

THE AUSTRALIAN CHRISTIAN

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

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

Vol. XXXII., No. 31.

THURSDAY, AUGUST 1, 1929.

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

Can We Be Content with 5 or 55 per cent. Efficiency?

A NEWS item in a Melbourne paper has attracted a considerable amount of attention. It was reported that the Moderator of the Presbyterian Church of Victoria, in an address at Bendigo last week, said that "statistics had shown that only five per cent. of Presbyterians were engaged in church work of any kind." We have seen no correction of the statement, nor indeed any protest of any kind. Without deciding the question of the accuracy of the report or the correctness of the speaker's position, and certainly with no thought of singling out for special criticism the church to which the moderator was giving his frank and brotherly address, we may consider the general subject dealt with.

An unrealised ideal.

It would be an unprofitable task to compare ourselves with others, and foolish to be content because we can attain much more than a five per cent. efficiency. The fact is that every community falls far short of what it ought to be; and the problem of every church is largely that of the unavailable or unused membership. It is true of our own congregations that the load is very unequally distributed. The great bulk of the work and responsibility is borne by a comparatively few. Our local funds, and the funds of our missionary committees, are supported well by a few, moderately by a greater number, and practically not at all by a very large percentage of members. Even in attendance there is a sad condition of things. Most churches have not fifty per cent. of the membership present at the weekly celebration of the Supper, despite our constant proclamation that we plead for the New Testament order. If a church gets two-thirds of the members present, it seems to count it an occasion for congratulation. The truth is, that we are apt through familiarity to acquiesce in a state of things which is far from creditable to us.

The ideal of a church one hundred per

cent. efficient must remain an ideal. But we are not entitled to lower the standard and be content when we come far short. The Scriptures compare the working of the church to the functioning of the human body. If one part cease to function the whole body suffers. No less is this true of the church which is the body of Christ. The adoption of a scriptural plea involves the acceptance of the ideal expressed by the Apostle Paul, namely, that we "may grow up in all things into him, which is the head, even Christ: from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

Who is to blame?

If the majority of church members are doing nothing, the question may well be asked, Whose is the fault? If even a few members are idle, we might well inquire, Who is to blame? Let us begin at the right place. The answer in part is certainly that

it is the fault of the idle persons. They are ostensibly Christians, and profess to have responded to the call of the Master. That call was for service. They cannot plead the excuse of the idle laborers who could truthfully say, "No man hath hired us." Christ is our Master; no Christian is at the beck and call of another Christian, be that person bishop or deacon or preacher; and no one can be excused for neglect of his talent merely because somebody else is not working as well as he might. Salvation is a thing between Christ and the individual; service is to be rendered by the individual to and for Christ. There is manifest need for an emphasis of this individual responsibility.

We note that a prominent Congregational preacher blames "the church" for the idleness of which the Presbyterian moderator complains. "Church" in such a case cannot be limited to the minority which is at work; it must include the idle majority. Undoubtedly, the church in this sense has a responsibility. The church exists for co-operative service, and each member has a certain responsibility for his brother's well-being.

Here is a church problem, and one that we cannot shift the responsibility on to any special group of members. The defaulters themselves are to blame, but not exclusively so. The busy members might consider whether to enlist others in service is not itself an excellent way of rendering service. Officers and preachers should certainly give earnest thought to the question of how best to provide opportunities for service for the members as a whole.

To use us to hold.

Nobody that we ever heard of doubts that the church member who is busy at work for the Master is the one who is likely to remain true. To me is to hold. We might ask, Is it possible to hold in any other way? Most churches have a melancholy side to their history which suggests a strong

PRINCIPAL CONTENTS.

	Page
Can We Be Content with 5 or 55 per cent. Efficiency?	485
The Abiding Word	486
The Eyes of Jesus	487
Peter's Pentecost Sermon	488
Religious Notes and News	488
American Items	489
Home Circle and Family Altar	490
Prayer Meeting Topic	491
Our Young People	491
Foreign Missions	492
Here and There	493
"What's Doing for 1929?"	494
News of the Churches	496
Obituary	498

negative reply to this question. When people are genuinely converted to Christ, they wish to do something for him. Clearly, we should try to provide or suggest avenues of service. If we could succeed in doing this for every new member, then our perennial problem of leakages would be solved. There is no short cut. It is not easy to provide opportunities of service for all and see that each gets a fair chance. It cannot be done by a pronouncement once made. It demands constant care, supervision and sympathy; but it is worth trying.

When we consider the numerous ways in which useful service can be rendered, it should not be impossible to plan out the work so that all may have a part. The various auxiliaries furnish excellent opportunities. Bible School, Endeavor and other helpful societies with their various departments and committees can provide work for very many. Visitation of new members or of the sick, ministering to the poor and needy—of the church or the community—and participation in wider movements for the alleviation of suffering or the improvement of social conditions, will give scope for the activities of some of the best of members. Not just anybody can do all of the things enumerated, but that is no reason why they should not be done. Careful thought, time spent in organising, and wise and constant supervision, would work wonders. We need not wait for great tasks. The "small jobs" must also be done. There are sufficient tasks just at hand fittingly to employ the great mass of idle Christians. And our Master has taught us that the way to qualify for the big job is first to be faithful in the little thing.

Opportunities in church services.

The church services themselves provide opportunities which are too much neglected. We are not now allotting blame, but simply stating facts as they appear to us. While in some places, real attempts are being made to train men for service and give them opportunities for using their talents in the public services, there are many places where practically no such attempt is being made. This is a distinct loss, not only to the men who might develop their gifts of utterance and grow in usefulness, but also to the church which would be benefited by their services.

We have no wish to encourage or even tolerate the notion that anybody born of the male sex has a right to the platform. Let us raise the standard rather than lower it. Whether it be reading, or speaking, or presiding, let us see that only they who can do it acceptably and to the spiritual good of the church are allowed to occupy the platform. But surely we have another responsibility, namely, to encourage men to prepare for service and to provide opportunities for those who possess gifts and character. It is both scriptural and sensible to use the talents of members in church services. We know nothing of either a

one-man ministry nor an all-man ministry in connection with the occupancy of the reader's desk or the speaker's platform. It is good if brethren are encouraged to take part as readers, presidents and speakers. Their interest is held, and the church is helped and strengthened. It is only when inefficiency or slovenliness is tolerated that this use of the available talent becomes a danger. But we can get slovenliness or incapacity with one man! Besides, nobody is quite so foolish as to maintain that in the churches there are not to be found men with gifts sufficient for the edification of their brethren. With edification assured, it is a very great gain and source of strength if the available talent is used. We hope no speaker will misjudge our remark that many in the audience—and we are among the many—like a change of voice and a new manner of presentation. There is nothing against anybody in that statement. In recent years we have improved in many things, but it is a pity that the advantages of the former system of Sunday morning exchanges have been lost. Returning to the local membership, could not the week-night services be livened up and improved generally, in spirit as well as attendance, by utilising the talent of the members? The preacher could still do a great work in the

planning, organising and supervising of arrangements. We think he would be well employed thus.

One advantage of a greater use of the speaking ability of the brethren would be the lightening of the preacher's task. Few men can prepare three new addresses per week, delivering these to the same auditor, and keep fresh and interesting. The task is a very great one. Need the ordinary preacher undertake it?

A great field of operations, which could engage the best endeavors of the best men now being unused in the churches, is found in the evangelisation of districts which are not yet occupied. Must we, need we, wait till a Home Missionary or other Committee can guarantee funds for the support of a full-time preacher? Surely not. Members now are waiting to be directed into this avenue of service.

It is partly because we hold the views expressed in the foregoing that we so cordially approve of some of the movements now in progress and recently reported in our pages, as, for example, the varied activities of the Victorian C.M.A., and the work of the young men's team of Subiaco church, Western Australia. We hail these as signs of a better day.

The Abiding Word.

The word of God which liveth and abideth forever.—1 Peter 1: 23.

Geo. Verco.

"Change and decay in all around I see" expresses our experience of most of the things about us; for the material things are temporal, and are forever changing.

The passing time leaves its mark upon our loved ones. The once straight and vigorous form is bent and enfeebled with the weight of years; the brow that once was smooth is furrowed by care, the eye is dimmed and the footsteps falter; while the gaps in the ranks of our friends remind us that death, the great reaper, has been busy with his harvest.

The passing years have also been busy with changes in other ways. The straggling village has become a town; the town has grown into a great city; and the old familiar landmarks have given place to modern buildings of business and enterprise. The inventive genius of man has brought changes in other directions. The white-winged sailing ship of the eighteenth century has given place to the ocean greyhound, the floating palaces of the nineteenth century; while the coming of the motor car, the flying machine, the electric telegraph, cable and wireless has brought the ends of the world together and made them neighbors. A Rip Van Winkle of fifty years ago, opening his eyes to-day, would think that he had awakened in an entirely new world.

Even the most enduring things of earth

speak eloquently of the ravages of time. The mighty Pyramids of Egypt have been shorn of the white marble facing with which they were once covered, and will one day sink beneath the sands of the desert. Mighty armies, which made the earth tremble with their tread, have perished; kings have been uncrowned; thrones have toppled, and empires which were once the proud masters of the world have fallen; until we begin to wonder whether there is anything that will stand the test of time.

Changeless because God is Immutable

With relief, then, we turn from those things that change to the "word of God which liveth and abideth for ever." The "abiding word," like all the things of God, partakes of his nature and is unchanging.

Everything about the Godhead is abiding. The Father "will never leave nor forsake us." The Saviour says, "Lo, I am with you always, even to the end of the age." The Holy Spirit "abides with us forever," and the "word of God liveth and abideth for ever."

The firmest foundation on which men have built their hopes, compared with the abiding word, is like the shifting sand on a rock, in which neither the melting of the earth, the falling of the stars, nor the shaking up of the heavens could cause the slightest tremor. It is this quality which makes

for permanency, that gives value to things. The words we utter, the thoughts we send forth, are valuable as they take root in hearts, and bear fruit in lives.

The word of God in creation materialised the idea that was in the eternal mind of a universe of worlds swaying in space profound, and moving majestically subordinate to his will. But the grandest conception emanating from the mind of the eternal is found in the word of revelation. It is the sublime and lofty conception of what a being created with a will majestically his own might attain by bringing that will into harmony with the divine will. When man's will became wilful, the amazing plan was to induce it, not by force, but by a grandly sublime motive, the love of God displayed in the gift of his only begotten Son.

Future efforts to destroy.

That you might appreciate more fully the wonders of the "abiding word," I would draw your attention to the determined efforts that have been made to destroy it. No other book has so withstood ages of ferocious and incessant persecution. Century after century men have tried to burn it and to bury it. Crusade after crusade has been organised to extirpate it. Kings of the earth set themselves, and rulers of the church took counsel together to destroy it from off the face of the earth. Diocletian, the Roman Emperor, in 303, inaugurated the most terrible onslaught that the world has ever known upon a book. Almost every Bible was destroyed; great numbers of Christians perished; and a column of triumph was erected over an exterminated Bible with the inscription: "Extincto nomine Christianorum" (the name of the Christians has been extinguished); and yet, not many years after, the Bible came forth, as Noah from the ark to re-peopple the earth, and Constantine enthroned the Bible as the infallible judge of truth in the first general council. Then followed other persecutions. The Church of Rome denied the Bible to the people, and for ages it was practically an unknown book.

So confident have the enemies of the word been that they would get rid of it, that Voltaire said that a hundred years from his day a Bible would be found save as an antiquarian curiosity. Voltaire and his works are almost forgotten, but the word of God lives on more strongly entrenched in the hearts of Christian men than ever. It is being circulated at the rate of over 25,000,000 copies every year in over 600 different languages. It lives and abides in spite of the fierce attacks of its enemies.

Time, the great tester.

Time, that great tester of the values of things, has proved the Bible infinitely greater than all other books that have been written. What book that you can think of, that was written 500 years ago, is read to-day? Books that were the rage a few years ago are forgotten to-day. Most books are born, bloomed and dead within a few years. The best reading exhausts their usefulness, and

if you read them a second or third time, it is mere repetition. Even text books on science soon become obsolete. Changes in human knowledge, thought and opinion occur so swiftly that books which were the standards yesterday are set aside to-day for others which in turn will be discarded for yet other "authorities" to-morrow. How very different it is with the Bible! It never loses its freshness. It is just as authoritative to-day as it was two thousand years ago. Centuries of progress and advancement have added absolutely nothing to the sum of knowledge on the great subjects with which it deals. Progress cannot overtake it, or get beyond it. Every reading reveals some new beauty, brings forth some new treasure. It lives and abides for ever.

