of the world is to be a noble section of the spiritual life of the race, and not the mere squabble of a lot of hungry animals for the best bones; if education is to be made the training of the spirit as well as the filling of the head with sound knowledge; if the nations of the earth are to be set together in a great brotherhood of high endeavor for the common welfare of mankind, then the church as God's appointed leader in the religious life of the world must undertake to direct the best energies of men everywhere in those lines of aspiration and of action which will make for the coming of a better social order.—Dr. Charles Brown.

Why I am a Christian Only.

A Convert from Roman Catholicism tells of her Spiritual Pilgrimage.

In giving the reasons for becoming a Christian only, after being a Roman Catholic for twenty years, I must be somewhat personal. My father was a French Catholic of Alsace-Lorraine stock, my mother of a good German Catholic family. I was born into their home, the sixth child in a family of nine. When I was six years old my father died, leaving the care of this large family to my mother. She kept us together with the aid of the older children. We all went to church faithfully, and attended the parochial schools.

In the parochial schools, the chief emphasis was always on the catechism. This was the first subject in the morning, following immediately after a prayer which we repeated from memory in unison. We committed this catechism, both question and answer, word for word. We had drills, contests and examinations. There was a severe penalty for failure to know the catechism on any morning, while prizes were offered frequently for memorising. Yet, no explanation was ever offered, no reason given nor any authority cited for any question or answer in the whole catechism study. If the answer to any question was not given promptly, we stayed in after school and studied our catechism, or wrote the whole lesson ten times.

The second emphasis was on Bible history, which we studied as diligently as we did our catechism. After many years of these studies, I felt that I knew what was in the Bible, although I had never seen a Bible during all my school-days. They had none in the school at that time. My mother did not own one. It may be difficult to believe, but it is nevertheless a fact, that I never saw a Bible until I was twenty-two years of age. Yet, I can truthfully say that none of my Catholic friends, who have lived much longer, have ever read a Bible. I have three sisters, all older than myself, who I know have never seen one yet.

Our other studies followed the same curriculum as the public schools. But early morning, when minds are keenest, was given over to catechism and Bible history. I see now that no question was ever permitted to arise that shed the least doubt on the claims of the church. So much for my school-days.

With such a background of training in authority, I grew to womanhood in unquestioning belief. In such a frame of mind I met my husband. A casual acquaintance ripened quickly into love; we married.

A new world.

Why, it was a new world to me religiously. For the first time in my life I entered a Protestant church. For the first time I heard a sermon based directly on Scripture. At first, I could not, and did not, believe that this had anything to do with

the religion I had been taught. Then I heard an evangelist say that all Christian sects were based on the New Testament. I asked this man to explain how Catholicism was founded on the New Testament. He told me that they taught the New Testament—the New Testament *plus* the creeds. I must have gotten just the creed; I surely did not get much New Testament.

I was greatly confused. All the ties of training, family and religion were being shaken by this new thought into which I was being forced by this new knowledge. I had learned a great deal about the Bible—I was now learning the Bible itself. There is so much difference! If Catholics were permitted to study the Bible, there would be no more Catholics. I say permitted because you know the priests told us that the New Testament, as you have it, is the Protestant Bible, and that it is a sin for Catholics to read it. It was also a sin to enter a Protestant church, as also to read certain books like "Ben Hur." Why? I did not even ask them. But could it be for any reason other than that it would make a Catholic doubt the church's teaching after such independence of thinking?

The word at first hand.

Nevertheless, I was now learning the word of God first-hand, not somebody else's idea of what it was, or what they wanted me to believe it was. In this New Testament, on which even Catholicism was founded, I did not find such things as the confessional, or that the priest or any minister must never marry, or that the priest had the power to forgive sin, or that the holy virgin was to be adored, or that the pope or any other man is infallible.

Moreover, it had always seemed awful to me that Christ should be continually offered two or three times each day to retrace his steps to Calvary, as in the mass. But after I had read the New Testament, I found that he, "when he had offered *one* sacrifice for sins for ever, sat down on the right hand of God," as related in Heb. 10: 12. And he, as Paul says, "needeth not daily, like those high priests, to offer up sacrifices; for this he did *once* for all, when he offered up himself." Thus did the mass, the central teaching of my old belief, collapse. Neither, I may add, did I find any mention of purgatory in the Bible, nor any distinction of sins as mortal or venial.

I now began to ask and read about the practices and beliefs of the Protestant churches. I found that their beliefs were very much like the Catholics; that they had very much like the Catholics of faith. And then creeds, too, and articles of faith. And then I found that in origin these creeds, too, were man-made. It seemed to me that in point of history the Catholic creed had the better claims, for the pope had the authority to remake or revise any of these creeds.

Freedom in Christ.

I could not see where there would be any gain in leaving one man-made church for another. Then I asked closely into the origin, belief and practices of churches of Christ. I found every question answered by an appeal to the Bible, and I was told to read for myself. No opinion was ever given me in answer unless it were labelled opinion. I was informed that the church of Christ is the church of the New Testament. I found that instead of a man-made creed the church of Christ believed in the Bible, and had always said: "Where the Scriptures speak, we will speak; and where the Scriptures are silent, we will be silent." In this Bible, then, I found that, to be a member of the church of Christ, one had merely to obey the commands of the Scriptures themselves. The answer to the question, "What must I do to be saved?" was: "Repent ye, and be baptised in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." The whole teaching of the New Testament was that each person is responsible for himself, and must answer to God. And that he must ask forgiveness from God through Christ the Lord, not from the priest.

With these plain teachings of the Bible before me, and after five years of reading and listening to sermons on the Scripture alone, there was only one thing I wanted to do—to be buried with my Lord in baptism.

In conclusion, I find that the greatest spiritual growth comes from taking spiritual food directly from the Giver, even the Lord Jesus Christ, rather than through any church hierarchy. We are sometimes accused of being cold, legal and formal in the church of Christ. But I have not found it so. Released from a binding ritual, and a formal church of the most rigid type, I have found freedom in Christ, and it is my joy to be his servant.—Mrs. Dean E. Walker in American "Christian Standard."

HOMEWARD.

Step after Step God marks our way.

We follow his wise leading;
Earth's shadows deepen, night sets in,
But we pass on unheeding.

Step after step we leave behind
Our pilgrimage oft dreary,
While clearer gleams the glory-home,
Where feet are no more weary.

Step after step, with patient care,
The Shepherd always guiding;
Though danger threaten far and near,
We live, in him abiding.

Step after step, where Christ once trod,
Amid the world's rejection;
May we so walk as he has walked—
The Light of heaven's reflection.

Step after step, our crosses taking,
To share with him his burden;
The tolling now, the offering here,
Then love's eternal garden.

—W. A. Garratt.

Religious Notes and News.

A BIBLICAL TREASURE.

Baptists of bookish instincts in attendance at Bristol (said the London "Christian World") prior to the recent meetings of the Baptist Union) will doubtless be wishing to inspect the great literary treasure of the denomination, the only existing complete copy of Tyndale's New Testament. This almost priceless volume appears to have come into the possession of the Baptist College authorities through Andrew Gifford, the son of a Bristol Baptist minister, and Assistant-Librarian to the British Museum, who made a collection of rare Bibles on his own account. He purchased this book in 1776 for 20 guineas, and bequeathed it at his death to the college. The volume is surprisingly small, measuring only six inches by four, and one and a half. Some years ago, when it was loaned temporarily to an exhibition of rare Bibles in London, it was insured for £10,000.

CHALLENGE TO THE CHURCHES.

"The challenge of native churches abroad in the matter of reunion was the subject of an address by the Bishop of Liverpool (Dr. Dayld), reports the "Liverpool Post." "Dr. Dayld said:— 'We knew the time was approaching when we should no longer be able to send our missionaries to the Church of China, Persia, or even India, in the old sense, any more than we should to Germany or France.' The native churches also said: 'Hitherto you have been sending to us the gospel message through many separate channels, Low Church, Anglican, High Church, Baptist, Wesleyan, American Methodist, and half-a-dozen others. We know that was inevitable, but we don't mean to keep those channels separate any longer.

"That was a tremendous challenge. One church said: 'If within three years you cannot lead us into unity by your own unity at home, we shall achieve unity for ourselves and leave you on one side.' We need a burning desire that we might be led out of our divisions, differences, and disagreements."

CHURCH ADVERTISING.

"Declaring that the newspaper has become 'the show window of the church,' Dr. Howard A. Northaker, pastor of the First Presbyterian Church, Flushing, L. I., said in a sermon:

"The dividing line between a successful church and a church that has fallen short lies with the ability of the publicity expert to keep his show window dressed right. In the commercial world a demand can be created by advertising where no demand exists, or by stimulating an existing demand. The church by advertising simply makes its message known.

"It costs money to run a newspaper, and when the publisher makes known to the public the church's message he is entitled to remuneration for this service. Cannot all the churches cooperate in community advertising and thereby stimulate a demand for the commodity we have to offer to the public?"

FOUNDATION FACTS IN RELIGION.

There is never any reduction in the wages of sin.

Liberty consists only in the right to choose our masters.

Love never asks, "What must I do?" but "How much can I do?"

Holiness must always mean wholeness.

The final test of a man's religion is whether or not it helps him to help others.

Whatever duty requires love acquiesces.

There were stars before astronomy, flowers before botany, religion before theology, truth before creeds, and the Bible before doctrines.

A good many people are like David Harum who went to church regularly, every thanksgiving, only missing nine times in ten years.

Weakeners usually ends about as badly as wickedness.

If the devil is dead there are a lot of orphans in the world.

One is not benefited by going into the church any more than by going into a hospital. I do not intend to be a scavenger, junk man or rag picker in religion.

We are not responsible for results but we are responsible for efforts.

No one has a right to do as he pleases unless he pleases to do right.

It certainly would be a fine thing if some people would really lose their tempers.

Some folks seem to think that conversation is a good substitute for conversion.—Bruce Brown.

PROTESTANT SUNDAY.

The Melbourne "Herald" of Saturday last, in view of the observance of last Sunday as Protestant Sunday, published the following statement:

"What are the positive elements of Protestantism? First, its austere guard lest external form should kill the spirit. Its emphasis is always on the spiritual reality and never on the outward expression. Second, its insistence on personal responsibility in matters of religion. Third, it lays stress on the worth and necessity of the individual Christian experience. It gives opportunity to initiative and experiment in religion. Fourth, the austerity of its moral standards.

"On the other side of the ledger the dangers of modern Protestantism are—the decay of the sense of the church, a defective conception of worship, and the tendency of the various sections to emphasise their pet doctrines and thus give an imperfect presentation of Christian truth.

"The needs of Protestantism are—an aggressive evangelism and the re-discovery of the doctrine of holiness.

"Faith of our fathers! We will love

Both friend and foe in all our strife;

And preach thee, too, as love knows how.

By kindly words and virtuous life.

Faith of our fathers! holy faith!

We will be true to thee till death."

"Put out, and only thus, shall the candle never be put out."

TWO VIEWS OF YOUTH.

The Bishop of Exeter (Lord William Cecil), at a diocesan conference at Exeter, said, reports the "Daily Telegraph" (London):

"To people of my own age I would say, 'Do not always be shocked at what young people do. Their customs, their dress, their manners may be different, but that does not mean they are essentially wrong, and you will commit a great error if you condemn what is not wrong and antagonistic youth!'

"The right line for older folk to take is that certain things, the Christian faith and Christian ethics, are essential, and must be maintained, but there are many things which are mere superficial customs of the day. They come and go.

"The mind of man, especially in youth, always seeks reality. In moments of impatience we call our younger generation 'casual and irreverent,' but it is not really so," said Dr. Miller at the U.E.C. Assembly at Edinburgh.

"Beneath the ripples on the surface, deep tides are setting towards the shores of truth, and all they move in obedience to the things which are above." I know that the reckless, noisy rush of life-to-day vexes many older minds, but I implore them to look beneath the surface and

see how deep and moving are the thoughts that agitate the minds of youth to-day.

"True, many are restless; only because they have caught the infection of a restless age; but some are restless because the deepest questions of life seem unanswerable. Though many try to evade the silent and central issues of life and truth, and affect a contentment with superficiality which reality alone can bring, there are others in whom the hunger for truth is deep and painful.

