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The Christian Life: Its Beginnings.

S. J. Southgate.

IT is helpful, even necessary, that of the beginning of our Christian life we should be put in remembrance. There is much that encourages and strengthens us in the recollection of our earlier view of Christ, and the influences and events which led to our acceptance of him as the Son of God and our Saviour; for though we must continue to work out our own salvation with fear and trembling, the conviction of divine revelation, and the assurance which came into our possession when we accepted it, never can fail to inspire and bless us.

These truths return to us with increased meaning and worth when we recall the days of our early Christian life. Then were we venturers, optimists, enthusiasts. As we grow older in the faith we become more settled in our beliefs, more firmly established in our convictions; but unfortunately many of us lose the ardour, the keenness, the zest of our earlier days. The beginning of our Christian life was a time of vigorous fellowship with Christ and his people. We said to ourselves we would devote our time, our talents, our all to the church of our love. And for a time we kept our promise. What a pity it is we cannot, or do not, begin our Christian life every day. What a pity it is we do not live in the glamour of that moment when we found Christ, and committed our way unto him for time and for eternity.

There are certain qualities which characterized us in the beginning of our Christian life, and it is these we would discuss as we develop our study.

1. Early faith.

First there was the purity and simplicity of our faith.

We live in a progressive age, an age of general wisecracks, an age which ridicules dogma and unquestioning faith. Men look back longingly at their disillusionment,

their mental and spiritual freedom from the bondage of their early trustfulness, their childlike faith. Actually, what we need most to-day is a return to the simple faith of our early Christian life. He who is wise with the wisdom of the Infinite, he at whose word the worlds were framed, said: "Except ye become as little children ye shall in no case enter into the Kingdom of God," and his great apostle declared that "faith is the substance of things hoped for, the evidence of things not seen." The verities of the Christian faith are to be investigated and tested. Christ invites this. We reject as absurd, because it is not founded on fact, the suggestion that the Christian is blind and unreasoning in the possession and exercise of his faith. Faith leads to knowledge. "The degeneration of life begins in unfaith," and this produces the ignorance of which so many evidences abound.

In the beginning we believed in the power and the goodness of God—that he ordained us to eternal life, a life which begins here and now. We believed that Jesus Christ

is the great life-changer, the Saviour of our bodies and of our souls. We believed that the church is the object of Christ's love and care, the giver of our highest joys, and that whatever might happen in the world she would remain indestructible, full of the glory of the Lord. We believed that sacrifice and service and true-hearted affection constituted the real and abiding things of life, and that it is our chief delight, our urgent necessity, to keep fresh and green this pure and simple faith, this perennial blossom which gives fragrance and beauty to the garden of the soul.

2. Venturesomeness.

A second characteristic of our early Christian life was our venturesomeness. Christianity was new to us, the Bible was a rediscovered book, a mine of purest gold, and we were keen to venture forth into this new land, to explore its wonders, to win its wealth. We counted no hardship too great, no peril too fearsome, no duty too irksome, that we might gain our end. And this spirit of venturesomeness, this desire to see and to know, made us hardy, confident, hopeful.

However long we may live, daily there are new and surprising and delightful experiences awaiting us if only we have retained and fostered this spirit of adventure. "To grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" is to see new meanings and unsuspected beauty in the commonplace, new avenues of service, new discoveries in one's self, new values in other men, because unexplored joy and strength in Jesus Christ. The conquest of vast and passing rich territories awaits those who retain the venturesomeness of their early Christian life. Every day witnesses a "pressing towards the mark for the prize of the high calling of God in Christ Jesus." This is the preservation of the soul's youth.

THE LIFE THAT HE LIVED.

So he died for his faith. That is fine—

More than most of us do.

But, say, can you add to that line

That he lived for it, too?

In his death he bore witness at last

As a martyr to truth,

Did his life do the same in the past

From the days of his youth?

It is easy to die. Men have died

For a wish or a whim—

From bravado or passion or pride,

Was it harder for him?

Not to live—every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt

And the world with contempt.

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the life that he lived,

Never mind how he died.

—Crosby.

This impelling spirit was nurtured by our love for and study of the Scriptures. We believed "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," and we need to cling to this belief as the sheet-anchor of our soul, assuring ourselves that the inclusiveness of the apostle's declaration stands. All Scripture. For us there must be no compromise. God will never reveal himself to those who doubt his word. When we all return to our first love and reverence for the Bible, when we read and study it as the very word of very God, we shall conquer self and life and death, being transformed into his image from glory to glory.

3. Love for the church.

A third characteristic of our early Christian life was our passing love for the church. We attended every service. Our meat and drink was the fellowship of Christ and his people. We offered ourselves for service. We were aflame for the kingdom of God. We were consumed with a desire to share our new-found happiness with others. That unshed communion cup never was ours.

This is what we must all strive to retain. And, if we fear we are in danger of losing it, we must strive with all our powers to recover it. We are the church, his body. We manifest to men and to angels the wisdom and the glory of God.

A surpassing love for Christ and his church, the love which, in the beginning of our Christian life, held us willing captives to our soul's eternal lover; the love which bore all things, believed all things, hoped all things, endured all things; the love of a man for the glorious church of the living God and of his Christ.

May the memory of the golden and sacred days of our beginnings in the new and high life of the Christian be our incentive to steadfastness and fidelity till we see him face to face, and know even as we are known.

THE FATHER'S CARE.

Child of my love, lean hard,
And let me feel the pressure of thy care;
I know thy burden, child; I shaped it;
Pulsed it in mine own hand, made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said:

"I shall be near, and while she leans on me
The burden shall be mine, not hers."

So shall I keep my child within the circling arms
Of mine own love. Then lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come
Thou art not near enough; I would embrace thy
eye.

So I might feel my child reposing on my breast.
Thou lovest me, I know it; doubt not, then;
But loving me, lean hard.

—Exchange.

Joshua: The Man above Reproach.

H. G. Payne.

About forty years before Israel left Egypt there began in slavery a life which ended in a distant country as that of the commanding, executive genius of a conquering nation—Joshua, the son of Nun, of the tribe of Ephraim.

On that memorable march from serfdom to security his fine qualities won for him responsible positions, which culminated in his appointment to succeed Moses.

When Israel fought Amalek at Rephidim Joshua stepped on the stage of action, and led the Hebrews to decisive victory. The last to part with Moses as he ascended Sinai, he was the first to meet him on his return. When the boundary of the promised land was reached he was among the spies who toured "the land flowing with milk and honey," and was one of the confident two who gave a cheerful report.

Just prior to the unique death of Moses he delegated his leadership to Joshua in a public assembly of the people; supporting the appointment with a solemn charge received from Jehovah. After the death of Moses God again commissioned Joshua, and he began his successful career as the leader and ruler of his compatriots.

By miraculous agency the crossing of the swollen, turbid, rushing waters of the Jordan, is made as easy as the crossing of the Red sea forty years before, and as full of good influence on the people. Their courage is intensified and their faith invigorated by the wonderful victory over Jericho. Their confidence in Jehovah, in their captain, and in themselves makes all things appear possible; they are full of the happiest anticipations, the most delightful dreams, the most pleasant plans.

All this gives way before the defeat at Ai. They learn the lesson of that disaster—that obedience and holiness must characterize the agents of a God who is an avenging justice to the degraded and immoral inhabitants of the land.

This lesson acquired, they press on again, assembling between Mounts Ebal and Gerizim. On Ebal an altar is erected upon the stones of which is inscribed the law of Moses. Sacrifices are offered and the blessings and curses of the law are read.

The defeat of the Amorites followed, then that of the Canaanites of the north. The Anakim, the giants who had scared the ten timid spies, are among the conquered in a list of six nations and thirty-one kings during six years of operations.

Conquest having been effected, and the land divided among the tribes, Joshua rested for a time. Later he addressed the people, reviewing the treatment they had received at the hands of Jehovah, and the fulfilment of his promises. His final and farewell public act was to assemble the people at Shechem, and call upon them to re-

affirm their covenant with their divine protector.

The closing words of Joshua's life suggest that he could foresee the evils that would befall his people—troubles arising from their prosperity and their contact with heathenism. Their future verified his fears. Yet his influence was so great that "Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua, and had known all the work of the Lord that he had wrought for Israel."

Blameless.

His example and precept blended harmoniously, and his practice was well expressed in words which he addressed to the congregation, "Now therefore fear the Lord and serve him in sincerity and truth."

What nobler course could he have indicated than that shown in his advice concerning relations with surrounding nations. "Therefore be ye very courageous to keep, and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, nor bow down yourselves unto them; but cleave unto the Lord your God as ye have done unto this day."

In public affairs he was clean. The mistakes of Saul, David and Solomon did not mar his administration. His private conduct left his life's work untarnished. He was free from the weaknesses of these three great men.

Under the searchlight of history he stands apart from even ordinary imperfections ("the defects of his qualities"); a remarkable and encouraging example to inspire and strengthen all who desire to "serve the Lord in sincerity and truth."

Fearless.

Moral courage was the basis of his blameless life, and with this higher bravery was linked physical prowess. When he was about to assume the government of the nation God spake to him in words that echoed in his heart, "Have I not commanded thee? Be strong and of a good courage; be not affrighted, neither be dismayed, for the Lord thy God is with thee whithersoever thou goest."

As a spy he braved the strange dangers of the unknown land. His courage in piloting the host across the Jordan, and in carrying out all God's instructions is revealed in his challenge to the unknown who appeared when he was reconnoitering Jericho, "Art thou for us or for our adversaries?" and is equalled by his recovery when he fell at the feet of the challengee on hearing the reply, "Nay, but as thou

tain of the host of the Lord have I now come."

Once only is there a suggestion of weakness when, immediately after the fall of Jericho, insignificant Ai inflicted a crushing defeat on his troops, Joshua, utterly ignorant of the cause, "Rent his clothes and fell to the earth upon his face before the ark of the Lord until evening, he and the elders of Israel; and they put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorite, to cause us to perish? Would that we had been content and dwelt beyond Jordan. O Lord, what shall I say after that Israel hath turned their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall compass us round, and shall cut off our name from the earth, and what wilt thou do for thy great name?"