The indwelling word.

One aspect of "abide" is to "dwell." Let the word of God dwell in you richly; that is, abundantly, in all its fullness, constantly.

A scraggy knowledge of the word will not be of much value. We need to study it and make it our constant companion if we would receive its full benefits. Here is a country before us; we may go for a short cruise along its coast-line; but if we would get to know its beauties, the full sweep of its rivers, the rugged grandeur of its mountains, the vastness of its fertile fields and the richness of its resources, we must explore it.

And oh, the wonder of such an exploration! It will lead us out of the desert of sin into the garden of the Lord, where there are the green pastures and the still waters. And though it may bring us to a Gethsemane there are the heavenly ministers to comfort and strengthen us; and though there may be hills of difficulty to climb, from their lofty heights we may behold the radiant city of our God.

Here is a mine from which we may take a few golden grains; or we may dig deep and find that there are depths unfathomable, and riches beyond our feeble computation. Men of the ages have come to it, and have found their lives enriched and blessed beyond their dearest dreams; and while they have been enriched, the mine has suffered no impoverishment. The deeper we go the richer its treasures. This Word that "lives and abides" is precious because it reveals a Father's love and a Saviour's sacrifice. "God so loved the world, that he gave his only-begotten Son, that whosoever believed in him might not perish but have everlasting life" is just an epitome of the gospel it proclaims. "Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out" is the fervent impassioned cry of one who had explored and digged to his soul's enrichment, and who found that there were "breadths and lengths and depths and heights" to the love of Christ which passeth all knowledge. A love that scales the top of the highest mountains that kiss the sky in their loftiness, passes on beyond the farthest star, right up to the

heart of the eternal God who sits upon the throne of the highest heaven. A love that goes down into the awful abyss of man's sin and shame to its deepest depths; and stretches east and west, leaping far beyond the narrow confines of our little world, to remove our transgressions from us.

How my heart is stirred as I read of the "Man of sorrows," who was "acquainted with grief," who "was wounded for our transgressions and bruised for our iniquities." How I love him as I think of all that he suffered, that we might be freed from the bondage of sin and be made heirs of the eternal glory.

"O Love of God! how strong and true,
Eternal and yet ever new;
Uncomprehended and unthought,
Beyond all knowledge and all thought

"O Love of God, how deep and great!
Far deeper than man's deepest hate;
Self-love, self-kindled, like the light,
Changeless, eternal, infinite."

(To be continued.)

THE EYES OF JESUS.

I found the Man talking quietly with village folk . . . and each one's weal and we lay in his eyes . . . his eyes were crystal lakes in a purple twilight.

I found the Man watching little children play. They'd hedged him in a charmed circle; a flower-wreath crowned his brow. His eyes were a jewelled May-dawn.

I found the Man walking with a lame man. They were a-weary of the heavy way. But their eyes were lighted of a light upon star-pillared roads.

I found the Man weeping by his friend's graveside . . . he sleeps, surely he sleeps . . . I wonder what he-who-had-been-in-the-shadow saw in his Friend's eyes.

I found the Man lending very low as if shame drew him down. And only she beheld the glory of the light of the morning star in his eyes.

I found the Man at a temple door. 'Twas not the whips that drove the merchants forth. The eyes of the Man were terrible with flame, terrible with tears.

I found the Man making clay. The look in his eyes was that which brooded upon the multitudes who groped in darkness at noontide and thought it light.

I found the Man climbing his last hill. 'Twas evening, and the world was growing dark. But in his eyes was dawn-light's glory . . . from beyond the hill.

I beheld upon the streets to-day certain ones who looked upon the crowds as comrades look . . . Perhaps they remembered an ancient Dreamer and his dream.

Well, Comrades of the Roads, this world needs nothing quite so much as his dream.

—Hamilton B. Williams.

Charles H. Spurgeon said: "When the home is ruled according to God's law, angels might be asked to stay with us, and they would not find themselves out of their element if they did."

Pentecost.

Peter's Pentecost Sermon.

Ethelbert Davis.

"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 21: 45-47.

We may take it that when Luke recorded the words of Jesus, he did so with accuracy. It was, therefore, in this singularly explicit language that Jesus told his disciples that the gospel which was to be preached unto all nations, was repentance and remission of sins in the name of him who had suffered and risen from the dead.

It is with no small degree of interest that we approach the study of the first sermon preached under that divine commission. The uniqueness of that first gospel sermon has arrested the attention of most students of the Book of Acts. Of it J. W. McGarvey said, "Never did mortal lips announce in so brief a space so many facts of import so terrific to the hearers. We might challenge the world to find a parallel to it in the speeches of her orators, or the songs of her poets. There is no such thunderbolt in all the burdens of the prophets of old, or among the voices which echo through the Apocalypse. It is the first public announcement of a risen and glorified Redeemer." Dr. Stigler says of this sermon, "In its address, in its arrangement of arguments, in its analysis, in its steering clear of Jewish prejudices, and in its appeal to the heathen, it is without peer among the products of uninspired men." As an expression of persuasive argument it has no rival. The more it is studied the more its beauty and power are disclosed. Men like Luther and Wesley have won a large following after years of not only study, but of the saving the fisherman of Galilee, won it in a day? God was with him. The matter cannot be explained unless we admit the outpouring presence of the Holy Spirit."

The Preacher.

From previous studies we are familiar with the exceptional circumstances of the day of Pentecost. It is said that the occasion makes the man; but in this instance, God made the man. The occasion was positively without precedent, and was so fraught with the spiritual, and so pregnant with eternal issues, that no man by his own natural genius could have risen to meet the exalted requirements of that day. God prepared the man for the occasion. And none would have expected that impulsive Peter, who seemed to be creature greatly dominated by his surroundings, should have been chosen for a work so important. Only seven weeks before he had fled when the messengers of the high priest came to arrest his Master. He had denied Jesus with oaths and curses when a most important accused him of being a Galilean. In spite of these moral defects, Peter possessed those qualities which fitted him for the great part he was to take in making the first presentation of the claims of the risen Lord. One less rugged, less ardent, and less restlessly enthusiastic, could not, even under the control of divine grace, have so centralized Christ, and so consistently urged his claims upon those who had previously resisted and rejected these claims.

Peter did not read an essay; he did not heat the air with philosophical speculations, or rhetorical flourishes. He spoke with impassioned fervor, and with logical precision, to an audience with a full knowledge of every circumstance of these eventful days. The sermon could not have been addressed to any other congregation than that to which it was addressed.

An over-emphasis on the fact that Peter was addressing those who had taken Jesus, and with wicked hands had crucified him, has caused many

to lose sight of the fact that "ye men of Israel" included "devout men out of every nation under heaven"; men who were bound together in the common love of redemption; men who knew the predictions contained in their prophetic books, and who were expecting the advent of Messiah. Paul, in one profound passage of his letter to the Galatians, said, "When the fulness of time was come, God sent forth his Son." The "fulness of time" had come, and the way of the Messiah had been effectively prepared, so that all the seed sown by Peter on Pentecost did not fall on unploughed and unbroken ground.

The Sermon.

The theme of the first gospel sermon was Jesus, and all the statements of facts, all the reasoning, all the quotations from Scripture, all the arguments, converged to one central object—Jesus Christ the Lord. One has said, "In the apostle's skillful though simple treatment, the Lord Jesus stands out in the soul's view with great distinctness, and with vivid delineations of his office and work." Peter pronounced an eulogium of the person of Christ, yet the Master himself is seen towering above every other figure and circumstance of that day of days.

Death.

The cardinal facts concerning Christ were affirmed and substantiated. He first affirmed the fact of his death. Not merely his death but the manner of it, "Jesus of Nazareth, a man approved of God among you," his being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In these words he affirmed his death, and that Jesus of Nazareth had lived among them, and that God was with him, and approved him, they knew.

Resurrection.

The second fact affirmed was the resurrection. In this clear and unmistakable sentence he stated the proposition: "But both God and man have raised the pains of death; because it was not possible that he should be holden of death." Quoting from the 16th Psalm, he showed that David had predicted of the Messiah that he should not be left in hades, neither should he see corruption. The proof of his resurrection he adduced the united testimony of his witnesses standing in their midst who had seen him after he had risen from the dead. The whole of what Peter said is not recorded, but the substance condensed into this short sentence: "This Jesus both God raised up, whereof we are witnesses. We, therefore, with our minds steeped in acts of Christian thought and teaching, can have no idea of the amazement that filled the hearts of the multitude as they heard Peter's argument, and as the testimony progressed in ever-increasing potency.

Lordship.

Peter then proceeded to announce the exaltation and Lordship of Jesus. That he did in these words: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Christ's exaltation to the throne of glory was as essential to the fulfilment of prophecy, and to the scheme of redemption, as the new kingdom, as was his death and resurrection.

When Peter came to that point in his sermon conviction, which had been deepening in the hearts of his auditors, as he moved his arguments forward in logical and convincing array, settled into positive belief, and wrung from their lips the eager question, "Men and brethren, what shall we do?" It was said by Dickens that the words of Pericles left stones in the mouth of his hearers. Luke says that the people were pricked in their hearts when they heard Peter's words. The glorious fruitage of that great sermon is recorded in the forty-first verse: "They that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Religious Notes and News.

THE SOCIETY OF THE GODLESS IN SESSION.

The Society of the Godless is in session in Moscow, says the "Christian Evangelist." It gave a great ovation to Maxim Gorky, a writer whose books have been one of the sources of low notes in America for nearly a generation. The official paper, "Pravda," said editorially: "There are millions of religious believers and only thousands of the godless, but we shall uproot religion and destroy its influence with the masses."

However, the meeting was warned by Emilian Yaroslavsky that radical aggressive tactics would be premature, particularly at the present time when the city was involuntarily provided with bread. If atheism were to prevail, the cry for bread would soon be general among the weaker elements of society for, the love of God being gone, there would be nothing to produce the love of man and so to insure care and fair play to everybody. Atheism is not only the denial of God, but it is also the denial of one's fellow men.

CLEAN UP OF BIAMA ORDERED IN CHICAGO.

All big cities, which are not asleep, are having their troubles these days with immorality and crime. There is an element of the cosmopolitan press; there is the underworld; there are the murder gangs; and there is the salacious playhouse. It is probable that the first and best of these are the creators of the other two mentioned. Chicago seems to commence to see the point and "has started upon a definite campaign

to clean up legitimate drama for the first time in the city's history." But, there is a fly in the ointment. Corporation Counsel Samuel E. Hays, under whose authority this good move is being made, said according to report:

"Mind you, we aren't puritans. We don't want to try to make things too pure, but they say that Chicago is a crime centre and that it's wide open. That isn't true."

There is compromise. The allowance of little sins and little crimes makes the big ones a clean dealing with crime and sin nothing but a sweep will do. A city that is afraid of being "too pure" is not likely to get satisfactory results in a clean-up.—American "Christian Evangelist."

A STRANGE SELL.

Bro. Basil Holt, the evangelist of the most successful mission at Germiston, South Africa, writes for the American "Christian Standard" the following account of a strange case:

One of the weirdest cases, unknown to me, I came to Germiston. It is known as the "Cape of Good Hope" or "Old Apostolic Church." The Apostle that the office of apostle was intended to remain to this day, and therefore to be kept, are appointed in succession to Peter and the eleven. Three of these "apostles" reside in Africa, the rest, it is said, live in other continents. "The letter killeth, but the spirit giveth life," is taken to mean that nothing in the letter is to be interpreted literally. Everything is spiritually from Noah's ark to Paul's ship.

and parchments"—all spiritual. Christ is not worshipped, for no one, it is claimed, knows where he is. The "apostles" are worshipped, every month all members of this "church" are required to visit the home of the nearest "apostle" (in this case in one of the suburbs of Johannesburg), where they reverence him as their "Father." "Prophecs" also exist, and these receive visions and dreams revealing to them the misdeeds of "church-members." They then accuse these people of these things, and the people have to confess. In fact, no one thinks of resisting them, such is the hold which these charlatans have obtained over the minds of these unfortunate persons. The "apostle" has the keys of the kingdom of heaven, and what he binds on earth is bound in heaven, etc., so that no one dares oppose the "apostle" in any way, lest he find his only chance of entering heaven suddenly and ruthlessly cut off. Two or three families have been rescued from this foolish error since we commenced the mission, and great has been the fury of the "apostles."

A GOD THAT IS NOT GOD.