"By many paths they search for it if they only they may find it. It is difficult not to grow weary when we hear familiar and humdrum truths questioned or refused; but we must remember that the apparent abandonment of the form may be a necessary precursor of finding the essential truth."

The Coming of F. W. Burnham.

Jesse M. Baker sends us a statement regarding Dr. Burnham and his literary work. Dr. Baker writes: "Mrs. Burnham is to accompany her husband on this trip. They are sailing from San Francisco on August 11. Mr. Burnham comes in the double capacity of President of the United Christian Missionary Society and as the fraternal delegate from our International Convocation. He is one of our greatest men. He is a gracious soul, a brilliant speaker, and will make good on any and all occasions. I know you are going to have a wonderful time with these great people while they are in your great land!"

Schedule of F. W. Burnham.

Leave San Francisco, California, Aug. 11, 1928.

Arrive Honolulu, Hawaii, Aug. 15, on S.S. "Malalo."

Leave Honolulu Aug. 20, on S.S. "Ventura."

Arrive Suva Aug. 30.

Leave Suva Sept. 7, on S.S. "Aorangi."

Arrive Auckland Sept. 10, on S.S. "Aorangi."

Spent time from Sept. 10-24 in New Zealand.

Leave Wellington Sept. 24.

Arrive Sydney Sept. 28.

Our Distinguished Visitor.

Dr. F. W. Burnham is president of the United Christian Missionary Society of the Disciples of Christ, the largest institution of that Society in the world, with assets of more than a half million dollars, and with a missionary, benevolent and educational work on which the sun never sets in ten great foreign fields and the home-land.

Dr. Burnham is an internationally known Christian statesman and church leader, and is considered one of the best-informed and ablest workers in his field. A wide traveller, Dr. Burnham has visited, either in the interest of the missionary programme of the church, or as a delegate to religious meetings, many of the countries of the world. He has been active also, in interdenominational affairs, serving for eight years as a member of the executive committee of the Federal Council of Churches, during four years of which he was chairman of that committee. He is a director of the World Alliance for International Friendship Through the Churches and also of the Near East Relief. He is a member of the National Council of the Foreign Scouts of America and president of the Missions Conference of North America.

Soon after he was graduated from Eureka College in 1895 Dr. Burnham entered the ministry, commencing his pastoral life in Charleston, South-western charges took him to Charleston, West Virginia and Springfield, Ill., and then he responded to a call from the Wilshire Boulevard Christian Church in Los Angeles.

It was while in California that Dr. Burnham was induced to become chairman of the American Christian Missionary Society at Cincinnati, Ohio, and he became president of the United States Society eight years ago when the American Society and the other national boards were combined to form this society.

The Prosperity of the Soul.

Man W. Garland.

Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

In the early days of the Christian church the travelling evangelist was a visitor who would be familiar, especially in the weaker churches. One of the duties of the brethren toward these men, or to any Christian who might find it necessary to travel abroad, was to provide hospitality. This duty was of peculiar importance in the young church because of the length of time which was required for travelling, which severely strained the resources of the Christians, who, for the main part, were comparatively poor people. Apart from this the public inns which provided accommodation were usually of low moral tone, making them undesirable halting places for Christian travellers and evangelists.

It is probable that, at the time of writing his third epistle, John was just sending forth from Ephesus a group of these evangelists with letters of approval to the churches. To Pergamum he entrusted a letter for Gaius who, tradition tells us, was at Pergamum. The letter reveals to us the state of the church there in the first century. It was not a picture of the perfection of our idealistic dreams, although at least one apostle was still living. It was so very modern in some ways. Strife and faction were present there. Balaam's appears to have been the leader of the church, but he had forgotten, or neglected, the duty of hospitality. He was ambitious to have the pre-eminence amongst those of his own church; but he was not ambitious to be found faithful in all Christian virtues.

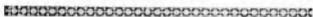
In this church also was Gaius. His name is not widely known for eloquent preaching. We do not read that he spoke with tongues or healed the sick. But no servant of the Lord has a greater name for loving service and great riches. Yes; he was rich! His home may not have been a palace. I rather fancy that it was no bigger than the home of a working man. The money at his disposal, which he used liberally to "bring forward on their journey" the evangelists, was all too limited to use with that greater liberality which would have pleased him, but he was rich. Gaius, like Paul at Icone, though in the midst of circumstances that would have cast a gloom on many a less buoyant soul, though overshadowed by the pre-eminence of Diotrophes (probably the leader of those who held the doctrine of Balaam and of the Nicolaitans—Rev. 2: 14, 15), yet could say, "I have all things and abound." His joy was not conditioned by any pre-eminence in the church (for John Christ was supreme) or by any consideration of material wealth, but by his spiritual wealth. His prosperity was the prosperity of the soul. So prosperity was he in the things of the spirit that John could pray, "that in all things thou mayest prosper and be in health, even as thy soul prospereth."

Gaius was probably one of those whose treasures were in an earthen vessel. His leadership at Pergamum was the leadership of the minority. He had no attractive personality which could overthrow the leadership of Diotrophes, the majority leader; but the vessel did not detract from the true worth of the riches of the soul, which were spiritually discerned by John and those who were his informants.

The elder had no fears of wealth proving a temptation to the well-blessed Gaius. He could with all sincerity wish him worldly prosperity, knowing that he had already given his own self over to the Lord. To many servants of God wealth comes as an irresistible temptation. Those who in the time of adversity were praying in worship in the day of "prosperity" failed God, because their service last

been that of a half-surrendered life. Many Christians who have desired wealth have found themselves unable to withstand the temptation of the earthly alliance which it brings. This is because their citizenship is of the earth, and not of heaven or of the world for which Christ died. This does not mean that we are to be other-worldly in any weak sense, but, as Jowett says, "Our eyes are to be filled with the light of a heavenly vision when we set ourselves to an earthly task." Those who fall have in great measure failed. Their greater riches are material and not "laid up where neither moth nor rust doth corrupt, nor thieves break through and steal." It is only when our riches and therefore our citizenship are in heaven that

In solitary rooms, where dusk is falling
We hear from fields beyond the haunted mountains,
Beyond the impenetrable forests,
We hear the voices of our comrades calling—
Home! home! home!



"SHE LOVED MUCH."

Fest on his weary feet
Tainting the warm tears fell,
She like a lily sweet
Blissed in the jaws of hell.
Veiled by her unbound hair,
She poured the Indian nard,
Hiding her face so fair
From his face sorrow-marred.
Harer than spikenard scent
Was her pure love divine,
Who, sinking penitent,
Rose as a saint to shine.
Love in the dust adored,
Love that was strong to save;
Precious the oilnut poured,
Priceless the peace he gave.

—G.F.



We pause and listen while the dusk is falling;
Our hearts leap back thro' all the long estrangement
Of changing faith, lost hopes, paths
Disenchanted;
And tears drop as we hear the voices calling
Home! home! home!

Only as the soul is prosperous can we rightly command our wealth. The real wealth of Gaius was spiritual, and any material wealth he commanded, which from his implied liberality must have been no small amount, would be made subservient to his spiritual, not his material desires. Rather would it be true to say that his would be spiritual desires. Those travelling evangelists had probably, in the family worship, heard the prayers of their host. They had noted how full they were of others. True, it might be objected that it costs nothing to be beneficent in subjection; but he who prays from the heart gives and works for the fulfillment of his prayers, and Gaius, in the richness of his soul, was earnest in his petitions. Thus it came about that he was the general host of the church at Pergamum.

In St. Paul's, London, stands a monument to General Gordon, and the epitaph reads: "He gave his strength to the weak, his sympathy to the suffering, his substance to the poor, and his heart to God." But the surrender of his heart

to God preceded the others, and was the spring from which all manner of radiant beneficence flowed to the weak, the poor, and the suffering. And so with Gaius his surrender of heart was so complete that material prosperity would be but another means of assisting those in need. He had that soul prosperity which could rightly command material wealth.

If we consider the Christian view of wealth we find that Jesus, in his remarks following the Parable of the Unjust Steward (Luke 16: 10-12) indicates that stewardship of goods is a criterion of the stewardship of grace. "The things earthly are slightly called 'that which is least,' as compared with those spiritual gifts and talents, which are 'much'; they are termed 'unrighteous' or deceitful 'Mammon' as set over against the heavenly riches of faith and love, which are 'true' and 'durable riches'; they are 'that which is another man's' by comparison with the heavenly goods, which, when possessed, are our own, a part of our very selves, for we are 'one with the things worldly and temporal, and at the same time magnifies the importance of a right administration of them.'" His teaching was not well received by the Pharisees, and in relation to this question our Spirit is more often pharisaic than Christ-like.

With the view of Christ agrees the words of Shakespeare:—

Good name in man and woman,
Is the immediate jewel of their souls;
Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he who filches from me my good name
Robs me of that which nothing enriches him
And makes me poor indeed.

He who believes may be held in plenty without reputation. But spiritual wealth gains for the holder a rich and noble character. Such a one may be laughed at for his beliefs, but his credit is secure. Estimate aright the comparative worth of spiritual and material wealth, and choose the better part, the heavenly treasure of the spiritual character found in goodness and holiness of the truth as it is in Christ Jesus. If we could pray for our friends—and for ourselves—John's prayer for Gaius, how happy, how rich we would be now and in eternity. His prayer was not that the soul might prosper even as his material prosperity and health; but that he might be as strong in body, and as rich in material things as he was in soul. Many of us, may, most of us would be poorer if we were only to be as rich in earthly goods as in spiritual experience. Many more would be sick nigh unto death if our bodily health did not surpass that of the soul. We cannot pray for ourselves John's prayer for Gaius. But seek and pray that at least we might attain to a prosperity and strength of soul that will assure our contentment in this life, and that we might not be "trust in the uncertainty of riches, but in the living God who gives us richly all things to enjoy."

VISION.

I said, "I am awary of the strife,
The warring of the will with outward things
That fret and fester while each new day brings
Some deeper puzzle from the Sphinx called Life,
Always with endless chains of Mystery rife,
I must be free, or what avail my wings?
I cannot soar when earth alone me clings,
Fate shall not stay me with her two-edged knife!"

This said I with bitterness, But Night
Came to my need. In languor long I slept,
Then a Voice cried: "O restless soul, Christ's
Light
Is yours to walk in, there his own are left—
"In His Will is our peace!" The inner sight
Came like a vision—and with joy I wept!
—Elyth S. Beves.

The Home Circle.

Conducted by J. C. F. PITTMAN

The Family Altar.

J. C. F. P.

Munday.

Seek that ye may excel in the edifying of the church.—1 Cor. 14: 12.

Christ is the Master-builder of his church. "On this rock I will build my church." Christians are his workmen. Each Christian should put his best and utmost efforts into it. We can enlarge the building by want of care or by bad material. Our delight should be to work exactly according to his plan, remembering that the day is coming that shall try every man's work.

Reading—1 Cor. 14: 1-19.

Tuesday.

"Let all things be done decently and in order."—1 Cor. 14: 40.

"Order is heaven's first law." We observe it in all things in creation. It is to be attended to in all our service to God in his house. Disorder spoils our best efforts, and creates confusion.

Reading—1 Cor. 14: 20-40.

Wednesday.

Now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15: 20.

Note the present time: "Now is Christ risen." The eye of faith follows him from the grave of Joseph to his ascension into heaven, and sees him glorified with the Father's glory and made "King of kings and Lord of lords." Thus he is the "first-fruits of them that sleep." We shall reign with him.

Reading—1 Cor. 15: 1-28.

Thursday.

As we have borne the image of the earth, we shall also bear the image of the heavenly.—1 Cor. 15: 49.

The most beautiful body only needs the touch of death to make it corrupt, awful, odious. What a contrast to the glorious body of the resurrection, which will be like unto Christ's glorified body!

I shall behold his face,

I shall his power adore,

And sing the wonders of his grace

For evermore.

Reading—1 Cor. 15: 29-58.

Friday.

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

Courage grows when danger is faced.

"Ye that are men, men serve him

Against unnumbered foes;

Your courage rise with danger,

And strength to strength oppose."

The arm of the Lord is our strength.

Reading—1 Cor. 16.

Saturday.

For all the promises of God in him are yea and in him Amen, unto the glory of God by us.—2 Cor. 1: 20.