But this expressed ignorance and perplexity which were displaced by confident action when he received the stern command, "Get thee up, wherefore art thou fallen upon thy face? . . . Israel has sinned. . . . They have even taken of the devoted thing. . . . Up, sanctify the people."

This touch of humanity, while it does not weaken Joshua's reputation for fearlessness, supplies that which links his nature with ours.

Strong and great.

Jehovah instructing Joshua as to the crossing of Jordan said, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." This promise was fulfilled, for "on that day the Lord magnified Joshua in the sight of all Israel, and they feared him as they feared Moses, all the days of his life."

The impression made by him on the thoughts and habits of Israel is revealed in the epilogue already quoted.

His assembling of the people for his last appeal to them to choose between Jehovah and the idols which had not been eliminated completely; his statement, "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him"; and his setting of the stone to be a witness to them lest they should deny their God—these are the words and actions of a good and great man filled with intense love for his people.

His purity, courage, strength and fidelity brought him a glorious manhood, an honored and beloved old age, and a place in Bible history occupied by few others; also the admiration and esteem of those who in later days have been admonished by his noble life.

"We stand beside one who is admitted to hear the word of God, and to see the glory of the Almighty. The image of the warrior is before us as when in the sight of two armies he lifted up his spear

unguarded Ai. We see the majestic presence which inspired all Israel with awe; the mild father who remonstrated with Achan; the calm dignified judge who pronounced his sentence; the devout worshipper prostrating himself before the captain of the Lord's host. We see the lonely man in the height of his power separate

from those about him, the last survivor save one of a famous generation; the honored old man of many deeds and many sufferings, gathering his dying energy for an attempt to bind his people more closely to the service of God whom he had so long served and worshipped, and whom he was ever learning to know more and more."

New Building at Epping, N.S.W.

A. G. Saunders, B.A.

Saturday afternoon, Aug. 11, the brethren at Epping, N.S.W., in the presence of a very large gathering, opened their new chapel. So many were present that the building could not contain them all. J. Chapple, President of N.S.W. Conference, threw the doors open and invited the friends to follow little Bonnie Hall into the house of worship.

For several years the Epping brethren have reversed the New Testament order by worshipping in a lower room, under the rear of a public hall. But during these years they have longed and labored for an ideal—a place of worship expressing their love for Jesus' sake. Several brethren have sacrificed and spent themselves in a sacred enthusiasm. One is left breathless with admiration as he sees what several of these brethren have done. Godfrey Fretwell is a peer among pastors, one of our strong men. He and Mrs. Fretwell have done excellent work. But without the enlightened co-operation of men like Bren, Holt, McKellar, Edwards and Gosh, and others, he never could have done what has been accomplished at Epping.

It is the finest building we have in New South Wales. It has no rough edges; nothing is unfinished. A membership of 90, with the usual proportion of children, have put up a £1,000 building. A £250 organ was placed in the building as a gift from the officers. A £11 communion table, with the carved inscriptions: "This do in remembrance of me," was given by a group of boys. Carpets costing over £70 were given. The piano was practically a free gift. One brother made and gave a lot of first-class kinder chairs. The seating is by up-to-date, tip-back opera chairs, in curved rows. A line drop to the floor gives everybody a clear view of the pulpit, which was also given by the boys. There is a large, white-tiled baptistery. In side wings is ample provision for kinders and the sisters. Adjoining the chapel is a fine parsonage. It was rumored that shop-fronts were to be erected to this house, one for a butcher. The brethren's

consternation being communicated to Mr. Ackers, a Methodist friend, he promptly bought the house for £1,550, placed it at the disposal of the church, and told them it was theirs at any time they may give him the price he paid for it. Here Mr. and Mrs. Fretwell have set up their beautiful home.

It is little wonder, in view of such facts that it was a happy congregation at Epping at the opening. Bro. Fretwell presided. The first act of worship in the building was the singing of the Doxology. This was followed by prayer and the inspiring singing of "All Hail the Power." Words of greeting were spoken by Mr. J. Chapple, Mr. Wallace Deane, M.A., for the Methodist church and the local preachers; and by Alderman G. Harley, Mayor of Dundas and a local Sunday School superintendent. Mrs. H. T. Edwards, Miss Blanche Hall, of Chatswood, and the Epping choir helped with fine musical numbers. A. G. Saunders, of Lygon-st. church, Melbourne, gave the dedicatory sermon. An offering, free from what some of the brethren called "anti-choicering," amounted to about £160 (not £500 as previously reported in the "Christian"). On Lord's day morning there was another large congregation, when Bro. Fretwell preached a beautiful and appropriate sermon. In the afternoon Bro. Saunders spoke to the children. At night, at the close of the sermon, there were five confessions. A. G. Saunders preached each night until Thursday, there being one other confession. Lord's day, August 19, Thos. Hagger followed on, preaching each evening except Tuesday, when G. Fretwell substituted. There were two further decisions. Thus the Epping church began a new epoch in its life and work. They have assumed a heavy responsibility for the Master. But the faith and courage that have brought them so far in triumph will enable them to go on to other and greater victories. We may well congratulate the Epping brethren for their fine achievement and give them our prayerful good wishes for the future.



The New Chapel at Epping, N.S.W.

Too Busy to Accomplish Anything.

P. H. Wehshamer.

"As thy servant was busy here and there, he was gone."—1 Kings 20: 40.

The superintendent of schools in an Eastern city was dismissed from his position, and the reason for the dismissal, given by the Board of Education, was that he was so busy doing things he never had time to get anything done. His case is typical.

Here is the picture the prophet Samuel gives us of King Ahab. War was on between Israel and Syria; Ahab had been commanded to remain the Syrian king, Ben-hadad. Seeing his predicament, Ben-hadad visited Ahab and said unto him: "The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. And I, said Ahab, will let thee go with this covenant. So he made a covenant with him and let him go."

But a certain man of the sons of the prophets knew of the bargain which Ahab had driven with Ben-hadad. He disguised himself, put a bandage over his head and set down by the roadside and waited for the passing of the king's chariot. When the king drove by, this wounded soldier cried unto him and said: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And thy servant was busy here and there, he was gone." And the King of Israel said unto him, So shall thy judgment be; thereof I had decided it." Then the son of the prophet arose and took the bandage from his eyes, and the king saw he was of the prophets; and the young man said: "Thus saith Jehovah, because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people."

The son of the prophet here drew a portrait of King Ahab. He pictures him as a dilly-dallying king, one who goes to and fro, busy here and there, engaged in a multitude of small matters to the neglect of the all-important thing. He simply lacked fitness of mind.

It is one thing to be busy, but another thing to be busy about the right thing. He has learned to live who has learned to place the proper valuation upon work and who has been able to discern between the essential and the non-essential things. The world is full of the "busy-here-and-there" kind. It is easy for one to occupy the moments of the day in a strenuous manner, and yet with the going down of the sun to have accomplished but little that is worth while.

It is a matter of common knowledge that a good many people in every community are much busier about the affairs of other folks than they are about their own affairs. They help settle the problems of every household and discuss the derelictions of the people of their neighborhood. They know just what others are wearing or are going to wear, they know how much their apparel cost, and in their own minds decide whether they are up to date or out of date and whether extravagant or stingy.

The time that is spent by many people in gossiping about neighborhood affairs, if spent properly in reading, would, in the course of a lifetime, give them a liberal education. While people are "busy here and there," much that is worth while gets away from them.

I. While I "Was Busy Here and There," My Opportunity was Gone.

This word has been spoken by multitudes of people. "Time and tide wait for no man." Here is a lad who is in school, but he doesn't im-

prove his time. He is busy about a multitude of things. He is going to study to-morrow, he will set down to his studies next week, but before he is aware time has pushed him up through childhood and young manhood's years. He faces the world as a man with a mind untrained, with a hand unskilled, wholly unprepared to meet the issues of his day. He "was busy here and there" through all these years, but his opportunity for preparation for life's duties got away.

II. While I "Was Busy Here and There," My Home was Gone.

And this, too, is a sad picture. What institution is greater than the home? Mightily are the influences which centre there. No greater responsibility has been placed upon the shoul-

LESSONS IN EXPERIENCE.

I learn as the years roll onward,

And leave the past behind,

That much I have known of sorrow

But prove that God is kind;

That many a flower I longed for

Had a hidden thorn of pain,

And many a rugged bypath

Led to paths of ripened grain.

The clouds but cover the sunshine,

They cannot banish the sun,

And the earth shines out the brighter

When the weary rain is done.

We must stand in the deepest sorrow

To see the clearest light,

And often from wrong's own darkness

Comes the very strength of light.

We must live through the weary winter

If we would value the spring,

And the woods must be cold and silent

Before the robins sing.

The flowers must be buried in darkness

Before they could bud and bloom,

And the sweet and warm sunshine

Comes after the storm and gloom.

So the heart from the hardest trial

Gains the purest joy of all,

And from lips that have tasted sadness

The sweetest songs will fall.

For as peace comes after suffering,

And love is reward of pain,

So after earth comes heaven

And out of our loss the gain.

—Author Unknown.

ders of men and women, and no greater blessings have been showered upon them, than the blessing of being permitted to be the head of the home. And yet the neglected homes are a sad commentary on the lives of many people.

Woman should be made to realise that her first duty is to her home. Not infrequently are women to be interested in community affairs, to the exclusion of home interests. They belong to all the clubs, they entertain in the club-houses lavishly, they look after the interest of the candidates, they read papers and deliver addresses at the club meetings, they attend the State conventions and give addresses on how to rear children, then return to a poorly kept home, where the children are either cared for by a servant or go without care.

The husband takes his meals downtown most of the time, and he doesn't see the children more than once or twice a week. After while these little brats get into trouble. Bad seeds have been sown in their minds, bad habits have been formed and destinies determined. Thus, when troubles come and the very foundations of the

home have been destroyed, the husband wakes up and says: "Alas! while I was busy here and there" my home was gone." Let it be understood, we are not inciting the club in our man's or woman's place in civic life, but what we are saying is this: first things must be first. To be "busy here and there" with a hundred odds and ends, while neglecting the very things that make for the stability of the home, is as erroneous as was the act of King Ahab, who, contrary to God's will, gave freedom to the Syrian king that he himself might receive back some cities that had been taken. First things should be first.