The very word god is being used in a new way by scientists and publicists. It is being used as a synonym for the unconscious totality of things, or the mysterious life-force in ourselves and the universe, or the ever-expanding moral ideal. We may wonder that this should be possible, but there it is.

When a biologist like Julian Huxley speaks of God, he says he means the sum of the forces of Nature as perceived and grasped by the human mind. He insists that we cannot do without God and religion, and that we can obtain sufficient for our spiritual needs by thus envisaging the sublime and wonderful order to which we belong.

The word god is made to stand for a reality which knows nothing of itself and nothing of us. Shall I call it the raw stuff of which the universe is built? It deserves to be called vast, awful, majestic, unfathomable, unlimited in potency, the source of every great and beautiful thing that has ever existed; but we are not to say of it that it is self-conscious as we are self-conscious, or knows and loves us as we know and love our children.

You might think it impossible to sustain spiritual life on such a conception of God and religion, but apparently that is not so. For thousands of years millions of people in India and China have managed to build their religion on belief in an impersonal god. It cannot be denied that in each case the religion or religions have produced some fruits of character; but on the whole the result has been sad and dreary, the background of life has been dark, the outlook for the individual has been uninspiring in the extreme.

To think of God as impersonal and of human life as no more than a bubble on the ocean wave must inevitably lead to pessimism, and, in the long run, to the extinction of all incentive to lofty and noble action and desire. If you want to destroy hope and depress moral energy, that is the way to do it.—R. J. Campbell.

American Items.

A. C. Rankine.

The city of Los Angeles, where we are at present located, is marvellous in its growth. Some have asserted that there are now two millions of people here. A nearer estimate would be one and a half millions. But present indications are that the larger number will soon be reached. Fortunes have been made out of real estate. Prices have soared tremendously in some quarters of the city. One of our own church brethren made thirty-six thousand dollars some little time ago by way of commission only in one transaction in property. They talk not only in thousands but in hundreds of thousands of dollars, and unfortunately the ninety dollar is just about all that the majority seem to think about at present. Greed is rampant on every hand. A Christian American said to me the other day, "You need to be on the watch all the time. They are waiting to take you down." Bribery is much in evidence. It is practised repeatedly. Officials in high and trusted positions are being fired out of their jobs. Crimes of every kind are being daily committed, and vice seems to hold sway. There are plenty of laws on the statute books, but the weakness seems to be in administration of the law. So many who should uphold the law are often bought by the mighty dollar, and justice is defeated. This city may be worse than many others in this country. Decent American citizens seem to be at their wit's end to know how to cope with the desperate condition.

Preachers are loud in their protests against the corruption. "Billy" Sunday was here last week. He held two services on the Lord's day. The Shrine Auditorium was secured for the occasion. Eight thousand people packed the building. This eccentric preacher has not lost any of his "zip." His facial expressions and loudly cantonious enter into his preaching. Billy pulled off his coat and went to work. He makes no apologies. He dealt sledge-hammer blows against sin in high and low quarters in the nation, home, and individual, in the pulpit and the pew. In effect he said, "The world is going to hell with record-breaking speed. Many of the educational institutions of our country are hot-beds of iniquity. Mothers, nearly all of them, are fast becoming the dancing type. 74 per cent. of the criminals of the country are youths of less than 21 years of age." California received some praise for its climate, but Billy denounced it as "the only state in the Union without a Sabbath law." Then he smote evolution and atheism for all he was worth.

One hopeful feature in the dismal picture is that a man of such moral fibre as President Hoover possesses was elected to the position. He has confessed himself as being determined

to see that the laws shall be enforced, and already the enemies of righteousness are beginning to fear.

An election for Mayor of this great city has just taken place. The election was fought with much bitterness. They proceed in a different way to an election of the Mayor of the city than an Australian city would do.

Generally there are a number of candidates. Then they have a primary election, when all but two are eliminated. On this occasion the final choice lay between John Porter, a business man and a member of the Church of Christ, and a Mr. Bonnell, a lawyer. Mr. Porter gave Mr. Bonnell a smashing defeat, and secured first place by 40,000 votes to the good. The Christian forces of this city got to work in earnest and the underworld, who had their nominees among the candidates, have received a staggering blow. Other officials for the City Council were elected on the same occasion.

One sad feature in American life is the neglect of the home. Thousands of people live in apartment houses or hotels. They seem constantly on the move. They come into too close contact with their neighbors, and squabbles take place. Things get uncomfortable, and the parties move on. Homes, if you can call them such, in vast numbers are broken up.

Then another factor has to be taken into consideration which in my humble judgment is detrimental to the young life of the community. In thousands of instances mothers go out to work as well as the fathers. The children are being neglected in so many homes. The latest estimate is that there are nine millions of women in America occupied in business positions. In many quarters of the young life of the community, street after street and see placards almost upon every house or building "Rooms for Rent," "Apartments to Let," "Flats for Rent." It becomes almost monotonous.

Whilst there are so many things that make one sad, there are many things which make one glad. We paid a visit to "The Christian Home for the Aged," established by our own brethren of the Christian Churches of California. It is situated at San Gabriel, about 20 miles out of Los Angeles on seven acres of ground. A beautiful two-story building. Great halls running right through. There is a hospital ward in a fine roomy chapel, lovely rest rooms, a very large kitchen fitted with all latest cooking appliances, large dining room with small tables for four or six persons to sit, lovely lawns, spacious verandah room, and even an electric lift to take the occupants from the lower to the higher story. Each brother or sister has his or her own nicely furnished, but comfortable, room, and the dollars, and I understand it is out of debt. Every Lord's day the Lord's Supper is observed and preaching services are conducted by visiting speakers. The young people from many of our churches visit the old saints, and brighten them with musical and other items. The churchy contributes to the upkeep of the institution. They have accommodation for 65 at present. There are 51 now in attendance. Think of the top of even one of these old saints who was placed in a Honolulu institution where they forbade him to have the church and non-church papers to read, when she was placed in this blessed Christian home, where she can enjoy the fellowship of kindred minds. I thanked God for the home, and it made me wish that the brotherhood in Australia had a similar institution where we could take care of some of the old saints who need some Christian kindness shown to them in the evening of their life.

Sunday, August 11, is Canberra Day, when an offering is made from each church as requested. The picture shows a group of members of Canberra church at morning service.



The Home Circle.

Conducted by J. C. F. PITTMAN.

THE LIFE THAT COUNTS.

The life that counts must toll and fight;
Must hate the wrong and love the right;
Must stand for truth, by day, by night—
This is the life that counts.

The life that counts must hopeful be;
In the darkest night make melody;
Must walk the dawn on hoarded knees—
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlight skies;
Must fix its gaze on paradise—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
This is the life that counts.

—“The Watchword.”

AN ORPHANED LIFE.

There is one thing more pitiable, almost worse, than even cold, black, unshining atheism. To kneel down and say: “Our Father,” and then get up and live an orphaned life. To stand and say: “I believe in God the Father Almighty,” and then to go fretting and fearing, saying, with a thousand tongues: “I believe in the love of God, but it is only in heaven. I believe in the power of God, but it is stappeth short of the stars. I believe in the providence of God, but it is limited to the saints in Scripture. I believe that ‘the Lord reigneth,’ only with reference to some far-off time with which we have nothing to do.” That is more fooling than our heavenly Father, more harmful to the world, more cheating to ourselves, than to have no God at all. Mark Gay Pearse.

KEEP IN THE RIGHT TRACK.

There is a story of an engine on one of our great railways that got very dissatisfied with its way of life. In a grumbling tone it would say: “Here am I running backward and forward on the same line day after day! Why can't I do as I like and go where I will? The horses, and even the donkeys, can trot here and there where they please, and often, perhaps, have a fine scamper over the hills and the fields; but I am allowed to travel one road only.”

One day, however, the engine jumped the rails and left the track. And what happened then? It had its way for a few minutes, running just where it liked, and then falling over a high embankment, it stopped for ever. The engine was completely wrecked.

The engine was only safe whilst it lived by rule. The railway track was its right place, and there it was doing its right work, and doing it well. Whilst it followed the rule of its life all went well; but immediately it broke away, then evil followed.

It is something like that with boys and girls and men and women. The rule of our lives should be to do right and to be right. Everything that is good and true we may keep alive; but everything that is bad, or that may lead to that which is bad, we must avoid.—Selected.

SINGING FOR JESUS.

At an open-air meeting in Liverpool, a street-congregating gave a bold address against Christianity, and in the close thing out a challenge. “If any man here can say a word for Jesus Christ, let him come out and say it!” Not a man moved.

but two young girls on the outskirts of the crowd pushed their way forward and said: “We are not speakers, but we will sing for Christ!” and they sang “Stand up, stand up, for Jesus.” Every head in that crowd was uncovered, and many men were smitten with shame.—Selected.

WHAT MIGHT COULD NOT DO.

Bernard Palissy, the famous Huguenot potter, was thrown into the Bastille, in 1585, for his Protestantism. Charles IX. came to see him, and threatened him with these words, “Palissy, I am forced to give you up to death, unless you renounce your religion.” “Forced!” answered the triumphant prisoner; “they that force you, King Charles, cannot force me. I can die; and so I am free. But you and all your nation cannot compel me to bend my knee to an idol or a lie.”—Sel.

GORDON'S TREASURE.

In Windsor Castle, beneath the bust of Gordon, is a crystal casket, and in it is a little silken cushion worked by the hands of Queen Victoria herself in her old age, on which lies—what? Simply a Bible, Gordon's Bible, that went with him through all his adventurous life, and was carried with him to his death. There lies Gordon's secret, the secret of a heroism and unworldliness which we are the latter only for remembering; and it has been the secret of millions of pure and brave lives. Let it be the secret of your life, too. Let every other book stand unread if needs be, but read this book. Learn to love it and obey it, and it shall be a lamp to your feet amid all the perils and temptations of your life.—Selected.

THE PREACHER'S REWARD.

A minister, whose congregation had long decried the cold and dry style of his preaching, found one Sunday morning a slip of paper on the pulpit cushion, with the following written upon it, “John 12: 21.” (“Sir, we would see Jesus.”) His own conscience supplied the application, and after much thought and examination he resolved, by God's help, to preach Christ more clearly, and the Sunday after took for his text John 20: 20, “Then saw the disciples glad when they saw the Lord.” They always are, and the showing forth of Jesus is the only way in which the world will ever be won to him.—Selected.

TWO BAD THINGS.

“I am a weed. It is fun to grow
Beside a flower. It is sad, you know,
And it's cultivated. If I'm not pulled out,
I steal its food, and grow tall and stout.”

“I'm a bad habit; I can grow
Stronger each day that you let me go.
All the good resolutions you may make
I can stretch, swiftly break.”

Look for the weed beside the flower!
Break that habit's evil power!
Do not wait till they grow so strong
You must hurt the good to kill the wrong.

—Florence Richardson.

Two old ladies had decided to take a short trip in an aeroplane. They were about to get into the machine when one of them said to the other: “You will bring us back safe, won't you?” “Oh, yes, madam,” was the reply. “I've never left anybody up there yet.”

The Family Altar.

J.C.F.P.

Monday.

The dark places of the earth are full of the habitations of cruelty.—Psalm 14: 20.

This has been so in all ages. In heathen lands life is a cruel thing for men, women and children. Idolatry is always attended with cruel rites. “If the Sun shall make you free, ye shall be free indeed.”

Reading—Psalm 71.

Tuesday.

And I said, This is my iniquity; but I will remember the years of the right hand of the Most High.—Psalm 77: 10.

In times of trouble we are tempted, like the Psalmist, to ask, “Hath God forgotten to be gracious?” But bless him, we learn that “his is our iniquity.” “His mercy endureth for ever.”

Reading—Psalm 77.

Wednesday.

Their heart was not right with him, neither were they steadfast in his covenant.—Psalm 78: 37.

If the heart is not right with God we are altogether wrong, no matter what our outward conduct may be. This truth needs to be lured into our minds. Religious profession is a mockery without it.

Reading—Psalm 78: 10-72.

Thursday.

Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.—Psalm 80: 19.

Conversion to God has been man's need in all the ages. The sinner has his back to God, but in conversion he turns and looks God in the face. And the love and mercy shining in that face saves him.

Reading—Psalm 80.

Friday.

That men may know that thou, whose name alone is Jehovah, art the most High over all the earth.—Psalm 83: 18.

“O worship the King, all glorious above,
O gratefully sing his power and his love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendour, and girded with praise.”