"Every promise is built upon good pillars: God's justice and holiness, which will not suffer him to deceive; his grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which makes him able to accomplish."—Salter.

Reading—2 Cor. 1.

Sunday.

To this end did I write, that I might know the proof of you, whether ye be obedient in all things.—2 Cor. 2: 9.

"To obey is better than sacrifice." Obedience must be "from the heart" to be acceptable to God. When that is so, it is no burden, but a delight. "I delight to do thy will, O my God; God is not a taskmaster. He is our King and our God; he is our Father." It is sweet to do his will.

Reading—2 Cor. 2.

THE SHOOTING STAR.

Last evening, when my mother dear
Was racking me to sleep,
My drowsy eyes I opened wide
For just a farewell peep.

The stars were smiling down at me
With gentle, silver light,
When suddenly a little one
Went flying through the night!

All in a moment it was gone,
Before I could say, "Oh!"
I wondered where 'twas flying to,
And if it had to go.

I think that 'twas off in the sky,
Some place had not a light,
And God said to the little stars,
"Who'll go and make it bright?"

And then this little willing star,
Before the rest had stirred,
Cried, "I will go!" and off he flew,
Without another word.

—Child's Gem.

AUNT JERUSAH'S MEDITATIONS.

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" sighed Aunt Jerusah, folding her Paisley shawl with great care. "Now, there is poor Mrs. Brown," she added, as she pinned her Sunday bonnet into her green veil. "How encouraged she'd have been if she could have heard what the minister said to-day! I wouldn't wonder one mite she'd have got well, and Deacon Brown a-wiping his eyes, and all of them inkin' on so! Poor soul, she never dreamed they got so much by her!"

"Mrs. Brown got discouraged. Yer see, Deacon Brown, he'd got a way of blamming everybody into her. I don't suppose the Deacon meant it—'twas just his way—but it's awful wearin'! When things were out, or broke, he acted just as if Mrs. Brown did it herself on purpose, and they all caught it, like the measles or whooping-cough."

"And the minister a-tellin' how the Deacon brought his young wife here when 'twan't nothin' but a wilderness, and how patiently she bore hardships, and what a good wife she had been! Now, the minister wouldn't have known anything about that if the Deacon hadn't told him. Dear, dear. If he'd only told Mrs. Brown herself what he thought, I believe he might have saved the funeral. And when he said how the children would miss their mother, it seemed as though they couldn't stand it, poor things!"

"Well, I guess it's true enough; Mrs. Brown was always doing for some of them. When they were singin' about 'sweet rest in heaven,' I couldn't help thinkin' that was something Mrs. Brown would have to get used to, for she'd never had none of it here."

"She'd have been awful pleased with the flowers. They were pretty, and no mistake. Yer see, the Deacon won't never willing for her to have a flower bed. He said it was a much prettier sight to see good calabags a-growin'; but Mrs. Brown always kind of bankered after sweet-smellin' things, like sweet peas, and such."

"What did you say, Levi? 'Most time for supper?' Well, so it is. I must have got to medlatin'. I've just been a-thinkin', Levi, you needn't tell the minister anything about me. If the pancakes and pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—Word and Work.

GOOD RESOLUTIONS FOR ANY DAY.

I will study the language of gentlemen and refuse to use words that bite and tones that crush.

I will practise patience at home lest my temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough without loading mine on them.

I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

I will gladden my nature by smiling out loud on every fair occasion and by outlooking optimistically.

I will pray frequently, think good things, believe in men, and do a full day's work without fear or favor.—"Farm and Fireside."

SELF-KNOWLEDGE.

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, selfish, greedy of gain, and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed!" said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot tell you his name. See his little, sharp, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth. The very drop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you do not perceive."

"What is that?" asked the man.

"Why, that it is a looking-glass we are approaching," said the angel.—Laura E. Richards.

WHAT CHANGED THE OFFERING.

A preacher was taking a missionary collection recently when he said, "I want each of you to give to-day as though you were putting your money right into the pierced hand of Jesus Christ." A lady came up afterward, and said, "I was going to give a half-crown, but I did not do so."

"Why did you not do it?" the preacher asked. "Do you think I would put a half-crown into his pierced hand? I have two pounds at home, and I am going to give that." If we were putting our money into the pierced hand of our Lord our contributions would amount to millions, and the world would be evangelized in ten years.—W. Thornburn Clark.

NO ACCIDENT.

He was being medically examined preparatory to taking out an insurance policy.

"Ever had a serious illness?" asked the doctor.

"No," was the answer.

"Ever had an accident?"

"No."

"Never had a single accident in your life?"

"Never, except last spring, when a bull tossed me over a fence."

"Don't you call that an accident?"

"No fear, because he did it on purpose!"

Prayer Meeting Topic.

August 29.

THE WITNESS OF STEPHEN.

(Acts 7: 60.)

W. Waterman.

Stephen is the church's protomartyr. His life and death carries a lesson for all, but mainly for us, his fellow-witnesses. He witnessed to his Master stood for the value of character and truth, the supremacy of duty and love, the ascendancy of spirit—indeed (to speak comprehensively), to Christ himself.

His martyrdom was but part of his witness. Thus he witnessed primarily by his Character.

He is described as "of good report, full of the Spirit and wisdom," and "of grace and power." It was what he was that gave weight to his witness in other ways. Just so Barnabas' witness rested on character: "He exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Spirit and faith; and much people were added unto the Lord." Stephen's face was "as it had been the face of an angel," this was because of his character. Da Vinci, the Italian artist, for his "Last Supper" searched ten years for a model face for Judas, before he found a man in prison whose face was evil enough. Later he found that this man had ten years before been his model for the Christ! Stephen's face told the truth about him—and about his Master.

He also witnessed by his Works.

"And Stephen did great wonders and miracles among the people." These works were his outer life; they were accounted for by what he was. "We do no wonders and miracles. Why? Because we have so little faith, grace and power. We have been looking at his business at the wrong end—looking about for effects, instead of inquiring into causes; touching, with regretful look, the cheek so pale, instead of feeding the fire of the heart." All life runs from within outwards. We must be before we do. Spiritual wonders are not tricks of our hands but expressions of our hearts.

His witness by his Words.

Appropriately comes after that of his character and deeds. "Actions speak louder than words," and therefore, with Stephen came first. No wonder his enemies "were not able to withstand the wisdom and the Spirit by which he spake!" We are not to understand his denunciation of the rulers as a mere outburst of passion, but as "the deliberate announcement of righteous judgment." Even his exclamation of his savior—"I see the heavens opened, and the Son of Man standing at the right hand of God"—was an echo in the ears of the chief priests of the witness of Jesus to himself when he stood before them. Stephen's supreme witness was his

Death.

All are not the martyrs of martyrs. Before we can have that honor we must fulfil the conditions: we must live as loftily as Stephen before we can die as triumphantly. We must be truly spiritual—he more conscious of Christ than of our persecutors, of his strengthening than of their stonings.

We will never accomplish anything for Christ until we have the martyr-spirit. We urge our missionaries to run into no danger; but only their spirit of daring for Christ makes their work possible. "Stephen condoned a long life into a few days. But recently we have seen he was appointed to his office, and now he lies languid, mangled, killed. . . . He may live again in the young man at whose feet his clothes were laid down. What if by-and-by we find Saul . . . longing to be stoned to find some compensation for this painful memory?"

TOPIC FOR SEPT. 5.—PHILIP THE EVANGELIST. Acts 8: 4.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

EVANGELISM IN THE BIBLE SCHOOL.

Long ago the American public-school pioneer, Horace Mann, said: "Where anything is wanting, the former is worth a hundred reformers." It is a great thing to bring a man or woman to Christ. Harold Hegble's "twice born men" were all worth reaching with the gospel of Jesus Christ, but after all "to be born so late means that there is only a brief span of life left in which to serve God." The saying that "when you save an adult you save a unit, but that when you save a child you save a multiplication table" is quite true. We have heard of a preacher of a down-town city church which maintained several mission stations congratulate the preachers of suburban churches who had the quieter, less spectacular work of bringing boys and girls to Jesus Christ through the Bible School.

How seriously do the members of adult classes and mature young people in the Bible Schools consider their great privilege of being big brothers or sisters to the boys and girls in the school? It is a wonderful opportunity to share in the joys and recreation of young people in the half-forming years of their lives.

During the month of September in many of our Victorian churches special missions will be held. What a fine thing it would be if, during these special evangelistic services, groups of earnest young people could give themselves to the definite, tactful work of winning other young people to the Lord Jesus Christ. Such groups, under the wise leadership of the preacher or some other capable person, can fill their lives to the full with joy. Their quiet, sane, active interest will reach many. How great is the reward of those who will engage in the active work of soul-winning. We well remember the joyous excitement of one young man who came to us at the close of a service one Sunday evening to tell us that he had at last won another young man to a definite decision for Jesus Christ. Those who invest their lives in the work of active soul-winning will bring rich dividends to the church in the near future. If you would read a book that will give inspiration and definite guidance in the work, secure "Evangelism of Youth," by Dr. Albert H. Gage. It will surely help you.

It is no small privilege to bring to the lips of one like your boy or girl the words of Marianne Hearn's beautiful dedication hymn:

"Just as I am, thine own to be,
Friend of the young who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

"Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and thee,
Lord of my life, I come."



Faith, Hope and Love Society, Wangaratta, Vic.

OUR PICTURE.

Prior to the establishment of a church in Wangaratta, the young people met at the home of Mr. George Jackel. Mr. and Mrs. Jackel were true friends of the young people, and their interest helped to keep them together. On December 5, 1927, the "Faith, Hope and Love" Society was formed. The society has as its aim the educating of its members in those things that really count. A syllabus is drawn up quarterly, and debates, speeches and essays are regular features of the programme. The preacher, Bro. A. Hinrichsen, has given a number of lectures that have been greatly appreciated. Mr. Hinrichsen was president, while preacher of the church, Miss A. E. Gandy is vice-president; Miss M. Pressley, treasurer; and Mr. A. E. Moore, secretary of this useful society. Our picture gives some idea of the numerical strength of the society.

MUSIC OUT OF AN OLD SAW.

The other day I heard a youth who talked from that romantic South American country, Colombia, play upon an old saw—the kind most people see nothing in except an opportunity to cut in two a piece of timber. All he needed besides the saw was a restless violin bow. But the life lies in that came from this saw was as near to the ideal of "heavenly music" as is ever attained. There was a plaintive quality about it, a human undertone, that could almost bring tears. It takes genius to bring ethereal music from an old saw.

But there have been unusual persons who have done this very sort of thing. But the life lies in that were like "an old saw," they have given to their fellows great service. There once lived in a university town a shoemaker who was more than a cobbler of shoes; he was a lover of books and especially of great men of whom he had read. He was an admirer of the Russian novelist, Tolstol, who loved men and wanted the world to be managed with their welfare in mind. And he loved the great philosophers, and could converse about them for hours. To the little shop of this man came university professors and presidents, to talk with him about the real things of life. And their coming was always well repaid. But the mind of this man was too great to be forever held to the close environs of a shoe cobbler's shop. After a while he was taken out to the university, where he was given a position to his liking. And his fame went abroad beyond the borders of his state. This cobbler, with his cobbling, had played great music. He had dignified his lowly task.

There was another man, a carpenter, living in one of the most desolated villages of a little country of the East. Daily he wrought at his bench, and he did the very best work that was in him. Within a few roods of his workshop great companies passed from country to country, but he was not won away from the tasks given him. He toiled and thought, and dreamed. Very common folk, one would say, for a man of great talent. But he was found faithful—and he brought from his "old saw" of a task, the richest music the world has ever known. It was nothing less than the saving wisdom that was to result in the planting of the kingdom of God among men.

To most persons are given common tasks. To the few it is given to set the world talking by their deeds. But that is not necessary. It is necessary that a man be found faithful, and that he produce the very finest life-music from his hours and days possible. The music, after all, comes not from the saw nor from the task, but from the soul of the man who wields the saw and toils at the task.—"Front Rank."

Foreign Missions.

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

FOREIGN MISSION LORDS' DAY, JULY 1, 1928.

Amounts received from the churches, included in Western Australia's and South Australia's amounts are the duplex offerings in addition to the amounts actually given on July 1.

New South Wales.