III. While I "Was Busy Here and There," My Church was Gone.

The church is dependent upon the loyalty of its membership for its perpetuity. There is no other institution in any community which is so set for the proclamation of the gospel as is the church. That is its chief duty, and to that end it should have the hearty support of all those who love the Lord Jesus Christ. No one can measure up to the full who gives his or her time to a multitude of side issues, heading up all the committees in the community, giving his or her money to various outside benevolences—all to the neglect of the worship and the service which belong to the church.

It is a travesty on faith and gives a black eye to the Christian religion when in any community the church lags behind and other institutions thrive because of the support of church people. Too many can say, and say truthfully: "While I was busy here and there," my church was gone."

IV. While I "Was Busy Here and There," My City was Gone.

Cities are just what we make them. They are just as good as the life of the people, as wide awake as the vision of the people, as active as the activities of the people. Cities have souls and their souls are no different from the souls of the people. A wide-awake citizenship makes a wide-awake city. The people can have in public office the kind of officials they desire, they can be protected by the kind of laws they desire, and they can have within their grasp anything they desire, if they desire it hard enough.

He is a poor citizen indeed who is busy about little things "here and there," and neglects the important and weighty things of the city's life. It is a fact, in nearly all the cities, that not more than one-fifth of the people composing the electorate attend the primaries when nominations are to be made. Twenty per cent. of the people select the candidates of the parties, for whom the 100 per cent. are asked to vote. What a howl the other 80 per cent. would make if they were disfranchised, and yet they do not use the franchise. They are disloyal to their community when they refuse to cast their ballot. They are asked to bear this responsibility, to help make selection of the proper candidates, and, refusing to do so, shift responsibility and prove to be poor citizens indeed.

Many men and women who are "busy here and there" stay away from the ball-box and too frequently permit the undesirable element to place in nomination a demagogue of the "big dog" type who, if placed in power, often drives the city to its ruin. With the mixed population occupying the cities of the United States, with the spirit of lawlessness that seems to be increasing, and with the usual number of demagogues, time-servers and grafters that invade every city, it is high time that the thinking, well-meaning Christian men and women of every city assert themselves and see to it that not only proper laws are enacted, but that the proper people be selected to enforce those laws. Call the like individuals, grow sick and die. As the frequently men must say: "While I was busy here and there, my city was gone." How much pride can such men take in their citizenship?

V. While I "Was Busy Here and There," My Friends Were Gone.

Charles Lamb, who does not rather a stormy life, kept sweet and unobtrusively gave the appearance of being met with in life. He was greeted one day by another, who said: "Mr. Lamb, we are all impressed with the beautiful life you live. Tell us the secret." He said: "I have a friend."

"Friends are an asset to any life. It is difficult to get through this world without friends to assist. Making friends is a fine art. Always to hold friends comes not by accident. If one would have a friend, he must show himself friendly. One may have a multitude of acquaintances, but the inner circle of friends adds to the richness of his life. Some one has said: "A real friend is the fellow who knows all about you and still loves you."

Yet how prodigal we are with our friendships, how little effort we put forth to make and to hold our friends, what little use we make of friendships, and how thoughtless we are at times when our friends need us most! Here is one who is busy with his business affairs. He is buying and selling and making money and hasn't time for his friends. But he and his wife are come on apace and the successful man begins to need his friends, when, alas! they are gone. He "was busy here and there" through the years, but lost a friend.

"Around the corner I have a friend,
In this great city that has no end;

Yet days go by and weeks rush on,
And before I know it a week is gone,
And I never see my old friend's face—
For life is a swift and terrible race—
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger then;
And now we are busy, tired men—
Tired with playing a foolish game—
Tired with trying to make a name.

To-morrow! I will call on Jim,
Just to show that I'm thinking of him;
But to-morrow comes, and to-morrow goes,
And the distance between us grows and grows.
Around the corner? 'Tis miles away,
Here's a telegram, sir: 'Jim died to-day'
And that's what we get and deserve in the end—
Around the corner, a vanished friend."

VI. While I "Was Busy Here and There," My Soul Was Gone.

"What shall it profit a man if he gain the whole world and lose his own soul?" Jesus said of a certain rich man whose ground brought forth plentifully. He was concerned about his wealth. He tore down his granaries and built larger, and thus, having increased his crops, he said to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." But that night his soul was required of him. That man has many followers.

The world is full of people who take no thought of their souls. They are interested simply in things. The material has superseded the spiritual, and they are carnally minded. They rise early and retire late and find their chief pleasure in receiving and know not the joy of giving. They make no attempt to save their souls.

Tolstoy tells the Russian fable of a promise made by the king to give to a runner all the land around which he could run from sunrise until sundown. At the first step of day he started. He ran until noon, then beyond he saw a beautiful lake and a deep forest. Thought he, "I must have the lake and the forest in my possession," so on and on he ran. The sun having started down the western sky, he hurriedly completed the circle, back to the golden stake from which he started. His friends gathered to see him in. "Yonder he comes in the distance!" Hardly the sun is sinking from sight. Amidst the cheers of the people, thoughtlessly, he makes the last step and taps the golden stake just as the sun goes out of sight. And then he drops dead. He has gained it all, but lost his life. What's the use?

Religious Notes and News.

MIL ROSS GRAHAM.

The following is from the S.A. "Challenge"—
"Members of our churches will follow with keen interest the candidature for the Senate of Bro. Ross Graham, the preacher of the Grosvenor church. Bro. Graham is embarking upon a great enterprise, and one fraught with dangers and possibilities. He comes out as one espousing the cause of Protestantism, and we understand at the earnest entreaty of the Protestant Federation. He will have a great deal of sympathy in view of the ever-growing dominance of the Church of Rome in this country. Mr. Graham, like many other citizens, is apprehensive of the machinations of that great politico-religious institution, and that not without just cause. We are sure that if he attains his goal his voice will ever be heard in the interests of righteousness. We wish him well."

FOLLOWING THE EXAMPLE OF CHRIST.

C. B. Tines, preacher at Kimberley, South Africa, writes as follows:

In our Bible Class we had a student who had been "christened" a Roman Catholic, and "brought up" on the Church of England catechism. He read (in English) with us the account of Jesus' baptism. Asked to tell how Jesus was baptised, he answered with "full assurance"—"John the Baptist took a shell and put water on his head." "Head again the 16th verse (of Matthew) does that say anything about a shell?" "No," he said, rather meditatively. "Where did you learn about the shell?" "My teachers told me, and I saw it in a picture," he replied. "Well, let us read Acts 8: 26, 27 and you explain." "Both went down into the water, and the church was baptised and came up out of the water," he said. "Was not Jesus baptised like that?" And then, as though a new light had come into his understanding, he answered, "Just the same." "Then why did you tell us John put water on his head?" "I always believed in the shell," he quickly replied, in innocent frankness. "Shells are but empty things," I said, "but the words of Christ 'they are spirit and they are life.' Men told you about the shell; are you going to follow man or Christ?" "I must follow Christ," he said. And he has since obeyed Christ in the likeness of his burial and resurrection.

THE ZEST OF LIFE.

In a recent issue of the "London Times" a contributor furnishes an article on "The Zest of Life." In the course of which the inevitable question of recreation comes in for reference, more or less on a subject perhaps do Australian people more need some clear word of guidance (says the "Southern Cross"). We are passionate and excessive pleasure-seekers. And Christian people, too, are often victims of what might truly be called the pleasure mania. The Englishman, an incident in his life worth quoting.

"It was," he says, "a complaint made by John Wesley against Thomas a Kempis' great work that the monk declares that all mirth or pleasure is useless, if not sinful. 'I cannot think,' writes Wesley to his mother, 'that when God calls us into the world he had intended to desert us. If we should be perpetually miserable creatures, Mr. Wesley, with characteristic crudeness, replies: 'Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or indelicacy of actions—take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the reverence of spiritual things; in short, whatever increases the strength of your body over your mind, that thing is sin to you, however

innocent it may be in itself.'" Perhaps Mrs. Wesley's words are not without appropriateness to our own land and times.

BISHOP ON ANGLICO-CATHOLICS.

The Anglican Bishop of Durham (Dr. H. H. Benson) is reported as saying that the extreme unpopularity of Anglo-Catholicism (High Church) disclosed by the House of Commons debate on the new Prayer Book, which the House rejected, merits the gravest consideration. If the Anglo-Catholic clergy have created such a deadweight of suspicion and dislike against themselves their good influence must be largely paralysed.

"I have never concealed my belief that the clergy's lawlessness discredited their spiritual claims and lessened their moral influence," says Dr. Benson. "Their lawlessness has developed a cunning sophistry, emptying their legal obligations, even their ordination vows, of validity. Ill-faith is infecting the very sanctuary of truth.

The character of the Parliamentary discussions carries the subject into larger conclusions. It is freely admitted that the Establishment itself is jeopardised. The agitation against the revised Prayer Book rekindled the fires of religious passion to an unexpected degree."

THE LARGEST CONGREGATION IN LONDON.

"For fourteen years Dr. Dinwale T. Young has had the largest regular congregation in London," writes F. A. A. in the "Herald Weekly." "The Wesleyan Central Hall at Westminster seats nearly 3,000 people, and on most Sunday nights it is not only crowded, but many are turned away." "The most amazing thing about this congregation is that it is so largely composed of young people."

"Dr. Young started preaching when he was fourteen, and has been at it ever since. When he entered the Wesleyan ministry forty-nine years ago he was the youngest candidate ever accepted by the conference. For many years he travelled 10,000 miles a year, and although he is now sixty-seven he still goes about preaching and lecturing in all parts of the country. What is the secret of Dr. Young's success at Westminster? Dr. Young can preach. He knows how to present the gospel, he knows how to get a verdict. He proclaims the truths that cannot be shaken, and he speaks with tremendous certitude and overwhelming authority. He is the choicest of preachers, and no one can be dull or gloomy in his company."

CHANGED DAYS IN PALESTINE.

