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When We Cannot Be Wrong.

MEMBERS of Churches of Christ have a familiar watchword: "Where the Scriptures speak, we speak." They are persuaded that in the Bible God has given a safe and sufficient guide to men. An apostle has declared that the sacred writings are able to make wise unto salvation and were given to furnish the man of God completely unto every good work. In the New Testament Scriptures we have the special guide for the Christian life.

We cannot be wrong if we follow the Book. We must be right as we declare its message and obey its instructions. Error can come in only when we depart from its teaching or spirit. So we have believed, and so we still affirm.

There are people who would not agree with this position. Some hold such a theory of development as will permit of an evolution beyond Jesus Christ himself. These could admit that doctrines and practices were enjoined by apostles and yet hold that we need not abide by them. To such people, our preachers have declared that "it is no more possible to evolve beyond Jesus than it is to evolve beyond God," and that "to improve upon the New Testament is to improve backward."

There may also be found some persons who take such a view of the Holy Spirit's leading as to oppose what may be called individual inspiration to the authority of the Scriptures. There are obvious objections to this view. In the first place, individual inspiration would make the Bible a superfluity; every man would be his own Bible. Again, God has not indicated that his plan would change during the succeeding centuries; but, on the contrary, the commission itself shows the message to be for the whole creation and to the end of the age. The promise of the Gospel is to Jew and Gentile, to "as many as the Lord shall call." Thirdly, when we deal with those who claim the Spirit's special leading and supplementary revelation, we find hopeless confusion and contradiction. It is impos-

sible for us to believe that two or more men giving inconsistent teaching can all in this be led by the Spirit. Not more than one of them could possibly be right, for the Spirit of God cannot contradict himself. Even the one may be wrong. It is wiser and safer to go back to the men who were commissioned by our Lord as his representatives and who were certainly inspired by his Spirit. Save on the ludicrous assumption either that the Holy Spirit has changed his mind or that he can contradict himself, it would be utterly for us, at the behest of any man in this day, to depart from the faith or order of the apostolic church. If we reject the revelation of God in the Bible, then as regards salvation and the will of God we are in abysmal ignorance. This article is written for those who believe in the authority of Christ and the Scriptures.

The message of the Gospel.

The greatest thing that the New Testament does is to reveal to us God as the loving heavenly Father who sent his only begotten Son into the world that whosoever believeth in him might not perish but have everlasting life. The Gospels give us the

testimony designed to bring us to faith in the Lord Jesus, who is set forth as Saviour and Excruplar. The universality of sin, the need of a salvation which can be found only in Christ, the necessity after conversion of a Christian's living a life of service aided by the indwelling Spirit—these are amongst the more outstanding points of revelation.

The Book of Acts and the apostolic epistles clearly show us the message delivered by Spirit-filled men. The constant theme of the preaching was Christ as Lord and Saviour. The preaching of Jesus included both a declaration of what Christ had done in procuring our salvation and what men had to do in the way of accepting it. So the eighth chapter of Acts, where Philip's preaching of Jesus is twice declared, manifestly requires, Or, to quote the familiar statement of the Apostle Paul, the message was one related to "Christ and him crucified." Now, we cannot be wrong in following this method; for there is no other Name under heaven, that is given among men, wherein we may be saved; and there is no other Gospel but that which apostles preached as the power of God unto salvation to every one that believes it. We cannot be wrong in proclaiming it; but we shall be grievously wrong if we depart from it.

Man's response to God's offer.

We cannot be wrong in calling men's attention to the teaching given in apostolic days to inquirers for salvation. The Book of Acts devotes much space to records of conversion, showing us what men in accordance with the commands of inspired preachers did in order to receive the salvation which was to be found in Christ. Now, we might be wrong if we speculated as to the exact way in which the commands and the promises came to be related, or as to why God asked for such and such responses; but that is not our purpose. We do not deny people's right to speculate, or frame theories, but they must not put their theories or interpretations in the place of

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the revealed word. For example, some people have had great difficulty in understanding how the Lord Jesus could both be human and divine, and there are Unitarians of various names and degrees who therefore deny the true deity of Christ. That is extremely foolish; the fact is clearly revealed, though the how may remain a mystery. Others have difficulty with Christ's atoning death. Because they cannot see how God, on the ground of the death of his Son, can be more able to forgive a sinner than he otherwise would have been, some rash spirits reject the atonement. They are worse than foolish. It is our blessed privilege to experience the salvation provided, though we cannot explain it all. The fact itself is clearly revealed. So it is with the acceptance of the salvation offered in and through Christ Jesus. We may trustfully rest on the fulfilment of God's promises, though we may not be able fully to explain why he asks or offers what he does.

We cannot be wrong in taking our stand on the great commission of our Master: "Go ye, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." Theoretical speculation could come in even here, and that might be wrong; but the humble disciple need have no difficulty in following the commission without entering upon the task of elucidating the theories of men.

The wise preacher of the Gospel will pass on the commands and promises as they appear in the Word. He will tell men that "he that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." He will urge people to "repent and turn" that their sins may be blotted out. He will pass on the glorious promise: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." He who will declare such things need not be afraid; he must be right, for he speaks as our Lord and his apostles spoke.

The Holy Spirit cannot err.

More, we cannot be wrong in urging men to comply with the full instructions of apostolic preachers. We shall err if we pick and choose amongst God's requirements, or if we set one apostle or one set of instructions over against another. The resulting confusion or contradiction is not chargeable against the Scriptures; it is merely the natural result of mishandling the word of God.

When an un-instructed man, not yet a believer in Christ, asks: "What must I do to be saved?" we cannot be wrong if we reply: "Believe on the Lord Jesus, and thou shalt be saved."

When inquirers who are already convinced that Jesus who was crucified is both Lord and Christ ask: "What shall we do?" we cannot possibly be wrong if we answer: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the

remission of your sins; and ye shall receive the gift of the Holy Spirit."

When it is a penitent believer who is being instructed as to what more he must do, we cannot be wrong if we say: "Why tarriest thou? arise and be baptised, and wash away thy sins, calling on his name."

Why do we dare to say "we cannot be wrong"? Because we speak as the Book speaks. Because nobody in all this world knows one word more of God's requirements of the seeker of salvation than that Book says. We cannot be wrong, for we have simply passed on the instructions given by the Holy Spirit through commissioned men; and we know the Holy Spirit of God cannot err. There is no discrepancy between the answers quoted, which differ because they were given to men who were in differing conditions. The jailer, the Jews on Pentecost and Saul of Tarsus all did the same things and accepted the Gospel in the same way.

WHAT HAVE YOU DONE?

The day is short, the night will come.
Then you'll be asked, What have you done
As you trod your way towards the setting sun?
Did you heed the cry of the man oppressed,
The wail of the child at its mother's breast,
The woman whose soul was sore distressed?
Did the rejected boy with appealing case,
The widow whose garments caused you to sigh,
Loosen your purse as you passed by?
When the mad who was fighting the world alone,
Fell and arose and tried to atone,
What was your offer, "Bread or a stone?"

—Exchange.

In practice, we find that practically nobody thinks we do wrong when we teach the need of faith or repentance. It is when we quote the texts which relate to the place of baptism in the Lord's requirements, and the promises attached to the believer who in the ordinance surrenders himself to the will of God, that we are likely to encounter some opposition. Let not the faithful preacher worry about objections to the teaching of the Book. God is responsible for the truth of that teaching. We are responsible for passing it on. We cannot possibly be wrong if we tell people that the baptism of those who have the proper antecedents of faith and repentance is "into the name of the Father and of the Son and of the Holy Spirit," is "into the name of the Lord Jesus," is "into Christ" and "into his death." We shall not in any such statement discount the importance of faith; on the contrary, we shall make it clear that our sonship is in Christ Jesus, and that it comes "through faith"; so we shall affirm because God's apostle says so; but we shall not hesitate to continue the apostolic statement—"for as many of you as were baptised into Christ did not on Christ." No disciple need make the least apology for passing on such statements. Who has any right to gainsay them? Suppose the writer of this were to deny any one of them—what would be the value of his denial? Simply nothing at all; for the

question is one regarding which neither he nor anyone else on earth has any knowledge beyond what is given in the New Testament. Let us not be fearful. We shall be wrong if we do not declare the whole counsel of God. We cannot be wrong in proclaiming what he says.

We may be wrong.

We shall be wrong if we do not speak "the truth in love."

We shall be wrong if we lead men to believe that to any merely formal compliance with "conditions of salvation" any promise is attached. It is not so. For example, any promises related to baptism are not to baptism by itself considered as a physical act, but to the baptism of a sincere believer who in the act is surrendering himself in obedience to Christ and relying upon him for salvation.

We shall be wrong if we put anything of ours—our faith, repentance, confession or baptism—in the place of Christ. All merit is in him. The value of even faith lies not in the faith by itself considered, but in the fact that it leads us to Christ who is pre-eminently worthy of our trust, just as the value of baptism is found in Christ into whom and into whose death we are baptised.

We shall be wrong if we lead men to suppose that an intellectual assent to truths about Christ is sufficient. If our belief is merely an acceptance of statements, if it does not bring us to a trustful reliance on a divine person, it cannot save us.

We shall be wrong not only if we refrain from passing on requirements which may be ungenial to modern minds, but also if, on the other hand, we so constantly stress one requirement as to give it an altogether disproportionate emphasis.

We shall be wrong if we stand only by the first half of the Commission. The neglected half—"teaching them to observe all things whatsoever I have commanded you"—might profitably be accorded a more prominent place than it frequently receives.

We shall be wrong if we bring into the church of Christ the legalistic spirit which proved so disastrous in Jewish thought. We must avoid two extremes—the hard legalistic spirit on the one hand, and the refusal to submit to the law and word of Christ on the other.

We shall be wrong if by our word and conduct we encourage men to suppose that primary obedience to Gospel commands is sufficient. A person must not only come into Christ, he must abide in Christ. Subsequent means of grace must not be neglected. Full baptisteries and empty communion tables do not harmonise very well. Above all, the new life of service and obedience must be stressed. The glory and privilege of the Spirit-filled life ought to be emphasised.

But we cannot be wrong in following and urging others to "follow his steps which did no sin," in living worthily as those who are now called "sons of God" and who one day will be like their coming Lord and him even as he is.

The Christ of Our Homes.

"To-day I must abide at thy house."

G. J. Andrews.

Long ago, when the Syrians tried to explain their repeated failure in a war with Israel, they took into account the power of Israel's God and also the fact that their opponents preferred to engage in battle on the hill-tops. Then they made a shrewd guess: "The Lord is God of the hills and not God of the valleys." I wonder if some of us are living to-day on a false assumption that Christ is Lord of our churches but not Lord of our homes.

In reading over the gospel records we notice that the scene of Christ's ministry is very often the city temple or a village church; at other times he works and teaches in the open, in the market-place, on the hillside, in the fields, or by the sea. But with marvellous frequency we find the Christ in the homes of the people. In the homes of disciples and in the homes of disreputables, in the homes of the refined and wealthy, and in the homes of the rough and the poor.

When we study the Book of Acts a similar fact is noticed in the ministry of the apostles. The first Christians met in each other's homes for breaking of bread and fellowship; in private homes some great prayer meetings were held, and it was in their own homes that such men as Cornelius and the Philippian jailer were converted.

In the Epistles, too, we have much explicit teaching on the will of Christ for home life.