Reading—Psalms 82, 83.

Saturday.

But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.—Psalm 88: 13.

“Call upon me in the day of trouble;
I will deliver thee, and thou shalt glorify me.”
Reading—Psalms 87, 88.

Sunday.

He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.—Psalm 89: 26.

This is a Messianic Psalm. Jesus revealed the Fatherhood of God. He himself was “the only begotten of the Father, full of grace and truth; and to as many as received him, gave he the right to become the sons of God, even to those who believe on his Name.”

Reading—Psalm 89: 26-52.

“The world's greatest need is Christ; this is the central message of the Bible. Christ is the light of the world, and the world needs his light as the earth needs the sun. Without his light as the earth needs the sun, the sun, the earth would be in darkness. Without Christ, the world would be in darkness and misery, and without hope of salvation.”

Prayer Meeting Topic.

August 7.

THE QUESTION OF PRECEDENCE. (Mark 9: 33-50.)

W. Waterman.

And Jesus asked them, What was it ye disputed among yourselves in the way? But they held their peace; for by the way they had disputed among themselves, who was the greatest. And he sat down, and called the twelve; and answered their question.

The greatest in the kingdom, he said, will be

A Man not Self-Seeking:

"If any man desire to be first, he shall be last of all, and servant of all." The apostles expected a material kingdom, and therefore contended for carnal advantage. The kingdom, however, is righteousness and joy and peace in the Holy Spirit; and consequently citizenship in it "was only possible when no thought of claim obtained." "Its first condition is abnegation of self." "Even Christ pleased not himself": to his own ambition he had no room. "Get thee behind me, Satan!" "The self-seeking spirit is the spirit of hell, not of heaven."
The greatest will be, on the contrary.

A Man Serving:

"And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one such little one in my name, receiveth me, saith he, to him that sent me." The embarrassed child before his tears yet started was caught to the heart of Christ, to be "the subject of his tender ministry." To be great we must willingly "be the servant of all," aiding all that we have and are in the world's service, without thought of ourself. "This is the true Christian righteousness: let him never be above anything but doing wrong; let him have a lowly place, and help others and wait on them when their needs require." "The most willing to serve on earth are the most sure to reign in heaven."
He will be, again.

A Man Humble.

"So he lifts the child to his knee; and that child nestling in his arms is an acted parable. 'Look at him,' said Jesus, 'Whosoever shall humble himself [as this nestling child], the same is greatest in the kingdom of heaven.'" We would not credit these words were they not Christ's. They teach us that to be great is to be unconscious of rank, to accept inferior position, to lay no claims to special consideration and respect — to be lowly and self-forgotten. The apostles learned this lesson: they lived and died for Christ's "little ones" — those of little account in the church, because of "tender years, slender abilities, scant means, or little faith." "Greatness of character has its spring in lowliness of mind." "Climbing is performed in the same attitude with creeping."
And, last, the great one will be a man with

A Life Christo-Centric.

If then we would serve by receiving even a child, let it be, says the Lord, "in my name." "It will do us a work of mercy "in my name" "is with us." "Whosoever shall give you a cup of water, in the name that ye are Christ's, shall not lose his reward." All we do must be, indeed, "unto the Lord" — "for his sake, on an act of faith and discipleship, and not as mere duty or benevolence."

Having heard Christ, John endeavours to limit his words: "John answered him, My Master, we saw thee casting out devils in thy name, as thou sayest: we forbode him, because he followed not with us, as a commissioned apostle." "Jesus said, forbid him not; . . . he is on our part . . . he shall not lose his reward." Jesus meant, "So, John, you and the rest of the twelve have no mortgage on the first place in the kingdom; it's for him who deserves it!"

TOPIC FOR AUGUST 14. — "TWO INSURRECTIONS." — Matt. 18: 21-35.

Our Young People.

Conducted by IVM. GALE.

GOD BLESS OUR SCHOOL.

(Tune—National Anthem.)

Our Father, 'tis to thee
We bring this earnest plea,
Give us thy school;
Give us thy presence here.
Fill us with holy fear,
Make this a place most dear,
God bless our school!

Our Saviour from above,
Guide with thy tender love
Our Bible School;
Help us thy work to do,
Our number large or few,
Teach us in thy true;
God bless our school!

Spirit of God so near,
Our Guide and Comforter,
Rule in our school,
Here guilt of sin be seen,
Faith, hope and love begin,
Souls dead be born again;
God bless our school!

—W. W. Hamilton.

VICTORIAN BIBLE SCHOOL TEAM.

Again the "Bible."

The secretary's little baby car was again requisitioned to take the party and its load of equipment. The "boot" was packed tight with the new "Ephylscope," expression work, exhibits and samples.

Almost had to face the Shoe-horn.

A speaker at a recent conference said the party for this country tour was selected according to size — not otherwise; for three men had to fit into the "Bible." So close was the "fit" it seemed a shoe-horn might be necessary to slip the last man in.

The "Party."

Iren, H. J. Patterson and A. G. Saunders accompanied the secretary, each contributing to the programme and conference. The first named dealt with the preparation of the lesson, and the latter spoke upon the giving of the lesson, with special reference to gaining a point of contact. The secretary had charge of the exhibits, and stressed the need for better work in the junior department.

An Exhibition.

In each centre an exhibition of expression work was arranged, together with a display of materials and books available to the workers in the various departments.

A Successful Tour.

First at Castlemaine, then at Maryborough, and finally at Bendigo, the conference were held. Each was preceded by a tea with the workers

and young people. Splendid interest was manifested, and a profitable discussion followed each speaker's effort. Appreciation was expressed that the department had made such an experience available to those beyond the metropolitan area. As time will permit, the "team" will visit other centres.

VICTORIAN SUMMER CAMP CONFERENCE.

The Bible School and Young People's Department has decided to return to Geelong for the coming third Summer Camp Conference, from December 26, 1929, to New Year's Day. Plan now to spend your Christmas vacation at Geelong.

"I WISH MY SUPERINTENDENT WOULD—"

The readers of "The Bible School Workers' Almanac," Cincinnati, O., were asked to suggest what they wished the superintendents of their Bible School would do. The following are some of the most common suggestions made:—

Start the school on time.
Seek variety in opening and closing exercises.

Have a regular teachers' and officers' council meeting.
Accept suggestions more gracefully.

Outline a programme of work for our school departments.
Have a separate service for the younger

Be careful how he interrupts our class during study hour.

Read a book a month, dealing with his job. Make shorter prayers.
Make announcements interesting and not tiresome.

Attend a Convention now and then for new ideas.

Next week will be given replies to the above question received at the Bible School Leaders' Conference in Swanston-st., Melbourne, on July 15.

A CLUB SYLLABUS FROM ANNEULEY, QLD. Y.P.F.C.

One hour of helpful fellowship.

A. Fellowship in the Work of the local church: In the Bible School, open air, morning and gospel services.

B. Fellowship in the work beyond:

In Home Mission and Federal enterprises.

C. Fellowship in things unseen: By prayer, reading, planning and giving. This is our golden moment of opportunity; use it now. —Chas. Young.

"It takes courage to live—courage and strength and hope and humour. And courage and strength and hope and humour have to be bought and paid for with pain and work and prayers and tears."



Maryborough, Queensland, Bible School Picnic.

Foreign Missions.

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

FOREIGN MISSION DAY OFFERING.

There is not much to report this week in addition to what we sent last week. So far we have received from Victoria £1000, South Australia £1212 1/4, Queensland £72 10/3. No money from New South Wales, Western Australia or Tasmania, but we hear of some good amounts that we expect to receive shortly.

From South Australia we have had some good increases. Mundulla last year £114 15/6, this year £163 6/3, an increase of £48 10/9. Borderdown last year £69, this year £118 1/2, an increase of £49 1/2.

MISS MARY THOMPSON.

Miss Mary Thompson has just returned to her work from a profitable rest at the Connor missionary home, where she had fellowship with Miss Cameron, from Strickland. She is now back at her work at Harla. She reports her evangelist and his fourteen-year-old son, and a companion have been having interesting meetings in some of the near villages recently. They are all good singers, and have an Indian violin, and are doing good work. Miss Thompson, with her Bible-woman, has had some good times in the homes of the people where she met several lads from schools in other parts who are now having their vacation. Among other visitors some travelling Sadhus, or holy men, were very attentive listeners. Miss Thompson writes, "We are thankful for the opportunity of giving the gospel message to these as well as to the women. Our Bible Schools are keeping up as usual."

NEWS FROM DR. OLDFIELD.

Dr. Oldfield is very appreciative of the way the young people have helped in providing funds for the equipment of the hospital. He says, "We rejoice that God has put it into the hearts of so many of them to give so liberally. The upkeep of the hospital for the next few years will be a big thing, and we shall need all the help that the young people can give towards that purpose. The hospital work is very encouraging. More and more patients are coming for treatment, and we are getting a larger number of in-patients now."

"The question of the chapel for the meetings at Dhond is a very real one. The room now used in is a very small bit of a place, 12 ft. x 16 ft., the highest point in the roof being eight feet. Fortunately the weather is pleasant these days, but in the summer we should not be able to stand the overcrowding, and we shall have to make some arrangements to get a larger place. We had 21 men, 15 women and 29 children in this small place this morning at the breaking of bread. A number of these are not members with us, but have been converted in other missions, and now that they are at Dhond, working on the railway, they come to our meetings. We are hoping that a number of them will link up definitely with us.

"Just recently I have concluded an agreement with the Beam Wireless Telegraph Company, whose receiving station is a few miles out of Dhond, in which I am appointed medical officer for their station, and will also be periodically attend to their medical requirements. For this they will pay to the mission the sum of Rs. 50 per month. This will be a real help to us in our finances, being equivalent to £50 per year."

MISSIONARIES AND LANGUAGE STUDY.

We are glad to report that Mrs. Oldfield was successful in the second year Marathi examination at Malabarshwar. A success that was regarded under great difficulties. Mrs. Hughes was also successful in passing her second year examina-

tion, and doing this with all the demands of her work at the boys' orphanage, and the care of a young baby, is also very encouraging. Dr. Oldfield finds that a number of the patients come into the dispensary who cannot speak a word of Marathi, but they know Urdu, so he is now studying Urdu, and he is finding himself able to prescribe it right away on the patients in the hospital.

OUR EASTER AND HINDUS' "HOLI."

As I sat at worship on Good Friday morning, I thought about the meaning of Easter. There was nothing extraordinary in the service. We know the oft-repeated story by heart. But something in the atmosphere, the surroundings, my own frame of mind, the events of the week, made the story of our Saviour's suffering and death come vividly as a present reality before my mind. This has been a week of Hindu festivals, and I think it was the striking contrast between the Christian and Hindu religious festival that influenced my thought.

Three days before Easter the Hindus celebrated "Holi." There is irony in that name, which does not by any means mean holy. Like all Hindu festivals, its origin is obscure, but all agree that it is definitely associated with demon worship. "Holiika" was supposed to have been a demoness. And as this is the impurest and most obscene of all festivals in the Hindu calendar, one can easily believe in the demons who founded the "Holi" day. In every town and village numerous bonfires are lit, the wood used being any that can be begged, stolen or bought. Right in the centre of any and every street through fires are lit to do for every caste. Around these fires men and boys dance, smearing themselves with ashes the while. Music, drums, singing, in which the deeds of Krishna are praised as virtues, accompany the worship. Crying aloud while beating the mouth with the hand, shouting obscene words and remarks to passers-by, and especially women, are special features of this festival. Though properly it should be confined to another festival, which this year falls on Easter Saturday, the throwing of colored liquids usually forms a part of the "Holi" festival. Is it to be wondered at that refined and educated people avoid going out on this "Holi" day when such practices form the religious festival of the masses?

"What a contrast! Our holy day and their 'Holi.' The remembrance of the sacrifice of the purest the world has seen; the praise and laudation of all that is repulsive. The worship of the one who calls out the highest and best in man; the worship of the one who is the lowest and basest. Easter becomes very real when you see what life and religion without Easter can become."

As I write, the Foreign Mission demonstration of the Victorian Conference is in progress. Do you hear India's appeal? It is the call of those in the mire to those who live in God's sunshine. —A. A. Hughes.

OUR INDIA.

One object, and one alone, has drawn us all here, India. I am much mistaken. It is that "Repentance and remission of sins should be preached in his name, among all nations." Now, India is certainly included amongst the "all."

Dare we then disobey? "Woe, woe is me, if I preach not the gospel." Amongst their "other sheep" for whom the Shepherd gave his life.