Dr. W. M. Christie, of Tiberias, tells of strange things in the Holy Land—strange, when contrasted with affairs of only half a generation ago. They point to a widespread desire to acknowledge Christ and follow the gospel in sincerity and truth. For example, Safed, where the Jewish Sanhedrin sat for a time in the second century, forty-five Mohammedan families have openly declared their abandonment of Islam and their faith in Christ. Every inducement has been set before them to return, but they have firmly refused.

Again, after preaching in Nazareth, Dr. Christie met representatives of some 2,000 people who declare that Christian teaching he no longer in Latin or Italian, but in the language of the people, their own Arabic tongue. Once more, the Samaritan High Priest and his associated priests, whom Dr. Christie visited along with another missionary, declared their desire to have Christian teaching for their people. And distinguished Jewish Rabbi, with whom they had the privilege of spending an hour in conversation and prayer, professed his full acceptance of Christ as Messiah and Saviour.

The Home Circle.

Conducted by J. C. F. PITTMAN

WHEN WE ARE RIGHT WITH GOD.

Somehow the way is not so rough where press the throngs.

Our frowns change into smiles, our sighs to happy songs,
And easy seems the way out of our many wrongs—
When we are right with God.

Somehow we find there's strength where weakness dwelt before,
More friends now know the pathway to our open door.

And burdens now are lighter than those that once we bore—
When we are right with God.

Somehow our keenest joys come when the load we lift
From off some weary pilgrim, showing him the rift

In winter's cheerless clouds through which love's sunbeams sift—
When we are right with God.

Somehow we do not dread our tasks at rise of sun
In striving with the crowd; with ease success is won,
And more of sweet content is ours when day is done—
When we are right with God.

When we are right with God.

I BELIEVE IN FUN.

I believe in fun. I have had lots of it in my time. But I have not had to go into paths of sin to find it. No credit to me, but because of an extraordinary parental example and influence I was kept from outward transgressions, though my heart was bad enough and desperately wicked. I have had fun illustrious, though I never swore and never gambled for so much as the value of a pin, and never saw the inside of a haunt of sin save, as when ten years ago, with a Commissioner of Police and a detective, and two elders of my church, I explored these cities by midnight, not out of curiosity, but that I might, in pulpit discourse, set before the people the poverty and the horrors of underground city life. Yet I have had so much fun that I do not believe there is a man on the planet in the present time who has had more fun, and on the side of right. Sin may seem attractive, but it is deathful, and, like the manchineel, a tree whose dew is poisonous. The only genuine happiness is in an honest Christian life. There is no fun in shipwrecking your character, no fun in divorcing your father's name. There is no fun in breaking your mother's heart. There is no fun in the physical pangs of the dissolute. There is no fun in the profligate's death-bed. There is no fun in an unhone eternity. Paracelus, out of the ashes of a burnt rose, said he could recreate the rose, but he failed in the alchemic undertaking, and reweave life once burned down in sin can never again be made to blossom.—Dr. Talmage.

MUSIC OUT OF EARTH'S FAILURES.

A collar in the Midlands, with a musical turn of mind, invented and made a musical instrument from pony shoes, which he had picked up in the pit and from the scrap heap. He evidently filed down the shoes until they would ring the proper note. Being of different sizes, he has been able to construct this original instrument, from which he brings forth beautiful melodies. Is not this a beautiful picture of what Christ is doing to-day? Picking men and

women up from the world's scrap heap, as it were, and so changing their hearts and lives that they become a sweet psalm of praise to his glory. From such as Jerry McAuley, of Water-st. Mission, who was in prison when God saved him, Christ is glorified. Scrap him as useless, the world thought; but the Lord Jesus picked him up and brought music from him, delighting God's heart and also blessing thousands of his fellows.

INFIDEL AND THE NEW TESTAMENT.

A converted sceptic writes the following: "My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book in my way in his library, in order to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament, thus providentially laid before me. At the very first view that grand chapter of the evangelist and apostle presented itself to me, 'In the beginning was the Word,' and I read part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flight of human eloquence. My body shuddered, my mind was all in amazement, and I was so agitated the whole day that I scarce knew who I was. From that day God wrought so mightily that I began to have less zeal for all other pursuits, and bent myself with greater ardour and attention, to everything which had a relation to God."

WHY?

If alcoholic liquors produce warmth why are they prohibited on Polar Expeditions?

If they invigorate the body, why are they not permitted for the use of soldiers on a desert march?

If life is prolonged by their use, why do Life Insurance Companies take such precautions against those who take only a bottle of wine or a few whiskeys per day?

If they restore health, why have they been eliminated from the majority of present-day hospitals?

If they give strength and tone to healthy bodies, why do athletes leave them so severely alone?

Again we ask, Why?

NOT COMPLIMENTARY.

Builders' Foreman—"Excuse me, but are you the lady with a sign?"

Miss Trill—"Yes; I was singing. Why?"

Builders' Foreman—"Might I ask you not to hold on that top note so long. My men have knocked off twice already, mistakin' it for the dinner whistle."

MISUNDERSTOOD HIM.

Officer (to lady who struck another car).—"I guess I will have to run you in, madam."

Lady—"No, thank you, officer; I can drive home by myself."

ADVICE TAKEN.

Dentist—"Have you been anywhere else?"

Patient—"I went to see the chemist in our village."

Dentist—"And what illotite advice did he give you?"

Patient—"He told me to come and see you, sir."

The Family Altar.

J. C. F. P.

Monday.

For ye are all the children of God by faith in Christ Jesus.—Gal. 3: 26.

Faith, full of meekness and love, lays hold of God through Christ, and the divine life flows into the soul.

"Nothing in my hand I bring,

Simply to thy cross I cling;

Naked, come to thee for dress;

Helpless, look to thee for grace;

Foul, I to the fountain fly;

Wash me, Saviour, or I die."

Reading—Gal. 3.

Tuesday.

Because ye are sons of God hath sent forth the spirit of his Son into your hearts, crying Abba, Father.—Gal. 4: 6.

The indwelling spirit of Christ is essential to divine sonship. "If any man hath not the spirit of Christ he is none of his." But God gives that spirit to all who lovingly receive Christ as their Lord and Saviour.

Reading—Gal. 4.

Wednesday.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. 5: 1.

The Jewish Christians of apostolic times were not the only ones who needed this caution. Strange as it may seem, in the history of the church, from the times of Paul, she has ever been busy forging chains of law and ceremony about herself, as if the liberty with which Christ makes us free were a burden to her.

Reading—Gal. 5.

Thursday.

Bear ye one another's burdens; and so fulfil the law of Christ.—Gal. 6: 2.

The law of Christ which he gave to his disciples was love. "This I smy commandment, that ye love one another, even as I have loved you" (John 15: 12). We know how Christ manifested his love to us: by dying for us. In that spirit we sympathise with and care for one another as far as need be we fulfil the law of Christ.

Reading—Gal. 6.

Friday.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1: 7.

"Bless the Lord O my soul . . . who forgiveth all thine iniquities, who health all the diseases; who redeemeth thy life from destruction."

"My sin—oh, the bliss of this glorious thought! My sin—not in part, but the whole, Is nailed to his cross, and I bear it no more; Praise the Lord, and praise the Lord, O my soul!"

Reading—Eph. 1.

Saturday.

For by grace are ye saved through faith, and that not of yourselves: It is the gift of God, not of works lest any man should boast.—Eph. 2: 8, 9.

Evident as this truth is, it is missed by millions of anxious souls. It seems most natural for men to think that salvation depends upon their own good works. They think that if their life as well as they can find will overlook their shortcomings. But salvation lies not that way as we see by this text.

Reading—Eph. 2.

Sunday.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.—Eph. 3: 8.

This was not a show of humility. Paul called himself the "chief of sinners." He could never forget the injury he did when persecuting the church.

Reading—Eph. 3.

Prayer Meeting Topic.

September 19.

THE CONVERSION OF CORNELIUS.

(Acts 10.)

W. Waterman.

"What movement, what dreaming and visioning and singular combination of events! What is the meaning of it all?" The meaning is that God is cutting the Gordian knot which the church cannot unravel.

The Problem.

All disciples knew that Christ commanded them to "go into all the world and preach the gospel to every creature." They had obeyed by witnessing "in Jerusalem, and in all Judea and Samaria"; the next step "unto the uttermost parts of the earth" was the problem; how must the gulf between Jew and Gentile be bridged? Peter was concerned about this problem. From the answer to his prayer upon the housetop we infer that his petition was for a solution. From the housetop he would look out upon the Mediterranean, the great highway of the nations, the road to Rome. "Some expansion of spirit towards regions beyond must have accompanied his gaze." "The Isles wait for his law."

God Gives Light.

God alone could abrogate or modify his law. By two rays of light he prepares Peter to apprehend the solution. The first ray came in the vision of "all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air," clean and unclean, offered to Peter as food; and by the Lord declared not common but clean. The second ray followed immediately on the first: "Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius stood before the gate and called." That is to say, the Gentile knocked at Peter's door. Cornelius was conscientiously seeking Peter, the man with "words commanded him of God." How strange that the Gentile who first knocked at the door of the church was from unclean Roman barracks! but not so strange when he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always," prayed for satisfaction, which he could get only in a common and eternal brotherhood with Peter. "The sons of a stranger" have indeed "come bending unto the Jew." Here the purpose of Israel's calling begins to be fulfilled! "The Spirit said, Arise, therefore, and go, for I have sent him."

The Problem Solved.

And Cornelius was waiting for them, having called together his kinsmen and his near friends. . . . And Peter opened his mouth, and said, Of a truth I perceive (I grasp by this personal experience) that God is no respecter of persons. But in every nation he that feareth him, and doeth righteously, is acceptable to him! Peter proceeded to act upon his new illumination. He preached to these Gentiles the word of life. God lets not such faith and courage go unacknowledged: "While Peter yet made these words the Holy Spirit fell on all them which heard the word." Peter's next step would have been to baptize those "which heard the word." Now that step is postponed. "Can any man forbid the water that these should not be baptised?" None. "And he commanded them to be baptised."