Let us take a text from the story of Zaccheus. The brief account in the first ten verses of the nineteenth chapter of Luke is the pen portrait of "The Man who Takes Jesus in Earnest." He was not content with a secondhand report, and in spite of many obstacles he saw the Christ for himself. When the understanding Master came to the tree up which Zaccheus had climbed, he looked the amazed tax-gatherer in the face, and with significant tones addressed him: "Zaccheus, make haste and come down, for to-day I must abide at thy house." Let us realise that Christ has not ceased to say to men and women, "To-day I must abide at thy house." It is well for us to meditate frequently on

The Inestimable worth of home.

The home is the oldest of institutions and one of the choicest gifts of God to man.

"Home is not merely four square walls with pictures hung and gilded;
Home is where affection calls, where there are shrines the heart hath builded."

When a public man with great responsibilities had piloted his people through an awful crisis, someone said to him, "I often wondered how you could do it." He replied, "Well, you see, I was happy at home." The older we grow the more perfectly we agree with John Howard Payne's song:—

"Be it ever so humble,
There's no place like home."

The home is the basis of our social and national life. The royal statement of King George V. has been quoted many times for its certain truth: "The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our nation is strong and simple and pure." The home is a great permanent influence in one's life, especially the home of our childhood. After our transplanting, its inspiring memories are an equipment for the struggles of life. Many, like the prodigal of Jesus' parable, are redeemed from corruption by recollections of the old home.

But no home can attain its true glory without

The benefits of Christ.

Our homes, like the many in Palestine, need those intimate lessons of Jesus which answer our deep questions and deal with matters too delicate for public discussion.

Our homes have occasions of fever and fretfulness in some form or other, and like the folk of Simon's home we must have the touch of Christ if ever we are to regain true peace and calm.

Our homes are centres of association and fellowship, but like Matthew's home they must be used of Christ to make contact with men and women whom he longs to meet.

Our homes are often overshadowed by death, as was the home of Jairus, and we need the presence and comfort of him who, in his own time, will cause us to live again with our beloved.

Our homes may be enriched to-day so that they become earthly samples of the home of our Father which is in heaven.

We have been told of a woman who was deeply influenced by the artless question of a little child. During afternoon tea in the lavishly appointed home, the tiny visitor, in all simplicity, inquired:—

"Does Jesus ever come to your house?"

Can we stand to let those words search our hearts? Of course, in some homes there is upon the wall a dainty card with the inscription:—

"Christ is the Head of this house,
The unseen Guest at every meal,
The silent Listener to every conversation."

That should be a confession of the truth, yet some who have the card forget the Christ. We read in the Gospels of an occasion when Jesus went into a home for the definite purpose of getting away from the multitude for a season of rest. But the reporter adds, "He could not be hid." How was his hiding place discovered? What gave outsiders the clue? Was it the householder's new policy with the traders? Was

a usually slovenly kept home suddenly transformed by a fine cleanliness? Did those who dwell there manifest a kindness of manner and goodness of speech that was "something new for them"? Or was the secret disclosed in some outburst of irreplaceable gratitude and joy?

However, we may be sure that, even to this day, if Christ is in our homes the fact cannot be hid.

A man's resolve.

That true prince of story-tellers, Dr. F. W. Boreham, gives us a little of the history of two brothers. "Thomas and Edward Ponsford were carpenters and builders. Although they were young, and had not been long in business, they owned a little property, including the tumble-down old cottage that years ago had been their home. Edward was about to be married, and it was arranged that they should demolish the cottage and build a more handsome residence on the site. The time came to commence operations. The cottage had been let for years, and neither of them had entered it. Now, as they stepped inside, a rush of recollections swept over them, and it seemed an act of sacrifice to lay violent hands upon their earliest home. They set to work, however, and all went well until they came to the little room that had served in the old days as the kitchen and livingroom. They were amazed at the multitude of tender memories that clustered about the boards and rafters. Every footstep seemed to awaken the echoes of the long ago. Presently they caught themselves resting from their toil and looking meaningfully at each other. They had come to that part of the floor on which the old kitchen table had stood. They thought of the time when they and the other members of the household had sat around it, laughing and chattering in the exuberant merriment of childhood. And they remembered, too, that every evening after tea they had knelt around it. They could see their sister going for the well-worn Bible, and laying it beside their father's plate. They could hear again the accents of the old man's voice as he poured out his heart in prayer for each of his children. They recalled with a pang the fact that, in the later years, they had considered themselves a little superior to this time-honored custom, and had made excuses for leaving before prayers began. And now they were about to tear up the hearthstone and the boards on which their father had so often knelt! They stood looking at each other, and each read the other's thoughts. It was Edward who broke the silence.

"We're better off than he was, Tom," he said, "but we're not better men than he was, eh?" Tom looked assent, and Edward went on:

"I tell you what it is, Tom: we've got side-tracked. I'm going back to the old church and the old ways, and in the new home that I build here I mean to make room for worship, as dad did." Tom said nothing, but they both acted upon Edward's resolve."

Pentecost.

Christ of the Earthly-ministry and of the Spirit-ministry.

Ethelbert Davis.

"It is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16: 7. "Though we have known Christ after the flesh, yet now know we him no more."—2 Cor. 5: 16. "In, I am with you always, even unto the end of the world."—Matt. 28: 20.

There are three truths of dominating importance on the very surface of these texts. First: Christ lived and moved among men, and that in the flesh. Second: he went away unto the Father, and is henceforth seen no more in the flesh. Third: and that, though absent from the flesh, he is present with us unto the end of the age. Here we face one of those sublime paradoxes that bring us very close to the heart—truths an absent Lord ever present. There is a point in time when he was seen last in the flesh, and when he was first seen in the Spirit—that time was Pentecost. It is at that point that we distinguish between Christ of the earthly ministry and Christ of the Spirit ministry.

Christ of the earthly ministry was limited. Although he was with the Father before the world was; although "all things were made by him, and without him was not anything made that was made," he voluntarily "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross." Therefore, we see Jesus, who was made a little lower than the angels by his taking on of death.

In the days of his flesh Jesus was in the fullest sense the "Son of Man," being subject to the limitations of human nature. "He was with his parents during his boyhood and early manhood, and was subject unto them." He was subject to temptation, "being forty days tempted of the devil," "was in all things tempted as we are, yet without sin." He was subject to the sensations of hunger, thirst, sympathy and sorrow. He was subject to death, dying on the cross. He was subject to the laws of time and space, and to the laws of politics and religion.

After his departure to the Father he was subject to none of these limitations. He was subject to no man on earth, but claimed the allegiance of all. He was subject to no law, but himself was the lawgiver. He was subject to no sorrow, but became sorrow's healer. He was not subject to death, for Paul says, "Christ, being raised from the dead, dieth no more." He was no subject of time, being himself of the eternal. He was subject to no place, being himself the great Cosmo-polite.

Christ of the earthly ministry was localised. Allowing for all the forebodings of "a light by the Gentiles," and "the Lanth of God which shall bring away the sin of the world," Christ was first and last the Jewish Messiah. With all due recognition of the consciousness of Jesus that the whole world was to come within the sweep of his saving grace and power, his mission was exclusively to the Jews, "the sheep of the house of Israel." He confirmed that with his own lips when he said to the woman of Canaan, "I am not sent but unto the lost sheep of the house of Israel." The Christ of the manger was the "King of the Jews"; the Christ of the Galilean road whom Andrew and Philip, and Nathanael accepted was the "Messias, which is, being interpreted, the Christ." The Christ of the Emmaus way and of the disciples' hope was "he who should have redeemed Israel." The Christ of the Cross was the rejected "king of the Jews," "whom they slew and hanged on a tree." Christ of the earthly ministry was in person subject to certain limitations, and in his mission was localised. The Christ of the gospel history is surrounded on every hand by earthly

relationship and earthly contacts, and we are glad it is so, for it is these human relations that constitute our first contact with him. It was the cross that made Jesus universal. It lifted him far above all local, national, personal, and Jewish limitations. It extended his office from that of Jewish Messiah to that of Saviour of mankind. It broke down the geographical barriers that limited his mission, and enlarged the sphere of his jurisdiction to the uttermost parts of the earth. The cross related him to every other human heart, to which he was to mediate life and love, and pardon and power of God. The cross created a new thing in the universe: it created a new catholicity.

As the cross made the ministry of Jesus universal, so the resurrection released him from the self-imposed limitations that identified him with humanity; when "he was made of a woman, made under the law"; when in him "God was manifested in the flesh"; and restored that divine glory, and those eternal relationships which were his with the Father before the world was.

Christ of the Spirit ministry is not limited but limitless; not visible but invisible; not local but universal; not time-bound but eternal; not the Saviour of a nation but the Saviour of the world—the risen, glorified, eternal, universal Lord. He no longer tabernacles in human flesh, but dwells in human souls. No one in all the annals of Christian history can appreciate as the early disciples did the distinction between Christ as they saw him in the flesh, and as they saw him by faith's eye, seated at the right hand of God.

He left his disciples as he said he should. They saw him ascend. The fact of his ascension is confirmed to the Ephesians by Paul when he wrote: "When he ascended up on high, he led captivity captive, and gave gifts unto men." Writing to the Corinthians Paul says, "Though we have known Christ after the flesh, yet now henceforth know we him no more." In this latter passage Paul is stating a fact of historical

knowledge, and not as some have alleged, claiming that the historical Christ must have come completely from the field of human thought in any way for a "Christ-ideal, identified with the good, and the beautiful."

The historical person of Jesus Christ is essential to the great redemptive plan of God; it is inseparably linked with his Saviourhood and mediocrity by the Holy Spirit that begeth that Jesus Christ is come in the flesh of God; and every Spirit that confesseth that Jesus Christ is come in the flesh is not of God.

Christ of the earthly ministry, with all of the earth stains gone, with the humiliation, the sorrow of Gethsemane, the agony of the cross, and the shame of the grave all passed, is now at the "right hand of God in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," and with "a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth." But, this Jesus is away on the throne in the heavenly places, and at the right hand of the Father, with us now.

"More present to Faith's vision keen,

Than any other vision seen."

More near, more intimately joined,
Than any other earthly tie."

It was expedient that he should go away, only that he might be nearer than before. And free from all limitations of locality, space and time he can say, "Lo, I am with you always, even unto the end of the age." "By going away," says Drummond, "he was in a spaceless land, and a timeless eternity, able to be with all men always even unto the end of the world."

During the days that he trod the earth God incarnate, only a few could come in contact with him and share the blessings of his ministry, but now he is universally present, and every Christian heart may attain that mystic union with him, and every soul that will may fellowship with him. The blind can see him clearer than by mortal sight. The deaf can hear his voice. The dumb can speak. The man who was once a captivity captive, and gave gifts unto men, can now be heard in the hearts of men. The one struggling to divorce himself from the "sin which doth so easily beset us" can have him in reality fit his burden.

Religious Notes and News.

PROTESTANT EVIDENCE LECTURES.

The Roman Catholics are always lecturing on what is known as Catholic Evidence. The solid and unchanging and uncompromising truth of Catholics who are, in actual fact, the Papacy has lately been declared necessary and beneficial to avoid anarchy in religion. The Victorian Protestant Association arranged for three lectures on these lines from various ministers. The Essential Doctrines of Protestantism, The Reformation Yesterday and To-day, and Protestantism and Democracy were the titles. The speakers were John's Thomas, B.A. (Methodist), Dr. A. Law (Anglican), and Mr. Alfred Gifford (Congregational).