Ashfield, £8 19 5; Auburn, £5 10 10; Auburn North, £2 6; Baulkham, £5 11 5; Bayswater, £5 9 5; Belmont, £4 19; Burwood, £5 1; Croyley Vale, £6 16 11; Cessnock, £3 2 5; Chatswood, £15 7; Dorrigo, £1 7 5; Dunblunton, £1 2; Enmore, £2 9; Epping, £5 8 6; Erskineville, £2 11 9; Gilgandra, £2 10 5; Granville, £3 13 5; Hamilton, £1 3 6; Hornsby, £2 2 3; Hurstville, £18 11 8; Inverell, £3 7 6; Korril, £2 12; Loftus Park, £1 2 1; Lidcombe, £12; Lismore, £2 14 5; Longueville, £15 12 3; Macrieville, £13 8 9; Metherell, £2 12 4; Mosman, £10 15 5; North Sydney, £2 14 8; Newmarrn, £1 7 5; Paddington, £5 12 3; Petersham, £1 6 8; Rockdale, £1 12 1; Seven Hills, £6 1 3; South Kensington, £5 11 8; Sydney, £11 5 6; Sydney Chinese, £3 5 5; Tarce, £2 11; Tyalgum, £3; Wingham, £2 6 5; Wagga, £13 7 8; Individuals, £16 13 6; Total, £355 2 2.

Queensland.

Kanaka Brethren, £6; Allion, £85 1 9; Bonaah, £30 10 7; Tannyboreel, £25; Wumba Creek, £16 10 5; Sisters' Conference Meeting, £10 5 5; West Morston Sisters, £6; Charlter Towers, £3 16 5; Bundamba, £3 15 5; Sixteen Mile, £1 15 5; Tomwoonla, £7 3 6; Ringaroo, £4 9 6; Rosevale, £7 6 6; Mt. Walker, £0 9 6; Zillmere, £5 8 3; Wynnum South, £3 11 5; Roma, £5 9 3; Fernvale, £3 17 6; Marlburg, £5 10 5; Sunnybank, £1 12 6; Greck, £1 4 3; Silverdale, £1 0 6; Ann-St. Brisbane, £4 10 2; Bundaberg, £1 1 1; East Ipswich, £7 8 10; Boodall, £1 6; E.M. Committee, £1; Individuals, £12 17 6; Isolated Members, £23 9 5; Total, £317 5 11.

Tasmania.

Hobart West, £20 15 10; Hobart, £11 9 5; Mt. Cressy, £8; Belleisle, £7 15 3; Garsdale, £6; Nunobon, £1 11 4; Dover, £5; Freestone, £1 11 6; Tunnel Bay, £3 6 7; Cascares, £2 16 2; Devonport, £1 15 5; Cloverstone, £1 7 6; Sulphur Creek, £1 1 6; Individuals, £2 10 3; Total, £35 3 9.

Western Australia.

Armadale, £13 16 8; Bayswooden, £28 17 3; Brookton, £2 0 5; Bundery, £7 9 4; Chinese, £5 10 5; Claremont, £82 12 11; Collie, £18 19 6; Corrigin, £5 13 3; Cottesloe, £19 15 7; Fremantle, £75 11 6; Harvey, £29 15 5; Inglewood, £8 5 3; Kalgoorlie, £109 5 6; Maylands, £18 7 6; Newburg, £26 1 6; North Perth, £28 8 2; Perth (Lake-st.), £175 18 4; Subiaco, £87 15 1; York, Park, £19 10 1; West Subiaco, £189 9 1; York, £5 11 1. Isolated Groups: Leonora, £3 10 1; Merredin, £2 5 5; Northcliffe, £1; Pemberton, £9; Rossminn, £1; Southern Cross, £5; Isolated Unattached, £1 16; Palmyra School, £2; Total, £811 1 8.

South Australia.

Adelaide, £13 2 7; Alton, £10 9 9; Balaklava, £3 10 10; Blackwood, £23 18 2; Bordertown, £29; Mundulla, £14 15 6; Broken Hill, £3 9 2; Brooklyn Park, £0 10 11; Cheltenham, £3 16 1; Col. Light Gardens, £1 5 6; Cottesloe, £14 15 6; Croydon, 11 5; Crystal Brook, £1; Gowamba, £21 15 7; Dulwich, £51 15 4; Forestville, £17 16 2; Flinders Park, £2 19 15; Fullarton, £12 17 3; Gawler, £8 11 6; Glenelg, £29 11 7; Goolwa, £26 13 3; Henley Beach, £11; Hindmarsh, £58 17 3; Kadina, £15 18 8; Kersbrook, £7 11 2; Lochiel, £1 11 3; Long Plains, £52 17 6; Aven, £1 5 9; Malbala, £2 10 1; Maylands, £107 12 1; Milang, £28 9 3; Mile End, £76 13 3; Moonta, £7 3 7; Murray Bridge, £11 5 1; Nailsworth, £22 15 9; Naracoorte, £13 5 3; North Adelaide, £20 18 1; Norwood, £66 19 1; Owen, £53 16 6;

Point Start, £21 1 6; Port Pirie, £10 8 3; Prospect, £5 13 9; Queenstown, £25; Railwaytown, £2 13 10; Saint Morris, £20 18 5; Snowtown, £2 7 4; Semaphore, £15; Strathalbyn, £16 15 5; Strirling, £8 16 8 5; Aldgate Valley, £2 4; Tunby Bay, £21 18 1; Ungarra, £3 11 4; Unley, £20 8 5; Wallaroo, £6 14 1; Warrampan, £10; Wallunga, £1; Mount Compass, £1 16 5; York, £3 12 10; Seaford Mission, £2 16 5; Miscellaneous, £30; Total, £1,611 10 5.

Victoria.

(Including Duplex Envelopes and Id-per-week returns.)

Ararat, £3 9 9; D.E., £1 6, £13 6; Aseel Vale, £10, D.E., £5 6 6; £15 0 8; Ballarat (Dawson-st.), £70; Ballarat (Pre-st.), £3 9 1; Ballarat-York, £1, £5 0 6; Baysby, £3 15 5; B.D.E., £1 5 5; £75 0 9; Bandra-rd., £3 11 5; D.E., £2 6 8; £5 17 8; Baywater, £3 10 1; Id. wk., £1 0 5; C.E., 10 5; £80 5 5; Benalla, £1; Bet Bet, £7; Bendigo, £20 10 2; D.E., £1 9 11, £22 0 1; Berwick, £31 7 5; D.E., £10 9, £32 7 10; Blackburn, £4 7 6; D.E., £3 8, £8 7 2; Black Rock, £3 5; Boort, £8 11 7; Horonia, £12 13 5; Box Hill, £21 10 6; D.E., £21 19 1; C.E., 10 5; £31 12 3; Brighton, £11 18 9; D.E., £12 10 5; J.C.E., 10 5; Rinders, £2 8 5; £69 6 9; Brim, £27 7 7; Brunswick, £5 0 6; D.E., £2 19 6; £8; Burdey, £2 1 1; D.E., 7 6, £28 10 1; Carlton (Chyng-st.), £56 11 8; D.E., £104 5 4, £66 19 1; (Lions Church, £16 11 1; Carnegie, £11 6 2; D.E., £2 11 8; £11 1 1; Castlemaine, £10 10 1; D.E., £8 13 5; C.E., £1, £25 4 3; Chelsea, £1 10 5; D.E., £2 9 3; Cheltenham, £16; Colura, £8 0 6; Colac, £3 3 5; D.E., £32 10 6; £16 15 10; Collingwood, £11 0 9; Croydon, 11 5; Dandenong, £11 11 5; D.E., £2 8 10; £13 19 10; Doncaster, £19 13 6; E. Doncaster, £2 9 5; Drummond, £15 1 3; Drummond, £3 9 3; East Camberwell, £11 4 6; East Kew, £1 6 6; Emerald, £3; Echuca, £7 10 5; Emerald East, £16; Essendon, £11 9 5; £5; Rinders, £5; £1; Fairfield, £10 1 5; Fitzroy, 11 5; D.E., £18 4 1; £19 1 9; Footscray, £8 4 7; D.E., £7 9 10; £5, 10 5; Gipsy Creek, £1, £17 4 5; French Island, £3 3 3; Gardenvale, £7; Gardiner, £186 1 6; Id. week, £4 12; £180 8 8; Garfield, £5 5; Geelong, £11 10 5; D.E., £9 10 3; £1 0 3; Golden Square, £1 3 9; Hampden, £18, D.E., £8 1 1, £26 1 1; Harcourt, £1 9 9; Hartwell, £5 6 6; D.E., £11 6 3; C.E., £1, £17 12 3; Haven, £1 8 5; Hawthorn, £56 12 3; D.E., £14 7 2; £70 19 5; Horsham, £29 11 5; Ivanhoe, £7 0 6; D.E., £5 0 2, £110 8 8; Kaula, £51 12 10; D.E., £20 2 11; £71 5 9 1; Kyneton, £8, D.E., 9 7, £5 9 7; Lillourie, £5 8 8; Maryborough, £5 5 5; D.E., £2 7 11, £7 12 11; Melbourne (Swanston-st.), £105, D.E., £18 4 1, £123 1 1; Merleth, £2 9 11; D.E., £3 10 1, £0 0 1; Meredith, £2; Middle Park, £5 3 6; Milbra, £8 3 5; Mingly, £6 5 5; D.E., £5 2 10; 11 5; Monroeville, £10 19 5; Moreland, £23 10 5; Id. week, £5 10 5; C.E., £7, £29 5 5; Newmanct, £6 12 2; D.E., £8 0 6; £11 12 6; North Essendon, £8 12 8; Northcote, £21 1 5; D.E., £19 1 3; £10 8 3; North Fitzroy, £61, D.E., £5 16 6; North Melbourne, £3 8 11; D.E., £1 17 4; £8 6 3; North Williamstown, £25 6 6; D.E., £5 15 10, £7 1 9; Oakeleigh, £11 10 1; £11 2 2; Preston, £11 8 8; D.E., £9 11 5, £29 19 5; Pyramid Hill, £2 17 5; D.E., £3 16 9, £13 9 2; Red Hills, £1 8 9; Red Hill, £2 8 6; D.E., £3 14 1, £6 2 7; Ringwood, £1 8 5; Id. week, £3 10 5; £7 18 5; Rochester, £3; Shepparton, £6 1 9; D.E., £14 3 2; £10 17 11; South Melbourne, £7 1 6; South Melbourne, £4 9 9; D.E., £3 13 11, £7 1 8; South Yarra, £15, D.E., £9 6 9, £27 6 8; St. Arnaud, £2 15 5; Port Fairy, £2 6 3; Stawell, £2 3 7; D.E., £5 6 1; £2 19 1; Sutton Grant, £5; Surrey Hills, £26; Swan Hill, £10 9 6; D.E., £1 9 3; £11 18 9; Thornbury, £2; Trhina, £2 15 8; Wangaratta, £2 1 10; D.E., 10 2, £2 12 2; Warracknabeal, £6 9 8; Warragul, £11 7 9; Warrambond,

Ed. D.E., £38 14, £68 14 1; Wilbur, £18 1; Welsch, £14 17 2; D.E., £1 10 3, £6 7 3; Woonah, £1 11 1; Yarrowwonga, £20 12 1; Mount Albert, £1, Total, £1,820 5 7.

Per C.E. Union, 15 5.

Individuals and Isolated Members—Anonymous, 10 5; Mrs. Hallam, 10 5; Mrs. Bernah, 10 5; Mr. and Mrs. B. Kemp, 12 5; Anonymous, 10 5; Mr. Eastlake, 11; Anonymous, 11; Miss E. Fisher, 11; Mr. Whiting, 10 5; Anonymous, 5 5; Mr. Gleghorn, 4 5; Mrs. Brewster, 6 5; Mr. Martin, £2; Anonymous, 2 5; Mr. and Mrs. Midge, £1; Mrs. Cooper, 10 5; "Synnypah," £20; Mr. and Mrs. Evans, 11; Mr. Mathison, £11 5; Mr. and Mrs. Bacon, 11; Mrs. Harper, 10 5; Mr. and Mrs. Perkins, 16; Mrs. McNaught, 10 5; Mr. and Mrs. £1; Anonymous, £1; Miss Dark, £1; Mr. and Misses McCullough, 10; Anonymous, £20; Mr. Fullwood, 10 5; Mrs. Black, 10 5; Mr. and Mrs. Alderson, £10 6 6; Mr. Hutchings, £10 6 6; Group of Members, per Mr. Wells, Hamilton, £10 6 6; Mr. Timpling, 6 5; Mr. Morton, 10 5; Mr. Hooton, £1; Mrs. Furnell, 10 5; Mr. and Mrs. Stevens, £1 2 5; Mr. Schultz, £2; Mr. and Mrs. Oliver, £1; Mr. Curtis, 10 5; Mr. Gump, 9 6; Old Member of Lygon-st., £1; Total, £1,177 9 6.