—V. B. Blake.

DEATH.

HUNTSMAN (by cable).—On July 26, at Adelaide, Australia, Benjamin William, dearly loved father of Adelaide (Mrs. W. B. Foster) and Benjamin Francis, beloved son of the late Benjamin and Frances Huntsman, loved brother of Jeanie, Fanny (Mrs. F. Ryall), Emily (Mrs. H. T. Hamlyn), Lydia, Elsie, and Albert, aged in Jesus.

IN MEMORIAM.

PECK.—In ever-loving memory of our dear mother, who fell asleep on August 3, 1921, at Haywards.

God saw that she was weary,
The road had become too steep,
So he put his arms around her,
And gently laid her sleep.
—Inserted by her loving son and daughter-in-law, Fred and Ade, and family, Haywards.

FETZLOW CHURCH OF CHRIST

BIG TENT MISSION.

Northeote or Giffon Hill tram passes feet in Smith-st., just below MacLachlan's, Every Evening excepting Saturday, from August 18 to September 9, 1921. Missioner, H. B. Hall.

Song leader, V. G. Balleby.
—Come.

Everybody welcome.

COMING EVENTS.

AUGUST 4, Sunday, August 4, 3 o'clock, at Swanston-st. Church of Christ, Memorial Service for the late Bro. W. Huntsman. All at invited.

AUGUST 4 and 11.—North Williamstown Hill School Anniversary. Speakers, August 4, Bro. D. Wakeley, August 11, Bro. H. Saunders. Sacred singing by scholars. Conductor, Wm. Wilson.

AUGUST 4, 11 & 18.—Ormond Bible School Anniversary. August 4, 3 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. R. Baker. August 18, Grand Anniversary, at all meetings. August 11, Grand Anniversary, Concert by scholars and teachers. All welcome. Come back to our fourth Bible School Anniversary.

AUGUST 7.—Church of Christ Hall, Oley-st., Glenferrie, 8 p.m. Recital by Rev. Lawrence A.L.C.M., assisted by Margaret Beaton, L.A.B., pianist; Frank Hanna, Harlequin, and Colin Thomson, Tenor. Tickets, adults, 1/6; children, 9d.

AUGUST 22.—At North Melbourne Church of Christ School Hall, Chetwynd-st., on Thursday, Aug. 22, at 8 p.m., a high class concert and musical culture display will be given. Will be applied by hand. Being well advertised. Come early to obtain a seat. Admission, 1/6; children, 6d.

CRICKET.

Annual Meeting of Church of Christ Cricketers, Lygon-st. School-hall, Tuesday, August 6, 8 p.m. Business, to discuss a big scheme of the Church of Christ Cricket Association for entering the competition to include the GIBBY for various district sections to avoid travelling long distances. To provide various grounds, and generally plan to make our own church centre the largest competition of any one district in junior cricket. This is something good in our miss. This meeting. Every church cricket team welcome.—W. C. Craigie, Pres.; A. B. Colleson, Hon. Secretary.

FOR SALE.

In good order, first two sets "Wayside Poster" posters. Apply to R. F. Arnett, 63 Hill-st., Ashfield, N.S.W. U3031.

MOTZOS

UNLEAVENED BREAD
FOR THE LORD'S SUPPER

1, 3 lb. Postage Extra.

Austral Co., 328, 530 Elizabeth-st., Syd.

Here and There.

Bro. T. H. Matheson, from U.S.A., is holding a protracted meeting at Oamaru, N.Z. Bro. Matheson is a native of the Dominion, and was formerly preacher of the Oamaru church.

The following telegram reached us from Queensland on Monday afternoon: "The rich-iron Morris mission creating intense enthusiasm; violent storm Sunday, but not crowded; eleven confessions; twenty-nine first-week. Vanham."

Bro. T. W. Smith desires to acknowledge with many thanks the following additional contributions in response to his recent appeal for a typewriter for Bro. G. P. Pittman (Andhra) J. W. Cust, 10; Mr. and Mrs. W. Cust, £110.

On Sunday next, August 4, at 3 o'clock, in Swanston-st. church, a memorial service for the late Bro. H. W. Huntsman will be held. Many friends of our late brother will be glad of this opportunity to pay their tribute of respect to his memory.

As 1929 approaches interest in the Victorian No-License poll increases. Work in connection with the preparatory campaign is intensifying each month. We call the attention of our readers—all of whom we trust are on the side of reform to an article in this issue which sets forth the Prohibition League's programme of work.

In last issue we printed a message of remembrance sent by Bro. B. W. Huntsman to his Australian friends. On the day on which that message was printed, Bro. Huntsman passed away at Adrian, Michigan, U.S.A. He had been a patient sufferer for a considerable time. Deep sympathy is felt for his sorrowing relatives. Bro. Huntsman is affectionately remembered by many in the churches to which he ministered.

There are some changes in the location of our New Zealand preachers. Bro. W. E. Vickery has gone from Onelunga to Gisborne. Bro. H. P. Leng was to succeed Bro. Vickery at Onelunga. Bro. G. Fretwell has begun his work at Invercargill. The "New Zealand Christian" says that we have "21 zealous preachers and at least 17 local brethren" proclaiming the gospel every Lord's day evening throughout the Dominion.

The new tentative date for the World Convention of Churches of Christ, to be held in Washington, D.C., U.S.A., is October 11-24, 1930. The new date is a week later than previously announced. This change was necessary owing to a conflict with another international convention. It is expected that the new "National City Christian Church" will be commenced on the 11th of this year. Efforts will be made to have it ready for the Convention in October, 1930. Bro. H. P. planning a trip abroad should include this great event. Further details will be published from time to time.

At Prospect, S.A., Bro. G. T. Walden spoke on morning of July 7. The kinders had a special offering, when prizes were distributed. On July 11 a very successful Bible School anniversary was splendidly attended. The scholars sang well under the leadership of Bro. Reg. Magman. Mr. Keith Steward gave interesting messages afternoon and evening. On July 17 the scholars rendered special items; prizes were distributed, and a helpful message was given by Bro. Hugh Gray. Presentations were made to Bro. Reg. Magman, conductor; Bro. Reg. Bradshaw, organist; and Sister Doris Garland, pianist. A fine spirit prevails within the church. Attendances keep up well. On July 21st, and Sister Pooe were class in the morning. The young men's class in the evening exceeded 122. The young men's class continues to grow. Two young men have been added to the teaching staff. A study circle has been formed for teachers, Bro. Russell being in charge.

The London "Times" in a leading article dealing with the work of the British and Foreign Bible Society, said that "the book which the Bible Society lives to bring to men is the richest gift which the world which clutches it and values it can bestow on those to whom it is a rarity or is unknown."

Bro. C. S. Trudgian, our Gympie (Q.) reporter, states that on the opening night of the Hinrichsen mission he was planned to speak at the Congregational chapel. "I was keenly disappointed," he writes, "that I had promised, and made the opening night of the mission. When I arrived at the Congregational building (a very beautiful new stone structure), I found three people only. The secretary said: 'All our people have apparently attended the Hinrichsen mission to-night.' So I invited the remainder there to attend the mission also, and hurried back to the tent and enjoyed the sermon I was anxious to hear."

Meetings at Preston, Vic., are excellently attended, and interest is maintained. Bro. Fisher's addresses are excellent, and the amount of work he puts into the cause is immense. Bro. Robbins splendidly addressed morning service on July 21. Owing to Bro. Fisher's indisposition last Sunday, Bro. A. Wilson, of Swanston-st., occupied the platform. His messages were deeply appreciated. Bible School reports excellent sessions. Women's guild meetings are very interesting. A fine meeting was held on July 18, when Bro. Fisher met all those who joined Preston during his sojourn there. On July 25 a meeting of the young converts was held. Bro. J. W. Emms, of Gardiner, gave an excellent talk to the young members. The junior choir assisted.

Bro. F. V. Knapp sends us the following note: "Regarding great earthquake on June 17, which rocked New Zealand from Whangarei in the far north to Invercargill in the extreme south, we are glad to be able to state authoritatively that our church buildings in the Nelson provincial district within sixty or seventy miles from the Inver Valley area, where the maximum effect of the shock was felt, and where huge landslips engulfed several settlers' homes, entombing some of the occupants, passed through the visitation without harm, and that no church members suffered personal injury, though a number had losses through shattered chimneys, etc. The response by the people of the Dominion to the call for help has been excellent, the relief funds totalling already over £50,000."

Mr. A. J. Virgo is expected to be in Melbourne from August 17 to 27. Particulars of his meetings will be widely advertised. J. J. Virgo, C.M.E., was born in South Australia. For 14 years he was General Secretary of Adelaide Y.M.C.A., and for eight years General Secretary of Sydney Y.M.C.A. In 1911 he was appointed Director of the war he served as National Field Secretary and received the decoration of Commander of the British Empire. After the Armistice he became honorary representative of the Y.M.C.A. of the way to Australia. In 1919 he was appointed Y.M.C.A.'s in Palestine and journeyed of there overland to Baghdad. From there his travels took him through India and Ceylon. Mr. Virgo has been recently assisting in the jubilee celebration of the Adelaide Association. Then 45 years of the Adelaide Association in connection with the Young Men's Christian Association. He has also visited Sydney and Brisbane. During his stay in Melbourne he will address a number of public meetings and other meetings of the Association. He will return to England through America, leaving Sydney on August 23.

Our N.Z. Foreign Mission Council is seeking for additional missionaries for the South African work. Bro. J. Inglis Wright, secretary, Dunedin, puts the needs as follows: "1st. A brother and sister in good standing, active in church, and active workers in one of our churches. The brother must possess a fair education, be prepared to learn the language, and willing to undertake arduous work; if possessing some knowledge of agriculture, so much the better. A married couple, blessed with the love of Christ, and willing to give their lives to the task of bringing salvation to the natives of Southern Rhodesia. 2nd. An unmarried brother of good education, possessing such certificates of learning or education as will qualify him to take charge of the Students' Training Department at Bulawayo. A middle-aged man would have preference, one who is an active worker in one of our churches and has had experience in teaching and preaching a Christian of high spiritual aspirations and practical experience."

The following beautiful story is culled from the Melbourne "Herald": "How the Prince of Wales comforted a dying member of the I.C. is related by Sir Robert Evans. 'Tully' Clayton—the Rev. P. T. H. Clayton—the famous Padre of Toe H, when visiting a dying man, asked if he could do anything for him. 'I don't think so, I don't think so, I don't think so,' said the man. 'There's only one thing that that's impossible, I should like to see the Prince again before I die. He was very good to me in the trenches.' Mr. Clayton immediately journeyed to St. James's Palace. The Prince was then out, but at 10.30 pm. Mr. Clayton was informed by telephone that the Prince had come home. He was very tired and was going to bed. Mr. Clayton hurried to the Palace where the Prince received him, saying, 'I hope it is important because I am very tired.' Mr. Clayton told him the story and before he had finished the Prince began drawing a picture. He went to the dining room's table and stayed until the early morning and kissed him good-bye."

At Semaphore, S.A., on July 21, two ladies were baptised and welcomed into fellowship. On July 22 the Port Line Group held a rally in the chapel. It was a great gathering. Bro. J. C. Stanley giving an excellent lantern lecture. On July 27 the new erected manse was dedicated to the glory of God in the presence of a large and representative gathering. Speakers included the Mayor of the city (F. J. Brown), the President of the Conference (H. M. Tuck), President of the Sisters' Conference (Mrs. G. Bond), H. Gray (Preacher), Fraternal, J. H. Blance (District Ministers' Fraternal), and G. D. Wright (Church Extension Committee). Bro. Samuels, on behalf of the trustees, handed the keys to Mrs. Will Beller, as the first mistress of the manse. Mrs. Beller graciously responded, and opened the door. An inspection of the premises was made, and afternoon tea partaken of. A presentation was made to Mrs. Nichol (collector for the manse fund), who suitably responded. Musical items were given by Misses D. and L. Morphett, of Nalsworth. The whole function was a great success. Splendid meetings were held on July 28. Bro. H. M. Tuck gave an inspiring morning message. Bro. Beder preached at night on "Jesus' Idea of the Beautiful." A ladies' choir and the Concord Quartette Party rendered beautiful singing items.

ADDRESSES.