"PROTESTANT SUNDAY."

August 11 is announced as "Protestant Sunday." The Chief Secretary of the Victorian Protestant Federation writes: "For eleven years Protestant Sunday has been observed in the great majority of Protestant pulpits throughout the State. May we suggest that there is a great need for consolidating Protestant principles, and the drawing attention to the many threads that are being made into these from various sources? Perhaps the observance of the Lord's day by a great number of people. The endeavor to make the railways pay by the Commissioner of Railways has re-

sulted in the extension of Sunday railway services to country centres, and this a further result is being made possible by the sanctioning of this day. Organised sport is rapidly growing, and the day which has always been a landmark of Protestantism has been and is being completely absorbed to an alarming degree, which undoubtedly affects the Protestant church life. May we suggest that Sunday, August 11, be used for drawing the attention of the people of our churches to the great dangers of this ever-increasing evil in our midst?"

"UNPAID CLERGY."

A radical article in the current number of the "Review of the Churches" is beginning to attract a good deal of attention. It has largely written under the pressure of circumstances, the main one being the alarming shortage of clergy in the Anglican church, especially at a revision to the New Testament type of ministrations. And the plea is offered that the ministrations should be provided by the ordination of business and professional men to the full work of the living while leaving them free to carry on their secular vocations. So Paul can be combined with apostolate with his work, as a sweater of cloth; he is not to be a burden to the church in a financial way. I see that one Bishop

has already moved in this matter. We ask at once why not? We Free Church people can see that should not our friends in the Anglican Church should not move forward along these lines. If course the sacerdotalists will violently object. But what of them? Their day is over. It will be a good thing to obtain a larger and more apostolic view of the ministry than has hitherto prevailed in an Episcopal church. As hitherto prevailed, it is becoming increasingly clear for ourselves, it must depend far more upon educated laymen in the future than we have hitherto done. We can never undertake the pressing work of evangelisation in any worthy way apart from a more liberal use of laymen and youth. The one point of difference between the Episcopalian and the Wesleyan is that the Wesleyan churches gather around the "administration" of the sacraments. And it will be all to the good if in this matter we can all revert to the simplicity of the New Testament, and finish, once for all, with the sacerdotal idea of a special caste.—F. C. Spurr in "Australian Christian World."

BRITISH DRINK BILL, 1928.

GEO. H. WILSON, B.A., Political and Literary Secretary of the United Kingdom Alliance, writes after examining the drinking bill of 1928, that the wages-fund available in 1928 was probably less than in 1927, and the consumption of, and expenditure on alcoholic liquors naturally declined, though such decline is almost entirely in wine and spirits, rather than, as might have been expected, in the beer consumption, which still, apparently, retains its hold as a first mortgage on the family income of a large number of wage-earners.

Beer showed an increase during the first quarter, and the subsequent decline was mainly in wine and in gin and whisky. Spirits showed an increase of over 15 per cent. in the first quarter, but during the rest of the year a decline of 74 per cent. The reduction in wine was due mainly to the alteration made in the 1927 Budget which raised from 3 to 20 a gallon duty on wine between 25 and 30 degrees proof spirit, but increasing the cost of the cheaper and popular wines and to checking consumption.

I estimate the amount spent on intoxicating liquors in Great Britain during 1928 at about £248,000,000, as against about £298,000,000 in 1927, a decline of about 17 per cent. The duty on 1928, at the estimated cost of £100,000,000, and British wines has been increased to £200,000,000 to cover the increased consumption of these liquors. As the decrease in foreign wines is mainly in the cheaper grades, the expenditure in 1928 is probably somewhat underestimated.

The expenditure per head of the population was, therefore, in 1928, about 46/9/10, as against 45/5/3 in 1927. The approximate number of 49,000,000 men and over in Great Britain was 29/6/0 in 1927.

It may be tentatively assumed that there are 14,000,000 adult inebriates and total abstainers whose total drink bill does not exceed £20,000,000, so the average expenditure per head of 190,000,000 persons must be over 1/3.

Our national drink bill still remains an inestimable extravagance.

RELIGIOUS INSTRUCTION IN DAY SCHOOLS.

The aim of the Council to give religious instruction to every Protestant child is gradually being reached. The reports from the inspectors in this country indicate that increased interest is being taken in this movement by parents and children. The following is the report of the country writes: "Since we are only able to touch a mere fringe of the children in our Sunday Schools, religious instruction in the State Schools becomes of vital importance. The big difficulty of the country Sunday School arises from the fact that so many of the children have to walk between one to three miles to school every day. It requires very brave parents to encourage the children to walk again on Sunday. I find the work in the State Schools very encouraging, for it is appreciated both by parents and children. Several parents tell me that they are the Bible they read in the home. These incidents show the good work the Joint Council is doing, and the greater work could be done and more results could be reached if funds were available.

Church Union in India.

A review of the present movement.

G. Percy Pittman.

All who deplore the divisions of Christendom will be glad to know that the movement towards union is gathering strength in India day by day. In South India three great churches, or groups of churches, have recently agreed upon a platform of union. The Anglican Church, with 389,500 members and 316 clergy; the South Indian United Church (Presbyterian, Congregational, and Lutheran), with 176,000 members, 213 ordained ministers and 2,000 elders and deacons; and the Wesleyan Churches, with 724,000 members, 115 ordained ministers, and 718 evangelists, have arrived at an understanding which will bring into one great body 638,500 members and 3,292 ministers.

In North India an attempt is now being made to unite as many of the various churches as possible, on similar lines to the union in South India, with a view to the ultimate union of North and South in one big organisation. A round-table conference was held at Lucknow on April 30 and 31 of this year, at which the following churches were represented: United Church of North India, Methodist Episcopal, Wesleyan Methodist, Church of the Brethren, Baptist, American Disciples of Christ, and Australian Churches of Christ (I. E. Coventry, representative). The delegates were, of course, unable to commit their churches or missions in any way, so the conference was just a friendly gathering to talk over matters. The members of each of the churches made statements as to their position. A Continuation Committee has been appointed, and efforts are now being made to prepare the churches for a more formal conference to be called together later on.

As it seems likely that the union of the great pedo-baptist bodies of South India will provide the pattern for union all over India, the Australian Churches of Christ will no doubt be glad to have some idea of the platform of the union already achieved. With the printed reports of the committee on Union before me, I will state very briefly the chief items of the scheme.

1. Creed.—The Apostles' Creed and the Nicene Creed are to be the basis of fellowship in the united church. These creeds are to be used in preparing candidates for baptism, as acts of worship, and as tests for ministerial ordination. While there is little in either of these creeds which serious objection might be taken, those who, as a matter of principle, reject all human creeds will be disappointed at this decision. The framers of the South Indian constitution did not realise that one of their preliminary statements, if acted upon, would cut out human creeds entirely. It is true that the New Testament, the Old and New Testaments contain all things necessary to salvation, and are the rule and ultimate standard of faith. This is fine, but if the Bible is the rule and standard of faith, how can human creeds be the test of fellowship? Answer: The Bible contains all things necessary to salvation, where is the need of creeds?

2. Ordinances.—Baptism and the Lord's Supper are to be observed by the United Church. In South India all the uniting churches are pedo-baptist. In North India, however, there are strong Missions of Baptists and other protestants (Wesleyan and Baptist) which have recently been formed, with a baptistery at one end of the building and a font at the other. It remains to be seen how this will work out in practice. The question was used to be a Bar of church, but years ago it became a Union Church. When a new chapel was erected, no baptistery was put in, and now the minister as Wesleyan runs it as a Wesleyan church. Will the church in Delhi have a similar experience? If all the churches in India unite with the agencies of Baptists and other instrumentalities be gradually extinguished?

With regard to the Lord's Supper, most of the big denominations refuse to allow "laymen" to act as celebrants. This emphasises the unhappy distinction between clergy and laity, and encourages sacerdotalism.

3. Ministry.—The South Indian churches have agreed to accept the Historic Episcopate, the bishops to be elected by the people concerned, and the Province. One of the clauses of the constitution reads, "That continuity with the Historic Episcopate be effectively maintained, it being understood that no particular interpretation of the fact of the Historic Episcopate be demanded." This probably means that the theory of Apostolic Succession, as it is called, involving the conveyance of some special divine grace through the laying-on of the hands of the bishops, will not be insisted upon. All ministers in the uniting churches will continue to act as at the time of union, without coordination at the hands of bishops, but "all future ordinations will be performed by laying-on of hands of the bishops and presbytery (ministers)." An Interregnum of thirty years has been arranged for the trying out of the scheme. It is hoped that during this time all the uniting bodies will come to our mind in all-important matters. "After the period of thirty years the united church will consist of the question executives to the general principle of an episcopally-ordained ministry." Episcopacy itself, however, is taken for granted. It is hard to see how Churches of Christ, believing in the independence of the local church, with a Scriptural ministry of elders, deacons and evangelists, can ever submit to episcopacy in any shape or form.

The Secretary of the Lucknow Conference told me the other day that he believed a scheme would ultimately be devised which would enable Baptists and Pedo-baptists, Quakers and Salvationists, Brethren and Episcopalians, to come together in one body. I am afraid I could not share his optimism. If we could persuade all the denominations to demand nothing of one another which is not as old as the New Testament, and to be guided in all things by the writings of the apostles, a real union would soon be achieved. But the present scheme is really only a merger of several big denominations into one bigger denomination, and the only thing to do with denominationalism is to come away from it and leave it to rot in the hands of the kindest spirit in its individual members.

One feels sorry for the Indian Christians of all denominations in this matter of union. The missionaries have imported all our Western sects, and imposed them on the unsuspecting Indian converts. As one of the Indian Christians said to the Secretary of the Lucknow Conference recently, "Our missionaries have got us into this mess of sectarianism and division, and it is up to you to get us out of it again." But unappreciated missionaries are all too ready to let sects and denominations in the hands-and, none of them seem to know the simple platform of union as laid down in the New Testament. It may be that the American, British and Australian missions of Churches of Christ will be used of God to point the way to a true New Testament union. Meanwhile, we should give thanks to God that the spirit of union is abroad in the land. Believers are growing ashamed of their divisions, and showing an eagerness to come together, and this will do up their eyes, and their hearts. If this will do up their eyes, and their hearts, there will be nothing to keep them apart.

He that commands others is not so much as free as he that is commanded himself. The greatest performance in the life of man is the government of his spirit.—Benjamin Whitelocke.

The Home Circle.

Conducted by J. C. F. PITTMAN.

BE KIND.

Be kind as well as true;
Love binds the heart with an unyielding chain,
And brings a rapture ever strong and new
To the glad heart again.

Be kind as well as great;
Shown in the lowly, gently, tenderly,
With gentle words, and love instead of hate,
E'en as God speaks to thee.

Be kind, be always kind;
Kindness is treasure but of little cost,
Yet greater riches than the world can find,
And wealth that is not lost.

—Happy Hours.

ONLY A BOY.

More than a century ago a faithful minister, coming early to the kirk, met one of his hearers, whose face wore a very resolute but distressed expression.

"I came early to meet you," the deacon said, "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the Church in a whole year, and he is only a boy."

"I feel it all," the preacher said, "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruits ye shall know them,' and one new member, and he too only a boy, seems to me rather a slight evidence of true faith and real. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it! 'hopeth all things.' I have great hopes on that one boy—Robert. Some said that we sow hears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and impressively dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a hygienic generation, and welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy." The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.
"Do you think if I were willing to work hard for an education I could ever become a preacher?"
"A preacher?"
"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This recalls the ardent heart, Robert. I see the disjunct hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Many years ago there returned to London from Africa, an aged missionary. His name was spoken with reverence. When he went into a assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bibles to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause. It is hard to trust when an evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that one boy was to the world.