The purpose of this baptism of spirit was, as McGee's remarks, extended to these Gentiles themselves. "Peter, who knew the purpose, clearly indicates what it was by the use which he makes of it. He uses it to remove from the minds of his Jewish companions (and the Jewish church) any doubt which they might still entertain as to the propriety of baptizing Gentiles, without their first becoming proselytes to Judaism."

TOPIC FOR SEPTEMBER 26.—PETER'S DELIVERANCE.—Acts 12: 1-17.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

SERVICE.

Once the far-famed Queen of Sheba, from her visit to the king, Biding homeward, met an old man thirsty, worn and suffering. But she heeded not the figure kneeling in the evening sun. For her mind was busy thinking of the great King Solomon.

From the crowd on her attending came a lad of tender grace, With a look of pity melting every feature of his face. "Water! Water!" cried the old man, and the young boy bore a cup. Dripping with a grateful coolness, and the parched lips drank it up.

It was sunset as the proud queen down the valley passed from sight, And the splendor of her beauty faded in the lesser light. But the dear lad, thinking service to the needy man was best, Stood transfixed in the glory of the sunlight from the west.

FIFTY YEARS A TEACHER.

Mrs. G. McCarnack, of Hampden, Otago, New Zealand, has been a Sunday School teacher for fifty years, and has missed only two Sundays in the whole period. He is now 76 years old, and has had to give up the work. This is a splendid record of service for the young.

A HALL FOR BARAMATI.

The Bible School at Brighton, Vic., has undertaken the responsibility of raising £100 for the purpose of building a hall for young men at our Baramati mission station, India. Mr. A. A. Hughes has often made mention of the need of such an institute, where he can meet the young men of the district with his own elder students for study and general self-improvement. The school has undertaken this special effort in the interests of Christ's kingdom, and to show appreciation to those who have left Brighton district to take over the work at that field. All the plans have met with the approval of the Federal Foreign Missionary secretary, and it is confidently expected that the raising of this money will not interfere with regular contributions to Foreign Missions. Each class of the school contributes to special bags apart from the ordinary collections. Up to date the amount raised for the hall is £31/11/3.



Scholars and Teachers at Malvern-Caulfield, Vic.

AMONG THE SCHOOLS.
Preston.

The school at Preston, Vic., is growing rapidly. Recently the school has added almost a hundred scholars, and the average attendance is now over two hundred. A fine spirit prevails in the school, and sufficient helpers have been found to supply the need created by the extra classes. On Sunday, Aug. 12, we had the privilege of visiting the school, when we addressed the Bible School, and held a conference with the teachers. Mr. E. J. Lang is the superintendent, and Mr. A. E. Gillanders the secretary of this thriving school.

East Camberwell.

The East Camberwell Bible School, Vic., is making steady progress. An increase campaign has been decided upon, and very shortly the boys and girls will start out on a competition to see who can win most scholars for the school. Recently we had the privilege of visiting the school and holding a round-table conference with the workers in that centre.

Footscray.

On Saturday evening, Aug. 25, a teachers' tea and conference was held at Footscray, Vic. About twenty workers attended the conference. Miss Gill gave an address on "The Aim of Kindergarten Teaching"; Mr. Patterson, M.A., spoke on "The Spiritual Equipment of the Teacher," while Mr. McCallum took as his subject "The Teacher's First Pupil—Himself." A very happy and profitable time was spent, and the workers at Footscray should benefit greatly from the gathering.

THE MALVERN-CAULFIELD LITERARY INSTITUTE.

The accompanying picture is a photo. of part of the Malvern Sunday School group and teachers, and was taken to mark the opening of the library. The discussion group of recent date discussed the value of lending libraries, and recommended that a library be formed in connection with the church. This revived an older idea of the Sunday School to form a library in connection with its work. Thus, championed by the S.S. and the young people, the Literary Institute had its birth, though its benefits are to be for all departments of the church.

At present the library has about 200 volumes in hand, with an average taken each week of about 70 books. Most of the books have been given by the members and friends of the church, and the balance were brought in by combining the remains of the old S.S. library.

Into the planning a good deal of work has been put, but the workers are pleased at the reception the library has. Its chief aim is to supply good reading free of cost to all who are in any way connected with the church at Malvern. As time goes on, and books are available, books will be added of a newer type. The institute aims to suit all tastes, though always with an eye to what's ever things are lovely, whatever things are of good report, think on these things.

Here and There.

The College resumes for the final session for 1928 this week. The students are gathering from their vacation fields with eager spirit for the new work.

During September church secretaries and preachers are asked to keep prominently before the brotherhood the annual offering for the College of the Bible on Oct. 7, and to let the College appeal have the right of way.

As Dr. Burnham's visit to Western Australia has been cancelled, owing to the dates clashing with the Australasian C.E. Convention in Perth, the Victorian visit has been postponed until October 13 to 18.

Owing to the altered date of Dr. F. W. Burnham's visit to Victoria, the women are reminded that the special Home Mission rally will now be held on Tuesday, October 16, instead of October 5 as previously arranged.

Our foreign missionaries and their families will be the guests of the Victorian Department of Social Service at the Fellowship Thousand gathering to take place at the Oddfellows' Hall, Latrobe-st., Melbourne, on Monday, Sept. 11.

The following telegram came on Tuesday:—"Birchies-Stewart had thrilling finish Broken Hill mission; 170 present Sunday morning; forty welcomed; tent crowded at night; ten confessions; 13 more Monday; total, 103. Thank offering, £280. Warren."

On Sept. 2 Norwood church, S.A., entered on the fourth week of the Baker-Watson tent mission. The big tent was overcrowded. One lady made the good confession, making a total of 13 decisions. At the meeting for breaking of bread 202 were in attendance. Eight were received into fellowship.

The tent mission at York, S.A., continues to draw large numbers. On Sept. 2 the tent could not accommodate the people. After Bro. Lampshire's address, two ladies and a father confessed Christ, making a total of 20 to date. Sisters Miss Ford, Mrs. Howe, and Mrs. Stewart are rendering excellent service as pianists; also Bro. Barnes as song-leader. Bro. Lampshire is presenting the gospel clearly and simply.

Bro. J. J. Franklyn was for many years a well-known preacher of Churches of Christ in Australia. For a considerable time he has been in New Zealand. We learn that Mrs. Franklyn and he expect to return to Australia, arriving in Sydney about Sept. 18. Our brother will be open to engagement as a preacher. Churches may write him in care of Mr. S. J. Southgate, Bonnington-rd., South Kensington, Sydney, N.S.W.

On Saturday last Mrs. W. C. Gracie passed peacefully away after a very long illness. Our sister was for many years a prominent worker at Lyons-st. and a devoted helper in the work of the Women's Conference. Her home was a centre of Christian hospitality. A very large company assembled at Melbourne Cemetery on Monday to pay their last tribute of respect. The many friends of Bro. W. C. Gracie deeply sympathise with him and his family in their time of sorrow.

Bro. F. Collins is concluding his work with the church at Maylands, S.A., at the end of November next. By that time he will have completed twelve years of ministry there. They have been years of happy service, crowned with blessing. The church is in a splendid condition and relations between preacher and people have been most cordial. Bro. Collins has not yet made arrangements for future work, but desires some church possessing vision and a desire for progress will soon enlist his services. Maylands church presents a great opportunity for our brother's successor.

Slips as to dates are sometimes made in reports. Mention of a picnic held on Aug. 26 by a young people's society caused some readers to wonder. None of our church organisations, so far as we know, indulge in Sunday picnics. The society alluded to certainly does not.

An anti-prohibition majority at the N.S.W. referendum of Saturday last was not a surprising, but the overwhelming "wet" vote is disquieting. A majority of nearly half a million suggests that the forces of reform have a long, stiff fight ahead. The unscrupulous tactics of those in the trade which battens on the misery of others make the task of reformers exceedingly hard. In the Federal Capital Territory the vote was overwhelmingly in favor of the sale of liquor, whether under private license or public control.

Bro. E. T. Saunders, College organizer, writes:—"A sister who desires her name withheld has offered a loan of £100 to the College of the Bible for one year, the interest to be a donation. For this very practical help the College Board is very grateful, and comments on the example of others who may be able to help in similar manner. Another £5, from an anonymous contributor at Toowoomba, has come for the special effort to help the College overdraft initiated by "working man." He has offered an extension of ten days to complete the matter. He wants to pay his own money in—will you see that he is not disappointed?"

Thirty-five high class Hindu students in India roused to interest by the opposition it excited, formed a Bible Reading Society. One of the rules of the society was that they should confine their thoughts strictly to the reading of the Bible without bringing up any objections or asking any difficult questions. The secretary of this society has been baptised into the church of Christ, and eleven other members have applied for baptism. It makes all the difference whether or not we read the Bible with an open mind. "If I were a missionary," exclaimed these young men, "I would give the people the New Testament, and say, 'Read that!'"—"Record of Christian Work."

Under the heading of "The True Spirit," the "Preston Progress" (Vic.) printed the following paragraph:—"At a recent meeting of the Preston council a request for permission to hold a picture entertainment on a Sunday for the unemployed fund was refused. The council had been consulted by different bodies for their advice in the matter of Sunday entertainments, but the most pleasing note of all was struck on Monday evening, when the council received a letter of congratulation from Mr. A. J. Fisher, minister of the Preston Church of Christ, also forwarding a cheque for £2 as compensation for not holding the picture night. The council has been gratified by the interest shown by the unemployed Benevolent Society for the unemployed. On the motion of Cr. Jones it was decided to send a letter of thanks to the church."

The July 21 issue of the American "Christian Standard" is devoted to a survey of the progress of the brotherhood throughout the world, particularly during the past twelve months. It contains much interesting information concerning developments in the United States, Great Britain, and the Continental countries of Europe. Special attention has been given to the volunteer missions conducted by churches in the United States, and a summary is given of new churches organised throughout the world. Special articles in the work in Australia, and there are several articles dealing with the growth of the Foreign Missions work, with the College of the Bible, and with the development of the Chinese churches in this land. One full page is devoted

to pictures of Australian Foreign Missions enterprises. The issue has entailed a great deal of careful editing, and will have considerable value for reference purposes. Bro. F. T. Saunders, Australian correspondent, has received a limited supply of copies, and will be glad to supply at expense each (posted elsewhere). He is prepared also to receive annual subscriptions for the paper.