Grand Total to Date, £1,938 10 1.

WANTED.

Member of church will board little girl, company for own child. Every care and attention. Reasonable—Apply this office.

TO LET.

Six roomed house and bathroom, gas, electric light and water, 10 minutes' Highest Station, 11 5 5 per week. Apply first instance Austral Gas.

FOR SALE.

Bruswick, D.F. brick shop and 5 1/2 1/2 rooms; sewered stable; factory area; 1 min. between tram and train. B.O.W. 8 min. Bruswick church. Terms, particulars, A. S. Crowley, 73 Glenhoubt rd., Glenhoubt.

DEATH.

BARBER.—On Aug. 14, at the residence of her son (Mr. Vernon Barber), 28 Middle-eld-st., Surfers Hills, Isabella, beloved wife of Harry, loving mother of Joe, Fred, and Edith, Vernon, Sara (deceased), much loved mother-in-law of Laura, Maggie, Daisy, Katie Barber and Vernon Travis. So dearly loved, so sadly missed.

IN MEMORIAM.

MAGDONALD.—In loving memory of Robert Butler Macdonald, killed in France on Aug. 15, 1918, and William Morrison Macdonald, died at Beaufort on Sept. 19, 1925, result of war.

"God has them in his keeping,
We have them in our thoughts."
Ever remembered.
—Inserted by their loved ones, Hurstman, Va.

COMING EVENTS.

AUGUST 19-SEPTEMBER 3. Gore-st. F.M. A mission will be held in the chapel, corner Gore and St. David's-sts., Aug. 19-Sept. 3, 7 1/2 pm. Evangelist, A. V. Huettner; song-leader, S. Kingsley. Old members and friends asked to attend. AUGUST 20. Church of Christ, Albert-st., Windsor. A Grand Concert to be given by 12 Madam Marceley Williams, L.A.H., T.C.C., and her students, in aid of Young People's club, on Monday, Aug. 20, 1928, at 8 p.m. Songs, recitations, dialogues. Chairman, Mr. A. W. Cowton. Tickets, 1/-; Miss May Bennett, Hon. Secy.

VICTORIAN F.M. DEPARTMENT. BROTHERHOOD WELCOME TO BRO. AND SISTER F. MACKIE. Our missionaries from New Helldes and While Bay, Native Christian. LYON-ST. CHAPEL, TUESDAY, AUG. 28, 1928. Chairman, Jas. E. Thomas, Pres. F.M. (Cont.) Representative Speakers, Gredlins from Dr. E. R. Killmer, China, and H. Watson, India.

Here and There.

On Sunday last five confessions were made in meetings conducted by students of the College at regular appointments.

We regret to hear through our reporters of the continued illness of Bro. Will Magarey, of Adelaide. He is now very low.

The following telegram from Broken Hill is to hand: "Hurlrich-Stewart mission much enthusiasm; six welcomed Sunday; crowded out; seven more confessions; eighteen to date.—Warren."

Victorian C.E. societies are reminded of the monthly meeting of the council to be held at Exmouth on Tuesday, 21st inst. Dr. Hillier will speak on "The Medical Missionary and his Work in China."

Bassenden church, W.A., manifesting a missionary spirit, has opened up a cause at Midland Junction, a neighboring suburb about two miles distant. On Aug. 5, 11 gathered round the Lord's table there. A Bible class was to be inaugurated on Sunday last.

Bro. F. T. Saunders reports the receipt of the first £5 toward the nine required to lift the special donation pledged by the "working man" as mentioned in last week's issue. Also, another working man, who cannot give £5, has given £1 to be one of five to make up another £5. Good deeds of this sort provoke others, and the effect is like a snowball, growing as it goes. There is an opportunity for all to help in this emergency.

We hear that the upcoming services in connection with the new church building at Epping, N.S.W. were a great success. A. G. Saunders, the principal preacher of Lygon-st. church, Vic., was the visiting speaker. He is conducting a special mission during this week. On Saturday the chapel was crowded out "aisle to gateway." An offering for the building fund realised £500. On Sunday there were full meetings. Five persons decided for Christ.

The Victorian Department of Social Service has arranged to have its annual banquet on Sunday, 16. A departure is being made from the former practice of catering for men only. Both sexes will meet this year. The menu will be modest compared with other years to allow a larger margin of profit to help the department in its work amongst the unfortunate. It is expected that Sir James Barrett will be the speaker, and that more than one thousand will be present.

The second terminal examinations of the College of the Bible are now being held. These will be followed by a two weeks' vacation. Work for the third term is due to begin on Tuesday, Sept. 1. In some of the halls occupied by student preachers, missions will be conducted during the vacation. In other cases students will either seek a chance of work, or enjoy a much-needed rest before beginning the strenuous labors of the closing term for the year.

Students who are completing their course at the College of the Bible this year are making arrangements for future work. Some of them are already located. Mr. L. H. Beaumont will continue to labor with Mooroodook church. Mr. E. L. Williams will remain at Boronia. Mr. H. L. Arnold will succeed Mr. A. S. Hurlrich at Wangaratta. Others are yet available. Churches requiring the services of men in 1925 are advised to get into touch as soon as possible.

Bro. J. H. Conbridge has accepted an engagement to labor in N.S.W. Home Missionary Committee in Albany. In all probability he will commence there on Oct. 7. Malcolm's Hall has been secured for the services. In the meantime, if any know of members living in that district, will they please send names and addresses to either Bro. Hagger, 212 Pitt-st., Sydney, or J. H. Conbridge, Boromloke, via Ballan, Vic.? Arrangements will be made for the Vawter mission party to hold a mission in that town.

Mrs. Meyer, superintendent of Hospital Visitation, Victorian Conference Executive, would be obliged if church secretaries would notify her when members are sick in hospital, and give number of ward they are in. Address Mrs. Meyer, Hunter-st., Richmond, Vic.

The second of the series of group meetings of our Victorian Women's Mission Bands was held at Box Hill on Aug. 8. The meeting, over which Mrs. Main presided, was largely attended by members of all the bands in the eastern group. Representatives were also present from churches where there are no bands. Mrs. Scamiller addressed the sisters, many of whom contributed to the success of the meeting by useful interchange of thought. The intention of hands to increase their membership was evident, and further financial support was promised. Mrs. Gray was soloist.

Our W.A. "Christian Evangelist" for August 2 contains the following paragraph: "Another new enterprise which is receiving the definite attention of the Home Missionary Committee at the present time is that of establishing some form of training course for those who wish to fit themselves for definite active service, but who are not able to proceed to Glen Iris. Bro. Selwahn and Lechman have been asked to confer on the matter, and to report on the syllabus and organization details at the next committee meeting. If the effort of the committee meets with encouraging support from the brethren the class will be an established fact early in the New Year."

On Thursday evening, Aug. 9, a birthday party was held in the schoolroom, Camberwell, Vic. In honor of two faithful members who have just attained the age of 70 years—Mr. John Barnacle and Mrs. J. Brown. The Women's Mission Band and the Phil Band Club organized the programme, and the meeting, which was of a "surprise" nature, was a happy one. Congratulations messages were given by Bro. J. E. Shipway (of the Conference Executive Committee), and by representatives of Glousteric and Camberwell churches. Appreciative references were made to the sterling worth of the guests of the evening, and a nicely-lounged copy of the Bible was presented to each of them, in recognition of their many years of devoted service to the church of God.

We learn that Bro. E. Goode, an old disciple of fifty-nine years' standing, passed away on Aug. 9. Our brother was instructed in the faith by Bro. Danhill, and was baptised in July, 1881, at Mt. Clear chapel, Victoria. Very soon our brother actively engaged in preaching and teaching. In Huntlyng, Mt. Clear and Ballarat district. Later, he helped the churches around Melbourne. For a time he was secretary of our Victorian Conference, and he also acted as co-editor of the "Christian Advocate." For about forty-five years he lived in New South Wales, during a stay of over twelve years at Wagga, he was the means of establishing the church there. More recently he was in active membership with churches in and around Sydney. Our brother was a valiant upholder of the faith.

Our American papers report the death of Bro. A. C. Smither, "The Evangelist" of June 25 stated: "A deep feeling of personal loss pervades every department of the Christian Board of Publication to-day. Early this morning came the announcement of the passing of Alexander Campbell Smither, whose close association with us in former years led to a feeling of esteem and affection. Bro. Smither gave some of the best years of his life to the work of this cause. After a fruitful ministry of more than twenty years as pastor of the First Christian Church, Los Angeles, he came here in 1911 as General Manager and Managing Editor of 'The Christian Evan-

gelist." When he returned to Los Angeles after a service of seven years, he left a record of work well done. Those were the constructive years, and the foundations were those of a master-workman. A. C. Smither was a man of strength and many talents. He was a great preacher, a great counsellor, and a great business administrator."

Our Jubilee History tells that in 1882 F. W. Troy was introduced to Stephen Cheek, and the two of them evangelised in Queensland. "Their crusade," says the history, "began at Zillmere, then called Zillman's Waterholes, the preachers being specially welcomed by C. Fischer and Thomas Geraghty, the latter a brother-in-law of F. W. Troy. Sunday, August 1, 1882, is the day on which the first addresses were delivered by an evangelist of the Church of Christ in Queensland. Much success attended the effort, and on August 23 a church was organised. The first candidate for baptism was a young man named Herbert Tilock, who afterwards became a preacher of the word." Bro. Tilock is still a preacher in the United States of America. The following paragraph relating to the passing of Bro. M. Gunn is from his pen.

M. Gunn of Mt. Vernon, O., passed to his reward on the morning of July 6. He was born March 10, 1841, in Victoria, Australia, and was one of the first of the Australian "boys" to come to the United States for the purpose of attending the Bible College in Lexington, Ky. After completing his Bible studies he entered the University of Kentucky, from which he received the A.B. degree in 1881. After his school days he evangelised in Prince Edward Island and Ontario, Canada, held pastorates in Vermont, New York and Ohio, and for fifteen years was the Ohio Secretary for the Benevolent Association of the Churches of Christ. Dr. H. Tilock, of Shelby, O., the first convert to the plea of the disciples in Queensland, conducted the funeral in accordance with a request made by Bro. Gunn twenty-three years ago. His wife, one son, four daughters, seven grand-children and a sister, while sorrowing because of the necessity of his leaving-land, may rejoice in the full assurance of a redemption by-and-by with their loved ones, who, by thousands, "that have departed, say of you: "a good man, and full of the Holy Spirit and of faith."

A correspondent asks: "Can you tell me why so many of our preachers have the habit of keeping one or both hands in their pockets whilst delivering their addresses? It is a habit much to be deplored. Also the lack of reverence in the church building. I know this is a weakness of our churches. Can you suggest any remedy?" If many preachers do as our correspondent implies, our answer is, No; we give the condemnation up. There is no valid reason for the unbecomable habit. Every preacher in training needs a constant warfare against it. In some cases, beginners are painfully conscious of their hands, which loom larger than they should, and so seek to hide them. In other cases, probably, a desire to seem at ease, when feeling most uneasy, leads unwittingly to a habit which is easier to form than to break. Let us be as kind as we can. There never will be a human preacher without a bad habit. Regarding the lack of reverence, we may say that it is even more "to be deplored." We have frequently written on the theme. Our people have rightly departed from the frigid decorum which some associate with church life, but many have gone to an opposite extreme. Officers and preachers should seek to instruct aright—and to set the example.

VICTORIAN SOCIAL SERVICE DEPARTMENT.

Employment.—Grocers, carpenters, motor-drivers, handy men, etc. Odd jobs taken.

Employment.—Wanted, good domestics and women for washing and cleaning.