"Only a boy!"—Selected.

JUST LIKE SUNSHINE.

A laugh is just like sunshine,
It freshens all the day;
It tips the peak of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music;
It lingers in the heart,
And where its melody is heard
The ill of life depart;
And happy thoughts come crowding
His joyful notes to greet—
A laugh is just like music
For making lives sweet!

—St. Louis Republic.

POWER OF EXAMPLE.

Colonel Anderson, of Allegheny, Penn., a successful iron manufacturer, was in his library every Saturday to loan books to working boys and men. Andrew Carnegie was one of those boys, and he resolved then that if he ever came into wealth he would use his surplus in imitation of his benefactor. The Carnegie libraries that have sprung up all over the world are a result. When one man enlarges his service, it leads others to do the same, as one wave starts another.

FIFTY YEARS AGO.

Mrs. Thomas A. Edison says: "My mother, Mrs. Louis Miller, of Akron, was an ardent temperance worker. She was one of the early Ohio crusaders in the temperance movement. I remember fifty years ago when my mother would have sprung up all over the world, in buckets of water thrown on her by saloon-keepers with whom she had pleaded not to sell liquor to workmen whose families needed their salaries."

KEEP YOUR TOP COOL.

It is reported of Artemus Ward that he once offered his flask of whisky to the driver of the stage on the top of which he was riding through a mountainous section. The stage-driver refused the flask to most decided tones. Said he:

"I don't drink! I won't drink! I don't like to see anyone else drink. I am of the opinion of those mountaintops—keep your top cool. They've got snow and I've got brains; that's all the difference."

HE WAS HUNGRY.

Many anecdotes are told about Dr. Randall T. Davidson. Once, as a party of preachers were plausibly exclaimed, "Now to put a little upon our appetites." Dr. Davidson replied, with some retort, "Now to put a bit between my teeth."

The Family Altar.

J.C.F.P.

Monday.

The meek shall inherit the earth, and shall delight themselves in the abundance of peace.—Psalm 37: 11.

So taught Jesus: "Blessed are the meek, for they shall inherit the earth." They alone enjoy its fruits to the full. Whatever is good in God's earth is theirs. "All things are yours, and ye are Christ's, and Christ is God's."

Reading—Psalm 37: 18-40.

Tuesday.

I said I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me.—Psalm 39: 1.

For the sake of others, as well as for our own conduct before them should be a help to their spiritual well-being.

Reading—Psalm 39.

Wednesday.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Psalm 41: 1.

"It is more blessed to give than to receive," for the receiver is blessed once, but the giver is blessed twice; he enjoys the satisfaction—a very great joy—of helping the needy in trouble, and secures the promise of God to deliver him who is in trouble.

Reading—Psalm 41.

Thursday.

In God we boast all the day long, and praise thy name for ever.—Psalm 44: 8.

"He that glorifieth in the Lord shall glory in the Lord." He alone is worthy of praise. All that is glorious and praiseworthy comes from him.

Reading—Psalm 44.

Friday.

We have thought of thy lovingkindness, O God, in the midst of thy temple.—Psalm 48: 9.

"The lovingkindness of God is seen in all His works; but nowhere is it so well understood as in His sanctuary. There His love is made known in His Son Jesus Christ."

Reading—Psalm 47, 18.

Saturday.

Whoso offereth praise glorifieth me; and he that ordereth his conversation aright will I show the salvation of God.—Psalm 50: 23.

"Praise the Lord, his mercies trace;
Praise his providence and grace—
All that he for man hath done,
All he sends us through his Son."

Reading—Psalm 50.

Sunday.

I am like a green olive tree in the house of God; I trust in the mercy of God for ever and ever.—Psalm 52: 8.

God's house is His conservatory, where His people are nourished and protected and made to flourish and bear fruit to His honor and glory.

Reading—Psalm 52, 53.

WORKING FOR THE KING.

In George Eliot's poem on Stradivarius, she tells us how Stradivarius determined to make violins which would give delight to the Lord of Glory. No imperfect scrap would be ever put into his work. Every violin was made as though He had been ordered by the King Himself. It was his suggestion, if I made every thing as I did, every thing as though it had been ordered by the King? What extra pains and what extra attention I should give to my work. Let the thought of how the carpenter's Son did his work consecrate our own.—J. H. Jowett.

Prayer Meeting Topic.

July 21.

WHEN SPIRIT BREAKS THROUGH.

(Matt. 16: 1-13.)

W. Waterman.

Let us learn the potential significance of the Transfiguration to Christ, to the three disciples, and to us of to-day.

The Significance for Christ.

First, it is on his part a more poignant and abandoned surrender. He is now turning his face toward Jerusalem for the last time. Never before had his passion so directly faced him. He meets its new distinctness with the abandonment of a devotee. "He went up to pray; and while he was praying he considered himself, and asking strength, he was transfigured before them." Secondly, it is a foretaste of his resurrection-glory. At this point he had reached the perfection of his powers and his inner development. "The event indicates the ripe preparation of Jesus for immediate entrance upon eternity." Earthly existence is from henceforth too short for him. What is his purpose—to ascend, be translated, as would be natural to him? Only one thing prevents his immediate gravitation to Glory—if he goes now he will go without us.

Thirdly, it strengthens him for his conflict by showing him, by the converse of Moses and Elijah, the Law-giver and Law-defender of the Old Economy, that "his dearest" is something he must accomplish. "An old painter depicts an angel strengthening Christ in Gethsemane by pointing to a cross floating in the sky, as if in reiterate God's will. The transfiguration now finishes, until Gethsemane, all his further agitation and inner conflict.

Its Significance for the Three Disciples.

The disciples were at the crisis of their faith: Christ's passion was offending them. The chief object of this event was, then, to "remove the dearest" by Moses and Elijah. The sponsors for the Old Covenant, gave a sanction to it in the minds of the apostles. For such as these prophets to confirm the passion was warrant enough, and for these two who had not died as others to seal the necessity of Christ's death took the sting from it. Another lesson for the disciples was the withdrawing of the Old Covenant prophets in favor of Christ. They plainly show by their presence and words that Christ was he of whom they had spoken, that the converging lines of their testimony meet in him. Moses and Elijah lay down the burden of his feet, and the Father announces the transfer: "This is my Son; he hearing him."

Its Significance for Us.

It shows us, first, the transfiguring power of prayer. Maclaren asks whether "it could be that there was always such glory when Christ prayed?" "He was transformed by the renewing of your mind." Second, the interest of the other world. Angels and other spirit beings showed interest in Christ at his birth, his baptism, his temptation, his transfiguration, Gethsemane, his resurrection, and his ascension. And their interest still follows. We are encompassed by "so great a flight of witnesses." Third, that Christ's sacrifice has a backward as well as a forward look. Those who had not received the promises, but had seen them and saluted them from afar, are waiting on Christ. They and we shall be glorified together, "God having provided something better for them and for us" that they without us should not be made perfect. "In virtue of the atonement, we shall sit with Abraham, Isaac and Jacob in the kingdom of heaven. Last, that there is none but Christ to whom we can go for spiritual things. There is one mediator between God and man, the man Christ Jesus. There is only one name whereby we shall be saved. There's no other way but his way."

TOPIC FOR JULY 21.—DOWN IN THE VALLEY.—Mark 9: 14-23.

Our Young People.

Conducted by W.M. GALE.

DO IT.

That task a dozen times postponed,
 'Till there's good cause to rue it;
 You'll start it soon, you've often owned;
 Don't talk about it. Do it!
 Who puts a task off day to day,
 Tells twice, if he but knew it—
 Once in the dreading and delay,
 And once when he must do it.
 Don't wait to see another sun;
 Come, roll your sleeves! Go to it!
 All tasks are easy, once they're done;
 Don't talk about it. Do it!

THE FIRST LAW OF TEACHING.

Sometimes we teachers talk and write as if teaching were a matter of methods and technique only. It is well occasionally to emphasise the fundamental attitude that must characterise every successful teacher—that of personal interest in our pupils. The first law of teaching is the law of love. The greatest aid to effective teaching has been enlisted when we ourselves feel a deep personal interest in our pupils, and they in turn recognise this interest. No effective teaching can be done without this relationship of teacher to pupil, least of all the teaching of religion. There are many things we may learn from Tolstoy. Not the least is his distinction between the artist in material substances and the artist in personality: "One may deal with things without love; one may cut down trees, make bricks, hammer iron, without love. But you cannot deal with men without it, just as you cannot deal with bees without being careful. If you deal carelessly with bees you will injure them and will yourselves be injured. And so with men."—"Sunday School Journal."

"A CHALLENGE TO MODERN SUNDAY SCHOOLS."

Under the above heading Carey Bonner, General Secretary of the National Sunday School Union of Great Britain, tells of a vitally important experiment which has been quietly carried out in Great Britain. Its object is the more thorough teaching and training of the early adolescent scholar.

The Hadlow Report.

It is spoken of either as the "Sheffield Scheme" or the "Hadlow Report," as the chairman of the consultative committee which brought in the report was Sir W. H. Hadlow, Vice-Chancellor of Sheffield University. The report has attracted attention from educationalists in different parts of the world.

Junior and Senior Schools.

If this report is adopted it is likely to lead to a revolution in present-day educational methods. Under this scheme, when a child reaches the

age of eleven, it will be removed from the "junior school" to the "senior school" in another place, as "the age of eleven is increasingly regarded as the most suitable dividing line between what may be called junior and senior education."

"What will the Churches Do?"

Carey Bonner asks what will the churches do to meet the radical changes not only in nomenclature, but in building design, methods and organisation? Dr. Albert Peel, writing also upon the "Sheffield Scheme," intimates that to him the minister is the key to the new situation as far as the application of the new principles apply to the churches and Sunday Schools. The new scheme will demand trained teachers. Dr. Peel says: "If there is one thing for which the minister in the modern church should be responsible it is the training of teachers; indeed, in many churches he is the only person competent for the task."

Continuing, he writes: "The minister must be relieved of some of his work for adults, where it tells comparatively little, in order to do work for children and adolescents, where it tells a great deal. Preparation classes are demanded of teachers in the beginners, primary and junior departments, and then things are relaxed in the intermediate and senior departments, where the age of greatest difficulty and challenge approaches." It has often occurred to me that one night in the week all classes for teacher training could meet, whether simultaneously or not in a smaller for local conditions to decide, a season for devotion could precede or conclude the sessions. This might in many places be preferable to the somewhat languishing mid-week prayer meeting—languishing perhaps because wanting in a service objective.—W.G.

DRUMCONDRA ORGANISERS GIRLS' CLUB.

The girls of the Drumcondra (V.I.C.) Bible School have formed themselves into a "Drumcondra Girls' Companion Club." Mrs. H. Piper is president and Miss May Gibbs secretary. At the second meeting four new members were enrolled.

HANGING ON.

It's hanging on that does it,
 When others fling me and I flee;
 To keep a-going onward,
 To climb a little higher,
 Some folks are always weary;
 They say it can't be done,
 While others keep on trying,
 And find it isn't such a fun.
 It's hanging on that does it;
 It takes a lot of grit,
 But the more of that you're spending,
 The more you have of it;
 And soon it gets as easy
 As singing an old song.
 For forget that you are plugging,
 And the days just slide along.
 It's hanging on that does it;
 Folks see you standing pat,
 They say you are a wonder
 A genius and all that;
 You laugh at their exclaiming,
 "Superior brain and brain."
 And know that all the difference
 Is just in hanging on.