L. O. Gollyer (secretary Parkdale church, Vic.)—12 Olympic-ave., Cheltenham, S.22. Tel. Chelt. 249.

W. A. Russell (preacher Prospect church, S.A.)—3 Palmer-st., Prospect.

W. J. Thomson (preacher Embassy church, W.A.)—29 Bond-st., Embassy W.A.

W. Waterman (preacher halogrove church, W.A.)—Church of Christ Manse, Egan-st., Kalgoorlie.

"What's Doing for 1930?"

Victorian Prohibition League's Programme of Work.

As a serious "working concern" the Victorian Prohibition League spends much time in working out its programme of reform, and little time in talking about its own virtues; but possibly the present moment is an opportune time for answering either the spoken or unspoken query—"What is the League doing?"

Our Answer.

Thousands each week are being informed, inspired and organised for service by the League's representatives in their visits to churches.

Young People's organisations are constantly being used to reach those who soon will have the right to vote.

Some hundreds of suburban, country and religious papers are regularly receiving from the League informative material.

Every liquor article appearing in any Victorian newspaper, on being reported to headquarters, is met by a suitable reply.

Men in industrial circles, equally with those in commercial and professional pursuits, are being banded together for 1930.

In view of the fact that the future of the liquor business will shortly be determined, not by Parliamentary action, but by the vote of the people, the League many months ago set out to interview occupants of each house in the community. Not less than 120,000 homes, representing a third of a million voters, have already been visited by our staff of trained interviewers. Questions have been answered, misunderstandings removed, literature supplied, and a record made concerning the attitude of each household.

At least one-half of all metropolitan homes have thus been visited, beside the homes of many inland cities and towns. The League will pursue this effort until each home in Melbourne and suburbs, inland cities and country towns has been visited, continuing as well its present efforts to send its representatives to farmers, pastoralists, etc.

Branches Formed.

This mammoth undertaking, if it ended there, could not fail to bring results. But just as fast as a suburb or district is canvassed by our men, a local branch is formed, embracing workers from each church and temperance organisation. This in order that voters may be visited again and again with constructive literature, millions of copies of which will be furnished from headquarters. As the time for the poll approaches, we will assist in furnishing speakers for meetings throughout the State, and will give attention to poster and other publicity work, although many meetings are already conducted and nearly 500 posters distributed each issue.

Appeal from the Federal Treasurer.

EXPENSE TO GIVE THE LIGHT.

Brethren and Sisters of Australasia, Greetings. I am writing to you in the circular speaking to the brotherhood for assistance to the Federal Conference Executive. The Federal Secretary has forwarded this circular to all secretaries of our churches throughout the Commonwealth to be placed before your officers, asking them to seek your co-operation.

All delegates at last Federal Conference in Adelaide, who represented the associated churches of all the States, agreed that it was imperative that Invermay church and any other weak assembly must, as far as possible where the States are powerless to help, be assisted by the Federal Executive; and it was also recommended that the Incoming committee obtain the services of a mission party to work with the Federal Executive. All the States have their Pentecost plans in operation, and now the Federal Com-

mittee informs you of their Federal Pentecostal objective, as follows:

1. That a mission party be secured to hold a mission in at least three capital cities before next Pentecost Federal Conference.
2. That not less than one thousand souls be won for Christ as the result of the whole of the Federal Conference evangelistic effort.

Our objective is a bold one, but we have an example in the objective of our blessed Lord and Master, when he gave the Great Commission to his small band of disciples, but we remember the power he promised; and praise be to his name, we still have the Holy Spirit with us.

The giving of alms, as the circular suggests, will, I am sure, not be a very great sacrifice to make to give the light to thousands now sitting in darkness in our fair Commonwealth. In giving you will be helping the Federal Executive do the work Conference gave us, as well as co-operating to make our Pentecostal objective an accomplished fact. Fellow disciples, pray for the Federal Conference committee and for our objective. Jas. W. Clothier, Federal Treasurer.

CORRESPONDENCE.

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

Bro. L. J. Price, Tasmania, in a letter replying to Bro. J. Pittman's answer to former letters, presses for a reply by Bro. Pittman to the question, "How does one become a member of Christ's church without baptism?" Our correspondent continues as follows:

Bro. Pittman states that my quotation of 1 Pet. 3: 21 is misleading, when Peter states baptism saves us. What is misleading about this? I did not quote the full verse. He accuses me of teaching salvation by baptism alone. I do not; I believe what Peter taught, that baptism is unto the remission of our sins, and that is why it plays its part in our salvation. True Peter said it was a figure, a form; and this is the form of doctrine that Paul thanked God the members of the church at Rome had obeyed from the heart. Bro. Pittman says that he is very anxious to make clear what Peter taught, or rather what he understood Peter to teach in Acts 2: 38, and then goes on to say they were terrified and that their faith was not a faith that saves; it was rather like a demon's faith. Where did he get this idea from? None of it is in Peter's sermon; Bro. Pittman must have got it from some other book. The prior verse, 37,

EVERY MAN

(whether enrolled with the C.M.A. or not)

Is Urged to Attend the Public Meeting of Men.

NEXT MONDAY, AUGUST 3, 8 p.m.

LYGON ST. CHAPEL.

Speakers:

Ralph Gebble, B.A. Dr. W. A. Kemp.

Will secretaries please emphasise the importance of this meeting at all services on Sunday, August 4?

EVERY MAN WANTED.

DO YOU KNOW?

That the work now being conducted at

Wangaratta Red Cliffs
Ormond Drumcondra
St. Arnaud Ararat

is being heavily subsidised by the

VICTORIAN HOME MISSION DEPT. ?

Many other smaller subsidies are also being paid to enable preaching to take place.

ST. ARNAUD TENT MISSION

had encouraging results.

LOOK AT THE FINE CAUSES AT

Yarrowonga Bendigo
East Geelong Peel-st. (Ballarat)
Warracknabeal Echua

These successful self-supporting churches have all been helped to self-support by recent Home Mission enterprises.

Who Can Estimate What Victoria Owe to Home Missions?

MONEY IS URGENTLY NEEDED

Now to carry on and help others to self-support.

DON'T SAY "NO" Send to—

W. Gale, Vic. Churches of Christ Home Missions

BARNES' HONEY STANDS ALONE

UPHILL TO SUCCESS!

If you would get to the top, you must climb; but there is such a thing as selecting an easy gradient.

The "PAY-DAY" saving way is the easier way. Become a regular customer of the

STATE SAVINGS BANK

One shilling will open an account.

Banking regularly will fill it.

states they were pricked in their hearts. Every sinner who hears the gospel and believes it is pricked in his heart, when he realises his lost and hopeless state. When they heard it, they must have believed, had faith that Peter's message was true; for they were pricked in their heart. So they cried, "What shall we do?" According to the teaching of Bro. Pittman, if he had been there he would have told them to "believe," "have faith" in Christ. This they already had done; so the next step was to repent and be baptised into the remission of their sins. They were then added to the church; in Christ; a new creature, saved. This is the only plan of salvation, and the only believe and teach. Bro. Pittman mentions several times "in the name of Jesus." Yes, I know it was in the name of Jesus they were baptised; there is no other name given amongst men whereby we must be saved; but we must be saved in His way—and not my way or Bro. Pittman's way. There are too many ways set up by men, but they shall all come to nought. Jesus said, "I am the way," and he laid down the principles into that way by (1) faith, (2) repentance, (3) confession, (4) baptism, born again, a new birth of water and the Spirit. This is the way Jesus taught, this is the way Peter taught, and Paul taught; and this is the way I shall teach. Any other way is not his way. Finally, Christ is the way; to be in Christ is to be in the way; then Bro. Pittman, how do we get into Christ? If Bro. Pittman cares to write a reply of equal length for our next issue, he may do so. Then this correspondence will close.—Ed.

Melbourne City Mission.

The seventy-fourth annual demonstration is to be held in the Independent Church building, Collins-st., on Tuesday, August 6, at 8 p.m. The President, Mr. W. H. Swanton, will occupy the chair, and addresses will be given by Mr. A. Perry Evans and Dr. F. W. Borcham. An offering will be taken up for the funds of the Mission.

This meeting will mark the close of one of the most eventful years in the history of the Mission. The gospel has been preached in six halls in the busiest industrial centres, and four Homes have been maintained in which the needy have been cared for "from the cradle to the grave." 1260 meetings have been held at which attendances have approximated 50,000, 20,000 visits have been paid to the homes of the poor, and regular visitation has also been made to hospitals, gaols, infirmaries, police, and juvenile courts.

Over £1,000 has been distributed in relief after careful investigation; and, in addition, there has been daily distribution of clothes and food. No deductions have been made from relief funds for overhead charges or working expenses. The Salvation Homes for Women have been entirely rebuilt at a total cost of £11,200, of which £7,500 is in hand.

The continual support of friends of the poor will be greatly appreciated by the superintendent and secretary, Mr. J. Plummer, 250 Exhibition-st., Melbourne, C.I.

ROSES BY RAIL OR POST
(Carriage Paid.)

- 21 Bush Roses, including many "Argus" varieties, 25/-.
 - 12 Bush Roses, good assortment of colors, 12/-.
 - 6 Climbing Roses, vigorous growers, 6/-.
 - 6 Polyantha Roses, for edging, 6/-.
- We guarantee these Roses, and if satisfaction is not given we will refund your money.

SPARKS & MOUNTAIN.

Shannon St., Box Hill, Vic.

Phone, Box Hill 1184.

See Back Page for Rates of Small Advs.

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

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

LEWIS - - Undertaker
PHONES J 1066, J.W. 1579 and 3023.

SMASHED! But It Doesn't Pay to Throw it Away.
Have your Radiators Repaired where Radiators are Made.
Lamps, Petrol Tanks, Gaskets Made to Order.

Motor Radiator Manfg. Co.
OFF 233 LATROBE ST. (1 door from Ellz. St.)
Phone, Cent. 5258

Miss Alice Atlamby
Specialist in High Grade Entitled Gowns
"Carlton"
Antibes Street Parkdale S.11 Phone Chelt. 384

Introducing the

"KOF DOKTA"

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

Always Carry the "Kof Dokta"



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

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

Obtainable all Australian Licentiate Pty. Ltd., Confectioners, etc. Victoria St., Brunswick, Vic.

Stained Glass Memorial Windows

AND

Plain Leadlight Church Windows

FITTED WITH PATENT VENTILATORS.

Designs on Application.

Brooks, Robinson & CO. LTD.

59-65 Elizabeth St., Melbourne.

The Best for all... Occasions

GRIFFITHS TEAS



Perhaps it's GLASSES YOU NEED!

IF you suffer from headaches, or your eyes tire easily, you should not neglect them, but have your sight examined by a QUALIFIED OPTICIAN. Arrange an appointment by phoning Cent. 6778.

E. WOOD & Co. LTD.
Certified Ophthalmic Opticians
95 ELIZABETH ST., MELB., C.I.

Geelong.—A fine spirit prevails at the meetings and all rejoice at the number of decisions during the past few weeks. A young lady and young man decided for Christ last Sunday at the conclusion of Bro. Clipstone's message on "Transformed Lives."

Ukar.—There is a great improvement in the attendances at the services, many non-members being present at gospel services. Bro. Scarle continues his faithful ministry. On July 14 he preached to a large congregation a fine message on "The Signs of the Times." On July 28, on account of sickness, the meeting was smaller, but his address on "The Blind Man's Pearl" was well received.

Idem.—Meetings are well attended. The triangle club is enthusiastic in its work, and a great help to the young people. On July 28 a young man's service was held. A large number of young men helped in the service, and sang impressively. Bro. Scarle gave a stirring address on "A Young Man's Pearl." A young man made the good confession. Two have confessed Christ during the last month.

Sarrey Hills.—Bro. Comdrick conducted both services last Lord's Day. Williams, baptised the preceding Wednesday, was received into fellowship. Miss Lily Manfield applied for transfer to Brighton church. At the gospel service Misses Eileen Allen and Netta Burns rendered a duet. An offering for the Social Service Department was received. The weekly session of the ladies' guild on Thursday was devoted to a full programme of the Women's Mission Band.

Melbourne (Swanston-st.).—Good meetings last Lord's day, and impressive sermons by Dr. Moore. Amongst visitors were Sisters Mrs. Glover, from Maylands, S.A., and Miss Allan. Testimony was given at the parking away of Bro. W. Huntman during the week at Adrian, Michigan, U.S.A., and sympathy was expressed to the family. The parents and grandparents of Bro. Huntman were among the foundation members of Swanston-st. church, and his mother and sisters are still members.