A brother writes with reference to a recent report that one of our churches, in arranging a building scheme, had received a loan of some hundreds of pounds from the Government Savings Bank. He comments as follows: "Surely this is another way of obtaining State aid, than used in former times by the Anglican church, but it appears to me as a denial of the plea for which we stand. Upon enquiry I find that this is a growing practice in all the States, viz., that of going outside the brotherhood confines for loans. Could you please draw attention to this in your valuable column and re-emphasise the Church of Christ position with regard to stewardship and the obtaining of finance generally." In reply, we may say that we very frequently call attention to stewardship and church finance. Very recently we printed from the pen of Bro. Fretwell, an article which has been reprinted by the Austral Cos. We do not, however, share our brother's scruples or fears re bank accommodation. When individual Christians or groups of Christians make arrangements with banks for loans at a rate of interest which is agreeable to both parties, that is far removed from being a receipt of charity or State aid. That it is "a denial of the plea" is an extraordinary suggestion. Let us have some appreciation of the value of words.

OUR CHURCH SECRETARIES.

An esteemed correspondent, who prefers to hide his identity and adopts the nom-de-plume of "A Sinner," sends the following appreciation:—

"The recent passing of our loved Bro. Charles Barclay—of the Preston Church secretaries—suggests some reflections on the important part our secretaries take in the organisation and life of the church. In the essentially democratic form of our church government there is ample scope for the exercise of widely diverse talents in the performance of what is sometimes euphemistically termed "the Lord's work." By use of the rank and file really appreciate at their true value the services of our church secretaries? That the work, if conscientiously performed, entails much labor and personal sacrifice is obvious. Even in churches with a modest membership roll a mass of details and routine tasks falls upon the shoulders of the secretary, which, if performed for a secular institution, would merit considerable monetary remuneration. That our secretaries, many of whom have exacting business and professional duties to attend to, are able to do their splendid work for the church without any reward other than that which comes from a sense of pride in duty faithfully and selflessly performed is something which should evoke our admiration and ungrudging praise. Instead, do we not all too frequently by carping criticism and thoughtless fault-finding, add to an onerous task an unfair burden? Because some trifling detail has been overlooked, or because the secretary's way of dealing with the matter does not conform to our superior intelligence, we hastily pass on the blame to one who least deserves it, and who may be discouraged and sorely tried in spirit and temper by our action. That in the face of these discouragements our church secretaries as a body "keep on keeping on" and strive valiantly to uphold the work of the church in an important office is matter for deep thankfulness. Though their pathway was never strewn with roses, is it too much to ask that it shall not consciously be hedged with thorns by those of us—and that embraces the whole church—who benefit so greatly by their services?"

THANK GOD FOR A GARDEN.

I never knew thee, Lord, until
My garden brought us face to face,
Revealed thy gracious miracle
Of sun and seed in little space.

Since I have seen thy alchemy
Change earth-born bulbs to living gold
Of daffodils, eternity
Has seemed a simple truth to hold.

The incense breath of mignonette
Has summoned me to vespers too.
And may I nevermore forget
To lift my heart, as pansies do!

No dim cathedral is as still
As twilight in this holy place;
I never knew thee, Lord, until
My garden brought us face to face.

—Anon.

OBITUARY.

GOODE.—On Aug. 9, at his residence, Handwick, Sydney, Francis Goode was called to higher service at the age of 79. Born at Richmond, Vic., he, with his parents, moved to Buninyong, where he remained until 24 years of age. At 16 he entered the Mining Survey Department, and in that department served in Victoria, South Australia, Western Australia, New South Wales and Fiji. Bro. Goode was won to the New Testament plea under the preaching of Bro. Hamill. He was baptised in the Mount Clear chapel in July, 1869, and immediately became active in teaching and preaching in the church at Buninyong. Removing to Melbourne he was found preaching in the churches almost every Lord's day. While residing in Melbourne he was co-editor of the "Christian Advocate." In Adelaide and Western Australia he was known among the churches because of his untiring efforts to preach the gospel and strengthen his brethren in the faith. N.S.W. received the greater part of his 53 years' service. Connected first with the Elizabeth-st. church, he removed to Wagga Wagga, where he established a church. The church at Moree also shared his help. Almost all the churches in and around Sydney have at some time or other been encouraged by his ministries. Some 15 years ago he held short ministries in Tinnamoolia and other churches in Queensland. The cause of temperance has had few stronger advocates than he. Few men have stood more loyally to what they believed to be true; few men have given so unreservedly of time and talents to the church and the cause of righteousness. As was his wish, he was busy almost to the end. Characterised through life by a rugged faith, his passing was triumphant. After giving his children a farewell message he fell asleep. His wife having predeceased him, he is survived by three daughters, one son, four grandchildren, and one great-grandchild. A service was conducted in the home by Bro. Davis, and he was laid to rest by Bro. Hagger. Bro. MacGregor, a friend of many years, also took part in the service.—E.D.



Francis Goode

and little Lorna. They will greatly miss the loved one gone. "Until the day break and the shadows flee away." Bro. W. Graham and W. Morrow assisted at the funeral service.—A. G. Hankins, Dulwich, S.A.

WELSHIMER'S SERMONS.

The name of P. H. Welshimer is well-known to many of our readers. For twenty-six years he has been ministering to the First Christian Church at Canton, Ohio, U.S.A. The great Bible School which he there built up and maintained attracted world-wide attention. In an editorial note the American "Christian Standard" referred to an honor just recently conferred on Mr. Welshimer. "It is with no common gratification that we note the selection of P. H. Welshimer by the World's Sunday School Association for a principal address at the forthcoming quadrennial convention in Los Angeles. Of far more significant interest is the subject assigned him: 'The Canton (O.) Bible School.' It is hardly too much to say that few schools among us could be named that are not indebted to the Canton school for elements that have contributed to their success. That the Sunday School authorities of the world should recognise the man and the work that we honor as the most significant among us should be a source of gratification to every soul in the ranks, all the more because this work is the best exemplification known to us of the New Testament church as the fruit of New Testament doctrine."

The Standard Co. has issued a volume of sermons by Mr. Welshimer. The attractive volume before us contains twenty sermons stressing both the fundamental doctrines of the New Testament and presenting the spiritual and practical aspect of Christianity. Two things particularly impress us as we read these sermons: (1) The loyalty of the preacher to the New Testament, and (2) the simplicity of structure and style. All may read and profit by them. Preachers especially should be interested in seeing how a most successful preacher, one who holds great audiences and wins hundreds to decision for Christ, manages to do his work. The sermons of this book are obviously meant to help people in their religious thinking and in living their every-day lives. They were not preached to attract attention to the preacher. There are no fire-works here. We publish in this issue one of the shorter sermons, which will give our readers a fair sample of the author's style. Price of the volume, which may be ordered through the Austral. Co., is 6/-; posted, 6/6.

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VESPER HYMN.

Joys and tasks of day are o'er,
Sunset her bright banner flings
Over sky and sea and shore,
To the soul a vision brings
Of heaven's day.

Sunset glory rears a shrine
Where our Father we may seek;
In the still small voice divine
He to waiting hearts will speak,
Will hear our prayer.

Sunset fades, night shadows fall,
Evening stars their vigil keep;
Love of God that guards us all,
Send thy gracious gift of sleep:
Thou art our rest.

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"FELLOWSHIP THOUSAND GATHERING."

The Victorian Department of Social Service announces that Sir James Barrett, K.B.E., C.B., C.M.G., will address the "Fellowship Thousand Gathering" on the subject of "Our Open Spaces." His remarks will apply particularly to the attitude of the Government towards the Bandenberg Police Paddock Reserve. His acquaintance with the facts relating to congested areas of the world's largest cities will enable the speaker to make interesting comparisons with our own capital city, which, we understand, will place it in a most unfavorable light, and will also disclose the necessity for moving with great caution.

Mr. Val Wain, tenor; Mrs. Violet Howgate, clarinetist; and the Stenington Male Quartette Party will contribute high-class musical and electro-sonic items. Mr. G. J. Mackay, a favorite community song-leader at the weekly Town Hall gatherings, will lead community singing. Mrs. Doreen Wilson, accompanist. Country churches are being invited to attend. If not in person, then by proxy, although many country musicians will doubtless be present. It is expected that several hundreds will attend who otherwise could not afford to do so. Unemployed musicians will be supplied with free tickets.

Although the function is being called the "Fellowship Thousand Gathering," the committee is preparing for even a larger number. The presentation to Essendon R.S.P. debating team which won the recent competition will be made during the evening.

[Adv.]

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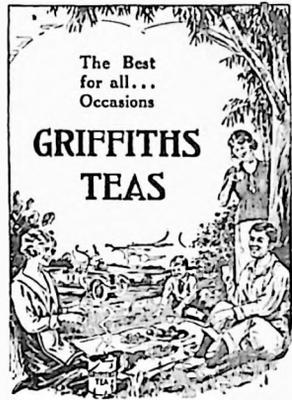
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News of the Churches.

Tasmania.

Hobart.—On Aug. 12 the Y.P.S.C.E. celebrated its anniversary. In the evening Bro. Johnston preached on "Young Men's Weapons," and the Endeavorers conducted the service and formed the choir. On the Tuesday a rally was held, when metropolitan C.E. societies attended, and Pastor P. Hoedges, of the Baptist Tabernacle, delivered an uplifting address. Bro. Johnston is delivering a series of chart addresses on "The Divine Church and the Apostate Church" on Sunday evenings. After the address on Aug. 26, a young man and a lad from the Bible School made the good confession. A loyalty social was held on Aug. 29. Musical and vocal items were rendered.

Queensland.

Gympie.—Services on Aug. 26 were well attended, and Bro. E. Trudgian preached the gospel. In the morning Bro. Vanham exhorted.

New Veteran.—On Aug. 26 Bro. Vanham conducted the services, which were well attended. The Bible School has gained a new scholar. A rally has been started. There are 43 scholars on the roll.