—The Sunday School Gem.



"Square Club," Albion, Queensland.

The face is made every day by its morning prayer, and by its morning trial of windows which open upon heaven. Joseph Parker.

Foreign Missions.

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

RETURN TO INDIA OF MISS CALDICOTT.

Miss Caldicott expects to leave Adelaide by East-West express on Tuesday, August 13. She will spend a few days in the West, and leave Fremantle on Monday, September 2, for India by the "Narkunda." Any parcels to be sent by Miss Caldicott must be in the hands of the F.M. secretary of Queensland not later than Aug. 1, Tasmania Aug. 15, Sydney Aug. 10, Melbourne Aug. 15, Adelaide Aug. 18, and Western Australia Aug. 20. All parcels should contain a list of the goods and their wholesale price, and be labelled "Missionary Goods" except personal parcels for individuals. All boxes should be addressed, "Dr. Oldfield, Dhond, Bombay Presidency, India." The doctor says if they are so addressed there will then be less possibility of their going astray than if they are addressed to some missionary who happens to be travelling on the same boat.

VOLUNTEERS FOR MISSIONARY SERVICE.

I think it may be rightly said that there is no missionary organisation that has a larger number of volunteers for missionary service than our own Foreign Missionary Board. We have just received applications from three sisters, one from South Australia, and two from Western Australia, and one brother and his wife from New South Wales. They come highly recommended, and are willing to give their lives to the work. At their own expense the ladies are willing to take the course at the Bible College.

One very highly qualified sister graduates this year from the Bible College. She is an experienced State School teacher, with the very highest credentials. She is anxious to proceed at once to some missionary field of ours, but the difficulty is the means necessary to send her. We could keep a standing notice in these columns, "Wanted, brothers and sisters to contribute living expenses to consecrated young men and women who are willing to give their lives for missionary service. Are there not some who have had a great desire to give their lives to the missionary cause but have been hindered, who would use one of these young people as a substitute in the front line of our missionary army?"

ANNIELEY (QUEENSLAND) WOMEN.

Bro. Young writes concerning the work of the Annieley women for the Foreign Mission offering: "Some of our splendid women are holding afternoon prayer meetings in their homes, and these are full of power. The guild has a most beautiful autograph quilt, with a hundred names at one shilling each, and some of our women who cannot take part in the cleaning of the church pay into the Foreign Mission box. Our Band of Hope and Y.P., Sunday School and clubs are all working for a good offering."

FOREIGN MISSION LORERS DAY CONTRIBUTIONS.

So far the Foreign Missionary Board has received, up to July 13, from Victoria £200, South Australia £236 6/7, and Queensland £2300. As on July 7 the amount contributed would total thousands of pounds, we hope, in next week's issue, to announce some very large amounts being received, and thus help us to liquidate our overdraft, on which we are paying 7 per cent.

A WIDOW'S MITE.

Bro. Saunders, our Victorian secretary, wrote to all the isolated members of that State asking their help towards the Foreign Mission day offering. So far £20 has resulted from this offer-

ing. Bro. Saunders says, "The following is the copy of a lovely letter which I feel is so good that it ought to go in the 'Christian,' and in large type too."

Gray St., Terang, Vic.

July 3, 1929.

Dear Bro. Saunders,

Just a few lines in answer to your letter I received a few days ago. I was pleased to get it, as I like to do a little. I suppose every little is a help. I would like to do more but cannot. I am all alone, as it were, as I am living 20 miles from the church, and cannot get there. I am a widow, and am sending a widow's mite. And my age, if spared until October 1, will be 88. So my time will soon be finished.

E. A. Whiting.

"I may add that the 'mite' was a ten shilling note." We are sure that all who read this will be helped to sacrificial giving by this example of a Victorian widow's mite to help in carrying out the Master's commission to preach the gospel to every creature.

We acknowledge with thanks the receipt of four pounds from an isolated sister of Mt. Barker, South Australia, for Foreign Mission Lord's day.

A STAGGERING TASK.

It is impossible, short of personal contact with the fields, to realise the immensity of the missionary task.

Recently, however, the writer heard a statement by a member of the subcommittee of the British and Foreign Bible Society's headquarters, London, which formed a vivid, soul-thrusting comparison. The speaker was Captain Beaman, one of the Englishmen here awhile ago concerning the move to increase steamship freight between England and Australia. He is prominent in the Orient Co.

He stated that we all know how the B. & F.B. Society turns out Scriptures and Scripture portions by the million every year. Yet, if the entire product of the Society's 125 years of existence were taken to India, the whole lot would be too few to place one copy in the hands of each person at present in that country.

"The Light Bearer," the official organ of the Sudan United Mission, stated in April last, "If the heathen were taught by the missionaries, it would take all the missionaries in the world six hundred years before they could pay one visit each to the savage and non-Christian peoples of the earth, and while the Christian population of the globe had increased by three times during the last century, the heathen population had increased by two hundred million." Probably the three million Christian increase is meant to apply to the heathen world. Nevertheless, the difference in the two movements indicated is no less than appalling.

Surely, surely, the King's business requires haste. For the task is not impossible. That cannot be while God lives and the cross saves. Granted that it is beyond human power and material resources. That shall not deter us. For a task so vast as mine needs no go, and so terribly difficult in its other factors, of a social, personal—nothing can avail but the strength of God's might and his love outpoured in the living Christ. And these are at our command. Let us lay hold on them and go. A.G.S.

PENTECOST IN INDIA.

The various station churches of our Australian mission field are recently alive to the celebration of Pentecost, and at the last India Conference meeting it was resolved that we as a mission pledge ourselves to support the Pentecost programmes of our various station churches and help them fulfil their objectives.

At the same conference the following officers were elected: Chairman of committee of management, Dr. Oldfield; secretary, H. B. Coventry; treasurer, A. A. Hughes; assistant secretary and auditor, Miss Edna Vawser. The members of the committee of management are—Dr. Oldfield, Dhond; H. B. Coventry and A. A. Hughes, Baranatti; Mr. Escott and Miss Cameron, Sitonda and Diksal.

"FIRST PRINCIPLES."

Bro. Main's book, "First Principles," translated into Marathi, has proved such a success in India that the first edition has all been sold. The reviewer writes: "This book is out of print and there is a demand for it. I had an order the other day for 120 copies. As it has been used as a text-book by several other missions it is in constant demand. It is a text-book in the extended sense of our co-workers. It is proposed to add two chapters to the book. One, 'God and the Divine Attributes,' and two, 'The Christian Life.'"

BARANATTI CHURCH.

Our Baranatti church brethren have made a request that we grant them a lease of the Baranatti church, and about one acre of ground surrounding it, and also the cemetery, consisting of 21 graves. They asked for a lease of three properties, and will pay one rupee per annum for each one. This is a further move on the part of our Baranatti indigenous church, and indicates the realisation of our ideal in forming indigenous churches in our foreign field. We hope that soon other churches will be found able to carry on their own work. The churches on our Indian mission field are now working under their own constitution. They take up an offering each year for missionary work on their own field.

ADDRESSES.

A. Griffiths (secretary Balwyn church, Vic.)—Ellen-st., Balwyn, E.S.

E. A. Jackson (secretary Essendon church, Vic.)—147 McPherson-st., Essendon, W.S.

J. K. Martin (preacher Geelongston church, Tas.)—Geelongston, Tas.

IN MEMORIAM.

CRAWFORD.—In loving memory of Alice Ruth, dearly loved wife of John Crawford, and mother of John, Eric and Dave, a loving and devoted wife and mother, called home July 17, 1927. "Blessed are the dead who die in the Lord."—The Wattle, Koroitang, Sydney.

COMING EVENTS.

JULY 21 and 23.—North Richmond, Coppen-st., 27th Anniversary C.E. Society. Sunday, 21st, 11 a.m. and 7 p.m.; speaker, Mr. B. Sparks, assisted by choir under leadership of Mr. C. Hall kindergarten hall. Good programme, musical, vocal and elocutionary items. Admission, free.

AUGUST 4, 11 & 14.—Ormond Bible School, 2nd anniversary. August 4, 2 p.m.; Bro. J. E. Thomas, 7 p.m.; Bro. W. Clay. August 11, 3 p.m. Distribution of Prizes; 7 p.m.; Bro. S. H. Baker. Singing by scholars at all meetings. August 14. Grand Anniversary Concert by scholars and teachers. All welcome. Come back to our fourth Bible School Anniversary.

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Here and There.

We learn that Bro. C. Byrnes, after three and a quarter years of service, will shortly close his labors with the church at Gilgandra, N.S.W., and that he would like to hear from any church desiring the services of a preacher.

Preachers or secretaries of Victorian churches who know of members sick in hospital are requested to forward names to Mrs. Meyer, Supt. Victorian Women's Conference Hospital Visitation Committee, 48 Hunter-st., Richmond.

On Tuesday the following telegram reached us from Marlborough, Q.: "Hirschman-Morris mission had wonderful final week; 19 recorded Sunday morning, 48 decisions night, 15 Monday; total, 87; 45 adults; £225 offering; remaining till preacher selected.—Arnold!"

The simple gospel is winning many souls in Marlborough, Qld. E. C. Hirschman, E. Arnold and Vic. Morris, the tent missionaries, have made hundreds of friends. Up to Friday, July 12, a total of 30 baptisms had taken place. The new members are splendid folk. Some already want to enter in the Bible School, etc. The aged Bro. D. Nagel has passed to rest. For years an invalid, our brother loved to have the officers break bread with him at his bedside. Alan Price, assisted by the missionaries, conducted simple and impressive funeral services.

Meetings at Preston, Vic., since the recent success of the festival have been splendidly attended, the interest thus aroused being continued. A junior choir has been formed, and their singing is a feature of Sunday night's service. Bro. A. V. Morfoc conducts this and also the church choir. Bro. Fisher's messages are excellent. The Bible School reports excellent attendance, each Sunday creating a new record. All auxiliaries are in full swing. The choir held a very successful social on July 13. There is a splendid attendance of the Young Workers' League. Bro. Morrall being superintendent. A large quantity of corn has been given in response to the Social Service appeal. F.M. offering, so far, amounts to £7/5/1.

As already reported in the "Christian" the brethren at Hamilton, N.S.W., recently received back their church building. Reopening services were joyfully held last month. The members of the church are happy at the restoration of their property, of the use of which, through no fault of their own, they have been deprived for some years. But they have had a good deal of expense, and are few in numbers, and feel the burden is too great for them. They are therefore appealing to brethren throughout the States to come to their assistance. Any who feel they can respond to the call, and so assist faithful disciples who are in need, are requested to communicate with Mr. C. Nesbit, 159 Dawson-st., Newcastle, N.S.W. All gifts will be gratefully received and duly acknowledged.