Followship.—Thousand Bangor donations and gifts gratefully received. Send all contributions to Will H. Clay, 12 Elizabeth-st., Melbourne.

OBITUARY.

SMITH.—At Highway Hospital, Hobart, Bro. George Smith passed away on July 25 after a short illness. Bro. Smith has the distinction of being pioneer of the work of the Churches of Christ in Hobart. Having been baptised by Bro. G. L. Sarber about 1870, he shortly after came to Hobart with Sister Smith. At their invita-



The Late George Smith
—Block used by courtesy of
"The Hobart Mercury."

Hon Bro. O. A. Carr arrived in Hobart in January, 1872. By invitation Bro. Carr for a short time occupied the Baptist platform. But difficulties arose, and it was decided to meet separately. A body of 17 disciples commenced meeting in the Oddfellows' Hall. The work progressed, and when Bro. Carr returned to Victoria after a year's efforts, he left at Hobart a church of 108 members. This was the beginning of the present Church of Christ meeting in Collins-st. Those early days were strenuous, and much sectarian bitterness had to be encountered by the stalwart defenders of the faith once for all delivered to the saints. Bro. Smith had considerable ability in exhorting the church, which he did to edification. He also preached the gospel very acceptably on occasions when no regular evangelist was employed. During the past two years our brother worshipped with the West Hobart church, helping the brethren in many ways. He had wide sympathies, and his abilities were appreciated by his fellow-citizens. At the time of his death Bro. Smith was chairman of the Hospital Board. He was a member of the Blind Institute since its foundation, and for some time chairman. He was also a member of the Hobart Benevolent Society. At the funeral, which was conducted by Bro. P. J. Byard, civic and Parliamentary representatives were present. On Sunday afternoon, July 29, a united memorial service was held at Collins-st. chapel. The attendance was large, and included Aldermen and other leading citizens. It was a matter of thankfulness that the son of deceased, Bro. T. W. Smith, of Gardiner church, Vic., was able to be present with his father at the last. Sister Smith, who was the faithful partner of her husband during the strenuous days of the past, we regret, is not enjoying robust health. We commend her and her family to the God of all comfort and grace.—L.J.

GREENS.—After a short illness Sister Mrs. M. E. Green fell asleep in Jesus on July 28, being buried in the Box Hill cemetery on the day before her seventy-fourth birthday. Born in Castlemaine she was baptised soon after her marriage, later becoming a foundation member of the Clifton Hill Baptist church. Upon the death of her husband in 1926 she removed to

Preston, where she united with the Preston church, continuing faithful to the very end. She was always an active Christian. Of her eight children five are still living, and there are twenty grandchildren and six great-grandchildren. She grandchild happy in Christ Jesus. Her last message to the church being "All is well." The funeral was conducted by the writer. The loving sympathy of all is extended to the sorrowing ones.—A.J.F.

JENKIN.—On Thursday afternoon, July 19, the mortal remains of Mrs. Elizabeth Ann Jenkin were laid to rest in the Churches of Christ section of Fawkner Cemetery. Many friends, especially from the Brunsvick church, stood about the grave. Mrs. Jenkin had been in fellowship at Brunsvick for nearly twenty-five years, and had served as President of the Ladies' Sewing Class, member of the Mission Band, teacher in the Bible School and singer in the choir. By her former marriage she was the mother of Bro. Richard and Stephen Nankervis. For some time she had suffered sorely, but with Christian cheerfulness. On July 18 she entered into rest at Madeleine private hospital, being sixty-two years of age. A beautiful memory remains to cheer the hearts of her dear ones.—A.G.S.

WARMIRIN.—Sister Mrs. Wilhelmina Warmirin passed away at Pradhan on morning of Aug. 22. She was in her 89th year, and since 1870 she had been a faithful member of the church. In that year she was baptised at Berrwick by Bro. J. A. Hamill. Some of her descendants are at work in the churches in Victoria and Tasmania. Mrs. Coventry, our missionary in India, is a grand-daughter. Our sister lived a noble unselfish life and had a steadfast faith in Christ. She had been active about the house till almost the last. Her fifty-eight years of loyalty to the Lord constitute a cause of thanksgiving to God for his abounding grace.—A.W.C.

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

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

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

CARL H. HALL

House Renovator & Electrician
7 Appleton Street, Richmond, E.1

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

J. FERGUSON & SON

J. Ferguson E. J. Collins

Funeral Directors

660 HIGH ST., THORNBURY

Phone N'cote 1771

77 HIGH ST., WESTCARTH

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

W. A. FORDHAM

House Painter & Decorator

260 Riversdale Rd., Mld. Camberwell

Estimates Submitted for All Classes of Repair.

Phone W 1403

CLIFFORD C. SHARP, L.D.S., B.D.S.
J. NORMAN BARKER, L.D.S., B.D.S.

Surgeon Dentists

HARLEY HOUSE
71 COLLINS ST., MELBOURNE, C1
CENTRAL 7233

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 26²/₁₂ 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

S.A. SISTERS' AUXILIARY.

The ladies met in the Grote-st. hall on Thursday, Aug. 2, for their monthly meeting. Mrs. Allen Brooks led the devotional meeting. The business session was presided over by the president, Mrs. Boss Graham, when 78 sisters were present, of whom 52 were delegates.

It was reported the following money had been received for the Glen Iris refurbishing fund:—Lang Plains, £1; Unley, 17s.; Norwood, 13s. 6d.; Maylands, £2/3/0; Wolfram-st., Broken Hill, 14s.; Grote-st., £1 9s.; Murray Bridge, 5s.; St. Morris, 1s.; Tumby Bay, 12s.; total, £7/17/6.

The following amounts have been received for Home Missions: Mrs. Black, 10s.; Long Plains, £2 5s.; York, £1 2s.; Strathalbyn Mite Box, 17s.; Grote-st., 2s.; Maylands, £1 7s.; Gortonville, 14s.; Mile End, 1 6s.; Unley, 12s.; Norwood, 8s.; Hindmarsh, 3 6s.; Henley Beach, 8 2s.; Stirling East, 11 6s.; St. Morris, 5s.; Mrs. Caldicott, 10s.; Mrs. Storer, £1; Hindmarsh Mite Box, 4s.; total, £24/14/0.

Foreign Mission receipts were as follows:—Pt. Sturt, 13s.; Maylands, 14s.; Northern Sisters, £1; Mrs. Hill, Queenstown, 10s.; Unley, 5s.; Mrs. Black, 10s.; Mrs. Graham, Mite Box, 5s.; Mrs. Caldicott, 10s.; Grote-st., 1 6s.; North Adelaide Sister 2 2s.; Maylands, 16 3s.; Mrs. Storer, £1; Norwood Sister, 10s.; Stirling East, £1/11/11; total, £9 9 2. Offering for the afternoon amounted to £11 11 2.

The hospital committee reported 120 visits to the sick. 145 books and the usual comforts had been distributed. It was decided to donate £2 toward a wireless set for the Church of Christ out in the Children's Hospital.

During the month Sister Mrs. Blackwell, of Gortonville church, has received the home call. —M. Manger, asst. secretary.



EYE-HELP
Eye-strain relieved, Reading will be a pleasure after visiting **W.J. AIRD** Pty. Ltd. The Reliable Optician
314 Collins St., Melbourne
4th Floor, take elevator
PHONE 6937

The Best Gift Book—The Bible
Buy now, and hold book for Gift-Day
See 15% Reduction Offer on Page 531

Miss M. Mitchell Typewriting and Duplicating Office
31 QUEEN STREET, MELBOURNE, C.1

FOR SALE.
Fruit trees, best sorts, 12/- doz., 90. - 100. Passion Fruit, Grape Vines, Gooseberries, Currants, Logan, 4 5 doz.; Raspberries, 1 3 doz.; Strawberry, 9d. doz., 2 6 100. Chestnuts, Walnuts, Almonds, 1/3 each. Orange, Lemon, Persimmons, 3/- each. Blueberry, 6/- doz. Asparagus, 1/3 doz. Calliopes, Cauliflower, Lettuce, 1/- 100. Choice Herbs—Basil, Cumin, 1/- each; Standards, 2/- Sugar, Mahogany Gum, Cypress, 8 6 doz., 55/- 100. Flowering Gum, 1/3 each. Wattle, 11d. each. Oaks, Elms, Planes, Poplars, Pyrus, Flowering Cypress, 1 6 each. Hedges—Golden Privet, 2 6 doz., Green, 1 6. Veronica 4 6. Bushyalla, Japanese 6/- doz. Shrubs and Climbing Plants, 1 6. Price list posted.
A. NIGHTINGALE, NURSEYMAN, EMERALD, VICTORIA.



Foy & Gibson's
Specialise in the Manufacture of **CHURCH and SCHOOL FURNITURE**
Church Seats, Reading Desks, Pulpits, School Forms, Dual Desks, Tables and Presses at 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 on 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."
DOKTA
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 Doo."
Obtainable at all W. C. A. Luke, Manufacturer, Melb.
Confectioners, etc.

The Best for all... Occasions
GRIFFITHS TEAS
Illustration of people sitting around a campfire.

SCIENTIFICALLY FITTED GLASSES
It is impossible to determine what the eyes really 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.

Gympie.—On Aug. 5 Bro. S. Vanham exhorted. At night he preached on "A Model Church." Bible School rally was launched. All departments are healthy.

New Veteran.—Interest in Bible School is increasing. The scholars are preparing for anniversary. The school has now four adult teachers and 41 scholars.

Roma.—On July 29 there were good meetings. At night a young married man made the good confession after a splendid address by Bro. A. S. Cooke. Morning meeting on Aug. 5 was the best attended for some time, many isolated brethren being present. Bro. Thompson, from Charters Towers, who has come to reside in Roma, was welcomed. Our aged Bro. Hansford is still seriously ill.

Arnerley.—On July 29 Bro. Young spoke at both services, his gospel message being powerfully delivered. Bro. Adams gave a solo and little Bro. Archie Nicol (age 12) also delighted the meeting with a solo. On July 31 Bro. Young continued his tour amongst country churches and isolated brethren. On Aug. 5 Bro. S. Trudgian gave a fine morning address. At night Bro. Bulgin, late of Petersham, N.S.W., spoke on "What will ye do with Jesus?"

Western Australia.

Bunbury.—On July 29 a married sister was received again into fellowship. After the gospel address by Bro. Hicks, a young man confessed Christ. The Bible School is preparing for anniversary. The sisters are placing new curtains on the platform.

Perth.—The monthly meeting of Lake-st. officers showed a healthy condition in the work generally. The largest gospel attendance for many months was reported in the July meetings. Averages for the month were: Breaking of bread, 159; gospel meeting, 198; mid-week prayer meeting, 28.

Subiaco.—Good meetings were held on Aug. 5. At night two young people were immersed, and one young woman confessed Christ. Bro. Carter spoke at both services. Great blessing is being experienced by the church. The church regrets the death of Bro. Carne, a faithful worker. Loving sympathy is extended to the bereaved ones.

Kalgoorlie.—Well-attended meetings on July 29. At the close of the gospel address the son of Bro. Hunt, the preacher, confessed Christ. On Aug. 1 a sister who had previously confessed Christ, and our young brother, were both immersed. They were welcomed to fellowship on Aug. 5. Miss M. Sharp's evening solo was appreciated.

Northern.—Enthusiasm and large attendances are the rule. The morning meeting on Aug. 5 was the largest since the new building was opened. At night the chapel is filled. Bro. Buckingham's address on "The Conversion of a Prayerful Woman" was much appreciated. A fraternal service was conducted. Bro. Allan McDiarmid sang a helpful solo.

Lawson.—The church sympathises with Bro. and Sister Nightingale over the illness of their son, Jim. Meetings on July 29 were well attended. Bro. Nightingale delivered two fine messages. Sunday School attendances are good. The adult class still grows. By an entertainment the scholars raised about 15. C.E. societies, E.S.P., P.H.P., and the boys' club are flourishing. Bro. Keith Robinson gave an appreciated morning address on "Aug. 5." Bro. Nightingale at night spoke on "Turning Points."

South Australia.

Queenstown.—On Aug. 12 Bro. Brooker exhorted the church. During the service eight were immersed, and later received into fellowship. Bro. Brooker spoke of the departure from this life subject was "The New Testament Church."