Zillmere.—On Aug. 25 the sisters' guild held a very successful fet in the church grounds. Mrs. W. A. C. Wendorf gave a very encouraging address at the opening. On Aug. 26 the Sunday School anniversary was held. Bro. A. Bennett, of the Albion church, was speaker for the day. The children sang at both afternoon and evening services.

Bundberg.—Bro. Alf Hinrichsen has commenced his ministry with the church. Large gatherings attend gospel services. Sister Williamson had the misfortune to lose her house by fire. A working box has been formed, and a four-roomed cottage is in the course of erection. Money has been donated by members of the church, and a subscription list was opened by a local newspaper.

Annerley.—On Aug. 26, Bro. D. Rhodes spoke on "Fighting the Good Fight of Faith." He acted as S.S. superintendent in place of Bro. C. Young, who is still on tour among the country churches. At the gospel service he spoke on the second coming. Both services were well attended. All auxiliaries are healthy. The women's guild is doing excellent work under Sister Young, president.

Maryborough.—Bro. A. N. Hinrichsen commenced his ministry on Aug. 26, speaking at both meetings. Forty-two broke bread in the morning. 78 attended the Bible School, and there were 85 present at night, the subject being "The Great Physician." Over 100 attended the welcome social on Aug. 26. Bro. Alan Price presided. Bro. C. Young was present to welcome Bro. and Sister Hinrichsen to Queensland. Prospects are bright.

Roma.—On Sunday, Aug. 19, the young man who recently confessed Christ was baptised prior to the morning service; he was afterwards welcomed to fellowship. The Bible School has entered into the shield competition. Nine new scholars were gained in two Sundays. All meetings on Aug. 26 were well attended. Bro. L. B. P. Man preached at night on "The Church's Great Need." Bro. Horsford passed away on Aug. 12 at the advanced age of 80 years.

Mount Walker.—On Aug. 19 there was a good attendance at the morning service. Bro. C. E. Hinrichsen, of Sydney, ably exhorted. Among the visitors were Bro. and Sister A. N. Hinrichsen, of Vic. The gospel service at night, conducted by Bro. A. N. Hinrichsen, was much appreciated. The prayers of the church accompany Bro. and Sister Hinrichsen in their new field of labor at Maryborough. On Aug. 26 an

every-member-present service was held at 2:15 p.m., a full roll-call being answered, with the exception of some who were absent through sickness. An address was delivered by Bro. W. J. Campbell.

Ipswich.—On the occasion of the visit of the Queensland Conference President (Bro. C. Young) on Aug. 19, the East Ipswich church was again packed at the morning service. In the course of an address, Bro. Young outlined the progress of the church in the State had made, and what were its vital needs. The great advancement made at East Ipswich since the beginning of the year had been a source of great encouragement to the Home Mission Committee and to sister churches. The night service was conducted by Bro. H. D. Priestley. The following Sunday morning's service was conducted by Bro. W. Wendorf, of the Home Mission Committee. Bro. Priestley conducted the gospel meeting. At both services the church was crowded. It has been decided to start a men's Bible Class, to be held each Sunday morning before the commencement of the morning meeting.

Western Australia.

Northam.—Meetings on August 26 were large. The gospel message was delivered with power by Bro. Bueckingham, and was fully appreciated by a crowded chapel. Bro. Allan McDiarmid rendered a solo.

Beth (Lake-st.).—On Sunday evening, Aug. 12, the young woman of the church assisted in presenting the gospel message. The Phi Beta Pi choir was appreciated. On Sunday morning, Aug. 19, Bro. A. J. Ingham addressed the church. **Subiaco.**—On Aug. 26 the Bible School held a decision day. Bro. F. T. Carter addressed both morning and evening meetings. Both services were very well attended, and in the evening a large number of strangers were present. Attendances at the mid-week meeting increase each week, and times of rich fellowship and blessing are being enjoyed.

Bassendean.—On Aug. 26 Bro. Nightingale addressed morning and evening meetings at Midland Junction. Two young men spoke at Bassendean on that date—Bro. A. Lauder at the morning service, and Bro. Les. Pezack at the gospel meeting, when there was one confession, a married lady. (C.E. work is bright. Sunday School is preparing for anniversaries. Phi Beta Pl. K.S.P. and boys' clubs are catering well for the young people. The ladies' guild is on missionary work.

Fremantle.—On Aug. 19 the Sunday School held a special baptismal service, when seven scholars were immersed in the presence of the school and a large gathering of friends. One more scholar confessed Jesus as Lord, and at a crowded meeting in the evening two more scholars, one young woman, and three adults made the good confession. Eight new members were received into fellowship on Aug. 26, 130 being present in the morning and 140 in the evening. A special young people's campaign is working towards a great "Back to Sunday School Day" on Sept. 16. Special offerings for the unemployed have totalled £21 during the past two months.

Kalgoorlie.—Well-attended meetings were held on Aug. 19. It was decision day for the school, and Bro. Hunt addressed the scholars, when five boys made the good confession. The scholars again occupied the platform in the evening. Their singing was well rendered under the leadership of Bro. Bert Nelson, who took the place of Bro. Sim. Nelson, owing to the latter having a badly poisoned arm. Two girl scholars made the good confession. On Aug. 22 the sisters held their sale of work. Bro. J. Maloney officially de-

clared the sale open. The result will be a considerable reduction of the church debt. On Aug. 27, splendid meetings all day. A service was held at 10:30 a.m., when eight scholars who had previously confessed Christ were baptised. They were welcomed into fellowship at worship service. 190 broke bread during the day.

Victoria.

Hampton.—Since Bro. Arnold's going Bro. Gray has helped greatly in speaking and school work.

Gardenvale.—On Sept. 2 Bro. Andrews spoke morning and evening to good attendance. At night his subject was "Shipwrecked." A religious prayer meeting has been commenced on Thursday afternoons.

Yarrowonga.—Excellent meetings on Sept. 2 the third church anniversary. At the worship service there was a roll-call of members. At the gospel service Bro. Pratt spoke on "Why the Church of Christ in Yarrowonga?" Three new scholars enrolled.

Thornbury.—Good meetings on Sept. 2. There received into fellowship at the morning service—two by faith and baptism and one restored. A record school gathered in the afternoon, 455 being present. Two confessions.

Bambra-rd.—The school basket ball team gained third place in the semi-final. The P.M.E. devotional service was well attended. The ladies' guild, which is doing a great work, visited Brighton as guests of that group. There have been four decisions for Christ.

Oakleigh.—On Sept. 2 Bro. Wakeley addressed the morning service and spoke on the coming kingdom. The evening service was well attended. Bro. Mudd, speaking on "The Conversion of a Desperate Sinner." One young lad made the good confession.

Melburn.—The church has sustained a loss in the passing away of Sister Mrs. Passmore, Bro. Geo. Gakes is making good progress after his recent operation. The Sunday School is preparing for the anniversary. The church will commence a mission shortly.

Donnington.—Good services were held last Lord's day. 53 broke bread. At the evening service about 120 were present. Bro. Trevel's subject was "A Bunch of Red Flowers." Last Tuesday evening Bro. Stevens spoke in connection with the work at Canberra.

Canby.—There have been three more confessions. On Aug. 26 those who recently confessed Christ were welcomed. Bro. McQueen exchanged with Bro. McQueen on account of the anniversary at Plumpton. Splendid interest and attendances at all services.

Warracknabeal.—On Sept. 2 there were good attendances. Bro. Andrews was the speaker. The church appreciates the help of Bro. Steves, McPherson and Earl, also Bro. Jones. Bro. Andrews' absence. Attendances at Sunday School are good; interest is caused by a fine mid gold star contest.

St. Albans.—Meetings have been well sustained. At the close of last Sunday's evening service address a young man of the K.S.P. confessed his faith in Christ. The Bible School scholars are preparing for the anniversary. K.S.P. football team was defeated by Dandenong K.S.P.

Fitzroy.—For two weeks a mission has been conducted by Bro. Boettcher and Shepherd. Two confessions in date. Visits from Collingwood, St. Kilda, North Fitzroy and Middle Park were appreciated. Three members have been received by transfer. Bro. Ritchies and teams, etc., have exhorted the church.

Middle Park.—On Aug. 26 Bro. Baker spoke at both services. On Aug. 29 the Dorcas sisters visited the Cheltenham Benevolent Home. Good attendance at the gospel service on Sept. 2. Bro. Hardly rendered two beautiful solos. Bro. Baker's sermon on "The Baptism of Jesus" four young ladies were baptised.

Essendon.—Attendances at all meetings are encouraging. Increasing interest is shown in gospel services. Bro. Smith's messages are much appreciated. A C.E. Society meets at 10.45 on Sunday morning. All auxiliaries are doing good work.

Moreland.—On Sept. 2 two were received into 232 members broke bread. Bro. fellowship. Bro. Smith was the speaker. The chapel was full at night when Bro. Webb spoke on "The Keys of the Kingdom." The choir sang two anthems, Bro. Fortune, Mrs. Struthers and Miss V. Ward taking the solos. Mrs. Irwin Barber also rendered two fine solos.

Ballarat (Pre-st.).—Good meetings on Aug. 25. Two confessions at gospel meeting. On Sept. 2, meetings were again well attended, and at the close of the gospel address by Bro. Matheson two young people made the good confession. Interest in the work generally is fine. Attendance at the Bible Class is increasing, and work in the school is progressing.

Ascot Vale.—Both morning and evening meetings are well attended. Bro. Patterson is giving fine gospel addresses. Sister Sahl was present at the Lord's table, after several months' absence. The next mission will be held soon. Two cottage prayer meetings were held last week. The W.M.B. and the G.M.C. are packing Christmas boxes for foreign fields.

Lanefield.—The mission closed on Sept. 2 with one confession, making a total of six conversions. Meetings were well attended throughout, with an attendance of 90 at the final meeting. keen interest in and appreciation of "our plea" 920 aroused in the district. The presence of kinsmen brethren was greatly enjoyed. The thanksgiving exceeded the expense of the mission.

Colac.—The young people's club entertained Bro. Bartlett at a social evening on Aug. 22. On Sept. 25 he spoke on "Love," after which one young man confessed Christ. On Aug. 30 a return social was given to the young people's club by the officers and members. On Sept. 2 Bro. Bartlett preached on "Why I Believe in Baptism," when the young man previously mentioned was baptized.