Sunshine.—On June 30 Bro. Emmiss spoke at evening service on prohibition. There were good meetings on July 7 and 14. On 14th two were welcomed by letter from Collingwood. Bro. Newell spoke morning and evening. On July 21 Bro. Gale addressed the church. Commencement July 28. Bro. Newell is preaching a series of sermons on "Facts." The gospel services are much enjoyed. The Bible School is doing well. The children are practising for anniversary under the patron of Bro. Wright.

Coleridge.—During the past month the church enjoyed the following addresses of Bro. Dr. E. H. Kiltner and H. J. Patterson, M.A. There have been two decisions. A forward move has been undertaken by the Bible School, which is far at its best. The formation of an Intermediate A.C.E. Society has been advantageous. Four faithful services are being held by the P.M.E. to Misses' service were made by the church cricket club gained the premiership shield for the past season. All departments are progressing nicely.

North Williamstown.—Attendances have increased. Gospel service attendance nearly doubled. Several have decided for Christ. The sisters' sewing class is doing good work in assisting the needy. A mission band has been formed, Sister Ben Steeking at the vanguard. Bro. Harold Saunders is doing splendid work, and has been enthusiastically engaged by the church. Sunday evening July 21, the P.M.E. held its annual conference. The church cricket club were baptised. The choir is rendering splendid service under the leadership of Bro. Wilson.

Raniva.—During the week all the churches united in a back-to-church campaign, inspiring meetings were held. The largest meeting was held in our own building, on Thursday, 14th, when the Methodist minister was the speaker. Bro. Methuen gave a masterly address in the Methodist building on the Tuesday. Brethren appreciate the use of a clock for the new chapel from Bro. Brodie, Lyall. There have been three additions since last meeting, one by faith, one by dance, and two by letter of request. Bro. Roy Goldsworthy is now progressing favorably.

St. Kilda.—The church and auxiliaries held a social on July 18. On Sunday, July 21, the church concluded its grocery appeal; great assistance was given by the J.C.E. Last Sunday's meetings were well attended. Bro. Jenner, from North Melbourne, was the morning speaker. In the evening Bro. W. Grundy spoke. Miss Sear, from South Yarra, was the soloist. A young lady was baptised. The Bible School received one new scholar this week.

Merburn.—All meetings were well attended. The annual business meeting was held on July 21, 19 members were present for text. The following officers were elected: secretary, Bro. Chislett (re-elected); treasurer, Bro. A. B. West (re-elected); deacons, Bro. A. J. Chislett, A. B. West, B. Lawson, E. Neville, J. Pasmore, G. Oakes, H. Feekner; organist, Sister V. Watson; auditors, Bro. H. Pasmore and Bro. W. J. Torrey. The church has decided to reduce the debt on building by straight-out giving.

Castlemaine.—During the absence of Bro. and Sister Earle on annual leave, Bro. Brannan, H. Gerard and Bauer have taken the services. On July 21 a conference was held, when Bro. Patterson, Saunders and Gale visited the church. Tea was served by the teachers at which about 20 sat. At 7.30 a public meeting was held, when helpful messages were delivered, and discussion engaged in to promote more efficient and successful Bible School work. The church sympathises with Bro. J. Campbell in the loss of his mother, and the Hugarth family in the serious illness of their father, Mr. G. Hogarth.

Yarrawonga.—On July 21 special services were held to celebrate the anniversary of the Bible School. The two schools combined in the church. Bro. Pratt gave an illustrated talk on "Climbing the Tree of Fame." On Tuesday the annual tea and distribution of prizes took place, 150 being present. On Thursday evening forty went to the brighter morning at Albury, a distance of 105 miles, both days a school meeting for worship was held last Lord's day. Four new scholars at Yarrawonga Bible School and one at Mulwala. The gospel service was well attended, and at the close of Bro. Pratt's address a young man confessed Christ.

Brighton.—On July 21 the church held its annual meeting. Reports from the various auxiliaries showed healthy progress. 19 were added during the last six months. The church raised for all purposes, £1,162 10-. July 28 was "Joy Sunday," it being the third anniversary of the Joy Society. On the platform was a model of the Brighton Hall, now being erected at Baramul, India, to which the Bible School has subscribed £100 during the last year. Visitors included Sister Watson and daughters, from India, and Bro. and Sister Lyall, Bro. Lyall gave a greeting, and Bro. J. W. Eddy, of the Mission to Leprosy, gave the principal address. A holiday tea followed, at which 65 sat down.

North Wilemood.—Appreciated messages were delivered by Bro. J. E. Shipway on July 14, and Bro. F. G. Goodwin on July 21. The church is progressing favorably. Bro. J. Sparks is doing a fine work. Sisters are visiting the sick and absentees. Attendance is good, averaging 106. Collections have increased. All branches are working for the sale of work, and are in a sound position. On July 14 a brother made the good confession, and was baptised the following Lord's Day. The senior C.E. held its annual rally on July 21. Bro. Spark's message was much appreciated. The new brother and his wife, a baptised believer, were received into fellowship on July 28. A re-union of past and present teachers and workers of the Bible School was held on July 27. Invitations were extended to all who had been workers in the school during Bro. H. Watkins' superintendency, and 100 sat down to tea. Bro. H. Gebble's message was inspiring. Bro. Watkins has been superintendent of the school for a number of years, and has recently resigned. Bro. Argo, the newly-appointed superintendent, in making the presentation, testified to the excellent services rendered by Bro. Watkins. Sister Ida Purvis was given a token of

appreciation for valued services in the kindergarten. She had to retire owing to removal from the district.

South Australia.

Hindmarsh.—Bro. W. L. Ewers, from Mile End, addressed the morning service on July 28. In the evening Bro. Allen Brooke gave a talk to the Young Workers, and his gospel message was entitled, "The Earthly Programme."

Glencig.—All meetings have had splendid attendance, and the work steadily improved. On July 21, at the gospel service, one young man made the good confession, and at the evening service on the 28th, before a full attendance, a sister responded to the invitation. At the close of this meeting a baptismal service was witnessed by a very large congregation. Bible School work and other departments are in a healthy condition.

Queenstown.—On July 28 Bro. Geo. Cox exhorted the church. At the evening service a wonderful atmosphere prevailed. Bro. Brooker's subject was "The Other Brother," a continuation of the previous Sunday's address on "The Proliferation Song." Six young men confessed Christ, and one lady, a member of the church at one time, stated her wish to join up again. Dorcas work is going ahead, and the sisters are doing a great deal for those who are suffering.

Cottonville.—On July 11 Bro. T. Edwards delivered a splendid morning address. Bro. E. Evans recently lost his father, and the church extends sympathy to him. Bro. Hughes was the speaker on July 21 and 28. The choir rendered "The Lord is My Shepherd" beautifully at the gospel service. The J.C.E. society report an average of 40 for the past twelve months. On July 14 the church gave a Ladies' evening to Sister Iobina Ford and Bro. H. Knight.

Dunlich.—Owing to an illness of the preacher, Bro. W. Morrow and G. T. Wallen took the services on July 21. The Endeavor society received an enjoyable visit from Maylands society, on July 22, and on July 29 spent a happy evening at the annual J.C.E. social at Hindmarsh. On July 28, 29 and 30, the evening preacher was able to conduct the services. Miss Dorothy Pearce, of Croydon, rendered a beautiful solo at the evening meeting. A mission is due to commence on August 18.

Adelaide (Groat-st.).—There have been several additions by faith and obedience. Work amongst the women is particularly hopeful. About 150 women met to celebrate the anniversary of the women's pleasant evening on July 18. Distress in the city is adding considerably to the work of Miss Leedham and Bro. Wiltshire. Through the kindness of friends, 25 tons of wood were made available to the poor. The church has planned a tent mission for three weeks, commencing Sept. 29. Bro. Wiltshire and Gard will lead the effort. Bible School is flourishing.

New South Wales.

Canley Vale.—On July 21 Bro. E. Sainty exhorted, and Bro. Glasdale preached on "In the Beginning God." On 28th, Bro. Arrowsmith, from Auburn, exhorted, Bro. W. Boys giving the gospel message on "Desolation and Life." Meetings are rather small on account of influenza.

South Kensington.—Meetings are smaller than usual through inclement weather and prevailing sickness. On July 28, Bro. and Sister G. H. Burdon and their son Ivo were received by letter from Bannara, Vic. The Bible School flourishes, new scholars being enrolled nearly every week.

Lismore.—Much sickness prevails after recent floods. 29 entered the State Scripture examination on July 7. The red side won the Bible School increase campaign, and were given a picnic on the rural public school sports ground. Bro. N. G. Noble's subject on July 14 was "If I Be Lifted up." A young man confessed Christ; he has since been immersed, and received into membership. Seven young men of the Y.P.S.C. greatly assisted the Christian Endeavor gospel service on July 21. An offering was made to the Federal Executive appeal for Invermay, Tasmania.

Obituary.

WILSON.—On Sunday, June 23, our aged Sister Mrs. J. Wilson fell asleep in Jesus. She confessed Christ and was baptised in the old Peter-sham chapel in November, 1895, by D. A. Ewers, and continued faithfully witnessing for her Master in that place, having the joy of seeing her children walking in the truth. Later she removed to North Sydney, and from thence became one of the foundation members of the church at Chatswood. During her closing years she had been unable through infirmity to meet with the brethren, but retained her simple faith in the Saviour and rested in the eternal home. Sister Wilson's kind, motherly disposition blessed many outside the home circle. Her body was laid to rest in the Northern Suburbs Cemetery, the writer officiating at the home and graveside. —J. Whelan.

VIGNON.—Sister Mrs. Vignon passed away on July 16, at Warburton Sanatorium, at the age of 73 years. She had been a sufferer for many years, though only recently confined to her bed. Isolated from the church for many years yet she remained a faithful witness to her Master, and was patient in suffering, serving the Lord. Her remains were conveyed to Bunburrah Cemetery, where, among a small company of sorrowing friends, we laid her body to rest in the grave of her husband, John Vignon, who had preceded her many years. —E. Lastlake.

THE MELBOURNE CITY MISSION
Interdenominational.

THE SEVENTY-FOURTH ANNIVERSARY
DEMONSTRATION

will be held at the

GOLLINS ST. INDEPENDENT CHURCH
on Tuesday, August 6, at 5.45 p.m.

Chairman: W. H. Swanton, Esq., President
Melbourne City Mission.

Speakers: Mr. A. Penny Evans, Dr. F. W. Borcham.
Music by Gollins-st. Baptist Church Choir.

Offering for the Funds of the Mission.
J. Plummer, Supt. and Sec.



Eyes strain relieved,
Reading will be
a pleasure
after visiting
W. J. AIR
By Lid.
The Reliable Optician
314 Collins St., Melbourne
4th Floor, take elevator
PHONE 6937 C.1

Miss M. Mitchell Typewriting and
Duplicating Office
31 Queen St., Melb., C.T. Tel. F 6133.

FURS!

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

F. McCLEAN

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

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

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

ESTABLISHED 47 YEARS

Renovations Remodellings

REASONS WHY!

The College of the Bible

ASKS FOR YOUR SUPPORT.

1. BECAUSE the harvest is plentiful and the laborers are few.
2. BECAUSE of its unquestioned loyalty to the Bible.
3. BECAUSE of the practical value of its training.
4. BECAUSE it stands for efficient evangelism at home and abroad.
5. BECAUSE of its zeal for the restoration of the New Testament church.
6. BECAUSE the Plea is worthy of the very best presentation.
7. BECAUSE of the scholastic fitness of its Faculty.
8. BECAUSE of its Federal spirit. It serves all States, making no distinction, forgetting geographical boundaries.
9. BECAUSE it gives everyone who would serve in the Gospel an opportunity to gain educational equipment at reasonable cost.
10. BECAUSE it is dependent on the voluntary gifts of the brotherhood.

CAN YOU SEND HELP NOW?

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA
CONTROLLED BY THE FEDERAL CONFERENCE

Principal, A. R. Main, M.A.

Send Donations to

Frederic T. Saunders,
Secretary & Organizer,
250 Tooronga Rd., S.E.E.
Melbourne, Vic.

Phone, U 2641.

SHOP BY MAIL - - SATISFACTION GUARANTEED

SEND FOR CATALOGUE AND COMPARE PRICES



This High Grade 15 Jewel Lever, fitted to 18ct. Gold Finesse Case and with Strong Gold Expanding Buckle. 3 Years Guarantee, £2 17/6. Others £4, 45 are not satisfied

Every Article purchased from us is Guaranteed and if you are not satisfied we will return money in full.