Hindmarsh.—On Aug. 8 a farewell social was tendered Bro. and Sister H. Stratton, who are returning to India. On Sunday, Aug. 12, Bro. Allen Brooker spoke in the morning on "The Happy Warrior." In the evening his topic was "The People's Saviour." Both services were well attended. Bro. and Sister D. Price, late of Wales, and Sister Mrs. Haddfield, from North Adelaide, were received into fellowship.

Norwood.—The tent mission conducted by Bro. P. H. Baker, with Bro. Will Watson as song-leader, was opened on Aug. 12, under most favorable conditions. The tent was filled to overflowing, the attendance being estimated at about 320. A young lady made the good confession. 186 broke bread during the day. The death of Sister Miss Gieve, a member of the church for many years, is reported with regret.

Adelaide (Grate-st.).—Enjoyable meetings last Lord's day. 182 communed. Two, who during the week were immersed, were welcomed to fellowship. At an excellent attendance at night a married lady confessed Christ. The kindergarten department of the school is showing excellent progress, chiefly owing to the efforts of the splendid staff of workers, and supplemented by the untiring labors of visiting Sister, Miss Minnie Leedham, Vic.

North Adelaide.—Bro. Arnold Brown, preacher from Western Australia, who relinquished work there owing to failure in health and is much improved, was received into fellowship by letter a month ago. His parents, Mr. and Mrs. Brown, formerly of North Adelaide, but lately from Paddington, N.S.W., were welcomed by letter on Aug. 5. On Aug. 12 there was a good meeting. Sister Mrs. Thorpe was received by transfer from Warrnamooh, Vic.

Milang.—The churches of Milang and Pt. Stuart received help and blessing from a "Bible Institute" conducted by Bro. Collins and Raymond on July 31 and Aug. 1 and 2. The meetings, which were held at Milang, were well attended, and splendid addresses were enjoyed. The Foreign Mission offering is £26. The church extends sympathy to Sister Blackwell in the loss of her daughter-in-law, Mrs. James Blackwell, formerly a member at Milang.

Glenside.—The ministry of Bro. Edwards is much appreciated. On Lord's day morning, Aug. 12, at the close of a splendid meeting, the church presented him with a hymn-book, suitably inscribed, to mark the close of a very successful twelve months' work. At the gospel service, on "A Man's Determination," He made reference to the severe illness of one of the late members, Bro. Will Magarey. Much sickness prevails.

Mile End.—Two senior scholars from the Bible School, immersed on the previous Saturday, were received into membership last Sunday morning. Bro. Ewers' gospel address was on "The Sin of Ingratitude." A young lady decided for Christ. The cholera rendered an anthem. Bro. Bodda was sufficiently recovered to be present in the morning. The mid-week meeting, and prayer meeting on Sunday evening prior to the service, are improving in attendance.

Enley.—At the half-yearly business meeting and social good reports were received from secretaries of the church and auxiliaries. Recently two lady have confessed Christ and been received

into fellowship, and a married lady was received on Aug. 12. "Violent day" services were held last Sunday. Bro. H. R. Taylor came to excel in his address. Bro. A. G. Garnett addressed the church prior to leaving for America, and Bro. Taylor expressed the church's wish for success in his new sphere. Regular contributions are received for distress caused by unemployment. Many members have been laid aside with illness.

Semaphore.—A pleasant church social was held on Aug. 1. Bro. Mahony addressed the band of Hope last week. This service on evening of Aug. 5. The male choir sang beautifully. Bro. Beiler preached on "Burning the Race." A working bee rendered splendid service to the church property on Saturday. Selected meetings on the Lord's day. It was the church anniversary. Bro. W. L. Ewers exhorted on "Abounding in the Work of the Lord." Four new scholars in fellowship. At night Bro. Beiler preached to a crowded meeting on "The World's Demand of the Church." The choir rendered three anthems, and Mrs. L. V. Matthews, L.A.B., delighted with her solo.

Kadina.—A very rich experience is being enjoyed at present. At the annual church business meeting on Aug. 7, the following were elected to office:—Elders, Bro. L. L. Gordon, S. H. Trewhell, and A. H. Hyscock; deacons Bro. Alf Busack, Weldenbacher, C. E. Larnouze, W. S. Bartle, S. H. Wilton, E. Head, P. Oakley, F. Laffin and H. Parker, secy. On the morning of Aug. 12 these were set apart for their special office by Bro. Howes on behalf of the church. A roll-call of members was also taken, it being the anniversary of the church; 80 members responded. Bro. A. W. Garland addressed a large attendance at night. At night Bro. Merkle has charge. Singing by the choir and solos by Miss Dwyer were features of the services.

Victoria.

Hampton.—Bro. R. L. Arnold concluded his work with the church on Sunday, and preached farewell sermons to good audiences.

Drummond.—Meetings are fairly well attended. On Aug. 12 Bro. Miles spoke on "Christian Unity." A young girl from the Bible School was immersed.

Drummondra.—Good meetings on Aug. 12. Bro. Banks' messages referred to the mission to 1929 on Aug. 19. Bro. A. Leitch, church secretary, is able to attend after his illness.

Donsmore.—The church is enjoying good meetings. Bro. Hargreaves preaching. Bible School is still improving; 116 present on Aug. 12. Bible Class attendance being 37.

Carlton (Lygon-st.).—Bro. A. E. Hinchwood and F. T. Saunders were the speakers last Lord's day during Bro. A. G. Saunders' absence. The young club paid a visit to 3764, and a successful concert in aid of the Bible School was held on Aug. 5.

Ivanhoe.—There were three confessions and one restoration last Sunday evening. Mr. V. Stokford preaching. Mrs. Gower, of the Law's Court, Dr. Killmer, W. Gale and J. Stick, also prominently filled the platform during the preacher's recent illness.

Scheltenham.—On morning of Aug. 12 meeting was large and inspiring. Bro. W. H. Clay attended the service spoke to the sisters of the work of the Social Department. All school departments were well attended. In the evening Bro. P. Wakeley preached well on "Christ's Teaching About Christian Unity."

South Richmond.—Meetings have been well attended, and good interest is manifested. Bro. A. G. Bro. F. T. Saunders' absence. The young club held a social on July 29. On Aug. 12 Bro. Ladbroke, of South Yarra, gave an inspiring exhortation on "Christian Unity." Bro. C. Jackel's evening message, "The Host has been Told," was well received. A solo rendered by Mrs. Stiat was much appreciated. The young ladies' club held a successful social evening on Aug. 11.

Milngip.—Very good meetings on Sunday. Bro. Jones, of Warracknabeal, gave helpful addresses. Bro. Andrews is having a well-earned holiday. St. Kilda.—Bro. Grindley spoke at both meetings last Sunday, and on the J.C.E. several have been added to this society. The sisters gave a preparatory for a sale of work.

Warracknabeal.—On Aug. 5, at a church rally, there were good attendances and collections, Bro. Andrews being the speaker. On Aug. 12 Bro. J. Earl, of Irwin, had charge of the meetings. There were good attendances. Bro. Earl rendered a solo at night. Bro. and Sister Andrews are in their annual holidays.

Horsham.—Over 100 broke bread last Lord's day morning. Bro. Payne spoke on the necessity for a forward movement. In the evening his theme was "Christ's Teaching on Christian Union." A member rededicated his life for Christ. Preparations are being made for the next week conference to be held at Horsham next month.

East Keew.—There was a nice meeting on Sunday morning, when Bro. Fewster exhorted. At night every seat was filled. Several business men of the town took part in the meeting. Bro. Yoncus preached a beautiful sermon, and a young lady took her first step for Christ. Bro. Armstrong sang two beautiful solos. All rejoice that the kindergarten is free of debt.

Thorburn.—On morning of Aug. 12 twelve were received into fellowship—eight by faith and baptism, and four by transfer. There were 11 new scholars at school in the afternoon, making a record of 116. At night a young lady joined the Bible School made the good confession. The greatest of enthusiasm prevails throughout the whole church.

Fosteray.—At the annual meeting last week the following officers were elected: Broen, Aitken, Saunders, Easton, Pearce, Cousins, Harding and large treas. Bro. Ley, secy.; Bro. Tomkins, Bro. Aitken has held office for close on thirty years continuously. Bro. Ley as treasurer for the same term unopposed. A movement is on foot for making new seats for the Bible School.

South Melbourne.—Meetings were bright last week. On morning of Aug. 12 Bro. Waterman gave an interesting talk on "Communion in Your Life with God." At night a young lady made a new thought on the "Parable of the Prodigal Son." The Bible School has commenced practice for anniversary. The J.C.E. Society had a record attendance at last meeting. A rally has been launched.

Morland.—The Y.P.S.C.E. celebrated its anniversary on Aug. 12. The Brunswick and Colong appropriate, Bro. H. Turban, presided morning and evening in a capable manner. Bro. A. J. Fisher, of Preston, addressed the church on "Positive Christianity." At night Bro. Webb spoke on "The Talents." A young lady and young man made the good confession. The Endeavorers gave special singing, including a quartette, and a solo by Miss Evenden.

Parkdale.—There was a large attendance of members and friends on Sunday evening, Aug. 12, when an in memoriam service to the late Bro. T. H. Parkes, who passed away on July 25, was conducted by Bro. A. W. Stephenson. Our brother was one of the founders of Parkdale church, and served it faithfully until the end. Bro. Stephenson spoke impressively on "The Citizenship of Heaven," and referred to the Christian character of our late brother.

Oskleth.—Owing to illness Bro. Roberts has had to retire from office of secretary. Bro. S. Booth is temporarily filling the position. Bro. Shipway gave a helpful address on Sunday morning and Bro. Mudge preached to a full building at night. The choir rendered an anthem, and a young woman rendered a duet. The choir has proclaimed a new plan. Prayer meetings during the week were held at the home of Bro. and Sister McGregor, and at the Milliner.

Montrose.—On Aug. 5 Dr. E. R. Kilmer gave two very fine addresses, one to the Sunday School and one to the members, at morning service. Both addresses were concerning the work in

China and were very interesting. Two years of Bro. Brillmeier's student days were spent in service with this church. All work is in a healthy condition, and meetings keep up well. The C.E. society is having fine meetings, and live interest is manifest among the young people. Bro. Alford is delivering very fine addresses both morning and evening.

Surrey Hills.—Fine meetings on Aug. 12. Bro. Cambridge's exhortation dealt with the church's relation to the community. On behalf of the Kappo club he presented to the church a beautiful panel bypin-board, the work of Bro. Albert Here. At gospel service Bro. Cambridge dealt in an interesting way with church union. Bro. D. Murray, from N.S.W., was a visitor. A good response was made to the special collection in aid of the Social Service Department. The Ladies' guild held its monthly session on Thursday on behalf of the Children's Hospital.

Halwax.—On Aug. 5 there were good meetings. Jay E. Thomas spoke morning and evening. In the evening a man and his wife confessed Christ. On Thursday, Aug. 9, Miss Leighton gave a lantern lecture at the sunshine circle on "Work Among the Blind." On Aug. 12, services were most helpful. Bro. Thomas speaking on both occasions. Miss Stubbs, of Adelaide, sang at the gospel meeting. There was one confession at evening service. Miss Chandler, who has been ill, was back at the Junior Endeavor Society. Sympathy is felt for Bro. Vernon Barber in the loss of his mother.

Carnegie.—Meetings are keeping up well in numbers and interest. For a few weeks the church has had fellowship with Bro. and Sister Melrod, from Toowoomba, Q. On morning of Aug. 12 Bro. Mudge's exhortation on "The Cross" was much enjoyed. In the evening Bro. Shipway continued his series on "Christian Union." After an excellent address a young man decided for Christ. Members of the married ladies' concert party held a social evening on Aug. 7, at which they recognised the valuable assistance of Bro. W. Gray as musical director. The ladies also lauded to the church a cheque for £30.

Warragatta.—There were splendid attendances at Bro. A. N. Hinrichsen's farewell services on Aug. 2. At gospel service two young men were baptised. On Aug. 7, a farewell social was tendered to Bro. Hinrichsen, the church being filled. Bro. G. Jackel, on behalf of the church, presented Bro. Hinrichsen with a beautiful silver tea service on a silver tray. Bro. Hinrichsen also received a silver cake-stand from the young people's club, and a book from the women's mission band. Services on Aug. 12 were conducted by Bro. Wm. Gale. The new preacher, Bro. H. L. Arnold, commenced his ministry next Lord's day.