The church at Bundaberg, Q., is experiencing times of great blessing. Bro. E. C. Hirschman, A. E. Arnold and V. Morris completed a week of special revival meetings. The chapel was filled with people, and before the end of the week extra seating was required. On Sunday night over 800 heard the Gospel in the Queen's Theatre. The missionary preached the message in his usual powerful manner. 21 made the good confession; 19 are adults, and all come from beyond the rails of the Sunday School. On June 9 Bro. C. Williams gave a fine exhortation. Bro. Fry, who was a faithful member, passed away peacefully on June 23. Services were held for his relatives on June 27. Four more adults made the confession. A Kentucky tea augmented the guild offering to the extent of £3/12/6. Over 120 attended the mutual coin social on July 2, £18/7 being received. Bro. L. Wilding has taken over the whole building at Bundaberg, and will represent the Extension Committee to the extent of over

August 11 is Canberra Day. Each member is requested to make an offering for the work in the growing Federal Capital.

On Thursday, July 4, the sisters of our S.A. Auxiliary held their annual Foreign Mission rally in Great-st. hall. Miss Thompson, superintendent of F.M. Committee, presided. About 30 sisters were present, of whom 49 were delegates. 13 additions were reported from the Sunday School. Mrs. Messent read a fine paper on Foreign Missions, and Mrs. Gordon rendered a solo, "My Task." Miss Caldwell gave a very good address on her work in India. The offering taken during the afternoon amounted to £37/12/2.

At Chatswood, N.S.W., on Wednesday, July 10, Bro. and Sister Whelan were entertained at a social evening by members and friends, thus marking the completion of their eleven years' service. The meeting was presided over by W. H. Hall. Greelings were read from other churches. Bro. Harward, who represented the Preachers' Fraternal, gave an encouraging word, and Bro. I. A. Paternoster, Conference President,

CALLED OUT—AND CAST OUT.

He called me out—the Man with garments dyed—I knew his form—my Lord, he cried. He showed himself, and oh, I could not stay, I had to follow him, had to obey.

It came out out—this world when it had found The I within my rebel heart had crowned The Man it had rejected, spurned and slain, Whom God in wondrous power had caused to reign.

And so we are "without the camp," my Lord and I.

But oh! his promise sweeter is than any earthly thing Which once I counted greater than his claim; I'm out not only from the world, but to his name.

—Selected.

also spoke. The ladies of the church gave Bro. Whelan money to buy a new communion table. In this meeting Bro. Whelan dedicated a new marble baptismal in the service of God. Mr. and Mrs. Whelan were the recipients of gifts, and both suitably responded. Refreshments ended a happy evening. On July 14 Bro. Jones, from Auburn, gave a message to the church. In the evening Bro. Bush spoke on "How to be Happy Through God." F.M. offering to date is £169.

The Vawter mission party have passed on from Stratton to Albany, N.S.W. The Gratton mission closed on Tuesday, July 9. There were exactly 200 confessions. This campaign was a Home Mission effort, but Bro. Vawter reports that the church now will assume full self-support (the £1000 goal). It is intended also to buy land and build a chapel. For this purpose there is now some cash in hand. The thank-offering amounted to £227. 1821 read the book of Acts, which passes all previous records. Bro. Vawter reports also the beginning of the mission at Albion on Sunday last in the new corrugated Albion tabernacle specially built for the mission. At communion service 14 were present, including the mission party. There was a good audience at night, when four persons confessed to Christ. Bro. J. R. Cambridge has made good preparation for the mission.

An interesting paragraph appeared in the Melbourne "Herald" of June 26, 1929, announcing that "Americans Drink More Milk." It is stated therein that, "The people of the United States are

drinking more milk, eating more butter, cheese and ice cream, and using more condensed and evaporated milk a head today than ten years ago." This information is cited as coming from the Bureau of Agricultural Economics of the Department of Agriculture. It is significant that, out of the ten years since that time, five fall within the period during which America has been under "dry" law. Evidently the farmers have no reason to regret the advent of this no-liquor policy; for, as the article mentions: "Each person works three states, consuming five gallons more milk a year than in 1919, three pounds more butter, one pound more cheese, two pounds more condensed and evaporated milk, and half a gallon more ice cream." It is thus evident that a very large amount of alcoholic liquor now is spent in other and healthier drinks. After five years of dry law the amount of milk consumed had risen 600,000,000 gallons per annum, but the departmental report above quoted now indicates that this amount has more than doubled during the past four years.

UTILISING THE FORCES.

Frank T. Carter, M.A., preacher of the church at Subiaco, W.A., is rejoicing in the willingness of young men to serve and in the efficiency of their service. In a recent letter, not sent for publication, he says some good things which we take the liberty of passing on:

The war has taught us that being rightly blessed. The gospel teams, which were formed some months ago, are doing a splendid piece of work, not only in the communities in which they serve, but also in the lives of the men and our own membership. We sorely miss these fine men, but we are happy to find that they are witnessing to such a practical manner for the Lord.

There are about 30 men all told, who have part in these services conducted in other communities. About 15 to 20 are away every Sunday night. They conduct a very fine prayer service at the church here, after which they leave for the field of witnessing. Transportation is looked after, and each member who journeys pays 1/- towards the cost. Once a week the men meet for a period of preparation, and once every month a full meeting is conducted at which the men discuss the work done and that which ought to be attempted.

I have been particularly struck with the wonderful earnestness of the members of the teams. The growth is beautiful to watch. The devotion to the task assumed is, to me, inspiring. And what is equally challenging to me is the influence these men are having upon their own families.

I believe that we have stumbled on a way to deepen the spiritual life of the church and the community. The way, as has been shown to us, is to have the church send its life and its message to those places where the need is greatest. To send the message by the men themselves, and to make them responsible for the whole programme of service. As this is being done, the church and the community from which these men go receive a greater uplift than is possible by keeping the life at home for its own benefit.

Again we see how wise the man Christ Jesus is: "He that loves his life for my sake shall save it unto life eternal."

Some members were not able, at the first, to see any wisdom in the step. These good folks desired to see the church filled at every service, and they felt that to take from 20 to 25 people away every Sunday was not to be wise. However, the weeks which lie between have proven so much, that now there is deep satisfaction throughout the whole church. The services are just as well attended, and if I may be permitted here to mention, are more successful than ever before in our history here.

Just this last statement with reference to the spirit of the men. Their messages breathe "Christ in you, the hope of glory." Ever upon their lips are the words of Paul, "I live, yet not I, but Christ liveth in me."

CORRESPONDENCE.

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

Dear Editor,—

Bro. Primus advises me to read Principal Robinson's book, "What Churches of Christ Stand For," and adds, referring to myself, "he will find that my statements about baptism are far from misleading." If Bro. Primus regards the authority of Principal Robinson as beyond dispute I cannot do so, for in the chapter on "The Doctrine of Conversion" the writer mentions "baptism for the remission of sins" three or four times over. There is no such passage in the Scriptures, and the statement is misleading because it omits the words "in the name of Jesus Christ" which I regard as vitally important in arriving at the meaning of the text. If, instead of half-quoting a number of Scriptures, disjointed and disconnected with their context, Bro. Price had tried to refute my statement concerning the words "in the name of Jesus Christ" in Acts 2: 38, he might have rendered some help in this discussion. He says some things that are true, some that are not true, and some that are dangerously misleading. Limited space forbids a full reply to all his statements. We may note a few. He says I teach the "faith-baptism theory." That is not true, and it is not found in my letters of May 16 and June 27. It is not there because I do not believe it. An example of Bro. Price's proof texts, which to my thinking is dangerously misleading, is the half-quotation of Peter's words in his first epistle 3: 21, "baptism saves us"; our brother counts much nearer teaching salvation by baptism alone than I do by faith alone.

Returning to Acts 2: 38, I am anxious to make quite clear what I understand it to teach. Bro. Price's discourse convicted the Jews of the awful crime of murdering their own Messiah. Realising this they cried in their terror, "What must we do?" Obviously their belief was not the conflicting faith which saves, but more like the belief of demons, which makes them tremble with fear. But Peter at once administers words of glad and hopeful import: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins," etc. In this answer Peter does not leave out faith, or loving trust in Christ. This is clearly manifest in the words "in the name of Jesus Christ." They quite well understood the meaning of Jesus (Saviour) and Christ (the anointed Messiah), and they knew also that the "name" stood for the person of Christ. The word "in" was obviously to be later rendered "on" or "upon," as it is in many places; "Upon this rock I will build my church"; "Believe on the Lord Jesus Christ and thou shalt be saved"; "Whosoever believeth on him shall not be damned." This brings out more clearly the thought of reliance on Christ. Then the phrase, "In the name of Jesus Christ," grows in importance as we read such passages as the following: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved"; "But when they believed Philip, preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptised, both men and women"; "Ye are justified in the name of the Lord Jesus"; "This is his commandment, that we should believe in the name of his Son Jesus Christ," etc. Many more texts might be adduced showing that the name of Jesus stands for all that he is to us, and also imply wholehearted reliance on him. So I understand Acts 2: 38. The dependence of the soul is entirely upon him who alone can pardon and cleanse us from sin, and not upon any act we can do ourselves.

This view is in perfect keeping with Paul's teaching on justification by faith. In Rom. 6: 18-25, he speaks of the way Abraham was justified. God made him a promise, not at all like both Abraham and Sarah were naturally not at all hope of such a thing, but Abraham believed God's promise; he "was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to perform. And therefore he was imputed to him for righteousness (justifi- cally). Let it be noted that Abraham was re-

quired to believe in God's promise, nothing more, nothing less. He did believe with all his heart, and that belief was reckoned to him as righteousness. Why did Paul address Abraham's case? He tells us in the next verse: "Now it is not written for his sake alone that it was imputed to him, but for us also to whom it [righteousness] shall be imputed if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification." The truth taught here is that we are justified by a whole-hearted faith in Christ, who died for us, and was raised from the dead by the power of God; a faith which brings peace with God (see Rom. 5: 1).

Where does baptism come in? and what is it for? Paul explains this in the sixth chapter. He supposes some saying, "Seeing that God's grace shines so gloriously in freely pardoning them all together apart from works, shall we continue in sin that grace may abound?" So far from that their baptism indicated death of the soul to sin and resurrection to newness of life. That was its meaning and purpose. Baptism is a wonderfully beautiful ordinance of Christ. Like the Lord's Supper it is symbolic of the state of the believer's heart and mind. It is symbolic of the new birth, of death to sin, and resurrection to the new life in Christ; of washing of the soul from sin's defilement; of putting on Christ by faith as a garment. Its purpose is to declare to all the soul's decision for Christ, and therefore it should not be delayed but attended to as soon as the decision is made. Attending to it, as at the Lord's Supper, Christ is present in a special manner, and the subject is filled with joy in obedience. J. Pittman.

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VICTORIAN WOMEN'S EXECUTIVE.

The usual monthly meeting was held on Friday, July 5. Mrs. G. W. Mitchell, president, occupied the chair. The Foreign Mission Committee took part during the afternoon. Mrs. D. Pittman presided over the session. Mrs. Emma's spoke on India, and Miss Baker told of the being done at the Melbourne Chinese mission.

Mrs. Mitchell and Mrs. Saunders were appointed to represent the Executive on the Notice campaign committee. We pray that Sisters Hunter and Oliver will soon be restored to good health.

Foreign Mission Committee visited Lygon-st. and Esplanade churches. The meetings were good and much interest shown. The committee entertained F.M. students at a social evening.

Women's Mission Band Committee visited Williamstown, Cheltenham, Hartwell, Hawthorn and Boneston, and organised funds at Williamstown and Maud Albert. The first group meeting was held at Surrey Hills, July 4. Letters have been sent to all preachers, the W.M. bands, and Phi Beta Psi clubs of Victoria, re the furthering of missionary interest and education among the young women of our churches.