57/6



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



4 Diamonds of Splendid Quality in 18ct. Gold and Fine Platinum, £5 15/-. Others £7 10/- to £25



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



3 Diamond Gemset Ring in 18ct. Gold and Fine Platinum, £10. Others £5 to £50



This Famous Rolex Highly Grade Jewelled Lever Movement, fitted with Extra Strong Gold Expanding Buckle, £4 10/-. 15 with Diamond Buckle, £5 5/-. Others from £3

£4 10/-

4 Diamonds, Beautiful Quality set in 18ct. Gold and Fine Platinum, £15. Others £7 10/- to £50



Beautiful Quality with 4 smaller Diamonds set in 18ct. Gold and Fine Platinum, £12 10/-. Others £7 10/- to £50

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

Best Quality
Patent
Leather Bag
with Mirror
and Purse,
6.11

P. B. McMASTER

TOWN HALL BUILDINGS, NORTH MELBOURNE, VIC.
(3 Doors Fitz's) Est. 1858 PHONE F 3063

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

LE PINE & SON

General Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

T. W. BURROWS,
CASH AND FAMILY BUTCHER.
Prime Corned Beef, Pickled Pork, Ox Tongues,
Families waited on daily. Orders promptly at-
tended to. The favour of your patronage and
recommendation respectfully solicited.
CANTERBURY-ROD. (NEAR SUFFOLK-ROD.),
PHONE, W 1991. SURREY HILLS.

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and Infirm
Evangelists' Trust.
Established by the Federal Conference of the
Churches of Christ in Australia.
Members of Committee: W. E. Day, A. Morris,
T. E. Hofoe, L. Russell, P. S. Steer, J. Stinson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. H. Lyall, Royal
Park, Melbourne.
Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
A. G. BAUNDERS, 122 Melbourne Street,
Nth. Carlton, N.1. Phone, Dwk. 141.

Miss M. E. Pittman, L. Mus. A. (Univ. of Melb.)
Teacher of Singing
Phone, X 6471 "Brewery rd." Hampton St.
or Co. Allan's. also Lyall-st., Christian Chapel.

CLIFFORD C. SHARP, I.D.S., B.D.S.
J. NORMAN BARKER, I.D.S., B.D.S.
Surgeon Dentists
HARLEY HOUSE
71 COLLINS ST., MELBOURNE, C1
CENTRAL 2222

J. FERGUSON & SON
J. Ferguson E. J. Collins
Funeral Directors
660 HIGH ST., THORNBURY
Phone JW 3037
140 Johnston St., Collingwood
Phone J 4384
Orders promptly attended to. Up-to-date Motor Service

FOR SOFT WHITE HANDS
USE
Owen's Gipsy Balm
Secure a bottle before Winter
and prevent the
SKIN GETTING ROUGH AND
CHAPPED.
GIPSY BALM
Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.
Prepared only by
EDWARD G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
PHONE 2037

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and
Injured Preachers.
2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.
In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.
Please forward contributions to W. H. Hall,
107 Pitt-st., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O.,
Sydney. Contributions may also be sent to A.
H. Lyall, S. Price Weir and D. M. Wilson.

VICTORIAN DEPT. OF SOCIAL SERVICE.
Office—49 Elizabeth-st. (2nd Floor).
Phone F 4592.

Benevolent Depot—Church of Christ, Burnley-st.,
Burnley, Tuesdays and Thursdays, 2 till 4.
Mrs. G. Gill in charge.
The Department offers free service in any
social matter to the whole brotherhood. Write
for advice in your trouble.
This is a work that should appeal to Chris-
tians everywhere. Send contributions to the
Secretary, Will H. Clay.
Help Us to Help Others.

FOR SALE.
Orchards, Farms, Market Gardens; rich soil,
good rainfall; good roads; rail. Suitable terms.
JOHN SHEEHAN, RED HILL, VICTORIA.

UPWEY, DANDENONG RANGES.
Spend a Holiday at this delightful spot,
"Hillcrest," comfortable furnished cottages;
electric light; large grounds. Miss Pittman,
"Brentwood," Hampton-st., Hampton, X 6473.

BIBLES
The Austral Co. has a good stock of
Test, Reference, Concordance, Revised and
Scotfield Bibles. Inspection Invited.
If those at a distance will describe the
style of Bible required, and price they are
prepared to pay, a Bible will be posted on
approval. Prices, 1/3, 2/3, 7/6, 10/6, 15/6,
17/6, 20/6, 25/6 and upwards.
AUSTRAL PRINT & PUBL. CO. LTD.,
523, 550 Elizabeth-st., Melbourne.

HONEY.
Choice Extracted. Freight Paid to your Station.
56 lbs., 21/6; 25 lbs., 11/-; 15 lbs., 7/6. In
case, 6d. extra. Cash with order.
W. G. COMBRIDGE, Meredith, Victoria.

TO LET.
Selby, 5 rooms, furnished, large verandah, bath,
sink, troughs, copper, motor-saw, firewood shed;
close station, 1 hour city; spotlessly clean; splen-
did outlook; 40/- weekly, big reduction term.
Members of church able take part church wor-
ship, adults, permanent, 20/- weekly.—J. J.
Maskell, Selby, Vic.

VICTOR G. COOK
Registered Architect and
Consulting Engineer
QUEENSLAND BUILDING, 84 WILLIAM ST.
Phone F 3400 MELBOURNE
Private Address—
119 New-st., Brighton, S.S. Phone, X 3293.
Architect for New Churches of Christ
at Essendon and Thornbury.
ESTIMATES & SKETCH PLANS submitted
on Request.

FRUIT Trees, best sorts, 12/- doz., 80/- 100.
Rhubarb, Gooseberry, Currant, Loganberry, Pas-
sion Fruit, 4/6 doz., 25/- 100; Strawberry, 2/6
100, 15/- 1,000; Raspberry, Asparagus, 1/3 doz.,
7/- 100; Orange, Lemon, Persimmon, Mulberry,
2/- each; Green Privet Hedge, 2/- doz., 12/- 100;
Golden, 2/3 and 11/-; Shelter Gums and Pepper
Trees, 8/- doz., 50/- 100; Cypress, Pine, Wattle,
9/- doz., 60/- 100; Double Flowering and Purple
Peach, Apple, Plum, etc., 1/6 each; Platanus, Oaks,
Poplars, Laburnums, Chestnuts, 1/6 each; 11/6;
Mock Orange, Willows, Robinia, Weigela, Budd-
leia, Rhus, Pyrus Japonica, 1/- each; choice Hoses,
Bush and Climbing, 1/- each, 11/- doz.; Hamblers,
9d. each; packed and put on rail. Price list on
request.
A. Nightingale, Nurseryman, Emerald, Vic.

JAMES DICK & SONS
Monumental Masons
6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3640.
Works:
Cor. North & Hawthorn Rds., Caulfield.
Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Counties.
Prompt Attention given to all Country Enquiries.

P.O. Box 795. References: E.S. & A. Bank, Swanston-st. Pty. Ltd.
H. Louey Pang & Co. Ltd.
 Fruit, Produce and Commission Agents,
 172-176 LITTLE BOURKE ST., MELBOURNE.
 Account Sales with Cheques sent daily, immediately after consignments sold.
 Also at Victoria Market.

Miss L. DESMOND
 LADIES' DRAPER

At
 145 CHAPEL ST., WINDSOR. Wind 8151.
 THE RAMP, 33 IRVING ST., FOOTSCRAY.
 Footscray 860.
 96 GLENHUNTLY ROAD, ELSTERNWICK. X 3327.
 449 SYDNEY ROAD, BRUNSWICK.
 All Classes of Ladies' Frocks, Underclothing and Children's Wear, Hosiery and Handkerchiefs. Troussau Sets a Speciality.
 This firm is organised, controlled and staffed where possible by our own people.

LYALL & SONS PTY. LTD.

39-51 Leveson St., North Melbourne
 1-5 Victoria Market, Melbourne, C.1
CASH CHAFF, HAY, GRAIN, PRODUCE, and
HARDWARE MERCHANTS

Exporters of Pressed Hay, Chaff, and Colonial Produce
 Seed Oat and Grain Specialities—Grass, Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.
 Manufacturers of "Excelllo" Chicken Feed, Laying Mash, and Galt Food.

HARDWARE LINES:—

Galvanized Iron, Spooling, and Hiding. Fencing Wire, Galvanized, Black, Binding & Barbed Wire, Wire Netting, Chicken Netting, and all other sizes. Galvanized Water Piping and Fittings. Cyclone Gates and Fencing Supplied.

We stock and can supply everything required for the Poultry Yard and the Farm.

For Service, for Quality, for Price, try **LYALL'S**

Australian Christian
 Published Weekly by
Austral Printing & Publishing Co. Ltd.
 528, 530 Elizabeth St., Melbourne,
 Victoria, Australia.
 Phone, F 2524.
 Editor: A. R. Main, M.A.
 All Communications to Above Address.

Subscription—Through Church Agent, 9s. year, Postal Direct, 10s. Foreign, 14s. Cheques, money orders, etc. to D. E. PITTMAN, Manager. CHANGE OF ADDRESS—Send Old and New Address a week previous to date of desired change. DISCONTINUANCE—Paper sent till Definite Notice of Discontinuance Received. ADVERTISEMENTS—Managers, Bishops, Deacons, Ministers, Disavowment Notices, 2s. tone verses allowed in Deaths and Memorials. Coming Events, 16 words, 6s. every additional 12 words, 6s. Wanted, For Sale, To Let and Similar Ads, 24 words, 1s. every additional 12 words, 6d. Other Advertising Rates on Application.

SMALL ADVERTISEMENTS
 Should be Accompanied by Payment.

To use **PAULINE**
Reliable Paper Patterns
 is true economy and a wonderful help to the Home Needle-woman.
 They are accurate, simple and always in good taste.
 PROPRIETORS—
Pauline Reliable Patterns Pty. Ltd.
 195 SMITH ST., FITZROY, Vic.

Alfred Millis & Sons Pty. Ltd.
 Fruit Commission Agents,
 5, 6 & 7 Western Market, Melbourne.
 ACCOUNT SALES EVERY WEDNESDAY.

For First-Class
TAILORING
 Ladies' or Gents'
 Go to...
W. C. Craigie & Co.
 265 Little Collins St., Melbourne
 (4 Doors from Swanston Street)

AUSTIN SHOES.
 For Ladies and Gents Pumps, Walks, Machine Sewn. Stocked by Leading Retailers throughout the Commonwealth.
 Manufactured by
AUSTIN SHOES PTY. LTD.
 310-322 Johnston-st., Abbotsford, Victoria.

WE SELL FOR LESS
 because we have
 No Agents to Pay
 No Shop Rents, etc.
 So we Mutually Benefit.
 7 Years' Written Guarantee.



66 SINGER, latest drophead, etc., was £21 now £12 10s.
 25 WERTHEIM, late high arm, now £3 10s.
 15 SINGERS, New Family, drawer, cast, etc., Sale Price £8 15s.
WARD BROS., Errol St., North Melb. (F 312)
 Smith St., Collingwood (opp. Ackman's); 7 Argyle Adelaide; 18 Stuart St., Ballarat; Arcade, Bendigo; 117 Elizabeth St., Hobart.
 Est. 40 years. P.S.—Notes: Our reputation speaks for us.

CORRESPONDENCE COURSES

Heartily commended by the Victorian Home Missionary Committee.

PREACHERS' PREPARATION, SPEAKERS' PREPARATION, BIBLE STUDY, BIBLE ANALYSIS, BIBLE DOCTRINE, CHURCH HISTORY, CHRISTIAN EVIDENCES, GRAMMAR and COMPOSITION, TEACHERS' PREPARATION, ELOCUTION, CHURCH EFFICIENCY (for Preachers, Officers, Secretaries, and Treasurers), PAUL'S LIFE and WORK, WOMEN OF THE BIBLE, etc.

£2/2/0 per quarter covers all costs.

TESTIMONIALS.
 "I have found your courses very helpful. They would prove excellent helps to any young man starting out in the work of the Gospel."
 "I am very pleased with the Grammar and Composition Course; it will always be a great help to me. It has given me a start which I hope will lead to something better in the near future."
 "The information I have received in the 'Speakers' Course' is just what I most require."

Enrol me as a Student in } Course on.....
 Forward particulars re }
 (Indicate wishes by striking out one of above lines.)
 Address.....
 Name.....

Fill in above NOW and post to the Instructor, J. C. F. Pittman, "Brentwood," Hampton Street, Hampton, Vic. Phone X 6473