Gardiner.—Large attendances continue to be the rule. On morning of Aug. 5, a record number (201) broke bread, and one new member was received into fellowship. An offering for the redemption of debtors and reduction of building debt amounted to £58. Last Sunday morning, Bro. L. C. McCallum was the speaker. Since the return to the chapel for the evening services, the attendances have been excellent, extra seating having to be provided. Many strangers transferred to the theatre to chapel. For two Sunday nights Bro. Gelbke has preached on the cross. An offering of £8 was taken up on evening of Aug. 12 for our Social Service Department.

New South Wales.

Auburn.—There were good meetings on Aug. 5. Bro. Sauty gave a very helpful morning address. At night Bro. Arrowsmith delivered a powerful address on "The Imperatives of Jesus."

City Temple.—Morning and evening meetings were held attended on Aug. 5. At night Bro. Davis gave a "straight talk to young men." A young man confessed Christ. The church expressed its sympathy to Bro. D. R. Hall, whose sister-wife was called home recently.

Taree.—On Sunday morning, Aug. 5, Bro. H. G. Harvard addressed the church, and at night his theme was "What Can a Man Believe About Salvation?" The church regrets the illness of Bro. G. Lee, who recently was elected to the clerkship. Bro. Harvard is taking an active part in the prohibition fight, speaking at Taree, Wingham and other country centres. His splendid sermons are appreciated. Bro. Harvard will terminate his brief engagement with the Taree and Wingham churches at the end of August. It has been a happy time, and his teaching and help to the work are valued by all the brethren.

Enmore.—Meetings were well attended on Aug. 5. Mr. and Mrs. Bedford and Eric were received by letter from Wagga, Mr. and Mrs. Swansbury, of Hindmarsh, S.A., were visitors. At night Mr. Paternoster answered questions, and an after-church service in the interests of prohibition was addressed by Mr. W. E. Finlayson, of Melbourne. Bro. P. C. Burnett, of Mosman, was greatly appreciated last Sunday evening. At night Bro. Paternoster spoke on "The Warrior's Armor." A girl from the Bible School confessed Christ. Bro. and Sister Robertson, of Freemantle, and Mrs. Waddell, the mother of Mrs. Paternoster, from Glenelg, S.A., were visitors.

Lismore.—Our aged Bro. A. M. Witherspoon and Sister T. Hull are recovering from serious illnesses. Many Y.P.S.C.E. members enjoyed the rally, at Glenes, of the Richmond River C.E. Union. The gold side tendered a penalty social to the blue on Aug. 2. Bro. and Sister Geo. Davis received a wedding present from grateful Endeavorers. An arrangement with Lismore, Bro. S. G. Noble (Miss Bangalore) every fourth Lord's day morning. The preacher organised a service in the Byron Bay Protestant Hall on July 29, and will hold a monthly service at 3 p.m. The church auxiliaries are increasing. A large number attended the Royal Orange Lodge service at Glenam; Bro. Noble delivered a special message.

TO LET.

House, furnished, in hills, main road; garage, convent. Book now; later, 25/- Jackel, Selby.

L. HARRIS,

CHIMNEY SWEEP & GENERAL LABOURER. Charman-road, cr. Lathrobe-st., Mentone, S.11. Gardens Renovated. Orders by post promptly attended to.

BAKER-WATSON TENT MISSION.

BRO. P. H. BAKER, Missioner.
Bro. Will Watson, Song-Leader.
Commenced Sunday, August 12.
Conducted by the Chapel-st. Church, Norwood, S.A.

Location of Tent—
CORNER of PAYNEHAM-ROD & NELSON-ST., ST. PETERS.

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

PLAN TO BE PRESENT AT FAIRFIELD ON AUGUST 26.
GREAT HOME-COMING DAY.

Special Speakers—
11 a.m., Bro. A. J. Fisher. 3 p.m., Bro. V. Stafford. 7 p.m., Bro. T. A. Fitzgerald.

Soloist, Ben Moy Ling.
Meetings for the Day:—10 a.m., J.C.E.; 11 a.m., Worship; 3 p.m., Bible School (singing by scholars); 7 p.m., Gospel Service.

All Past Members and Friends Cordially Invited.
SPECIAL EVANGELISTIC MISSION IN CHAPEL.
Missioner, Mr. R. Bulcken.

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

COLLEGE OF THE BIBLE.

The Board of Management desires to acknowledge, with thanks, the receipt of the following amounts during July, 1928:—

Churches.—Victoria: Bendigo, dup. env. 18/-; South Australia: Maylands, add. annual offering, 3/-; dup. env., £1 11/-.

Individual Contributions.—Victoria: J. R. P. Helmore, £1 0/6; Miss J. Helmore, 2/6; Miss A. Alamy, 10/-; W. G. Porter, 10/-; Mrs. E. Zelius, £1; Mrs. D. B. Anderson, 10/6; Miss M. Beaton, 5/-; "Helper," Doncaster East, £5; Mrs. Chapman, 2/-; "A Brother," Berwick, £1; Mrs. J. Meyer, 6/-; H. J. Nixon, 10/-; Miss M. Pittman, 10/-; Mrs. M. Cameron, £1; T. A. Fitzgerald, 2/6; Mrs. T. A. Fitzgerald, 2/6; Mrs. G. Mahle, 2/6; Miss I. Mahle, 2/6; Miss M. A. Thomas, 5/-; "M.E.M.," Balaclava, £1; A. Sanders, 10/-; Mrs. W. Cusi, £2 2/-; W. Cusi, £5 5/-; L. J. Goldworthy, £2 2/-; T. H. Lewis, £1 1/-; Anonymous, Clyde, 6/-; F. Cooper, £5. New South Wales: Mrs. P. Dudeney, 2/-; Mrs. B. Thomas, £1; Miss L. Thomas, £1; Miss D. Bell, £1; Miss E. Snow, £1. South Australia: G. E. Howell, 5/-; H. E. Howell, 5/-; S. M. Howell, 5/-; W. J. Howell, 5/-; Mrs. A. Ellis, 10/-; Miss S. Byles, 10/-; Miss E. M. Wilkinson, 10/-; W. Morrow, £3 3/-; N. Chivell, £2 0/-; D. M. Goldworthy, £1 1/3. Western Australia: Mrs. L. H. W. Thompson, 10/-. Queensland: Miss J. Jenner, 10/-; Miss E. Schmidt, 5/-; Miss B. Bailey, £1 1/-; Miss O. Tradgum, 5/-; W. Lassig, 5/-; Mrs. W. Lassig, 5/-; F. Lassig, 2/-; B. Lassig, 5/-; Miss E. Lassig, 2/-; Miss F. Ingham, 2/6; Mrs. A. C. Wissmann, £1; H. Buetcher, £2; "Northerner," £5. New Zealand: A. A. Creamer, £2 2/-; A. Roy, 9/6; Miss G. Winter, £1.

Special Contribution.—Furnishing Account: South Australian Mission Conference, £7 5/6; W. G. Cradley, Hon. Treas., Fred. T. Saunders, Org. Secty.

LAMP HOSPITAL Motor, Railway, Household Lamps, Primus Stoves, Painters' Blow Lamps, Motor Radiators, Guards, Wind Screens, Copper, Asbestos Gaskets.

MOTOR RADIATOR MFG. CO. Phone: CENT. 8758 (111 B. Robinson)

LATROBE ST. 1 door from Elizabeth St.

Miss Alice Mamby
Specialist in High Grade Knitted Garments

"Carlton" Antinea Street Parkdale S.11 Phone Chelt. 384

SEWING MACHINE SALE **STAR BARGAINS** CASH WITH ORDER



66 SINGER, latest drophead, &c., was £24 now £12/10/-
25 WERTHEIM, late high arm, now £5/10/-
15 SINGERS, New Family, drawer, cover, &c., now £3/15/-
WAIRD BROS., Erral St., Nth. Melb. (F3985)
Chapel St., Prahran (opp. Calvary) & Smith St., Collingwood (opp. Arkman's). 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 bear 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?

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE

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.

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



9ct. GOLD 15 JEWELS 57/6

Every Article purchased from us is Guaranteed and if you 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, £5/15/- Others £7/10/- to £25



9ct. GOLD ROLEX

The Famous Rolex High Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Bracelet, £4/10/- with heavier Bracelet, £5 5/- Others from £3

McMASTER'S Jewelled Open Face Gents' Nickel Lever Watch 20/- GUARANTEED 2 YEARS



This Beautiful Quality Diamond Ring, 18ct. Gold and Pure Platinum, Usually £13/10/- McMaster's Price—£10 Others £12/10/- to £50



3 Diamond Coronet Ring in 18ct. Gold and Pure Platinum. A Bargain—£10 Others £5 to £20



4 Diamonds, Beautiful Quality set in 18ct. Gold and Pure Platinum, £15 Others £2/10/- to £10



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

Best Quality Patent Leather Bag with Mirror and Pouch, 6/11

P. B. McMASTER
TOWN HALL BUILDINGS, NORTH MELBOURNE, VIC.
(3 Doors Flt's) Est. 1858 PHONE F 3068

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.

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

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

All 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 Ret-
ailers throughout the Commonwealth.

Manufactured by
AUSTIN SHOES PTY. LTD.
310-312 Johnston-st., Abbotsford, 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 RD. (NEAR SUFFOLK RD.),
Phone: Canterbury 3157. 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

EDWD 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. Rife, L. Russell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer)

Representative in Victoria: A. H. 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.
H. Lyall, S. Price Weir and D. M. Wilson.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Office—49 Elizabeth-st. (2nd Floor).
Phone F 4522.

Benevolent Dept.—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, Rawson Chambers, Rawson-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 Levan St. Christian Chapel.

UPWEY, DANDENONG RANGES.

Spend a Holiday at this delightful spot.
"Hilcrest," 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

486 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 Ten-
nyson." 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 Evidences, 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:—21 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

— At —
145 CHAPEL ST., WINDSOR. Wind 8151.
THE RAMP, 33 IRVING ST., FOOTSCRAY.
Footscray 860.
86 GLENHUNTLY ROAD, ELSTERNWICK.
N 2527.
419 SYDNEY ROAD, BRUNSWICK.
All Classes of Ladies' Frocks, Under-
clothing and Children's Wear, Hosiery and
Handkerchiefs. Troussseau Sets a Speciality.
This firm is organised, controlled and
staffed where possible by our own people.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People



Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year
Through School Agent 1/- per year.
Write for Sample Copies.

LYALL & SONS PTY. LTD.

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.

Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

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

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, 9-year.
Posted Direct, 10/6. Foreign, 14/- Cheques,
money orders, etc., to D. E. PITTMAN, 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, 2/- (one week
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, 1/-; 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 wonder-
ful 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 705.

References:
E.S. & A. Hank, 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., 31 Watt-st., Box IIII.
Phone: Box IIII 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:
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.

VICE PRESIDENTS:

Mr. W. C. Craigie.
Mr. Wm. Macrow.

HON. TREASURER:

Mr. John Hunter,
10 Percival St., Camberwell.
Phone: Camy. 2910.

HON. AUDITOR:

Mr. F. Hoake, F.I.A.V., F.C.P.A.,
31 Queen St., Melbourne.

HON. PHYSICIAN:

Dr. H. Selby Link,
Riversdale-rd., Camberwell.

HON. CHEMIST:

Mr. Cathcart, Surrey Hills.

HON. DENTIST:

Mr. T. M. Ward, Surrey Hills.

HON. OPTICIAN:

Mr. W. J. Aird, Colonial Mutual
Life Bldg., 4th Floor, 314 Collins-st.

HON. SOLICITOR:

Mr. Hartley G. Ryan, LL.D.,
418 Chancery Lane, Melbourne.

STOCK EXPERT:

Mr. L. Hunter, Hawthorn.

ORGANISING SECRETARY:

Mr. A. E. Knight.

COMMITTEE:

Messrs. W. Cust, J. Hunter, Wm.
Macrow, Rowland T. Meek,
Messrs. G. A. Edwards, R. C.
Edwards, Misses Ait. Landaua,
Smedley, Quilliam.

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