General Dorcas Committee are having a busy time in working for the needy. 56 garments were sent to Social Service, hospitals, and five private cases. Parcels were received from Sisters Martin and Oliver, and a welcome donation of £1 1/- from Church Aid Society, Glenferrie. A good machine has been purchased, which assists in the numerous calls for garments. The half-yearly donation was received with thanks from the Margaret Gouldie Fund.

The Prayer Committee visited Middle Park and Ormond. Soloist was Mrs. Sampson.

Isolated Sisters—36 letters have been written, and 4 replies received.

Members of Oakleigh church visited the Benevolent Home in June. Cheer and comforts of many kinds distributed amongst the inmates. Mr. Mudge conducted the service, and gave an encouraging message. Soloist was Miss What. Prahran members visit this month.

Social Service Department, Burnley, has received 109 parcels of clothing, also food. I in solid chair, groceries from Malvern-Gaulfield and Cheltenham, rabbits from Drumcondra. Large parcels have been sent for distribution to Moreland, Bentleigh, Brunswick, Preston. A jumble sale will be held on July 19.

Hospital Visitation Committees have paid 67 visits to the various institutions, many comforts being distributed. Grateful thanks are extended by general Dorcas, Malvern-Gaulfield, Surrey Hills, Gardiner, Swanston-st., Women's Executive etc.

Next meeting of executive will be held on August 2. Mrs. McDowell will lead devotions. Speaker, Mrs. Gill. Miss Bometch, Secty., 13 Florence-ave., Kew.

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News of the Churches.

Queensland.

Gympie.—Bro. Vanham's addresses are much appreciated. Attendances are keeping up. On July 7, Bro. Vanham delivered a powerful gospel address on "A Sad World." Bro. broke bread for the day. The mission is expected to commence in three weeks' time. The Bible School is healthy.

Brisbane.—There were good meetings on July 7. Bro. Bassard speaking at both services. A duty by Mrs. Moore and Bro. Bassard at gospel service was greatly appreciated. The officers and elders visited Mrs. Jones at her home, and Bro. Holman in Diamantina Hospital, and celebrated the Lord's Supper.

Rockhampton.—All meetings are keeping up well. On July 7, 23 received the hand of welcome. Two men came forward to accept Christ, and one young man reconverted. The church is most grateful for the many responses to the appeal for help to extend the chapel building, and feels that the extension should be commenced at once. The twenty feet extension will almost double the floor space.

Annerley.—Bro. Young exhorted a large meeting on July 7. At night he delivered an instructive address on "Christian Baptism." A girl was baptized. Arrangements have been made to take over the oversight of the work at Hawthorne. F.M. offering amounted to £30. An autograph book worked by Mrs. Duttler yielded £5-10- for Foreign Missions. The quilt will be sent to the Blind Hospital. An allotment of land has been bought for the new Sunday School at Clifton Hill.

Toowoomba.—The church was saddened during the past week by the sudden death of Sister Mrs. Tschach, and sympathy is extended to Bro. Tschach and family in sorrow. This is the eighth of our church families in Toowoomba from which a loved one has been called home during the past three months. A special service was conducted by Bro. Johnston on July 7 in memory of Sister Tschach. In the morning a sister was received into fellowship. There were two new scholars at Bible School. The work at Hazelton is being maintained by Bro. Ferguson, with visits once a month from Bro. Johnston.

South Australia.

Croydon.—In the absence of Bro. Graham on Sunday morning Bro. F. Banks spoke on "The Glory of the Cross." At the morning service all read together from the Book of Acts, after which Bro. Walden delivered an address on the early church.

Forestville.—Three Sunday School scholars recently made the good confession and have been honored and received into fellowship. The S.S. teachers on July 7 tendered a surprise party to superintendent Bro. Lovell; this was a great success. On Sunday morning, July 14, the church had fellowship with several visitors. Foreign Mission offering amounted to £16-7-.

Queerston.—On July 11 Bro. Brooker completed twenty-four years of service with the church. In the morning he exhorted, and at the evening service his subject was "An Ambassador in Bonds." The choir rendered three anthems, and Miss K. Harris recited Acts 26, "Paul's defence before Arippha." On July 9 the Band of Hope paid a visit to the Band of Hope at Cheltenham church, and provided the programme.

Dunwich.—Meetings are keeping up well. A good spirit prevails. On July 11 the Boyas Society had a fire among its meeting. A company of fifty ladies, including visitors, received a splendid message from Miss Edle Giddlett. The secretary, Miss Garland, presented a good report of the year's work. On July 17 the C.E. Society paid an enjoyable visit to the Saint Morris Society. Bible reading and Young People's Club render a service. Each is progressing splendidly.

Wallaroo.—Weather is affecting attendances. 61 broke bread on Sunday. Record attendance at Bible School. A great advance is expected in this branch. At night the attendance improved. Bro. Garland spoke on "Why I Believe in a Public Confession of Faith in Christ."

Naracoorte.—Meetings have fallen off in attendance during the winter, but the faithfulness of the few is very encouraging. Sister Gould, of Kingston, has spent two Lord's days with the church, being a welcome guest at all meetings. A gospel mission is being planned for in the near future, with Bro. Theo. Edwards, of Glenelg, as missionary. F.M. offering stands at £14.

Norwood.—Good meetings were held on July 14. Bro. broke bread during the day. Sister Mrs. Smedley was received into fellowship by letter from Rockdale, N.S.W., together with her husband, who made the good confession. At the prayer meeting on July 10, Bro. Page, a missionary working among Australian natives in the Interior and Northern Territory, gave an illustrated lantern lecture.

Hindmarsh.—Fine services were held on July 14. Attendances were fair. In the morning Bro. Allen Brook's topic was "At the Foot of Jesus." At the gospel meeting he continued his special messages on "The Disciple's Prayer," his topic being "The Hallowed Name." The choir, under the leadership of Bro. W. Strudwick, rendered the anthem "King of Kings." A duet was sung by Messrs. W. Strudwick and J. Holden.

Maylands.—Meetings are well attended. On morning of June 23 Bro. H. R. Taylor, of Unley, spoke on Foreign Missions. On July 4 Bro. Allan exhorted. The F.M. offering amounted to £53. At night the building was comfortably filled. The choir, under Mrs. Bussey, rendered two anthems. The girls' club recently visited the Protestant Children's Home at Morialta, giving a party to the children, now numbering 90. They presented each child with sweets and books.

Mundulla.—Meetings are well attended, and good interest is shown in all church activities. F.M. offering was £162. The Sunday School, held before morning service, is in splendid condition. 21 are in Bible Class on some mornings. The young people have been studying Moininger's "Training for Service," under the leadership of Bro. Cornelius, with keen interest. The C.E. Society recently held a successful social. The Bertown Society being visitors. A good programme was given.

Nemphorn.—On July 7 twenty-five were present at Intermediate C.E. and 12 at Junior. Fine service at worship. One young man was received by faith and obedience. At night, after Bro. Bell's message on "The Great Commission," a young lady confessed her Saviour. On July 11 Bro. A. Samuels gave a helpful morning message. At night a male choir rendered several songs present at worship. The children's Society recently held a successful social. Bro. Bertown Society being visitors. A good programme was given.

Butler.—On June 30 the Sunday School celebrated its first anniversary. About 140 people, including visitors from Engarra and Dixon, were present at both services. In the afternoon Bro. H. Davie spoke to the children on "Bible Bottles," and in the evening his subject was "What think ye of Christ?" About 100 partook of tea served by the parents. On July 1 a social and picnic was held. Prizes were distributed, and Wicks and Tunks, gave an interesting address. Supper was served. The school rendered special singing on both occasions. Much credit is due to Bro. Davie for starting the school and to Bro. George Parker and Sisters Doris and Freda Young for their continued efforts in keeping the school going. The average attendance has been 23.

Murray Bridge.—Meetings are keeping up well. The Young Worshipers' League is well established with a membership of over 20. A substantial collection was taken recently for Tasmanian relief. On June 25, at Parkin Mission evening given by the Bible School, they were well given by the scholars and teachers, and more than £2 was collected for Foreign Missions. At the C.E. rally on July 9 there was a large congregation. The Endeavourers rendered good songs. Bro. Will Graham spoke to the children on "Grasshoppers," and to the older people on "Meeting Christ Face to Face." Bro. Killalea's work in the Boys' Club is being manifest in the C.E. meetings. "Way-side Pulpit" messages are proving useful.

Wudlana.—On July 7 fourteen met in break bread. Bro. F. Hollans gave a splendid address. In the evening, the brethren held their first gospel meeting, when Bro. Hollans spoke on the second coming of Christ to an audience of 23. His address was much appreciated. At a meeting held at Yarrabee on July 10, it was decided to form a church, to be known as the Central Eyre's Peninsula Circuit. It is hoped to work in the following towns: Warrambon, Ryan-culla, Wudlana, Yaninee and Mannina, from the south to the north respectively, a distance of over 40 miles along the railway line. Bro. Hollans is the pastor. He has fine work among the isolated members, and is winning his way into the lives of the residents.

Western Australia.

Subiaco.—On July 7 Bro. Carter addressed both meetings, which were well attended. At night a very large number of visitors was present. The men's group again conducted services at Redcliffe. Arranged for July 14.

Victoria Park.—A bright spiritual atmosphere prevails. There was one confession on July 7 after Bro. Dean's address. Foreign Mission offering so far is 50 per cent. above quota. The revised C.E. Society is having fine meetings. Recent gifts of screen and hymn board were much appreciated. All auxiliaries are working well.

Victoria.

St. Kilda.—On July 11 Bro. Grundy addressed both meetings. In the evening he gave a very fine address, and also a solo. One young lady made the good confession. The Bible School has received two new scholars.

Box Hill.—Good meetings on July 13. Bro. Good-bank speaking. A special meeting was held in the evening, when the service was taken by Bro. Beta H. club. Miss Baynton, who recently confessed Christ, was received into fellowship.

Wangarratta.—Splendid meetings last Lord's day. Bro. Wallace Jaedel addressed the church. In the evening a special young women's service was conducted. Two young sisters read the text Ruth 1: 16-17.

Melbourne (Swanston-st.).—Good meetings last Lord's day, and excellent sermons from Bro. Moore. Sister Misses Owen and Huntington were received into membership by letters of groceries were left at church in response to the Social Service Department's appeal for help for needy folk.

Glenferrie.—Good meetings on Sunday. Bro. Scambler's subject in the morning was "A Book of Remembrance—Butterworth," and at night, "The First English Missionaries." Dr. W. A. Kemp addressed a meeting of young men at the church on July 11. The church bulletin expresses appreciation of the long and faithful service of Bro. E. Peters as church organist.

Carlton (Lygon-st.).—On July 14 two were received into membership. Bro. A. Saunders spoke effectively morning and evening. A beautiful duet was rendered in the evening by Misses Fordham and D. Gibson. Mr. A. R. Barker, who for many years has rendered a faithful and careful service, passed away during the morning. His sympathy of the church goes out to Mrs. Barker. Sickness is prevalent. At the midweek meeting Bro. G. Fretwell, of Invercargill, N.Z., was the speaker.

Middle Park—Great interest is maintained at the midweek prayer meeting, especially amongst the young people. On July 17 Bro. Jenner, of North Melbourne, gave a helpful address in the morning. Members of the Bible Class, at a special part at the evening service, which was well attended.