Balwyn.—Good meetings on Sept. 2. Jas. E. Thomas spoke in the morning. Mrs. and the Misses Nellie and P. Ellis were welcomed by letter from Home, but one lady previously immersed. Four new deacons, A. E. Waterfield, A. Griffiths, W. F. Diamond and F. Parsons, were welcomed by Bro. Perry. Ralph Gebble gave a splendid address at night on "The Mastery of Jesus." Mrs. Hare rendered a solo.

Formosa.—There were crowded congregations on Aug. 19 to hear Bro. Conbridge, who was formerly a worker at Horsham. At the close of an inspiring gospel address one dedicated her life. On Aug. 26 Bro. Payne exchanged pupils with Kaniva. Bro. McIverson's earnest addresses were greatly appreciated. Bro. Payne, of Tabaco, addressed Haven church in the afternoon while Bro. Methven went to Plumpton.

Mount.—Aug. 26 was observed as "every-member present day," when a good number responded to the call. At the afternoon service Bro. Chubb spoke on the goals set before the church for the 1930 campaign. At night a young man was baptized. The nuns of Bro. Jack Evans were laid to rest in Mysia on 29th Inst. The sympathy of the church is extended to the bereaved. Good attendances on 2nd Inst. when visitors from Balwyn and Bendigo were present.

Ballarat (Dawson-st.).—On morning of Aug. 19 about 140 were present. Five were received into membership. Bro. Fitzgerald has closed his third year of ministry. The two years just passed have been strenuous ones. He has conducted four missions in different churches in the city, and has had 63 confessions. A social evening was held on Aug. 29, when new members were especially welcomed. Presentations were made to Bro. Harold Feary, of York-st., and Bro. F. G. Fitzgerald.

Ormond.—Anniversary services were held on Aug. 5 and 12. The speakers were Bro. H. P. Clark and F. E. Saunders; the song-leader, Bro. Nicholls. On Aug. 26 there was a rally at local lodges at Protestant service. On Sept. 2, one young lady made the good confession, Bro. Baker preaching.

Chadtenham.—On morning of Sept. 2 Bro. S. H. Mudge, of Oakleigh, gave an enjoyable message. The evening service was conducted in the style by Bro. G. H. P. of 14, of whom about thirty were on the platform. Bro. D. Wakeley delivered an address on "The Friends of the King."

Woorinen.—On Aug. 26 the church held an "every-member-present" day. Bro. Cockroft delivered a special message. On Aug. 28 the Sisters' guild held a social evening. On Sept. 2 a young people's meeting was held at night, the young people taking part in the service. Bro. Westwood gave a talk to the youth. Bro. Palmer is progressing well after an operation. Sister Westwood has commenced a Bible Class.

North Essendon.—Bible School anniversary was held on Aug. 26. Bro. F. E. Saunders was the speaker, and Bro. H. W. C. Brooker spoke in the afternoon. The singing of the children reflected great credit on the conductor, Bro. R. Williams. Two Bible School scholars sang "In the Garden." The evening service was well attended. Bro. R. Williams gave a talk to the children, and then spoke to the adults. In the absence of the preacher Bro. J. Burns and Bro. G. Gardiner took the meetings on Sept. 2.

Geelong.—Splendid meetings last Sunday. Bro. Clipstone gave a very helpful talk on "Bills" to the children, and his message to the church was "Put on thy Strength." At the close of the morning service Bro. Clipstone distributed prizes to the Young Worshipers' League. The gospel message was much appreciated, the topic being "The Great Salvation." Attendance each week at the prayer meeting are growing. The night of meeting has been altered to Wednesday. The women's mission band is doing a fine work.

Drumcondra.—The second week of the tent mission conducted by Bro. W. Gale ended on Sunday last. The messages of Bro. Gale have been well received, and attendances each week have increased. Assistance has been received from Bro. Clipstone and choir of Latrobe-terrace, also Bro. C. Conbridge as song-leader, and Bro. A. W. Connor, B. J. Conbridge, and H. B. Robinson. Bro. Connor spoke on Aug. 31. Two Bible School girls made the good confession. They were welcomed into membership on Sept. 2.

Carlton (Lygon-st.).—Bro. A. G. Saunders spoke at both services on Sept. 2. Trifolites were paid to the work of Sister Mrs. Grealgie, who passed away peacefully the previous day. The choir sang a special anthem, and a retiring collection in aid of the Social Service Department was taken. Sister Ethel Osborne, a Lygon-st. member and missionary to the aborigines, has been transferred to Bourke, N.S.W. The school been transferred to Bourke, and a fine lantern practising for its anniversary, and a fine lantern message entitled "With Sent in the Antarctic" was given to the boys' club by Bro. L. Gale.

Fairfield.—A home-coming day held on Aug. 26 was a great success. The speakers for the day were Bro. A. J. Fisher (Preston), Bro. Stafford (Hawthorn), and Bro. T. A. Fitzgerald. Solos given by Mr. Ben Moy Lidge were much appreciated. Bro. St. Stevens visited the church on Saturday evening, Sept. 1, and gave a lantern lecture on "Canberra." Bro. Stevens also spoke to the church on morning of Sept. 2. The special mission meetings for the month of September were commenced on Sunday evening. Bro. Bol-duan, the missionary, gave a very fine sermon on "The Theme for the Ages."

Burrey Hills.—On Sunday morning last Bro. Conbridge spoke. A special offering was received for the building fund. In the evening service Bro. E. Shipway, assisted by Bro. F. Elliott as song-leader, opened the fortnight's gospel mis-

sion, speaking on "The Crusade of the Cross." There was a fine attendance and deep interest. Bro. Elliott contributing a solo. On Wednesday of last week a concert in aid of the kindergarten fund was given in the school hall. The programme was arranged by Miss Elsie Preston and Mr. Colin Dabb, of Lygon-st. Church. Proceeds amounted to about 120.

South Australia.

Queenstown.—On Sept. 2 Bro. Colin exhorters. In the evening Bro. W. C. Brooker spoke on "The Sin of Indifference."

Wallaroo.—Good meetings are reported; average of 80 at gospel service. Bro. Garland spoke at both services on Sept. 2. One was baptized, 53 broke bread. Mr. Evans sang.

Bordertown.—The kindergarten classes celebrated "sweet day" by visiting the hospital with presents of violets and oranges. On Sunday, Aug. 26, Bro. Cornelius spoke in the morning to a good congregation, and Bro. E. P. Verco preached in the evening.

Gawler.—The Junior Endeavourers held a successful social on Sept. 1, about 40 present. A presentation was made to Bro. C. Pickering of a set of military medals. Several of the children gave items. Meetings on Sept. 2 were fair. One new scholar at Bible School.

Hindmarsh.—At the morning service on Sept. 2 Bro. Allen Brooke was the speaker. In the evening the young people's monthly service was held, when Bro. Brooke spoke on "Golden Thoughts." Bro. W. G. of Middle Park, Vic., gave a Scripture reading. A young man made the good confession. The death of Sister Mrs. H. D. Smith is reported with regret.

Owen.—Anniversary services were held on Aug. 26 in the Reehabite Hall. Bro. Morrow, Federal Conference President, spoke at all services. The choir rendered some good anthems very acceptably. On 27th a tea meeting took place, followed by a public meeting. A young man presided and B. W. Manning spoke on "When God Teaches."

Remphre.—The anniversary tea was a great success. On Aug. 19 Bro. Coin and Burrow conducted the services. Bro. Raymond gave an interesting talk to the mothers last Wednesday. Helped services last Lord's day. Bro. Helder spoke in the morning on "The Thims of Others," and at night on "Out of the Shadows." The male choir sang splendidly.

New South Wales.

Rockdale.—On Sept. 2 Bro. Salaty addressed the church from Rev. 22: 13, there being a good attendance. Bro. and Sister J. Stanhope, from Leicester, England, were received into fellowship. There were 135 at Bible School. At gospel meeting Bro. Alcorn, to a large audience, gave a very forceful message from the life of Peter.

Taree.—Bro. H. G. Harward terminated his brief ministry on Aug. 26. He gave a helpful morning message to a good attendance. Extra seating was provided in the evening, many strangers were present. Bro. Harward's address on "What Can a Man Believe About the Second Coming?" was appreciated. On Aug. 28 the Missionary Aid Class held their annual social evening, the church members joining with them in saying farewell to Bro. Harward. There was a splendid attendance. Reports showed a satisfactory year's work. After a musical programme, the chairman (Bro. E. J. Saxby) made a presentation to Bro. Harward, who expressed the thanks of the church for his assistance during the past few months. Bro. V. C. Stafford, of the College of the Bible, has accepted an invitation to labor with the church, and will (D.V.) commence his ministry on December 9.

ADDRESS.

P. W. Bechenow (Secretary) Gardenvale church, Vic.—J. Durraant-st., North Brighton, S.S.

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

BOTH PROTESTANT AND CATHOLIC.

Dear Bro. Editor.—

The comment by "An Oldtimer" in your issue of Aug. 23 was read with interest, and its sentiment can be readily accepted. But surely we can accept the true meaning of the word "catholic" as being "universal," and from that viewpoint we are "both Protestant and Catholic." This is the position which I took in the first paragraph of my note some time ago, and I believe your correspondent would endorse it by agreeing to alter his last sentence. We never can be Protestant and Roman Catholic, but we can and should be "both Protestant and Catholic," protesting against error and pleading for a universal apostolic church of Christ. Jesus planned a catholic church, for he died for all mankind, he told his disciples to go into all the world, and he prayed that all believers might be one so that the world might also believe. We therefore protest against everything which hinders the fulfillment of this, our catholic aim, and so are "both Protestant and Catholic."—A. J. Fisher.

(This correspondence is now closed.—Ed.)

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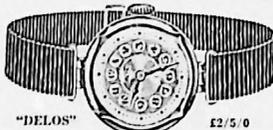
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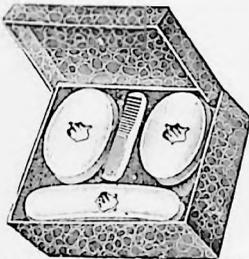
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