Drumondra—Fair meetings on July 14. The school attained a record five better than the previous record. A class competition for gaining new scholars was launched with enthusiasm, resulting three new scholars. The Sunday School is very promising. Three new teachers have been added to the staff.

Prahan—During June meetings for worship were good. Evening services were not quite up to average. Dr. Kemp gave the opening message to the R.S.P. and P.H.P. clubs. Messages from Bro. A. Baker and Ludbrook were greatly appreciated. Bro. Connor has entered his fourth year of service with the church.

St. Arnaud—All auxiliaries are improving. Several parking benches have been held, and under the leadership of Bro. Cecil Jackson the interior of the chapel is being renovated. Electric light has been installed. A special offering for this purpose yielded almost sufficient to defray the cost. Good meetings on July 14.

St. Andrew—The regular good attendances at church and Bible School on July 14. Bro. J. E. Webb spoke morning and evening. At the gospel service Miss Edna Dickens sang a gospel solo, and at the close of Bro. Webb's address on "A Square Deal" two men made the good confession. F.M. offering to date is \$15.

Fitroy—Good meetings last Lord's day. Bro. Crosby spoke in the morning on "The Mercies of the Lord." Bro. O. Frenchem, a former member, was welcomed back by transfer from Thornbury. Bro. Boettcher spoke at night on "The Path to the Secret Heart." There was a good response of groceries in behalf of the Sick and Aged.

Brunswick—At mutual improvement class on July 6. Bro. J. C. E. Pittman gave a lecture on his journey round the world. On July 7 the F.M. appeal was responded to. At night Bro. Pittman gave an address on the "Bible League of South America" which ran to 14. A. A. ended April 30. Our aged Sister Mrs. Peters has been transferred from Melbourne Hospital to the Cliftonham Home.

Cliftonham—The church anniversary was concluded on Wednesday last week with a tea and public meeting, when the conference President, Bro. A. G. Saunders, delivered an inspiring address. The items were rendered by the choir, Bro. Val Wolf, Miss Forbes, of Brighton, and Miss Barbara Kerr. Congratulations were extended to Mr. and Mrs. Wakeley on completing four years of service with the church. Last Sunday the usual meetings were well attended. The school had the pleasure of a visit from Mr. W. Wade.

Yarrowonga—The mission recently conducted was a help to the church. Lady's messages were enjoyed. It was very unfortunate for the effort that the missionary took ill, owing to which the mission closed in its third week. Last Lord's day a fine number met for worship. Record attendances at both Yarrowonga and Mulwala Bible Schools. Two new scholars enrolled at Yarrowonga. In the afternoon a gospel service was held in Mulwala, when 50 assembled to hear the gospel story told by Bro. Pratt. A bright gospel service was held at Yarrowonga on night.

Surrey—Good meetings last Lord's day. Bro. Combridge gave an encouraging address "The Model Church of Philippi," and a stirring gospel address on "Our Great Saviour." Bro. and Sister Wainwright applied for transfers to Balwyn. At our midweek last week the board of officers renewed Bro. Combridge's ministry with the church for a further period of twelve months. The Foreign Mission offering to date, including duplex envelope contributions, is approximately £22. On Friday evening of last week the Phi Beta visited Cliftonham Home for the Aged, and presented a programme to an appreciative audience of about 120. Books and magazines and sweets were left to be distributed, and a parcel of bed-sheets forwarded. The session of the Ladies' Guild on Thursday last was devoted to work for the Children's Hospital.

Gardiner—On July 7 Bro. Gehlke spoke morning and evening to fair audiences. His offering has reached £251. Women of the church have been busy sewing and making garments for relief of distress.

Craigie—The work continues very satisfactorily. Bro. Sparks, of North Melbourne, was the speaker last Lord's day morning. There was a well-attended meeting in the evening, when Bro. Shipway spoke on "The Baptism of Jesus." At the close of the service a young lady was baptised.

South Melbourne—Splendid meetings were enjoyed on Sunday. A song service preceded the gospel service, at which a sermon on "You Need Christ" was well delivered by Bro. Jas. Waterman. A young lady confessed Christ. The midweek prayer service continues to enjoy seasons of prayer and thanksgiving. The kindergarten department reports useful work.

Doncaster—To good meetings, Bro. Hargreaves is giving a series of addresses on Old Testament characters. The sisters' sewing class received a visit from Sisters Mrs. B. Lyall and Mrs. G. Gill. Mrs. Lyall gave an interesting account of her trip to the Holy Land. A Mission offering was collected. A girls' guild is being formed by Bro. John Talbot, superintendent of the Junior Inebriate Tent which meets fortnightly after school hours in the Bible School hall, reports a present membership of 105 young people.

Horsham—A special gospel service was held on July 14 on the third anniversary of Bro. Pagnie's coming to labor with the church. Suitable hymns were rendered by a men's choir, and Bro. Payne preached an appropriate sermon. His gospel messages are attracting large congregations. The building was filled last Lord's day. So far the year's Mission offering has realised £24. A girls' guild is being formed by Bro. Simpson to help in sewing. An Intermediate Endeavor Society has commenced to hold meetings, with Sister Kemp as president.

Parkdale—Good attendances are maintained at Sunday services. Mr. Stephenson's messages are helpful. Bro. J. E. Webb of the Bible School was the speaker. Bro. Shaw of the Bible School was baptised after the evening service on July 14. It is expected that about £10 for relief of distress in the district will be realised from the entertainment given recently by members of the Bible School. The church has greatly benefited from the Mission offering the last few weeks, owing to an injury, from which he is recovering.

East Camberwell—Interest is being well maintained in all the activities. Morning meetings are well attended; recently Bro. Mann and W. Wilson gave instructive addresses. Four young folks from the Sunday School have confessed Christ, and several have been added by letter. Ladies' Mission Band was favored with a visit from Mrs. A. G. Saunders, of Yagons-st. The Bible School is flourishing under the able leadership of Bro. Cook. The services of Bro. Chilperdill as song-leader at gospel meetings are much appreciated. There is a splendid attendance at the Junior Endeavor and Young Worshipers' League on Sunday mornings.

Ferary—On July 7 Bro. and Mrs. Snelly, of Colingwood, exchanged with Bro. Stewart, his address being well received. At Bible School five new scholars and two teachers were welcomed. A double wedding was celebrated in the chapel on Saturday week, that of Sister M. and Miss Jones, Bro. Burrows and Stewart officiating. On July 7 there were great gatherings. In the morning a special service of thanksgiving for the King's recovery was held. Bro. Heard was present from Holbart. At Bible School the "stars and crowns" meeting was interesting, when Miss Jones, Bro. Burrows and Stewart, Bro. C. Buckley has resigned as secretary of Bible School, and Bro. Geo. Swallow has been appointed. At the close of Bro. Stewart's gospel address a young lady was baptised. July 14, splendid morning. Four were added to the flock. Bro. Dicker, of From Brunswick; Sister Hampton, from Colar; the young sister baptised the previous Sunday and her mother. Practice for anniversary has commenced under Bro. Cousins (grocery) day on Sunday brought over 60 packages; 7 new members at school; attendance, 184.

East New—Meetings continue to be good. Bro. Yarns exhorting and preaching. The church officers paid a visit to the Bible School. They spoke to the children and congratulated the superintendent and his staff on the punctuality and order.

Southcote—On Sunday, July 7, a delightful talk on the work of the Lord in China was given by Dr. E. B. Killmer, of the Bible School. On Tuesday, July 9, an evening with the men was enjoyed, with nice musical programme, refreshments, and a fine inspirational address from Bro. A. E. Forbes, of Brighton; about 60 were present. On Sunday, July 14, the speaker was Bro. E. J. Swain (Y.M.C.A.). One young lady was introduced into fellowship who had been baptised the previous Sunday evening. Bro. Illingworth's theme at night was "A Thrilling Story."

Geebung—The G.E. anniversary concluded on July 9 with a fine demonstration. Services on Sunday were good. Bro. Clapstone's topics being "Faith," and "Going on His Way Rejoicing." A lady made the good confession. The church reports the passing of the aged Sister Mrs. Martin. On Sunday, July 14, the speaker was Bro. G. G. G. Last Sunday week Mrs. Cadron, our club president after morning worship, and is seriously ill, and Sister Mrs. Barnes was taken suddenly ill during the gospel service. Prayers go out for these and many others who are sick.

New South Wales.

Bankstown—Meetings on July 11 were very good. Bro. Way exhorted on those things that cannot be shaken. A happy gift evening on July 1 was well attended. A large parcel of groceries was sent to the Social Service Department on the request of the relief committee.

Lyonsore—Flood waters have again invaded the Temple basement. Several members have suffered. The editor of "The Northern Star" gave an excellent address to the men's brotherhood meeting on June 30; subject, "Journalism and Its Place in the Community." During Bro. S. G. Noble's monthly visit to Bangalong, Sister Mary Snow was received into membership. There was a good service at Byron Bay also on July 7. Sisters Lily Savill and Avis Neaves were received into membership at Lyonsore on the same day. There has been much sickness. Bro. Noble's training class has resumed. The Endeavor Societies and Bible School are improving. The F.M. offering was taken on July 7.

WANTED BOOKS.

Blackburn Bible School is founding a scholars' and teachers' library. Gifts of books suitable for juvenile reading will be much appreciated, also any that will help teachers in preparation for service. (Books of cheap second-hand books will be considered.) Particulars may be addressed, W. Hendry, Blackburn Railway Station, Letters, P. Whitton, Alfreed-st., Blackburn.

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Acknowledgment is made of two trucks of wood from Bro. F. Cowper, of Yarrowonga, two trucks from Perkins Bros., Danby, and one from Mr. Strain, of Balmarring, representing over 40 tons. Distribution has been made amongst the churches. The secretary would be glad to hear from others who are willing to assist in this way. The department will pay freight. A good response has been made to the grocery day appeal by which hundreds of families will be assisted. A good supply of rabbits and hares is regularly coming to hand.

Obituary.

BERNETH.—On Saturday, June 29, Sister Miss Elsie Berneth, the seventeen-year-old daughter of Bro. and Sister A. Berneth, passed away in Garton private hospital after a brief illness, the cause of death being pneumonia. She was baptised about four years ago, and her consistent Christian life has been a beautiful example to others. She was beloved by all, and the family are held in very high esteem throughout the whole district. This was evidenced by the large concourse assembling at Ma Ma Creek Cemetery to pay their last sad tribute of respect. Bro. C. W. Hamann conducted the service at the home and grass-plot. The sincere sympathy of the whole church and district goes out to Bro. and Sister Berneth and family in their great sorrow.—J.S.M.

LADYMAN.—Sister Mrs. E. Ladyman passed away of the Adelaide Hospital on Friday, June 28, after a brief but trying illness. Mrs. Ladyman was baptised into Christ and welcomed into the fellowship of Gravel-st. church twenty years ago, and according to her ability and opportunity has maintained a faithful witness to her Lord's redeeming love and power. She was never blessed with much of this world's goods, but she sought faithfully to discharge her stewardship, and the Lord's portion was always safeguarded. The funeral took place on the following day at West Terrace, when before a little circle of humble friends the writer committed the remains to the grave in sure and certain hope of a glorious resurrection.—J.W.

HOWE.—Mrs. Esther A. Howe, of the church at Prahran, Vic., passed away on June 8. For a good number of years she had been a member at Prahran, and her faithfulness to the church was an example to all. She loved her Saviour, and found her joy in his service. She died rejoicing in the hope which Jesus gives.—A.W.C.

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